

year. Brother Moore assisted us at this meeting. One subscription deserves notice:—

"A response to mischievous agitation," £5. Such are the noble and Christian replies to the cry of—"Stop the Supplies"—and such responses are sure to be made while the Methodists retain their religion, and their love to the cause of God.

We held a meeting at Lockhartville on a stormy night, March 23rd; and we can report of it what we were never able to do of any other Missionary meeting we ever attended:—"All the persons present subscribed to the cause, and though the number was small, the amount signed was respectable, and nearly as much as a larger congregation subscribed last year. To the Lord be praise! Yours, &c., THOS. H. DAVIES. Lower Horton, April 2, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, April 10, 1852.

"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.*

EVANGELICAL ARMINIANISM.

THE statement made in the above quoted extract, contains a brief, lucid, and truthful representation of the doctrinal system of the revered Founder of Methodism; on which, it is our purpose to amplify, in a few articles under the above caption. This we deem to be the more necessary at the present time, as one of our city contemporaries, unmindful of a former exposure and castigation, has once more buckled on his armour, and has charged Arminianism as being essentially "popish." Had we not been previously aware of the self-confidence and self-deception of some Calvinian controversialists, we should have been greatly amused at our contemporary for gravely assuming certain doctrines as peculiar to Calvinism, which equally belong to evangelical Arminianism, and are faithfully taught and strongly maintained by its enlightened and consistent adherents. This fact we shall make abundantly evident as we proceed.

In one view, we have no cause to regret the mooted of the "points" on which the respective systems of Calvinism and Evangelical Arminianism differ; as the distinguishing doctrines of the latter, when candidly brought to the only infallible standard, the Word of God, have commended themselves to the approval of not a few, trained in the peculiarities of the former,—despite the powerful influence of education and long continued prepossession. In another view, it might have been preferable, in these days of evangelical Alliance, for persons on both sides, to have "agreed to differ," without any particular overt act of opposition. But some have thought otherwise, and the present time,—when Protestantism is threatened by an unwonted, concentrated, and general attack from Popery, and which should lead all the friends of evangelical truth to measures of union rather than of division,—has been chosen by some polemic knight-errants to draw the sword, and commence a campaign by insulting those who had been friends by placarding them as the favourers and abettors of a popish system.

We have been tartly reminded by a contemporary, that it is his legitimate right, as a conductor of a religious periodical, to discuss in its columns, what subjects soever he may think proper, without amenability to us. That right we accord. But as he had previously misrepresented and maligned evangelical Arminianism, we deemed it properly within our province, to request him: to derive the character of that system from sources which more faithfully described it than those from which other writers on his side had obtained their illustrations, in order that he might avoid a similar act of injustice for the future. We imagined that our contemporary was desirous of establishing truth, whatever might become of systems, and that he would not wish to appear so foolish as to be manufacturing men of straw for the purpose of showing his dexterity in pulling them to pieces; therefore, we sincerely advised him to go to the fountain-head, and to seek instruction from the works of JAMES ARMINIUS, and, as the expositors of the doctrinal system of millions of evangelical Arminians of the present day, to

search the works of JOHN WESLEY and WILLIAM DE LA FLETCHER, if to elicit truth, and not to foster prejudice, were his supreme object. But the first paper-bullet he discharged from his fowl-ing piece against Arminianism, has convinced us that we cannot expect fair play from this champion of the Calvinian faith; and, therefore, it shall be our duty to defend "the faith," which we believe "was once delivered to the saints;" and, it may be, to present to our readers a true portraiture of Calvinism drawn from its acknowledged standards, that they may decide which of the two systems bears the clearest evidence of possessing the divine signet. Nor are we without hope, that some, at least, of our Calvinistic brethren, who may favour us with a perusal, will see that the scriptural proof is found on our side.

Methodism in the Eastern Part of Nova Scotia.

A Correspondent at Guysboro', under date of March 30, gives us the following brief account of the progress of Methodism in that part of the Province, which will be perused with interest by our numerous readers:—

"Our beloved Methodism is diffusing a blessed influence through this part of the Province, from Guysboro' on to the South Shore, extending to Cape Canso, where we are now erecting a handsome Chapel, and in the Northern direction to Manchester, Clam Harbour, Oyster Pond, and along the shore of the Strait of Canso, up to McNair's Cove, where we are also building a Chapel, and across to Ship Harbour,—from Manchester up on both sides of the River, to the Intervale, where another Chapel is being erected; and we have also taken Little River on the Circuit Plan. Thus God is blessing and honouring Methodism. Although she is assailed by open and covert enemies, yet God is in the midst of her; she shall not be moved. God shall help her, and that right early."

