

tion of duty. Now as far as we are concerned by the Witness in all essential respects one similar have described. Names, places, are withheld, which in all fairness, we been given, in order to enable us to appreciate the value of the information to us by our contemporary, we the ministers implicated an opportunity of explaining. As to the construction the Witness has put on the word "presume"—if ever used—we "presume" very charitable. He evidently to the subject. After all it may be, that this construction is only a fair illustration of the happy manner which the writer of that article imagines things and presumes upon others.

Questions Answered.
It says the Witness, in his reckless attack on Wesleyan Methodism, "will employ say to us, if in these circles, we use every means within our power to instruct Presbyterians in the doctrine of the system?"—why, if they instruct, we say, by all means to them,—but in so doing don't slander unoffending neighbours—if we are against Methodism as occupying a middle place between Episcopacy and Presbyterianism, and which had no existence in the days of John Wesley?" why, suppose, as is here affirmed, a point on which we now give no opinion, that position is a needless thing to call forth the thunderbolts of an ecclesiastical despotism? seems to be inclined to allow no to think and act, except in unison with, without discharging at them a word of artillery. But before our contemporary puts in operation his ing process, let him first prove by more satisfactory than his mere it the divine right of Free Church action—that such an organization in art, parcel, and pin, is authorized by Jesus Christ or his subjects the party to divine dis, and justifies him to "warn" people the sin and guilt of the presumptuousness. We pity from our heart the miserable contractedness of that man's vision to "warn" Presbyterianism Methodism as occupying a kind place between Episcopacy and Presbyterianism. It is well the muttering of roaching storm has been heard faintly from the Witness, are the gathering cloud, big with his ire, should with tremendous clap, "overwhelming torrents of admiration" on the unsuspecting neck of Wesleyan Methodism! We are however not concerned for the effect of this explosion, whilst he arrays Methodism with such fearful attributes as to "warn" his friends against its "middle place," he undignifiedly, we his object, has in the words of the Church Magazine, given a character to Wesleyan Methodism, which will go far to neutralize his magnificent effort, and bring a cloud of dishonour upon his name—THE WESLEYAN CHURCH "has conferred so many honours on England and the world," and the author in the Magazine would "degrade it to the lowest respect."

Next question proposed by the Free Church deserves the special attention of Wesleyans in the land, and we sincerely hope they will not fail to mark its import.

We must confess that we could hardly bring ourselves to believe, that so much ignorance and bigotry could be found

combined in one individual at the present day of enlightenment and professed christian liberality, as to have induced him to give utterance to it. But the question—

"What will our contemporary say—if we mention them" (Presbyterians) "against the whole system of ARMINIANISM, maintained and propagated by THE WESLEYANS, as merely the POPISH DOCTRINE concerning election, ORIGINAL SIN, and HUMAN MERIT, received in a new form?"

Does he ask what we will say? Why, what else could we say in accordance with truth, but that in putting this sentiment in type, he bears false witness against the Wesleyans,—is guilty of circulating a vile and base slander, and is reckless alike of honour and common honesty. And, if not lost to all sense of shame, we publicly call upon him to prove his charge, or, on failure of proof, to confess his rashness and culpability.

For the present we shall content ourselves with saying that the Wesleyans are *evangelical Arminians*. That as to "election," they do not stop to ask, what teaches Rome or Geneva, but what saith the Word of God. The Roman Catholics themselves are divided upon the subject; the Dominicans, Augustinians, and Jesuits being *predestinarians*. With equal propriety might we designate the Free Church as Popish because its adherents are predestinarians. But the Wesleyans find not the doctrine of unconditional election to eternal life and of unconditional reprobation to an eternal hell in the Scriptures of Truth, and therefore, on that ground alone they reject it,—as derogatory to God, contradictory of his explicit declarations, as, in its logical bearing, barring out the possibility of sin, as destructive of all distinction between virtue and vice, as making nugatory both the promises and threatenings of the Scriptures, and as rendering it impossible for God to judge the world in righteousness. But they believe in an election according to grace, a conditional election, harmonizing at once with the divine attributes, the declarations of Divine truth and the moral agency of man, and affixing, where it alone should be justly affixed, the blame of the soul's final loss on the guilty party himself. These views they hold with perfect charity towards those who differ from them.

