

POETRY.

For the Wesleyan.

To the Moon.

Hail beauteous orb of silvery hue,
Careering in thy might;
Peerless amid yon sparkling gems,
Resplendent queen of night!
Thou stealest from eve its gathering frown,
By half the blaze of day;
And o'er the landscape and the lawn,
Shed'st colours light and gay.
Though stars attendant in thy train,
Thy splendour somewhat dim;
Or playful hiding 'neath a cloud,
As it may suit thy whim:
Though mists and haze mayhap may shroud,
Thy smiling ebon form may;
When the soft clouds thy charms unveil,
We meet that smile again.
Changeful and fickle tho' thou seem'st,
To those of Earth's domain;
Thy chase and besetuous form is hail'd,
When in thy full-orb'd reign.
Poets may style thee fickle queen,
Thy merits keenly scan;
Thy influence sing, through nature own'd,
And not unscold by man.
But welcome we, thy smiling beams,
With ever new delight;
Dispersing gladness o'er our strolls,
Or lonely walks by night:
By mountain's side, or near yon rill,
Whose waters gently flow;
When rapt in meditation sweet,
We yield that debt we owe.
To thine and our Almighty Lord,
Who framed bright worlds around;
Who for His glory—thine His works,
A fitting sphere hath found!
Though doom'd to ruin's sad decay,
Amid the general flame;
Till then—thy splendid beauties shall,
Thy stalker's praise proclaim.

March 17th, 1849.

FAMILY CIRCLE.

For the Wesleyan.

THE VILLAGE CHURCH.

(Concluded.)

PART SECOND.

Spring had again burst upon Chelsea village.
The ice-bound coast was once more clear.
Employers and workmen were busily engaged,
after a long winter, all was activity and industry.
Equally active was the mind of Mrs. Clayton,
who sank not in indolence, and discouragement,
at the coldness with which her project had been
treated. Equally active in body, did this immitable
matron draw from the river side, plank after
plank, perspiration pouring through every
pore. Nothing but the most energetic determination
could have sustained her, in this self-imposed
task. Mr. Clayton, passing at the time,
saw her exertions, stood by her, doubtful of
her sanity; but satisfied at length on this point,
and struck with her enthusiastic conduct, immediately
remembering his broken promise, and
secretly admiring her noble disposition, called
his men, and deposited lumber on the consecrated
gift of land, subsequent for the erection of a
convenient church.
Brightly sparkled the eye of the delighted lady
as she saw the progression of her enterprise,
and witnessed the signature of the building contract.
But disappointment again dashed these encouraging
hopes; for none could give money or
other requisites to aid the erection.
With undiminished ardour, and invincible
perseverance, Mrs. Clayton hastened to execute
her second resolve, and take her passage in a
small coaster bound to the capital, there to solicit
patronage and support from those who were
able and willing (as they often had done) to give
in a cause good and prosperous. Disasters
altered not the mind of Mrs. Clayton; and a
fair wind waited the "Levy" from the wharf,
amid the blessings and prayers of the good, kind
wishes of friends, and old shoes from the children,
who never doubted this exploit must prove
a nosticate success to the lady of their childhood.
Love and affection overspread the city, as the
passenger landed, but a light heart and firm
reliance on divine aid, sustained her spirit.
On dividing the cost of her visit, Mrs.
Clayton received and far surpassing her sanguine
expectations; and she returned home with gra-

titude to God for the realization of her desires,
and the success of her plans. Delighted were
the hearts of those who welcomed the passenger
of the "Lucky" on her return, when they heard
of the probable success that awaited their Church,
—a consummation which they before had thought
impossible. And now ready were all to help,
when their efforts should be required. When
the gladdening season of spring-time again
appeared, a lovely little church might be seen peering
among the stately trees, neatly enclosed
with white railing, and claiming the admiration
of the spectator.

PART THIRD.

A holiday was to be granted on the morrow
to the interested villagers, for the new Church
was to be dedicated to the service of Almighty
God,—an incident of no common excitement, in
this small place, and which was to be witnessed
by many for the first time.

Numberless were the little articles of adornment
that were to be displayed in honour of the
day.

Children's little minds, in busy anticipation,
chased sleep from their eyelids, with childish
glee, wishing for the appearance of the morn-
ing's sun.