We are pleased to receive an intimation, that a fuller statement than the above, of the work of God on the Guysboro' Circuit, will shortly be furnished us for publication. Go on, brethren, in the name of the Lord Jesus, and in reliance on the divine faithfulness, and God will prosper you more and more.

Jamaica District.

The Rev. John Vaz, in a letter, dated Port Antonio, Portland, January 8th, 1852, says:—

"I am sure you will be glad to learn that, in the course of the past year, I baptized, in the presence of the congregation, a young man of the Hebrew religion, of considerable intelligence. It was deeply interesting to see this young disciple bowing at the cross of Jesus, and confessing Him to be the only true and living God. He has been, subsequently, admitted to the table of the Lord; he meets in class regularly; consistency marks his general conduct.

"I have also had to perform another pleasing part of my duty. On Sunday last a follower of Mahomet renounced Mahometanism, and embraced the religion of the Lord Jesus, and confessed Him to be 'God his Saviour.'

"An African woman stood beside the man, and expressed her desire to flee from Heathenism to Christianity. I baptized her also at the same time. 'They shall come from the east and the west;' and, blessed be God, they are coming; and they shall all bow to Jesus, and call Him Lord, to the glory of God the Father. Amen and amen."

The same writer observes:—

"I rejoice to be able to inform you that the good hand of the great Head of the church has been upon us for good in this Circuit during the past year. The number of church members has increased considerably; and there is more of the mind and Spirit of the Lord Jesus in the hearts and lives of those in church fellowship with us. Our congregations are very large; the chapels are frequently crowded to excess; and we believe they do not learn in vain."

The Rev. William G. Stedman, in a letter, dated Grateful-Hill, January 12th, 1852, says:—

"As it regards this Circuit, I have the pleasure to inform you, that both our accounts and reports are of a more encouraging character than those of several previous years have been; a circumstance at which we rejoice, not only as indicating a more prosperous state of things in gen-

eral in the Circuit, but also as diminishing our pressure on the general funds. We trust that this improvement—if its progress is not characterized with that rapidity which was manifested last year—will yet continue, and prove permanent. Our ordinary Circuit receipts are £60 above those of 1850.

"In chapel matters, also, through the good hand of our God upon us, we have been enabled to accomplish what has been long necessary, but what, for several years past, has been considered impracticable, in consequence of the prevailing poverty of all classes in the neighbourhood; viz.: the expenditure of £50 in the way of repairs to Grateful-Hill chapel; £30 of which has been subscribed by the congregation in the form of thank-offerings to Almighty God for sparing us during the recent visitation of cholera. This has been done without diminishing their regular contributions towards the support of the work.—We hope this year to complete the work begun, with money raised on the spot."

The Rev. James Atkins, in a letter, dated Beechamville, January 10th, 1852, says:—

"Our congregations, greatly improved by the ravages of cholera towards the end of 1850, have been sustained throughout the year; and a large number of our young converts have stood firm, and are giving diligence to make their calling and election sure. Our quarterly love-feasts have been times of refreshing coming from the presence of the Lord; and the cheering testimony many of our young people have given on those occasions to the efficiency of Divine grace has diffused encouragement, throughout our churches.

"This year our friends have exhibited more than usual interest in the work of Missions; and the result is, notwithstanding their deep poverty, an increased amount of finance."

The Rev. Henry B. Foster, in a letter, dated St. Ann's Bay, January 5th, 1852, says:—

"It gives me pleasure to inform you that, in making up our schedule for the year, we find a nett increase of two hundred and thirty-five members, with thirty-six on trial.

"Peace and harmony exist throughout the Circuit; and the deep spirituality of many of our members cheers our hearts, and strengthens our hope of continued and enlarged prosperity."—*Wes. Miss. Notices.*

Church of England Opposed to Tractarianism.

A Correspondent of *The Church Witness*, in noticing the Minutes of the Conference of Anglican Bishops at Quebec, says:—