As to *original sin*: Has the Witness the hardihood to assert that the Wesleyans believe not the scriptural doctrine of the total depravity of the human heart? Does he know, or does he not know, that a person before he can even be a candidate for our Ministry, must give an unqualified assent to, or express his firm belief in, this fundamental doctrine; and if received on trial, that he undergoes a yearly examination during the four years of his probation, on this very point; and that in fact no Minister can maintain a *status* among us if there be any doubt of his thorough soundness in this part of the faith?

As to *human merit*: Does the Witness affirm, that the Wesleyans do not from their hearts believe that the proper atonement made by Christ for the sins of the world is the sole and sufficient ground of a sinner's salvation, and as contradistinguished from, and opposed to, human merit, that a penitent sinner is justified by faith in the merits of Christ alone? Does he know, or does he not know, that on this subject also, every candidate for our work, every Probationer in our Ministry, and every Minister in full connexion, must give perfect satisfaction to their Brethren, to one another, and to the Conference? We hesitate not to say,

that the Wesleyans are as sound, or as evangelically orthodox, on the doctrines of original sin and justification by faith, as any Free Churchmen that breathe.

If the Witness supposes he will further the cause of truth, or the interests of religion, by misrepresentation, and by giving currency to slanderous charges against the Wesleyans, we may predict both his confusion and defeat. We had hoped, that the intercourse between Wesleyans and their Calvinistic Brethren had, in a great measure, removed from the minds of the latter any doubts they might have previously entertained of the evangelical views of the former, on all the fundamental truths of the gospel, and that, though differing on non-essential matters, a truly friendly and christian relation would spring up and continue,—a result which, to some extent, we believe has been happily attained in the Mother Country, and in various parts of the Mission-field, and, within a short time, has been realized in our City and Province. But alas! for Nova Scotia, the recent writer of Editorials in the Presbyterian Witness, who is expected to give a tone and colouring to Free Churchism in the Provinces, has brought with him, and has exhibited all that petty bigotry which, if continued, must destroy all amicable intercourse between the Free Church, and other evangelized denominations of Christians, and introduce a state of things which every enlightened and liberal-minded christian must deplore. But this blind zealotry of the Witness will in the end work its own cure, for as it becomes more widely known, it will be appreciated at its true value, and, while it will materially diminish his importance as an opponent, it will render his efforts to injure others in a great measure harmless.

The Sackville Academy.

Our Article of the 29th Sept., has been professedly reviewed by "A Methodist," in the *Yarmouth Herald* of the 11th inst. The writer admits that his charge against Sackville Academy as being "entirely subservient to Methodism" was a "hastily written phrase." Now we submit, that a writer, who in a course of articles affecting the interests of important educational institutions, ought not to allow himself to indulge in "hastily written phrases" implicating their character, and calculated, if not contradicted, to injure them in public estimation. And how were we, or others, to know that certain phrases were hastily written, and did not embody the mature and deliberate convictions of the writer?

But he says he has "no desire to split hairs, or engage in a dispute about words." Neither have we. But he must remember that words are signs of things. He also thinks because he used the words "entirely subservient," that we flatter ourselves that we have gained a "prodigious advantage" over him. Now we knew that in this describing Sackville Academy he was wrong, and therefore we felt it right to place the subject before him in that light which would convince himself of that error. Nor have we failed in our object.

But after all, he is still labouring under a grievous misapprehension of the real nature and design of that Academy. He thinks his point is gained by proving, what no person ever thought of denying, that Sackville Academy is a *denominational* institution, and under Wesleyan management. It is so, and was understood to be so, when the Legislature of this Province kindly gave it a grant to assist its managers in carrying on its educational operations.