In transcendent beauty beamed the sun on
that appointed day of February,—with dazzling
whiteness clothed the snow the fields once green.
Myriads of jeweled icicles hung from every
bough. England's bright flag waved proudly
and gracefully in the breeze.

Sighs and bells sounded merrily in the distance
giving through the woods from neighbouring
villages and towns.

The benevolent smile of the beloved Pastor,
lighted cheerfully the countenances of the warm
hearted Chelicans. Bright fires and loaded
tables, waited the conclusion of the solemn services,
in which all now hastened to join.

In solemn prayer rose the manly tones of the
aged Minister, hoary in the service of his
adored Master; gratitude and thanksgiving to the
All-wise and Powerful, who blessed and succeeded
the feeble efforts of Man, with humble
confessions of sin and expressions of firm reliance
on the sacrifice of Christ, formed the basis of
this touching prayer. Softly, slowly, and reverently,
rose the chants of praise to God and the
Redeemer, from the worshipping assembly, com-
posing the heart, and subduing the passions.—
Not a discordant note disturbed this scene.

During the solemn exercises in this newly
raised Sanctuary, many dedicated themselves to
God, offering their hearts and bodies to his
service, for whom we should live and die.

Solemn silence prevailed—God had condescended
to accept this pious offering,—and angels
poured out from thrones of incense, this tribute
of fallen man. As each turned from this
hallowed scene, he blessed his Father for this
manifestation of love and humble joy, and prayed
for divine benedictions upon his noble and
persevering sister.

PART FOURTH.

Years have passed away. Monumental stands
the Village Church of her whose memory is still
revelled by survivors. Her resting place is with
the hushed and silent occupants of the tomb.—
Her burial place is fronting the Church she was
the means of raising, enclosed inside the paling.
But many blessed, and still bless the efforts of
her, whose energies and activities were unwearied
in this labour of love, who had, these been
otherwise, might have lived and died, uninstruc-
ted in the salvation of the Gospel. Let none
say, "There is time enough" but like Mrs.
Clayton, they should act on the divine command,
" What thy hand findeth to do, do it with thy
might," for "now is the accepted time; I should
now is the day of salvation." M. L.
Halifax, Oct. 18th, 1849.

Female Influence.

How much influence women exercise in society!
They need not busy nor pester themselves
to increase it, the respectability under which
they look heavy enough as it is. It is a true
remark that; but I wish that all women could be
brought considerably to reflect, as some few
of them certainly do, upon the account they
shall be able to render to the powers they have
to command to be exercised. To say nothing of
that benevolent despotism every woman possesses
over the man in love, with her soft power in-
numerable, man-countable, inalienable, but in general
so evanescent as but to make a brilliant episode
in the tale of life—how almost innumerable
is the influence exercised by wives, sisters,
friends, and most of all by mothers! On the
mother, perhaps most of all, the destiny of the
man, as far as human means are to be regarded,
depends. Fertile responsibility! and by too
many mothers how carelessly, how trustfully,
how almost wickedly, is the obligation discharged.

A Sunny Spirit.

How beautiful it is! A spirit of cheerfulness
and readiness to enjoy a gentle, warm, and
and gentleness and hopefulness of feeling, char-

ity and kindness, of peaceful faith, of brightness
of fancy and clearness of thought, and the joyful
appreciation of all that is beautiful! What a
charm such a spirit sheds about its possessor!
How tranquil and how happy are the family circles
amid which it prevails. How does it make
the common words of the soul which it pervades,
as musical in their flow as brooks in June! How
sweetly does it retain serenity against the strong
impulses of opposition! How does it enlighten
that portion of life which is overhung and shadowed
by sorrow or by peril! How does it imbue
with beauty the literature of the art of the
mind that is its dwelling! How does it convert
even the infirmities of old age, which it cannot
dissipate into occasions of pleasant remembrance
and pleasanter anticipations; as the sun at evening
lines the thickest clouds with pearl and silver,
and edges their masses with a golden sheen! And
how does such a spirit, as the evidence, and the
result of faith in Christ, and of delightful trust in
the Divine Father, correspond with all that is
sublime in holiness and grand in self-devotion,
and powerful and uplifting in belief of the Truth!
How does it end its fitting and natural consummation,
after life's day is done, amid the rest and
peace of heaven!

