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written :—“Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.” In 2 Cor. vi., 14 :—“Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness.” In 2 Tim., iii., 5, it is said of some :—“Having a form of Godliness but denying the power thereof, from such turn away.” In 2 John, x., 11 :—“If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.” If he is not to be received into the *house*, surely he is not to be received into the *church*. Mr. Roy further endeavors to support his opinion on the point here in question, by the following quotations from Mr. Wesley’s sermon on bigotry :—“When I have reasonable proof that any man does cast out devils, (meaning by turning men from sin to righteousness) whatever others do, I dare not forbid him, lest I be found even to fight against God.” * * * “Forbid him not, either directly or indirectly.” * * * “What if I were to see a Papist, an Arian, a Socinian, casting out devils?” * * * “Yea, if it could be supposed that I should see a Jew, a Deist, or a Turk doing the same, were I to forbid him, either directly or indirectly, I should be no better than a bigot still.” “Shall not God work by whom he will work”? Now, what has all this to do with the admission of these persons, or any others, into christian church communion? Nothing whatever. Does Mr. Roy mean, or suppose, that Mr. Wesley thought it right, and that he would be willing to admit into church communion a Jew, who rejects and blasphemes the Saviour, an Arian, who denies his eternal diety, a Socinian who considers him merely of human origin, or a Turk, who thinks Mahomet a much greater prophet than the Lord Jesus. This would seem to be the legitimate inference from Mr. Roy’s argument and snbmitted proof on the subject.

Mr. Wesley’s sentiments are perfectly Scriptural and correct. No person should be hindered from endeavoring to turn men from sin to righteousness. The Saviour reproved his disciples for opposing those who were casting out devils in his name, and the inspired Paul has said :—“Some indeed preach Christ even of envy and strife.” * * * What then, notwithstanding every way, whether in pretence or in truth, Christ is preached, and I herein do re-