

the careless to flee from the wrath to come,—why, it is all *new* to them, and therefore must be *wrong!*

Persons of this class, of course, have attended only to find fault, or more frequently have absented themselves altogether from the services referred to, and gladly taken up an evil report concerning them. Where they could take no exception to the mode of conducting them, they have found fault with the doctrine, or, failing to establish any valid objection to either the mode or the doctrine, they have become jealous for the honour of their church, or their minister, and have asked with an air of triumph, “Why, if this be God’s work, do not the same results follow the labours of our own pastors? Do *they* not preach the gospel?”

It is a significant fact that these objections have proceeded, for the most part, from men of the “moderate” school, religiously considered, the sympathies of nearly all *good* men, who have had personal acquaintance with the evangelists or their work, having been almost uniformly in their favour. It is therefore with a feeling of very great regret that we have read a pamphlet entitled “Broken Reeds,” from the pen of a brother whom we have heretofore held in high esteem as a Christian minister, and a literary man, the Rev. E. H. Dewart, of the Wesleyan Methodist Church. Written professedly against “Plymouthism,” its heaviest artillery—not very *heavy*, we admit—is directed against the Evangelistic triumvirate, whom it somewhat coarsely styles “Russell, Needham & Co.” The author declares that he has “no prejudice against either ‘lay preaching,’ ‘revivals,’ or ‘sudden conversions,’ and no object in writing this pamphlet but the defence of the truth and the glory of God.” But “there are several reasons why he cannot feel unhesitating confidence in these revivals, as being truly scriptural in their character.” Sinners are told, he says, “that repentance and prayer, before justification, are not only useless, but ‘splendid sins,’—that they are first of all to believe, and receive the finished salvation, which Christ has purchased for them that believe in those declarations of His Word, which declare that He hath ‘put away’ our sins and borne our iniquity, in such a way that God has now no claim against us that Christ has not satisfied. To every point here I take serious exception.” These heresies (?) he thinks are so serious that he “must be excused from accepting the unquestionable genuineness of the work.” “We should expect, where so many godly *ministers* (the italics are ours) have been working so earnestly that much good would be done. It will give me great joy to know that this is the case. But it takes time to test the fruits of all such revivals.” And hence, for the present Mr. Dewart feels it to be his duty to write down these “false teachers who are sapping the foundations of the Church, and misleading souls.”

We confess to a feeling that a Christian minister has got into very bad company when he ranges himself on the side of the formalist, the scoffer, and the ungodly of every class, in their opposition to the work in which so