re have a covenant right to the use of
means, and ground for the liveliest
n their exercise for the blessing of our
ant God—and that the ordinan-
ances, the reading and the preaching
Word, Prayer, Psalmody, with kin-
exercises. Firmly, without mental
ation, and in the fullest sense, we be-
also, that God the Spirit is the Agent
ent in conversion, whether considered
erence to an individual, or to multi-
of persons. We subscribe *ex animo*
e divinely enunciated proposition—
by might, nor by power, but by my
, saith the Lord of Hosts."

nfiding in the truth and faithfulness of
the Ministers of our Church, in con-
ion with those of other Evangelical De-
nations, have gone forth among their
ymen, in the use of the means previous-
clared, "the Lord working with them;"
he gracious result has been, that, in va-
parts of the world, many have "believ-
and have "turned unto the Lord." Our
nbour, in his editorial of the 27th ult.,
enumerated a goodly number of Minis-
of Christ, occupying positions in differ-
departments of the militant Church—
ng whom he has not failed to rank White-
and our own Wesley—who have been
ed of God as instruments of extensive
lasting good. We give his own words.

These honoured servants of God went forth
e use of the ordinary means, expecting the
ment of God's gracious promises. Their ex-
ations were realized. The Holy Ghost de-
ded in power, and a great awakening was
consequence. The movings of the spirit were
w of out. Ministers and people spread out
canvas of the heavens, to catch the heavenly
ze, and they were wafted onwards in the
k of Revival."

his is a candid and a truthful testimony;
had our cotemporary stopped here we
ld, and we would, have gone heart and
d with him. But alas! at least in our
w, for human frailty! The true—and the
d—and the useful, are marred, by what
cannot help regarding as a designed slur
r. Wesleyan ministers of the present day.
this opinion we may possibly be wrong—
o we can easily be set right—and should
com it a favour to be so. Read, however,
following statements:—

"These honoured servants of God did not get
revival or protracted meetings, as if *they*
ld controul the sovereign agency of the Om-
otent Spirit."

Again:—

"O how different were these revivals from
se we are every day hearing about as taking
ce in these Provinces—whether we look at
ir accompaniments or results—where people,
norant of the first principles of Christianity,
e wrought upon by external circumstances, and
ere, it is to be feared, in too many instances,
thout undergoing any experimental, enlighten-
g, and revolutionizing process, without waiting,
any rate, for any thing like appropriate fruits,
ey are, from their *convulsions*, and frames,
d feelings pronounced to be converted, and
itted at once into the membership of the
hurch."

This savours largely of the splenetic, and
something more than trifling with serious
ings. That an Editor of a religious paper,
aring the imposing title of "Evangelical
dvocate," could thus commit himself, and
ive occasion to those who are "without" to
ock, we deeply lament. Worse could scarcely
be expected from an avowed opposer of
vival of religion; but that one who must
familiar with the scenes at KILSYTH, in
nd, and with the convulsions, frames,
nd feelings," which marked that wondrous
evival, could occupy the "seat of the scorn-
r" to gratify a Editor against his Wes-
yan brethren—is indeed a matter of sur-
rise.

In speaking thus disparagingly of the re-
ivals "we are every day hearing about as

[illegible] the 29th Sept. aforesaid, and published an editorial in which we find him affirming, that it is "not all to be wondered at" if "physical convulsions of the human frame" should accompany true revivals—that, all things considered, it would "be more to be wondered at if such or similar manifestations should not take place—and that whilst the external manifestations may and do often exist without any corresponding inward grace," the admission is distinctly made that "they may and do often exist, even when the work of divine grace is going on in the heart, and it would be far more surprising, if they did not, than if they did, under such circumstances." His discovery respecting the modern revivals in these Provinces was made, we are inclined to think, *after* the 29th Sept. aforesaid, and *during* the period he was suffering from the gentle discipline we were called upon, in obedience to the claims of duty, and with regard to his own benefit, to administer. We hope, therefore, that as the aberration was so sudden, he will soon be restored to the due use of reason, and his *self-contradiction* become apparent to himself.

