

attentive congregation, and then to the Presbyterian Churchyard to repose till the resurrection morn.

Should the eyes of some hoary-headed man glance over the obituary notice of one who, like himself, was hoary with years; and should that venerable father still be unrenewed by grace; permit me, venerable man! to say,—Thou art just stepping down the steep of time into a fathomless eternity. Yet a little while and thou shalt no more be seen! Whither art thou going? None may ask thee that question soon! Thy journey will be at an end! Say! Dost thou respect the world's Redeemer? Dost thou venerate his name? Dost thou believe his teachings? Pass not hastily over those momentous sayings of his! Thou mayest not have apprehended his meaning. Pause—and look yet again at his words! Hear his asseveration! "verily! verily!" and then know something solemnly momentous is to be uttered! "I say unto thee, except a man be born again," or "from above," "he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." It is not only the infant—or the tender child—but the MAN must be born. The man is thyself. "Thou"—as well as he, whose obituary thou hast just read—"must come to this"—or there is no heaven—no eternal life for thee. G. W. T.

Cornwallis, April, 1852.

For the Wesleyan.

Miss Flint, of Yarmouth.

Died, at Yarmouth, on the 31st of March, Miss ABBY FLINT, in the 24th year of her age. Miss Flint was awakened to a consciousness of her moral state at the early age of 14 years, under the ministry of the Rev. Charles Dewolf, and joined the Wesleyan Society in 1842. Her friends being Baptists, she was not baptized in her infancy; but having found a sense of the pardoning mercy of God, she felt it her duty to consecrate her youth to God in the sacrament of Baptism, which was administered to her the following year by the Rev. Charles Churchill.

At the time of her conversion, she was a scholar in the Milton Sabbath School, in which school she afterwards became a most zealous and active teacher. The Town School was subsequently favoured with her useful labours, until the Sabbath previously to her last illness. Her regularity at the means of grace, her diligence as a Sabbath School Teacher, and her general deportment, caused her to be observed and beloved by all who knew her. She was also a member of our Catechumen class, and evidently delighted in the acquisition of Scriptural knowledge, in conjunction with her youthful companions. She was seized with scarlet fever—which still rages as a serious epidemic in this town. At the time her complaint was at the crisis, she unfortunately took cold, which brought on typhus, which terminated fatally. At first she was not apprehensive of the dangerous nature of the disease, and she delighted to converse on the various subjects introduced at the Bible or Catechumen Class, and of the benefits she had derived, and expected to derive, from that means of instruction. When informed that her complaint had assumed an alarming character, she received the information with perfect composure; and when interrogated as to her experience and hope, she replied that she was happy in God,—that she had no fear of death—she felt the Divine presence with her, and had no doubt in her mind but Heaven would soon be her eternal home. She appeared to be seized with death on Saturday, but retained her speech until Tuesday morning. Not a murmur escaped her lips, nor a desire for life, but an entire acquiescence in the will of her heavenly Father. She lingered until the morning of Wednesday, when this excellent young woman, without a struggle or a groan, fell asleep in Jesus. She is the first member of our Bible class that has been taken away by death.

WILLIAM WILSON.

Yarmouth, April 20, 1852.

The religious Biography of the young should be read with prayerful attention by our youthful friends, and with a desire for spiritual profit.

Correspondence.

For the Wesleyan. Barrington Circuit.

In these, the Spirit's latter days, "while the dew from all around falls plentifully from the skies," on other parts of our Zion, we have reason to praise our Covenant-keeping Lord, that Barrington has not been left, "like Gideon's fleece, unwatered, still and dry." We, too, have been watered from on high—have realized, while "publishing the name of our God," the truth of that part of the song of Moses, "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." Our meetings were characterized by the still, small voice, rather than by the great and strong wind, and the earthquake, and the fire breaking in pieces the rocks, and proof has thereby been given to us, that we must not set the Lord a plan, and that there is a diversity of operation, but the same Spirit that worketh all in all. To produce these blessed results, Brother J. ARMSTRONG and myself, being assisted by our beloved and tried friend, Brother Winthrop SARGEANT, and others of our Brethren, endeavoured for a few days, in all meekness, to instruct, warn, exhort, and invite those that opposed themselves, and the result has been, "God hath given them repentance to the acknowledgement of the truth, and they have recovered themselves out of the snare of the devil by whom they were taken captive at his will." And now the signs of Heavenly as well as of natural spring are around us—"The winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." Young men and maidens, old men and children, are now "praising the Lord, for He is good, for His mercy endureth for ever." The wise and the prudent have at last been led to see, that these things are hidden from such, and revealed unto babes; the wisdom of this world now appears foolishness to them, while the foolishness of preaching,—the wisdom of the God and the power of God. Universalism, and the vain philosophy of the present days, though lifting the horn on high, have been broken and brought down to the obedience of the Cross; and at last the blessed truth has been felt and confessed—"By Grace we are saved through faith, and that not of ourselves, it is the gift of God, not of works lest any one should boast." Those who were unbelievers in protracted meetings, as they are now called, came and saw for themselves, "and being convinced of all and judged of all, the secrets of their hearts were made manifest, and so falling down, they worshipped God and reported that God is among you a truth."

