

regeneration made to precede justification ; much discussion, or what in CHRIST is the object of justifying faith ; and some difficult theological distinctions to be settled, which imply no small degree of previous instruction. The witness of the SPIRIT too, is by the advocates of this system, generally made a privilege, granted only to a few, or only occasionally to the body of believers ; but not a common, abiding covenant-grant, made to "every one that believeth." The freeness of the offer from Arminian Methodism goes far beyond this. To all who feel their guilt and danger, it preaches the doctrine of justification by faith alone : Its simple view of faith is that of personal trust in CHRIST as a sacrifice and a SAVIOUR : Its view of the freeness of the promise is, that it warrants an application to its merciful Author for a present salvation : it regards faith as the gift of God ; but given in the very effort, by a soul, despairing of every thing else, to trust in CHRIST : it holds that the witness of pardon by the SPIRIT of God is the common privilege of all that believe ; and that all who live in the lively exercise of the same faith, will retain this comforting attestation. Thus are these great blessings offered simply to all who feel their need of them, and offered now. It is in these two doctrines chiefly, thus stated, though not exclusively, that the peculiarities of Methodism, with reference to modern systems, are to be found. It is by no means peculiar to it to reject the doctrine of Calvinistic election, and reprobation, bound will, and imputed righteousness ; nor is it now one of its peculiarities, to reject those notions without rejecting also doctrines which the Calvinists have held in common with the orthodox church in all ages, and which are unquestionably the doctrines of the New Testament. So greatly indeed had those who seemed to have followed ARMINIUS only, or chiefly, for his Anti-Calvinism, verged towards Pelagianism, at the time of the rise of Methodism, that a truly evangelical Arminianism was scarcely to be found, at home or abroad. At present, however, this will be found much beyond the precincts of Methodism ; in the Church of England, and the Protestant Episcopal Church of America, and among some Dissenters ; the effect, we believe, chiefly, of that obvious connexion and consistency which Methodism has now for so many years proved to the world to exist between all that is vital in the Calvinistic Creeds of the Reformed Churches and their most distinguished writers, and those views of God's love to man, and the absolute obligation of personal holiness in believers, which the Arminian Creed exhibits. We know, indeed, that where the sentiments taught by MR. WESLEY, and those of the Calvinists appear most to agree, there is often a considerable difference. So in the article of man's natural corruption, in the Wesleyan doctrine that corruption is absolute ; and man, in a state of nature, is capable of no good thing : a doctrine which Calvinists are, at least in disputation, obliged to soften in order to account for good feelings, desires, &c., even in the unregenerate and reprobate, and in those who may fall away finally ; all which, of course, they must attribute to nature, since they will not allow them to spring from the grace of God. So also as to justification, in which they greatly confound instrumental and meritorious causes ; making the imputation of Christ's righteousness one instrumental cause, and faith another. The simpler view taught by MR. WESLEY was, that the active and passive righteousness of CHRIST, together, constitute the meritorious cause of justification ; faith, faith alone, its instrumental cause. We do not even very exactly agree in our respective views of justifying faith itself ; which the Calvinistic scheme requires those who hold it, to regard as one act ; an act once for all efficient : whereas, we have been, we think, more scripturally taught, that "we live by faith ;" and that this faith, constantly exercised, is constantly imparted to us for righteousness. Our differences on the doctrine of Christian holiness, both

in its principle and obligation, extent, and manner of attainment, are well known ; but with all these discrepancies, we are disposed still to place the great characteristics of Wesleyan doctrine,—in the simplicity with which the doctrine of a sinner's justification before God is exhibited ; in the freeness of its offer as an attainable present blessing on believing, by which we feel their danger ; and in that concurrent directness of the HOLY SPIRIT, which only can give the comfortable persuasion of God's love to us, and enable us to call him FATHER ; followed by that witness of our own Spirit which arises from a consciousness of a regenerated state of mind, effected at the moment of our justification before God, though from its nature distinct ; and which, when placed even in part, as justification, as it is by many Calvinistic writers, tends so greatly to perplex the minds of those who are conscious only of sin and danger, are seeking God only in the deep sorrows of their souls.

The success with which these views have been preached from the hour when MR. WESLEY was clearly taught them by the work of grace in his own heart, to this day, is surely no mean proof that they are an essential part of that truth of God, on which he has so broadly and so uniformly placed his seal—*Wes. Mag.*

HISTORICAL.

A VISIT TO JERUSALEM.

BY AN AMERICAN.

(Continued from page 235).

AT dawn of day, we hastened to our horses, anxious to recommence our journey ere the blazing sun had fired the cool and grateful breeze of morning. When mounted, those who had taken time to snatch a hasty breakfast, drank off a cup of Turkish coffee, the very essence of the berry—and bidding farewell to our host, we dashed away through the crowd toward the gate. For a few hours, our journey was delightful as we rode over the still and deserted plain, inhaling fragrant airs wafted across the vale, blooming with flowers ; but about 2 o'clock P. M. the breeze died away, and the sun shone down with burning heat, apparently withering every living thing under the influence of its lurid blaze. Scorched, and checked with dust, we plodded on until a large grove of figs and olives by the road side, stretching over the shady branches, welcomed the way-worn pilgrims here, beneath the umbrageous green of those luxuriant trees, we rested our tired limbs—from a neighbouring pool we obtained cool and delicious water, and with the assistance of porter, cheese, crackers and delicious cold beef, made a hearty luncheon. A dessert, in a small sugared fig strewed the ground, which the lightest shake of a tree would bring down, a supply in copious showers. Again we mounted, and after riding some fourteen miles from our halting place reached the barren and desolate mountain which binds the plain or valley of Sharon ; a scene of more complete sterility and nakedness never presented itself to the eye of man—rocks piled on rocks, with occasionally a stunted shrub or wilted olive, seeking life amid the crevices of craggy steeps. Up this broken and rugged scene we toiled our weary way for many a mile, and gaining the summit of a lofty ridge, a grand and noble prospect was before us, bounded by the blue waves of the Mediterranean Sea.

While clambering up a narrow defile, we suddenly came in contact with a detachment of Ibrahim Pacha's army—returning from Jerusalem. The party, consisting of horses and foot, were conducted by a black chieftain superbly mounted ; the soldiers wore a red uniform, after the fashion of Europe ; their baggage and artillery (long brass eighteen pounders) were lashed to the backs of camels ; their standards were furled ; and the whole band enveloped in a cloud of dust moved slowly down the heated and