Who would not have a "sunny spirit?" that
charming effluence of Christianity; that sweetener
of life; that beautiful essence, pervading
our thoughts; that fruit of gentle submission to
the Divine wisdom; that shadow of God's home,
as Plato said the light was of his body! No felicity
of organization, no effort of the will, no
friendly guidance and education, alone can give
it, can render it perfect, or make it permanent.
But in Christ Jesus, through faith in him, and
the reception of his Spirit, and the joyful trust
in his redemption, we may find it.

STANDING REGULATIONS.

Correspondents must send their communications written
in a legible hand, and, unless they opt on the insertion
of new subscribers, or remittances, free of postage; and
inserted as in confidence, with their proper names and
addresses.
The Editor holds not himself responsible for the opinions
of correspondents—claims the privilege of modifying or
rejecting articles offered for publication—and cannot
pledge himself to return those not inserted.
Communications on business, and those intended for
publication, when contained in the same letter, should,
if practicable, be written on different parts of the sheet,
so that they may be separated when they reach us.
Communications sent by Exchange should be addressed to the
Editor, Halifax, N. S.
Bound weekly, on Saturday Morning—Terms Ten Shillings
per annum, exclusive of postage, paid yearly in
advance—Single Copies three pence each.
The Wesleyan Ministers of the Nova Scotia and New
Brunswick Districts are our Agents; who will receive
orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, December 8, 1849.

RENEWAL OF HOSTILITIES.

THE letter of the Rev. E. EVANS, which
appeared in our columns of the 21th ult., on
the subject matter of the controversy pro-
voked by the Presbyterian Witness, has elicited
a reply from the latter, in which he
affects to deal both with Mr. Evans and the
Wesleyan. For obvious reasons we restrict
our observations to those matters in which
we are more particularly concerned.

THE WITNESS misrepresents his true position.

He affirms that it is "not without regret"
that he has been "drawn" into the dispute,
and that "together by reason of the fastidious and
petulance of the Wesleyan." This statement
is incorrect. He may feel "deep regret" at
having commenced this "dispute," but the
blame lies with himself. We have seen all
along his effort to make it appear as if we
had attacked him, and goaded him into the
use of aversatory terms, uttered in the heat
of passion and by way of retaliation. Al-
ready have we guarded our readers against
this erroneous view of the case; and a plain
exposition of the true position of our
party—as carelessly commenced an un-
necessary attack on the Wesleyan Code, and
by instituting an absurd and ridiculous con-
trast between Methodism and Presbyterianism
with the avowed object of exhibiting
the inferiority of the former—he has care-
lessly, without the least provocation from
us, unjustly impeached "the whole system

of Arminianism as maintained and propaga-
ted by the Wesleyans" as essentially "popish,"
an accusation which he has dared still more
effronterly to repeat in his last week's edi-
torial—and yet this faithful Witness, this
"evangelical Advocate," this "lover of
God's truth," now, after we had exposed his
petulance, his dodging the points at issue, his
failure of proof, turns round, and, with the
utmost effrontery, "begs to assure" a "highly
respected Wesleyan Minister"—who was
cognizant of all the facts of the case, and who
had himself "sincerely congratulated" us
on our "good temper and christian courtesy"
in "repelling the unkind and unmerited at-
tacks" of "the Free Church Presbyterian
Witness upon the 'whole system' of our doc-
trines and ecclesiastical polity"—that he has
been "dragged—stage by stage—with deep
regret—into this dispute or altercation—and
that—altogether—by reason of the insinua-
tions and petulance of the Wesleyan!"

The WITNESS is guilty of further misrepresentation.

He assigns as a reason for his not admit-
ting the letter of the Rev. E. Evans into his
columns, that "he was not receiving even-
handed justice from the Wesleyan." Let us
suppose this "insinuation" to be well found-
ed,—the greater, then, was the propriety,
the stronger the reason, that he should allow
the letter in question to appear in his col-
umns, as he could expect nothing short of
"even-handed justice" from that "highly
respected Wesleyan Minister." We do not
presume to judge of other men's motives;
but to us, it appears strange conduct to ex-
clude the article of one person, because ano-
ther person was supposed not to be dealing
out "even-handed justice." A cogent reason—
surely! An "admirable illustration!"