But that it is in any way sectarian, or devoted to the interests of Methodism as a Church, is what we plainly deny. Will "A Methodist," in good temper, without calling bad names, tell us, in what way, however minute, he thinks that Academy is subservient to Methodism? What the precise "object and tendency" of the Institution? And how the consciences of our fellow-provincials can be afflicted or wounded by our Legislature continuing to grant assistance to it?

As he wishes not to "split hairs" or "dispute about words," let him not permit the mere tide, denominational, to influence his judgment; but let him look into the thing itself—the object, operations, tendency, and results of that Institution, and favour us with the conclusions to which he may arrive. We ask him to do this in all kindness, and not to provoke a profitless discussion.

Frangelical Preaching of the Methodists.

Our first great purpose should be, the promulgation through all these towns and villages of the saving tenets of Scriptural truth, as held by our fathers. No church, as we believe, holds the evangelic doctrine in greater purity and power than ours; and let us remember that in these doctrines inheres the energy of our cause. The full and utter sinfulness of man, the rigour of the Divine law, atonement—universal, gratuitous, and sufficient atonement, through Christ as very man and very God, the agency of the Holy Ghost, repentance, faith, judgment, eternal life and eternal perdition—these are among the great topics of our ministrations; they have always been the familiar topics of our pulpits; they are the themes that arouse the conscience, melt the heart and convert the sinner from the error of his ways. Let us still give to these great elements of Divine truth that prominence which our primitive ministry gave to them. We will be to us if they are ever superseded, as they have been in some churches, by the mere metaphysics or dialectics of theology. Take up the trumpet, then, watchmen of Zion, go forth sounding abroad these mighty and soul-awakening doctrines; preach them more and less every Sabbath, and if possible in every sermon. And let us remember that these are not only the saving truths of the Gospel, but that they are also its sublimest revelations; on them we may exhaust our utmost powers, our fullest resources of knowledge, and energies of argument and eloquence. Let us not seek in the arid fields of speculation, or philosophic ethics, for pulpit interest, while these lights of eternity flash from the open Scriptures, throwing the whole moral world into illumination before us.

Preaching, preaching, is God's appointed means of saving the world. It is to be feared that we do not remind ourselves sufficiently of this. The institution of *preaching* was as specially appointed as either of the sacraments. None of our numerous auxiliary means of usefulness, however excellent, can lessen its importance. Let us remember, then, that the minister is emphatically a *preacher*, the living voice, crying aloud and sparing not, is the mightiest instrumentality of his ministry.—*Zion's Herald*.

Testimony in favour of Methodism

OF THE RIGHT HON. LOY MABLE, M.P., OF THE FREE CHURCH OF SCOTLAND.

(Extract from his Speech delivered at the Annual Meeting of the Wesleyan Missionary Society, London, 1845.)

Ladies and Gentlemen,—I did not intend when I came here, to do more than be a silent witness of this vast assembly, and of the feelings which emanate from it; but I have been requested to rise, you upon the subject of this Resolution; and I should be ungrateful indeed did I refuse to comply with so moderate a request upon the part of those to whom, as a member of my Church, I am bound to bear the public testimony of owing a deep and heavy debt of gratitude. I cannot forget, and my friends right and left of me can never forget, the interest which the Wesleyan Body took in our endeavours, when facing our odds from that to which, in consequence, we could not submit. In grateful remembrance, then, of your kind sympathies upon that occasion, I come forward today to congratulate this interesting and large assembly of Wesleyan Methodists upon the increasing and flourishing state of their Missionary work. Belonging to a Missionary Church myself, I feel the great benefits which are to be conferred upon mankind in general by institutions like yours. I believe I may say that you take the lead in Missionary efforts, and I am quite sure that, in the hands of the Wesleyan body, nothing but truth will ever be disseminated in any one of these four quarters of the world in

which their Missions are to be found. I discover, in the Resolution which I hold in my hand, a principle of the induction of benevolence to which, I believe, your institution lays a sole and an original claim, and which, I wish my Rev. friend, Mr. Guthrie, would endeavour to carry into our Free Church; I mean that early induction of benevolence which you instil into the minds of the juvenile members of your community. In all quarters of the globe we find your presence, in its most wholesome shape, under the burning sun of India, amongst the snows of Canada, fighting with idolatry in one place, contending with Jesuitism in another. We find the Missionaries of the Wesleyan Society ever proclaiming the truth.