In the meantime, to assist in securing this desirable result, we beg leave to catechize our friend a little. We ask him, if he has ever been at a Protracted Meeting? Whether he can so discern the spirits and motives of Wesleyan Ministers as to know that they "*get up* revival or protracted meetings as if *they* could controul the sovereign agency of the Omnipotent Spirit?" That the subjects of conversion at these meetings are "people ignorant of the first principles of Christianity?" That "from their convulsions, and frames and feelings they are pronounced converted?" And that they are "admitted at once into the membership of the Church?" When sweeping charges, like those contained in the Witness, are brought against a body of ministers to disparage modern revivals of religion by a professed advocate of them, he should be quite sure of the ground on which he stands, and be prepared, when called upon, to submit his evidence. Will the Witness produce his evidence? Is he prepared to say he even knows or has ever seen the ministers and the people he so freely vituperates? That he has *witnessed* the ministrations of the one, or the "convulsions" of the other? That on the latter being "pronounced converted" they are "admitted *at once* into the membership of the Church" and not received *on trial* for membership? Or is he prepared to affirm from personal knowledge, or creditable testimony, that at Protracted Meetings the Word of God is *not* read and preached, that Psalms or Hymns are *not* sung, and that prayer is *not* offered to Almighty God in the name of our one Mediator and Intercessor? Will he also inform us in what way, or in what degree, the means used at Protracted Meetings differ from those employed in the ordinary means of grace except in the fact of more frequent and continuous repetition?

One thing is evident, that the man who [illegible] man despises and condemns God's honoured—and has honoured abundantly—in the conversion of souls and prosperity of Zion. The demand is not [illegible] than we are able to render at present [illegible] subjects. Regretting [illegible] we now take our leave with a promise of speedily resuming this important topic.

We refer our readers to an Article on another page, headed—"METHODISM IN KILSYTH"—in which the great revival which took place there in the Church of Scotland, and other Churches, in 1839, is traced directly to the much despised agency of WESLEYAN METHODISM. In our next, we shall give an account of the same blessed work by another person. Both statements, we feel confident, will be read with interest, even at this comparatively remote period.

EVANGELICAL ALLIANCE.

THE third Annual Conference of the British Organization of the Evangelical Alliance commenced its proceedings on the 10th of the last month, by a public meeting in the City Hall, Glasgow. The platform, it is stated, was occupied by a number of the most distinguished friends and advocates of Christian Union, and dispersed throughout the audience were Ministers belonging to all denominations, and from all parts of the country. The sittings continued three days. Several admirable Speeches or Addresses were delivered on the increasingly important subject of the union of Christians, and produced a hallowed effect. "No Church," said the HON. BAPTIST NOEL, "has a right to command us in any thing; and we must freely grant to brothers and sisters in Christ the same amount of liberty we claim for ourselves."—"Interchange of fellowship," said DR. CUNNINGHAM, "has shown us that there is much more good to be found in other denominations than we were formerly wont to allow." DR. WARDLAW delivered an Address on the subject of "Separation from the World prompting to Brotherly Love,"—which he was subsequently requested to publish; and it was remitted to the council to consider the best plan of doing so.

On two important subjects the ALLIANCE took action. The one in drawing up a strongly expressed memorial against the present meditated Post-office arrangements; which (to use the language of a correspondent of the *Watchman*) "was adopted by the whole assembly *standing*: and waving their right hand in testimony of their determination to protect the honour of the Holy Sabbath. Never was a more thrilling sight witnessed; and when it is remembered that the assembly consisted chiefly of Ministers of all denominations, representing the views of multitudes of Christian people in England, Ireland, and Scotland, on the important subject, the moral weight of the whole proceeding will not be overrated." In connection with this movement, we may state, that it was reported to the Conference by the Rev. R. [illegible] Newstead, that it has been resolved to offer a *Prize of One Hundred Guineas*, for the best essay on the [illegible] the Holy Sabbath, [illegible] the grounds having been already occupied by the Wesleyan Association, and [illegible] the subject for the prize [illegible] the island. [illegible] donation has been made [illegible] MR. THOMAS PALMER, Esq. [illegible] Wesleyan Methodist, and the other Christian [illegible]

[illegible] of the Vicars-general, to the [illegible] of the French police, there is little chance of his being set at liberty at all."

A Resolution was carried by the Meeting, expressing its detestation and abhorrence of the iniquitous act of the Inquisition of Rome by imprisoning Dr. Achilli—enjoining on the Council the necessity of vigorously pursuing all proper means for his liberation—recording its unfeigned sympathy for the sufferer—and commending him to the prayers of all the members of the Alliance. A Deputation consisting of Sir C. Eardley, Bart., Rev. B. W. Noel, Charles Cowan, Esqr., Lord Wriothesley Russell, Rev. Ed. Bickersteth, and Rev. Dr. Steane, was appointed to proceed at once to Paris, and, if necessary, to Rome, for the purpose of procuring Dr. Achilli's liberation. May success attend their efforts! £108 18s. 4d. were contributed towards defraying the expenses of the deputation.

In the course of the business, T. P. Bunting Esqr. said "it was necessary for those members of his (the Wesleyan) communion, who were members of the Alliance, to give relief to their feelings, in regard to the interference by certain members of the Alliance with their Body." The subject was not pursued; but the Correspondent of the Watchman, previously quoted, states that, "expressions of respect for the character of DR. BUNTING and of sympathy with him in the cruel circumstances of the late envenomed attacks made upon him, abounded on every side from the Representatives of all classes of Christians."