But to the insinuation itself, we plead not
guilty. We have done the Witness justice—
ample justice—"even-handed justice," if he
will. It is true, we did not literally comply
with his unreasonable request, to insert his
first editorial on the subject in discussion edi-
torial—the latter part of which on his own
showing had no relevancy to the question he
had raised. On this ground any Editor
might be charged with injustice. Had we
demanded of the "even-handed" Witness the
admission of one of our own replies, even
touching throughout on the merits of the
case, would he have yielded assent? If so
—perhaps we may yet test his sense of
"even-handed justice." But why does he
blame us for that of which he has been pal-
pably guilty himself, by flatly refusing to
insert in his own columns the letter of the
Rev. E. Evans? This is "even-handed justice"
with a witness!

Let him turn to the Wesleyan which ap-
peared next after his imperatorial request
was issued, and he will find, that, though
we excluded the irrelevant matter, we did
give the substance of his introductory re-
marks, and word for word of all that really
ouched the case, not even overlooking his
"admirable illustration?" and if he will
refer to our issue of Sept. 29th, he will further
and with the intimation and all the matter
pertinent to the case, quoted verbatim et
literatim. Nor in all our replies have we failed
to state what he may call his arguments—
but what we designate mere assumptions—
giving them in his own words—placing them
in the strongest light—and "manfully" deal-
ing with them. But this course the Witness
has not pursued. He has avoided coming
to close combat—shunned the sharp points
of our defence—and contented himself with
a broad brush from this—to him safe, but
to us—disagreeable as course. We have

found it impossible to include his
particulars—his last at a late date,
but we have not the space to do so,
number, but of this we may say,
of justice—perhaps he is too
to include in our issue.

The WITNESS shills the grand
"illustration" of the assumed
of Presbyterianism over Meth-

He now seeks to divert our at-
tention from those with which
he has been engaged. We see the
of disguise, and it is vain he
pret. He asks us now to "give him
like justice"—that we be
again and again one would suppose
heart's content—face the argu-
and honourably—what argu-
has not given us the argument, but I
do in assertion—without proof—
not give a non-entire—and man
the regulation of 1835, to which al-
to have been made, by the light-
ness of sound reason, of common
We might justly decline this "tes-
a departure from the ground of o-
ant's original charge against the
Conference, as he well knows, th-
his "test" was— we say nothing
righteousness or unrighteousness
ment." But now finding his fi-
untenable, he seeks another. He
begs us "not to attempt any longer
a thicker volume of mist around
self, by the defence of an Act ad-
be perfectly consistent with the
"Then," says he, "shall we be li-
tion to grapple with you"—this is
not now in a fit position to grap-
—so we have thought from the
—and to show," he proceeds, "a
convective, consists the superiority
terianism over Wesleyanism, in
discipline"—this implying also t-
and been in a fit position to show
riority! We are glad to discov-
opponent is coming, though slow
rect apprehension of his real
We have been telling him all
was in a false position, and that
no means succeeded in showing
riority of Presbyterianism over
in matters of discipline." But
the regulation of 1835, then he
a "fit position" to make good all
hitherto been essaying to do—
We shall see.

This "test" he evidently
strong hold—or a battering ram—
he will be able to demolish. If
Wesleyan discipline. Hence our
challenge.

Let him (the Wesleyan) sh-
tally and us what the merits of th-
call on the Standard, and the W-
from a "fit position" to make good all
hitherto been essaying to do—
We shall see.

Let then the Witness be
"plainly and distinctly" say,
the Conference law of 1835 is
with "Sabbatarianism, and o-
—and essentially necessary to
of a Congregational Ministry as
Wesleyan Ministry, and finally
Witness is in a position to
which subject?" and, when he
declared that law to be "pop-
ish," and brought it to the tes-
person and common sense, it
enough for us to enter upon it.

