ALGIST 4. Deaths.

Shipping: Arewsi
An Anting



















 b, July 10-bigi fany, suti. frim Live






$\qquad$ Wrescrasis buthe Pry

## THE WESLEYAN.


 (min


## Poetrn.

The Welody of Flower Er millis" wroone. Sof te the fall of delly ahower Upou the sty ylackion nerf,
 The garter roero the bluabhiag roee.
 Upen the panay'ib brease. Bod, frowr, and blocoom, shrabinad troe, Flome of the evild he ve cuoefal be The primroee has ite lay; The viopte wiage mid Appil abowert Her rimple roupdoley; Mad rith the baucoreap rejoice raice, And winter fowern have melod Bereath the lecthos thori They eend wh heverex ther plaintive ery
 They noolthe with coog the angry bea Inecto have mosic- harrt! the
 The quarkling gema of morn,
That he her lovely form may view Alirroc't in pearly drope of de n . There's musie in the oummer rose ; Munic in every fower thel blows, Muic is every breeze;


## Christian filiscellann.

## 

Methodism in Sew England Methodism came with the voice of remon-
trance against some of the principal doced derogatory to the gospel, and of dange ous praciteal coinsequence. Such were tenets of Pre-election, Pre-reprobation, $\mathbf{F}$ We shall see bereafiter that these were co adered lundamental truths at the cime Let's visit to New England, and that some dicrnuy rencontres, arose frotn them.
few forms of religious belief were repulsive to the penple of New Englind, a the line of our intrusuction anoong them rouns lo ootserve what distorted ideas of its
doperries were then current. The autho docerryes were then current. The nuthor
of the "Grat Awakening", says: " There was hificult now to understand. Men hat not then furgotten the. tremendous erils
thuch had grown out of the doctrine of sal ment most contantly used agsinst Armin anosm in those days, was ils tendency prepare the way for Popery. ". There Arconinanism. Scarce any would acknow
ledre themselves Arminianas ; but, in man placea, the preaching inore and mure favour
ed the belief that ed the lelifif that the unconverted migh cart un a veries of works preparat a conversiman; sand that those who could do "were donng very well, aud were in litile It is erident that the author of the work accibed to it. sucribed to it. From uo pase is aod ur the Reformation:" cannor proceed from the exercise of our of the Generan faith. ancura freutives and pawers, nore, from the
force and operation of free will," buit from the energy of the Holy Ghow. 'The follow-
ers of Wesleg teach the asme. Christians have proclaimed more emporath cally the Joctrines of original win, the ex.
clusive merit of the atonement, cluasive merit of the atonement, justification
by faich eloae, and kindred tencel. They
are reiterated every Sabath in all re reiterated every 8abbath in all our pul
pits. The alleged errors are not Arminian they are Pelugian. Arminianas have become Pelagians, but not from the legitimate ten en become Antionmisas; but ind here of lowera of Calrios buld themsenves ropponsi-
Wle for such a revilt? Yet it is believel ble for such a revilt ? Yet it is believod
by many to bo the logical
 Leetroen Armioiaciented Pelagianien.and orapselver madetes to ite mon bject of unconditional election, and it neocecery conElect, and the reprobation of the noo--dect.
The only ground Lhat Colviniuts have for allesing that We toach "oalvation by worko"
 rejection of the doctrine of justification b
faith, \&cc., , pertianciowuly altrbuted