CONFERENCE EXPULSIONS.

THE *Witness* has copied Mr. Dunn's Speech delivered at Exeter Hall. The triumvirate, Messrs. Everett, Dunn, and Griffith have been itinerating England, holding mass meetings, and delivering the old story, hashed up, to as many as would listen. It is painful to have to speak of these agitators of our Connexion as they deserve, but truth, at times, must be spoken at all hazards. They have recently held an uproarious meeting at Birmingham; their speeches are thus characterized by persons competent to judge. One thing is ominous. At Exeter Hall, they challenged any Conference men, as they called the loyal to Methodism, to meet them openly and publicly. Having made free with the name of the Rev. J. W. Thomas, one of our Ministers, he determined to be present at Birmingham meeting, and if assailed again, to demand a hearing. They did so, and when he arose and asked liberty to reply, he was not only denied, but physical force was employed to intimidate him. This speaks volumes, and shows that the heroes shrink from exposure. Their extravagance, and [illegible] accusations, are precipitating their [illegible] The mournful farce will soon be over; and the chief actors will appear as so many [illegible] wrecks on the wild sea of fanatic agitation. We pity the poor souls that may have been led astray, perhaps to undo themselves by embarking their all in the ship, commanded by such men as [illegible] Our prayer is, that, if they have [illegible] far away to return [illegible] to do it, they may, if possible, be rescued from the fate which may otherwise [illegible]

A Correspondent of the Watchman says, [illegible] from the report of former meetings [illegible] on the occasion were of [illegible] and on the old topics. Mr. [illegible] a prosy and tedious, full of misrepresentation and wearisome platitudes, a [illegible] an oasis.—Mr. Everett's speech, which, *ex ore repetita*, of that [illegible] Exeter Hall; but seasoned, and seized, with 'Fly-Sheet' gossip and anecdote, in a way that showed his familiarity with those productions.—We mourned to see this gray-headed man and Minister descending to so low in vulgar malignity, as repeatedly to point, in the most insulting manner, at Mr. Thomas, while *insinuating* against that gentleman, what he dared not assert *in his presence*; and without naming him, as he had done at other meetings *in his absence*."

REV. J. W. THOMAS, says, "Their speeches were full of misrepresentation, from beginning to end, and contained insinuations respecting me and others, more false, virulent, and venemous, than even their direct mistatements."

MR. JOHN SIMPSON states—"My own impression of the remainder of Mr. Dunn's speech was, that it was a tissue of falsehood, misrepresentation, and perversion of fact, and characterized by the most spiteful feelings. The first part of Mr. Everett's speech was a tirade of the most malignant abuse of Dr. Bunting, showing the bitter, and inveterate hatred with which the Doctor is regarded.—I scarcely know how to characterize Mr. Griffith's speech. There was the same disregard to truth, and the same display of malicious feelings as in the other two.—It may seem harsh, but the feeling produced on my mind is such, that I cannot give them credit for having a spark of religion left, unless they are most strangely and unaccountably deceiving themselves, thinking they are doing God's service when they are sowing discord and disunion among the churches,—railing at the whole body of Ministers, and especially the Conference, and attributing to them a bad motive for every action they perform, and showing such a spirit of falsehood, envy, hatred, malice, and uncharitableness, as I think no christian can do. Where such men are the leaders, Methodism has nothing to fear from agitation."

REV. JOHN BEDFORD writes thus,—"Their speeches frequently indicated that their hearts were full to overflowing, with the deadliest venom, against some of the most excellent and honoured Ministers of the Connexion.—But their violence will defeat its object. Not a few of our pious and right-minded members, who ventured within the precincts of the Hall, have since declared that if they had not been previously satisfied of the necessity of Messrs. Everett, Dunn, and Griffith's expulsion, they were abundantly convinced of it in that meeting. One individual I have heard of in the Birmingham East Circuit, who had left the Society because he disapproved of their expulsion, who has said that in the meeting he was convinced the Conference had done right, and that he would immediately return to his class."—

We commend the above statements to the consideration of our cotemporary, who evidently does not yet understand all the *facts* of the case; and if he think it "but a fair and proper thing" to give currency to "misrepresentations" of our Connexion without taking time to search into their character, be it so. Such a course will only subject us to the necessity of publishing counter-statements.

St. Mathew's Church District Society.

This, although not long established is one of [illegible] and successful benevolent institutions, founded upon the sole principal of providing employment for the poor, as well as relieving their more immediate wants. From the fourth report, recently published, it appears that [illegible] have been [illegible] during the past year, by the Committee [illegible] different objects of the Society, £[illegible] for wood, £30 3s. 3d. in charity to the sick poor, £55 9s. 7d. for [illegible], and £100 [illegible] 11d. for the manufac-