The WITNESS seeks also to si-
on which he impeached W-
being POPISH on essential do-
He does by no means, how-
the decision itself. "We
says, "we cannot, from any t-
yet, retract one syllable,

unionism as maintained and propagated by the Wesleyans" as a "slandering and maliciously untrue" article which he has dared still more to repeat in his last week's edition, and yet this faithful *Witness*, this "Religious Advocate," this "lover of truth," now, after we had exposed his dodging the points at issue, his "effrontery," "begs to assure" a "highly respected Wesleyan Minister"—who was out of all the facts of the case, and who himself "sincerely congratulated" us "good temper and christian courtesy," "pelling the unkind and unmerited ascription of the 'Free Church Presbyterian' upon the 'whole system' of our doctrine and ecclesiastical polity"—that he has "dragged—stage by stage—with deep—into this dispute or altercation—and altogether—by reason of the insinuation and petulance of the *Witness*!"

WITNESS IS GUILTY OF FURTHER MISREPRESENTATION.

assigns as a reason for his not admitting a letter of the Rev. E. Evans into his columns, that "he was not receiving even-handed justice from the *Witness*." Let us see this "insinuation" to be well founded—the greater, then, was the propriety, rather the reason, that he should allow it in question to appear in his column, as he could expect nothing short of "even-handed justice" from that "highly respected Wesleyan Minister." We do not mean to judge of other men's motives; as, it appears strange conduct to exclude the article of one person, because another was supposed not to be dealing "even-handedly." A "coherent" reply! An "admirable illustration" to the insinuation itself, we plead not. We have done the *Witness* justice—justice—"even-handed justice," if he

It is true, we did not literally comply with his unreasonable request, to insert his editorial on the subject in discussion on the latter part of which on his own part had no relevancy to the question he raised. On this ground any Editor is charged with injustice. Had we yielded of the "even-handed" *Witness* the opinion of one of our own replies, even throughout on the merits of the would he have yielded assent? If so perhaps we may yet test his sense of "even-handed justice." But why does he ask us for that of which he has been guilty himself, by flatly refusing to insert his own columns the letter of the Rev. Evans? This is "even-handed justice" a *Witness*!

Let him (the *Witness*) study and distinctly read what he says of the *Notes* in the *Standard* of the Wesleyan Conference, and he will find that, though excluded the irrelevant matter, we did the substance of his introductory remarks, and word for word of all that really and justly concerned the "admirable illustration," and if he will read our issue of Sept. 29th, he will further find both the insinuation and all the matter pertinent to the case, quoted *verbatim et literatim*. Nor in all our replies have we failed to state what he may call his arguments, what we designate more assumptions—giving them in his own words—placing them in the strongest light—and "manfully" dealing with them. But this course the *Witness* has not pursued. He has avoided coming to the point—shunning the sharp points of debate—and contented himself with "plausible" only. Nor has he advanced one's ground from this—to him safe, but in "disingenuous" course. We have

found it very difficult to bring him to close quarters—his last at a late hour, or playing at *la-sempre*—he may have twenty-four hours, but of this we have no opportunity of judgment—perhaps he is keeping his *le cabinet* in reserve.

THE WITNESS SHOWS THE GROUND OF HIS ORIGINAL "ILLUSTRATION" OF THE ASSUMED SUPERIORITY OF PRESBYTERIANISM OVER METHODISM.

He now seeks to divert our attention to topics other than those with which he commenced his crusade. We see through the *old* disguise, and it is vain he spreads his net. He asks us now to "give him something like justice"—but we have done again and again our utmost to suppose to his credit, and to face the argument fairly and honourably—"what argument? He has not given us the argument, but has abounded in assertions without proof—we cannot face a non-entity"—and manfully test the regulation of 1835, to which allusion has so often been made, by the light of Scripture, of sound reason, of common sense. We might justly decline this "test," as it is a departure from the ground of our assailing his original charge against the Wesleyan Conference, as he well knows, that at first his "test" was—we say nothing as to the righteousness or unrighteousness of the judgment. But now finding his first ground untenable, he seeks another. Hence he urges us "not to attempt any longer to spread a thicker volume of mist around the evil itself, by the defence of an Act admitted—to be perfectly consistent with the evil itself." "Then," says he, "shall we be in a fit position to grapple with you"—this implies he is not now in a fit position to grapple with us—so we have thought from the beginning—and to show, he proceeds "wherein we conceive, consists the superiority of Presbyterianism over Wesleyanism, in matters of discipline"—this implying also that he has not been in a fit position to show that superiority! We are glad to discover that our opponent is coming, though slowly, to a correct apprehension of his real "position." We have been telling him all along that he was in a false position, and that he had by no means succeeded in showing the superiority of Presbyterianism over Methodism in matters of discipline. But if we "test" the regulation of 1835, then he will be in a "fit position" to make good all that he has hitherto been essaying to do—but in vain. We shall see.

