

about 1/2 page, culled from your comparatively short epistle to show the good Methodist people how one of their most honored Ministers can storm and rave!

REV. MR. BORLAND'S VOCABULARY OF ABUSE.

You say I cherish "vindictive feelings"; that I have a "waspish spirit"; that I am "pert"; that I "gratify a long cherished grudge," and "discharge a quantity of bile"; that I "degrade and libel" the Methodist Ministers; that I use a "rotten argument"; that I am "vain"; that I "smooth with one hand and stab with the other"; that I am a Judas, "a kissing deceitful enemy"; that I am as consistent as a thief "lootering on knavery"; that I have an "obtuse mind and great ignorance"; that I am a "gentleman" (ironically). You ask why I am not acquainted with certain facts? and you answer "because—" and leave the rest to be finished by your dear friend; you did not exactly like to say "because he is a fool," which no doubt you meant, for you had called me ignorant, obtuse, &c. before, and unless you meant "fool" or "ass," why did you leave the space blank. You liken me to an "insect with booming impertinence, sucking sores." You accuse me of "superlative impudence," of being a "would-be-critic," of "malignant acerrility" and of "being a long way below the standard of a gentleman." You say I am a "heller of Methodism"; that I had a "special intension of insulting and villifying you"; and that I "malign and insult both the Ministers and people of our church" &c., &c., &c.

AFTER THOUGHTS.

Once upon a time, in St. Johns, New Brunswick, I got into a newspaper controversy with a party, who coming to the fray with a swagger, something like what you have exhibited, was nevertheless glad enough to retire from the field; but then, though not a Clergyman, he was a scholar and a logician, and finding he had the worst of the argument, he honestly abandoned his position. I do not say you have been worsted in this battle, our readers will judge, but I do say that it is not at all probable you will ever acknowledge yourself beaten. I have a note by me from a thoroughly educated man in which these words occur, "have you seen Mr. Borland's rejoinder? It furnishes the most conclusive proof yet offered of the truth of your general remarks in regard to him." You have said that it is difficult to write with perfect correctness, or something to that effect, and I consent to the truth of the remark, but it is one thing to have a dozen doubtful phrases in a sizable pamphlet, and another to mar almost every paragraph with sentences so involved and ambiguous as to show an utter ignorance of the rules of composition. By the way there was one error in my letter you did not detect, and which I only observed after the document was printed.

I return to the subject of class meetings. You say I gave three reasons operating against meeting in class; and with a great flourish of trumpets, you add that you and the other Softhead could supply twice thirty-and-three, or sixty-six, but you forgot to state, that I had anticipated you by saying that "many others that might be enumerated, were entertained to meeting in class by persons of piety, or well-disposed to seek religion"—another instance of your fairness.

Class meetings were instituted by Mr. Wesley, whom we all agree to regard as a man of great moral and intellectual power; a man raised by Providence to perform a special task; in fact, a Reformer in the highest sense of the word. He did his work well, and "having served his generation, according to the will of God, he fell asleep." His work was, "to revive experimental religion in the land," and we may say, throughout the world. In the pursuit of his holy mission he did many things required by the then condition of society, and one of these things was preaching frequently in the open air, a practice which few of the preachers in our day deem it necessary to imitate. The people, wholly ignorant of real religion, and given up to all manner of vice,—indeed almost embroiled,—required "line upon line, and precept upon precept." Preaching hardly met those requirements. The accretions of ignorance are not removed by sermons so effectually as by conversation; this he felt, and to meet the exigencies of the times he established Class-meetings, which are still peculiarly well-adapted to the "instruction of the foolish and the teaching of babes," as well as to many other good purposes. That my former communication did not advocate the abolition of Class-meetings every candid mind will cheerfully acknowledge, but by travestying my words you have endeavored to make me responsible for the manifestation of such a desire. I envy not the man who can resort to such tactics. Mr. Wesley, by your own admission, saw the condition of things gradually changing, and saw it with regret, still (I reason on your admission) he adopted himself to the new phases as they occurred. He even (according to you) foresaw the necessity of a Church organization for his societies, and provided for it. Well I infer from all this that strongly as he was attached to the simple system he had called into existence, he was not such a bigot as to deny the possibility of its being improved, but prepared the way for the introduction of such alterations as he saw would become necessary. Time relies on, and the human mind progresses. One after another the institutions of the past crumble and make way for others more in accordance with the actual condition of things. Some men, like Mr. Wesley, are in advance of their age, and their projects are ridiculed, but few good ideas are irrevocably lost. The sower does not always reap, yet the seed vegetates and finally fruitifies. Impracticable projects are always found in opposition, but "truth, ever lovely since the world began; the foe of error, the friend of man, prevails at last." The "condition of Wesleyan Church membership" is one of human imposition, and is therefore fairly amenable to human reason. Every honest Methodist has an undoubted right to discuss it without being exposed to unadvised and disparaging bluster which you seem to regard as the legitimate "weapon of your warfare." If truth is on your side what have you to fear? Don't imagine you are going to silence men at least your equals by your overbearing clatter. After the noise has subsided the question will come up again on its true merits, and you will find that you have lost more ground by the burlesque you call a Dialogue, and the trade of abuse you initiate a Review, than you will ever be able to regain. Radical changes and reforms are not accomplished in a day, and of this the advocates for the abolition of the "condition of Membership" are quite well aware, but if you wish to afford them encouragement write a few more pamphlets, and if they are as powerful as the one I have attacked you will be entitled to their thanks. You agitate the confusion; put the conservative arguments before the church in your incomprehensible style; bewilder the people with "mainly light jargon" and you will see the consequences. Job in his anguish desired that his "enemy would write a book," and I assure you that your adversaries can desire nothing better for their cause than that you should write books. Now go to your study and "chew the cud of sweet and bitter words" and when they see the light I shall do myself the pleasure of giving them a patient attention.

In your next edition of the Dialogues I counsel you to put this at the head as a motto:—

*Ergo monumentum are perennius.*—Horace.

Yours truly,

SCRUTATOR.