

working body of men and ministers. We cannot, however, shut our eyes to some crying evils connected with their system and their spirit. They are, we fear, to a degree which gives them a sad pre-eminence, denunciatory and proselyting. We have hardly, in our whole life, ever heard a sermon from a Presbyterian avowedly against Methodism or Arminianism, and not more than half-a-dozen formal discourses on any distinguishing doctrine of Calvinism. It is the glory of Presbyterian preaching, that the distinguishing doctrines of Augustinianism underlie and sustain all its exhibitions of truth, just as the granite formations underlie the upper and fruit-bearing strata of the earth, without protruding their naked rocks constantly to view. Their necessity and value are not the less. What would the earth be without its granite foundations? On what would seas and soils rest? These doctrines are as precious to God's people as any other portions of his truth; but true men—men imbued with the true spirit of the Bible—leave them, as they are left in the Scriptures, to lie at the foundation, and not to constitute the whole building.

Can this be said of Arminian Methodists? Do they thus preach the truth in its Biblical and edifying form—or in a controversial manner? Are there not a hundred or a thousand sermons preached by Methodists against Calvinism, to one preached by Presbyterians against Arminianism? We have no doubt that it is so; and this preaching, as it is in general that of uneducated and fanatical men, is pure rant—disgusting to men of sense, and shocking to men of right feeling. This we regard as one of the great reproaches of Methodism.

Another evil with which they are charged, and we fear with too much justice, is that of a proselyting spirit. We know of instances within the sphere of our observation, and hear of them from all quarters, of the surreptitious creeping in of Methodists into the bounds of other Churches, and little by little seducing their members, and erecting churches, where the only possibility of their living or growing is by proselyting. We do not mean to say that is a sin peculiar to Methodists. It belongs more or less to all denominations. New-school Presbyterians plant a minister by the side of a feeble Old-school congregation, where the one can live only on the death of the other. Old-school Presbyterians often do the same thing. Episcopalians carry their heads so high that they do not see any other churches, and therefore are never conscious of the sin of intrusion, though they are as often guilty of it as others. Consistently with this confession of the common sin of Churches in this matter, it may, we think, be justly said that Methodists have a very undesirable reputation for being specially offensive and