This "test" he evidently considers his strongest hold—or a bait ring-bum with which he will be able to demoralize the circle of Wesleyan discipline. Hence the following challenge—

"Let him (the *Witness*) study and distinctly read what he says of the *Notes* in the *Standard* of the Wesleyan Conference, and he will find that, though excluded the irrelevant matter, we did the substance of his introductory remarks, and word for word of all that really and justly concerned the 'admirable illustration,' and if he will read our issue of Sept. 29th, he will further find both the insinuation and all the matter pertinent to the case, quoted *verbatim et literatim*. Nor in all our replies have we failed to state what he may call his arguments, what we designate more assumptions—giving them in his own words—placing them in the strongest light—and 'manfully' dealing with them. But this course the *Witness* has not pursued. He has avoided coming to the point—shunning the sharp points of debate—and contented himself with 'plausible' only. Nor has he advanced one's ground from this—to him safe, but in 'disingenuous' course. We have

Let then the *Witness* hear what we "plainly and distinctly" say. We believe the Conference law of 1835, in accordance with Scripture, reason, and common sense—and essentially necessary to the harmony of a Conference and Ministry, as the Wesleyan Ministry constitutionally is. Now the *Witness* is "in a position" to go into the whole subject, and when he shall have exhibited that law in all its parts, and bearings, and brought it to the test of Scripture, reason, and common sense, it will be time enough for us to enter upon its defence.

THE WITNESS SEEKS ALSO TO SHIFT THE GROUND ON WHICH HE IMPEACHED WESLEYANISM AS BEING POPISH ON AN ESSENTIAL DOCTRINE.

He does by no means, however, withdraw the accusation itself. "We are sorry," he says, "we cannot, from any thing we have yet seen retract one syllable, and that be-

cause of our love for what we hold to be God's truth." If, however, we "will distinctly deny" that the Wesleyan Body "does not hold the distinguishing characteristics of the Arminian system, then" he "shall at once make the most ample apology." He distinctly *denies* that the Wesleyan body *does not hold*? Pray what does this mean? Surely the *Witness* must have been in a "volume of mist" when he penned that admirable and lucid sentence! We presume he meant to say, if we would *assert* that the Wesleyan body did not hold, &c. He then asks us to tell him "seriatim, yea or nay, whether the Wesleyan Methodists in these Provinces do or do not maintain the Arminian views—on election, original sin, the extent of the atonement, the resistibility of divine grace in the conversion of men, the doctrine of justification and sanctification, the perseverance of the Saints." If, however, we say that our body "does not hold the Arminian views on these points," then also he is "ready to make the most ample apology" for his unjust charges. But if we are "obliged to acknowledge" that it does hold them, and he intimates that he rather thinks we "will be obliged to do so," if we "take the *Notes* on Wesleyan Methodism, by Dr. Bennett, (formerly "Editor of the *London Watchman*," for our "guide," as these are given in the *Christian Treasury* for 1847, then" he "cannot retract one syllable of what he has already advanced." "However grating," he continues, "it may be on the ears of some, reverence for the sovereignty of Jehovah, and a simple regard for divine truth compels" (compel) him "to reiterate the saying, that Arminianism, in all its essential characteristics, is nothing but Popery revived in a new form." So ends this chapter of the slanderous *Witness*. And what think ye of it, ye followers of the *evangelical* JOHN WESLEY? Is not this calumniation of his "Wesleyan brethren" a modest man—a theological *savant*? Is not his christian liberality beyond all praise?