Revival in Galveston, Texas.

A ministerial correspondent of the Methodist Protestant, in Texas, writes thus encouragingly from the city of Galveston:—

"Galveston improves upon acquaintance. It is tastefully laid out and decorated with trees, and I think is perfectly healthy. The Catholics have a splendid church here; I am told it cost over \$60,000. The Episcopalians, Baptists, Presbyterians, Methodists, and German Methodists, each have good churches and good congregations. I have not succeeded in finding any one here of our own denomination. There is quite a revival in the Methodist Episcopal Church. The presiding elder is here preaching (Rev. Mr. Alexander,) and the Rev. Mr. Phillips, of Houston, formerly of Tennessee, a soul-stirring preacher. These, with the pastor of the church, Rev. Mr. Weston, conduct the meetings. Numbers go forward to the altar, and many conversions take place. I was introduced to these gentlemen, and as our association remained here two weeks, I preached, by invitation, several times during the week, and on Sabbath at the Methodist and Baptist churches, and took an active part in the prayer meeting exercises. They are poor singers here; and the novelty of hearing a minister sing alone in the pulpit or altar seemed to take the people by surprise, (I am accustomed sometimes, when in the spirit, to indulge this habit,) and drew forth requests that I would sing nightly. I received some tempting offers to remain. One gentleman offered me six hundred and forty acres of land towards building a church, and another one offered me a home with his family, free of expense, until I could get my own family here. They are a warm-hearted people, though the Sabbath, is not strictly observed, billiard saloons, ten-pin alleys, and grogeries being open on that day; yet there is much piety here—real genuine piety, and the order observed during religious worship by even crowded audiences, would put to the blush many a Northern assembly. There is no running out during service—no noise—no bad conduct."

The British Conference.

From the *Derby Mercury*.

Scarcely anything can be more puerile than the defence of their conduct which the expelled Ministers put forth. At the late Exeter Hall meeting, Mr. Everett, speaking of the iniquitous "Fly-Sheets," said:—

"This publication was chiefly circulated among the preachers; I suppose for this reason—the preachers, being the ministerial legislators of the body, were the most likely to correct the evils if such evils existed. (Hear, hear.) Search was soon made for the author or authors, but without success. (Cheers.) Now I contend, they ought to have gone to the subject of the writings rather than the writers. (Cheers.)"

A word or two will demonstrate the childishness and wickedness of this way of dealing with unfounded imputations. The Wesleyan Conference generally was grossly libelled in the "Fly-Sheets," and personal corruption was imputed to several of the most able and popular preachers. This was done anonymously, the writers being so afraid of becoming known to their brethren, that to these documents—which were circulated by post from a variety of places in the country—a printer's name was not even attached. Well! Mr. Everett says—don't search for the authors of these libels; oh no, ascertain "if the evils exist." Now, how would he like to be so treated? Supposing a "Fly-Sheet" was published, and dispersed by thousands, in which Mr. Everett, on anonymous authority, was charged with the commission of serious crimes—so serious that, if a tithe of them were true, he ought to be banished from all decent society—how would he act? Would he say—as he said at Exeter Hall—"go to the subject of the writings and not to the writers?" Would he not immediately attempt the reverse?

The *Wesleyan Times*, a paper whose existence depends upon the successful agitation of this subject—says, that forty Circuits have "declared" for Messrs. Everett, Dunn, and Griffith. Amongst the number is Derby. Now, we can assure our violent contemporary, that, if the remaining thirty-nine present no better front in defence of these individuals than does our own town and neighbourhood, their cause is irretrievably hopeless.