About seventy have given in their names for Church membership. One of these was one of the Elope's own children; but being illuminated by the Grace of God, she saw herself in the dark, and after feeling after the Lord for some days, she found him while telling the exercises of her soul, and her joy was like one that had found great spoil. Another of these was one, who held to Calvin and immersion, but when she received the Lord, she felt his grace was free for all, and that our views of the mode of Baptism and its subjects were in accordance with Apostolic practice; and therefore believing, as Lydia of old, "she was baptized and her household," after singing those appropriate lines of Dr. Watts:—

Thus saith the mercy of the Lord, I'll be a God to thee; I'll bless thy numerous race, And they shall be a seed to me. Abram believed the promise true, And gave his sons to God; Put water seals the covenant now, That once was sealed with blood. Thus Lydia sanctified her house, When she received the word; Thus the believing Jailer gave His household to the Lord. Thus later saints, Eternal King, Thy ancient truths embrace; To thee their infant offspring bring, And humbly sue for grace.

A hallowing influence pervaded the ordinance. I would that this Hymn of Dr. Watts were not rejected, while his other hymns are received; but rather believed and acted out, in the Baptism of Believers and their households; the principle of which was acted upon by Abraham, the father of the faithful, when he believed, by circumcising his household and his infant Isaac,—and which principle was continued by the Apostles, only altering the outward and visible sign, "as water seals the covenant now that once was sealed with blood." It being only of modern date, that man has separated the parent from the child, I would say to all among us, search the scriptures with prayer to the Father of lights, and let God alone speak, being divested of the prejudices of education; and the Spirit will guide you into all truth, and you will know of the doctrine, whether it be from heaven or from men! Believing that the promise spoken by Peter and the opening of the Christian dispensation, is to you and to your children, and that the seal and sign of that promise is only changed and not its subjects—act upon your faith, and let not only all Methodist

parents, but also their households, receive the same covenants, with the new and universally adapted seal. Unless all Christians see eye to eye in this, the Church of Christ can never embrace nations and kingdoms—cannot fill the whole earth; if children, who perhaps form the majority, are excluded; and if excluded from the church below, why not from the church above, and thus alter the words of Christ, *Forbid little children to come unto me because they cannot believe, for of such is not the Kingdom?* Glory be to God for all the good that has been done. J.

Barrington, April 20, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, May 1, 1852.

TRUTH ELICITED BY CONTROVERSY.

As long as truth and error are opposed, and there are found those who abet the one and the other, controversy will exist in the world. Those who object to religious controversy, overlook the fact that Prophets and Apostles, yea, our blessed Lord himself, were Controversialists in a pre-eminent sense. They assailed error, in its principles and details, dragged it from its dark lurking places, exposed its deformity to the light of day; and, by precept as well as by example, have left their followers in truth, no alternative but to prosecute the war. The Bible, as the word of God, the depository of inspired truth, is an unflinching, ever-existing, ever-active opponent of error in doctrine and practice. As well may the objectors in question, except to the Word of God and to its inspired writers, as to those in these days, who, set for the defence of the truth, are contending for the faith once delivered to the saints, provided they discharge their duty in a Christian spirit. These remarks are designed to have special reference to the great, fundamental principles of revealed religion. Whenever, and by whomsoever, these are attacked, openly or covertly, they must at all hazards, be defended,—but this cannot be done without controversy.

There is, however, a class of subjects, generally admitted by orthodox Christians to be of a subordinate character as not being essential to the salvation of the soul, on which good men entertain opposite opinions, and which, in former years, gave rise to various controversies;—such, for instance, as the points of difference between the Calvinian and Arminian creeds. It has been questioned, whether it be proper or profitable to discuss these topics in a public manner. Desirous of peace, and anxious that sincere Christians of these opposing creeds should be drawn nearer together by the bonds of brotherly affection, some have declined entering into a defence of their distinguishing views, even when these have been grossly assailed by men of a bitter spirit, and misrepresented and caricatured either intentionally or through culpable ignorance. That this pacific disposition has been taken advantage of, by some who seem to have been incapable of rightly appreciating it, we have every reason to believe. Unwillingness to disturb friendly relations, and to expend time and talent in reviving past controversies, has been regarded by some as proof of inability to support adopted principles of belief, and they have not failed to improve such supposedly favourable opportunities to attack and misrepresent the doctrines of their peaceably inclined brethren.