We need no more than the above questions he proposes—the appeals to our knowledge of Arminian views—the reference to Dr. Bennett's *Notes* in the *Treasury* for 1846, we beg to say in-*stead* of 1847, as quoted by our accurate cotemporary—to show that he has felt himself hardly pinched by our former appeals to his sense of justice. Has he not assumed a competent knowledge of the whole system of Wesleyanism? Why then ask us what we know of Arminianism, and what we think to be the theological views of the Wesleyans in this Province? Why appeal to the *Notes* of a person whom we recognize not as a standard writer on Wesleyan Methodism, though his statements as far as they go may be correct, and who, in the very "Notes" to which we have been referred, distinctly says, that "the responsibility of the accuracy of his statements must rest exclusively on himself as an individual?" The *Witness* must not think then easily to slay through our hands by such trifling as this. He must give Wesleyanism, or Evangelical Arminianism, something like justice, meet our repeated challenges of proof, boldly and honourably, test his accusation by an appeal to Wesleyan Standards, and prove not that Wesleyanism on some non-essential doctrinal points is opposed to *Calvary*, which is not questioned, but that on such essential doctrines as *original sin*, and *election by faith*, it is nothing but Popery revived in a new form," which is flatly denied. He must place Popery and Wesleyanism in juxtaposition, and show that they differ; and we again call upon the *Witness* no longer to slink away from this. Let us retract one syllable, and that be-

cause of our love for what we hold to be God's truth." If, however, we "will distinctly deny" that the Wesleyan Body "does not hold the distinguishing characteristics of the Arminian system, then" he "shall at once make the most ample apology." He distinctly *denies* that the Wesleyan body *does not hold*? Pray what does this mean? Surely the *Witness* must have been in a "volume of mist" when he penned that admirable and lucid sentence! We presume he meant to say, if we would *assert* that the Wesleyan body did not hold, &c. He then asks us to tell him "seriatim, yea or nay, whether the Wesleyan Methodists in these Provinces do or do not maintain the Arminian views—on election, original sin, the extent of the atonement, the resistibility of divine grace in the conversion of men, the doctrine of justification and sanctification, the perseverance of the Saints." If, however, we say that our body "does not hold the Arminian views on these points," then also he is "ready to make the most ample apology" for his unjust charges. But if we are "obliged to acknowledge" that it does hold them, and he intimates that he rather thinks we "will be obliged to do so," if we "take the *Notes* on Wesleyan Methodism, by Dr. Bennett, (formerly "Editor of the *London Watchman*," for our "guide," as these are given in the *Christian Treasury* for 1847, then" he "cannot retract one syllable of what he has already advanced." "However grating," he continues, "it may be on the ears of some, reverence for the sovereignty of Jehovah, and a simple regard for divine truth compels" (compel) him "to reiterate the saying, that Arminianism, in all its essential characteristics, is nothing but Popery revived in a new form." So ends this chapter of the slanderous *Witness*. And what think ye of it, ye followers of the *evangelical* JOHN WESLEY? Is not this calumniation of his "Wesleyan brethren" a modest man—a theological *savant*? Is not his christian liberality beyond all praise?

and many real points to God's truth to meet our reasonable challenge honestly.

GENERAL DAY OF THANKSGIVING.

We understand that the *Twentieth* day of this month has been appointed by His Excellency, the Lieutenant Governor, to be observed throughout the Province as a day of General Thanksgiving to ALMIGHTY GOD for our merciful deliverance from Cholera, with which other portions of the empire, and of the world, have been desolated, and for the temporal blessings with which we have been favoured. Such a public act we hold to be perfectly right and Scriptural, and highly befitting our circumstances. If God is to be acknowledged in his punitive administrations, it is equally his due, and our duty, to acknowledge his over-ruling Providence when he deigns to shield us from ravaging disease, and bestow upon us unmerited mercies. Nor will we as a people, it is trusted, be backward, by the praises of our lips and the devotion of our hearts and lives, in returning to the Lord "according to the benefits we have received." We think, however, there has been a laxity in giving due notice of these public announcements to the Ministers of the different denominations in various parts of the Province, who are expected to lead their people and congregations in these religious and solemn exercises. It is not sufficient merely to publish the "Proclamations" in the Royal Gazette, as many of the ministers have no opportunity of seeing that Paper. Nor should they be required to depend altogether on statements made by other Newspapers in these momentous matters. The "Power" that appoints or recommends days for general humiliation or thanksgiving, should in another way, we would respectfully suggest, secure a proper notification to the parties so deeply interested, and on whom so much depends as to their due and orderly observance. This we know is the course pursued in a neighbouring Colony. We attribute the neglect of a similar course in this Province to oversight alone; and hope that in future measures will be adopted for conveying proper information to Ministers of all denominations, so that they may make timely arrangements for the general devotional services which may be contemplated.