"The Bishops express their unfeigned thanks to Almighty God, that he has preserved to us in the Church of England, the assurance of an Apostolic commission for our ministerial calling, and, together with it, a confession of pure and Catholic truth, and the fullness of sacramental grace." Now, though I am not going to deny the Apostolic commission of our Bishops and Clergy,—though I require more proof than we have that this Apostolic commission has descended to us in an unbroken line of succession,—much less am I disposed to question the gracious benefits which the Sacraments confer upon all who rightly and worthily partake of them; but where, I ask, in our Articles and Liturgy, are to be found that assurance and that confession? The utmost that can be said for this assumption is, that it is by way of inference; for it is nowhere positively expressed. Besides, what is designed in the minds of the Bishops to be implied by such assurances and confessions, supposing they exist in the formularies of the Church? It goes far beyond, it is to be feared, those divines of the old High Church school, who maintain the reality and the advantages of a succession from the Apostles' times, of Episcopally-consecrated Bishops and Episcopally-ordained Ministers in the Church, and who rejoice in the possession of it in our own Church as a signal blessing and privilege; for they not only do not maintain that this is absolutely essential to the being of a Church, but are at pains to make it clear that they do not hold that it is. It is much, if it be not one of the fundamental principles of the Bishops in conference at Quebec, that the Church is made up of those who are under such a ministry, to the exclusion of all others. And, further, they very probably maintain, that Sacramental grace is so connected with the Apostolic succession, that religious communities not enjoying the latter, are necessarily shut out from the benefits of the Sacraments, which are generally necessary to salvation. Now, if such be the views of the conferring Bishops, they are much more in accordance with those of the Church of Rome than with those of the Church

of England; and perfectly accord with those who declare, 'that the Episcopal dignity is so necessary in the Church, that without a Bishop there cannot exist any Church, nor any Christian man, no not so much as in name;' or with the writers of the 'Tracts for the Times,' who in their Tract, No. 4, p. 6, thus write: 'Presbyterians and all the Christians who have no Bishops' are placed upon a similar footing with 'virtuous heathens, Jews or Mahometans.'

Connemara.—A Youthful Protestant.

The Rev. Mr. Campbell, one of the Wesleyan Missionaries for Ireland, gives the following gratifying account of a conversation he held a few months ago, with a youthful convert to Protestantism, on his way to Outerard, near Galway, Ireland:—

"On our way we were overtaken by heavy rain, and had to take shelter under a tree.—While there, a smart little girl, came behind, about twelve years of age. I addressed her in Irish in the way of salutation, which signified, 'The blessing of God be to you.' She responded in the same language, 'The blessing of God and of Christ be to you.' I thought, This is strange, as it differs from the general mode of salutation, which always, with Romanists, couples the Virgin Mary with the Most High. I asked her where she had been. 'At Miss Martin's school, Sir.' 'What book do you read?' 'I read the Bible, Sir.' 'And what religion are you of?' 'I am a Protestant now, Sir.' 'And what religion were you of before?' 'I was a Roman Catholic, Sir.' 'And what name do they call you now?' 'They call me a *Juniper*, Sir.' 'Are you afraid when they call you these names?' 'No, Sir,' said she, 'we are not to be afraid of them that can kill the body.' 'Do you pray to the Virgin Mary, now?' 'No, Sir,' said she, 'I do not.' 'And why not?' said I.—'Because she could not hear me, Sir.' 'Did the Priest do nothing to you?' 'Indeed he did, Sir: he did all he could do. First,' said she, 'he rang the bells, blew out the candles, and shut the books upon us; and when that did not do, he threatened to put horns upon us all; but he was not able to do it after all.' I thus saw the salutary influence of scriptural education."

Christian Antiquities.

Letters from Rome state that the Pope has formed a commission for seeking out and preserving Christian antiquities. Amongst other things, it is directed to cause copies of all the most remarkable frescoes in the catacombs to be made at once, many of them being in danger of being destroyed by damp, also to publish a weekly periodical containing detailed accounts of the labours of the commission, and information on all matters relative to Christian archaeology. The cardinal vicar is president of the commission, and amongst its members are some persons of scientific eminence. The design talked of a long time ago, of establishing a Museum of Christian Antiquities at Rome, is likewise at last to be carried out. It is not very creditable to the papal government that these matters have been neglected so long; and perhaps they would have continued to be neglected still longer if it had not been for the recent minute searches in the catacombs by an enterprising Frenchman, M. Perret.

An Apt Figure.

An Indian chieftain, during the early settlement of New England, invited a minister to settle as a missionary among his tribe, and to induce him to do so, the Sagamore said: "You shall be to us as one who stands by a running water filling many vessels."

We have never met, out of holy writ, a more beautiful figure than this. Indeed, it seems to have a resemblance to the simple aptness of the old Hebrew poetry, and expresses, by a chaste and delightful comparison, the true nature of the office of an evangelist. It is not his own wisdom that he presents—of his own fulness that he puts forward. He brings forth from the inexhaustible supply which revelation furnishes, "living water" for all that thirst after righteousness. He himself is but the minister, the servant.

Donation.

William Hosack, Esq., of Buff-Bay, Jamaica, has kindly given to the Wesleyans there, a piece of ground, said to be worth £200 for a Wesleyan Chapel, and as many stones as may be required for building it.