Methodion antempted the entrection of hese misapprehonsione, and tile attempt hat not been unaugiceusulul. Prejudice hay yield.
od to better informatioa. The Calviaite
 ledge the full merix of the alooemseat, witb ut receiving the "horrible decresum,""
it was properly pamed by Calvin himself it was properis nomed by Calria himself.
is a fact which oannot be denied, that the Generatu theology is, to say the least, lateny
in New England. Sone aill avom ias doo ines, but they reldyun reccive. distinct is a univeranal courviction that the popelar oind will vor tolerate them; and this, too, be it remarked, not at a lume of spiritual
declension, bui of advanced religious interest. Mellodian has had un agency in thie Without doubt. She has occutered through undreds of preachers, whanglory in the doc bera and univerivall redemptation. Thetrity have had effect Thousands and teas of thousands have re ceived, with gladiussa and praise, their en
larged views of the diviue compassiou of the Faither, and the stoning merit of the Sorr and these views begin to fiud ulterance in The pulpiis of the land.
Further: the eutrance of Methodism in-
New England was inl, in anuther regard. The rigid theolo cy of her old churches was rapidy prodo tien that diasastrous reaction whicli, has a
tended 14 iu every other land. Unirersal ism, Unitarinaism, and remi-nfideliny, hat ben germinating under its shade. The bave grown and borne fld since, but no benign creed been presented to the communuly. Oue of the most rigid orgaus of Pu-
ritanism admits that, "The Unitariau apoeacy has inrolved a large proportion of the
clurches which were firse organized first setlers of New Eugland. In the Ply. mouth colony, the origional churches were
firat in the apostacy; aud the church in South Marahfield is now the weldeat Ortho Nox church in that colony. Aud, in the
Massachuselts colony, the six first tin ordet of the bune of orgnization, have qone; and
 All that were established before it have deof the Reformation.



The droemy life of the eloiser is pseciee away. Men are becomiong impatienen of out saying that we should cater to . Wirt out aye agginat calmo consecultive reflection
jud we do ay that 10 order to efficet much for human good a mana munc matie himoelf 100
 nol a quiet inritation. heil it with a trum pert-onmmanosa. If a ihought woin immo to
 offer it no loiounce, lay hold of beberineos authority and countermand the crdere of
worldineses. Be earroses. The wort of tife domende is. There io no place for carelemoens ${ }^{20}$
sleep, or for eluath to dresm in the peit of duty. There is muech given to aceomplibb,
 noi for time to mafold. If unflaithed, in ifll forever teosify to our folly end woin;
if well dooe it will speak 10 mo in elcrad! benediationos.
Be carnest.
Be cearnest. All whom the world blame
abene
 merces of their groas and gloriose livee, of
their mourned depariure, and of thoir oinbalmed memory. They erowded their hours with haly sets, and their very mo
siugs with noble phans and parpoene.siugs with nowle plase and parposee.-
Oithera, who are for rotico, gave promice of Oihera, who are for gotico, gave promice of
beina an renowned, but, in their dothrulnees their nampene have porished.
Be carnese. For God aide thove who la-
bour to aid themeelves and othera. Upoen bour to aid themselves and othora. Upon eceragoment and succeen; mbile to tivo
 Et ammert. For the hovas in, convin wheo even, our groucem earrevichengil
 inaluence of a wrue libe oball be mese se they an will bea a woadore apppear to was horecther.
 rice ; that inte opportuaities bave boen so
aliginet, and its work so imperfochly dowe. - Morring star.

Imedow al dola Provelus.
$A$ young miniverer of ibe Wenley an Churck in Euglond, recoirod his Grat apponintmest the circuit ineluding the town of Mede-
 directed on rencliana Modeley to inguine
 mueet with a wolcomeno roceppioos. On ridiag up to the house, ho callod or knooted,
when as alderly cen raus as he suppoeed, io
 thus Mr. Plecther'e resideose $\mathrm{r}^{\prime \prime}$ " It is Sir." "My name io-" "the junior
prosober for this circuit." "Yes, Bir, the family have been expecting you ; divenount and welk in." "No: my man, It make it
an iavarisble rule to neo my morce atiendod
 10 hrra : take him to the deble ; get your
curry-comb and bruch, and evrey hime down." The old man, in complimece winh his direce-

 ceal." Looking round, and wesiag no one
 is Me. Flecther $\boldsymbol{r}$ " "I AM Ma. PLETcmen.' Hite surprise sad mortificention oan be cellent Flecicher told him not 10 dimereen hiunself, but let it be a loesona for the future,
not to infer that becauce a man wears rusiy, not to infer that becauce a mas wears ruasy
clochea at house, he muan bo a hoaler.-


[^0]
[^0]:    self-conmartion.
    Oftor yourselfit God for life or death, for ease or pain, fur streagth or weaknesse. Let him chouse ur refuse tor you: only do you
    choove bim for your preseat and ocesal