"There is a time to speak"—and a time to write. Misrepresentation ought not always to be allowed to go unexposed or unreprieved. Even minor points of doctrine, especially where belief may be reasonably expected to influence conduct, should sometimes be stated and defended. Truth here has claims not at all times and under all circumstances, to be disregarded; and if in its advocacy, the prejudices of some should be shocked, and the faith of others should be shaken, let the fault, if any, lie at the door of those who have unadvisedly given cause for such results.—Truth has nothing to fear from the most searching investigation. It must and will come forth triumphant. Such has been the experience of the Christian Church from the beginning; and such may be expected to be more fully the case, as the latter days draw on. The Lord will appear for the justification and maintenance of "the truth as it is in Jesus;" and, on many points disputed at present, his Watchmen shall more generally see "eye to eye."

Evangelical Arminianism.

"That eminent man" (John Wesley) "held the doctrine of Universal Atonement, with the allied views of man's freedom and responsibility, as one part of a doctrinal system which ascribes all the glory of salvation to grace. As far from the Pelagian, as from the Calvinistic extreme, he taught his followers to magnify free Divine mercy as the source of all good to lost and helpless men."—Wes. Methodist Magazine.

We are now at no loss for the reason which has induced our neighbour of the Presbyterian Witness to deny the evangelical character of Arminianism as held by the Wesleyans. His late deliverances have confirmed us in our belief that he was either unacquainted with the writings of ARMINIUS, WESLEY, and FLETCHER, or had not moral honesty enough to represent their views faithfully. His paper circulates principally among Presbyterians, who are not in all probability conversant with the writings of these eminent divines; and, therefore, he doubtless felt it to be a safe course so to speak of Arminians, as to leave an impression that they denied the doctrines of original sin and salvation by grace! Yet we can prove, that no body of Christians hold these doctrines more strongly, or more scripturally, or insist on them more strenuously, than evangelical Arminians. If the Witness be ignorant of this fact, he proves himself unfit to write on the subject he has taken in hand; if he be aware of it, he proves himself guilty of wilfully withholding the truth, and therefore unworthy of confidence. He may embrace either horn of the dilemma he thinks proper, and which ever he elects, he is placed by the other in no enviable position before the Christian public. If a man will write about Arminianism, we demand of him at least competent knowledge and moral honesty. He may write about Calvinism as much as he pleases, and make it, as a system, as dark and repulsive as he possibly can, if his heart and his head so incline him; but when he undertakes to write about and condemn Arminianism, then we feel it to be our duty to see that he fairly represents it, and if not, that his misrepresentations go not unexposed or unrebuked.

Let us hear, then, this sage writer, who is going to set the whole world right about that Popish thing, Arminianism. In his number of April 3, he says:—

"Before entering upon any particular discussion or line of argument in order to substantiate the views maintained by Calvinists in opposition to the tenets of Arminianism, we would merely furnish a simple statement of doctrines corroborated by a few leading passages from the Bible in proof of each particular doctrine. We shall then be in a fit position to enter upon a consideration of the disputed points."

Among the doctrines "maintained by Calvinists in opposition to the tenets of Arminianism," he places the two following:—

1. "Man is by nature dead in trespasses and sins, destitute of God's image and favour, and incapable, of himself, of regaining the favour or friendship of his maker."

2. "That the scheme devised for man's recovery from this ruined condition of depravity and sin is, beginning, middle, and end, a system of free and unmerited grace."

Peculiar to Calvinism! Wesleyans smile at the ignorance, or misrepresentation, of this "evangelical advocate." Their Bibles—their Catechisms—their Theological system—every sermon they hear—every prayer they offer—they know contradict the statement of the Witness point blank.

But this is an old trick of those who make pure Calvinism a test of orthodoxy. In his tract, "What is an Arminian?" Mr. Wesley thus notices and disposes of it:—

"The errors charged upon these (usually termed Arminians) by their opponents, are five, (1.) That they deny Original Sin. (2.) That they deny Justification by Faith. (3.) That they deny Absolute Predestination. (4.) That they deny the Grace of God to be irresistible;—and (5.) That they affirm, a Believer may fall from grace."

"With regard to the two first of these charges, they plead, Not guilty. They are entirely false. No man that ever lived, not John Calvin himself, ever asserted either Original Sin, or Justification by Faith, in more strong, more clear, and express terms, than Arminius has done. These two points, therefore, are to be set out of the question; in these both parties agree."

"But there is an undeniable difference between the Calvinists and Arminians, with regard to the

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