NEW EDITION OF THE HARMONICON.

We acknowledge the receipt of a copy of the *Third Edition* of the Harmonicon, published by J. Dawson & Son, Picton. We do not feel competent to give an opinion on the merits of this collection of Sacred Music, though the names of many of the tunes are quite familiar to us. The Press we believe speaks favourably of it. We copy the following Notice from the *Guardian* of the 30th ult.

In this edition the Publishers inform us that they have made improvements which they trust will greatly increase its usefulness and extend its circulation.

More than fifty carefully selected tunes and pieces have been added to the work, and a larger number of tunes, which have been introduced since the former editions were printed, have been omitted.

The appearance of the third edition of the Harmonicon, on good paper, and clear type, is highly creditable to the taste and care of the publishers, and cannot fail to secure its value in the estimation of the public, which has already pronounced its favourable opinion of the quality of the work by the encouragement given to two previous editions.

Rev. Dr. King's Letter.

We direct attention to the Rev. Dr. King's letter which appeared in another column, and in which he alludes to the collection of the Rev. Messrs. McKENZIE and HONEYMAN, in denouncing our views with the excessive and unchristianly partiality of the *Presbyterian Witness* against the Wesleyan body. We think it right to mention that we have heard rumours of the contents of the said letter, and that under the pressure of the present crisis, we have not had time to publish it. It is known, however, that of other of his colleagues was the one given under the circumstances to which we have made refer-

ence. His disclaimer for himself and colleagues we cordially accept; and we can assure him that no one more sincerely regretted the uncalled for and "absurd" attack on Methodism by the *Witness* than we; as we saw, that, if persisted in, it would have a tendency to bring the Free Church and the Wesleyans into an undesired and unseemly collision. We fear that feelings have been excited by the unchristian and illiberal tone of the *Witness* which it will not be easy to allay. For with the ostensible object of the *Witness* as the advocate of Free Church views and principles, the acceptance or patronage of it, as such, by members of that Church, its free use as the medium of Synodal and other authoritative communications for her office-bearers and members, the acknowledgment by the Proprietor of his reception of editorials from Free Church Ministers, and the avowal by an authorized Agent that a Free Church Minister of this City was its Editor, not yet disclaimed, it will be difficult to convince the unspohtricated that the *Witness*, though not the *officially* recognized, is not truly the "virtual" or "constructive" organ of the Free Church; though the courteous disclaimer of such respectable and influential Ministers as Dr. King, and Messrs. McKenzie and Honeyman, will go far to show that all the Ministers of the Free Church do not sympathize with the spirit of the *Witness*, and to prevent the destruction of those friendly relations which have subsisted, and have been maintained between the two Churches. A few more such disclaimers would place the *Witness* in his right position before the christian public, reduce him to his just proportions, and strip him of his fancied importance; and we sincerely hope that these will be forthcoming. How pitiable must now be his situation, how unenviable his feelings, when he finds that "the exhibition presented in his journal," has so truly "mortified" such worthy ministers of the Free Church as Dr. King and his colleagues. We feel heartily sorry that he has had it in his power to injure the feelings of such honoured men; and would advise him, if insensible to any other motive, to allow this one to operate as a check upon his exhibition of further calumny.

We find no fault with the Rev. Dr. King for plainly asserting that he "holds most firmly by the doctrines of the Confession of Faith" and "believes that their Presbyterian principles have a divine warrant." Nor will he respect us the less, we are persuaded, for our openly avowing that we hold firmly by the doctrines of the Wesleyan Standards, and believe that the Wesleyan principles have a divine warrant. Without mutual concession, he could not be a consistent Free Churchman, nor we a consistent Wesleyan. But this difference of opinion on points of doctrine and church polity, which each may hold to be important in themselves, but which neither believes to be essential to personal salvation, may well consist with true christian principle and the exercise of sincere christian affection. On this basis the Evangelical Alliance has been formed, constituting a platform on which evangelical christians, who "agree to differ" in certain matters, may meet in common brotherhood and address the urgent claims of Christianity. Such is the friendly relation which the Wesleyans cultivated toward the Free Church in these Provinces; and if it has been at all interrupted, the blame lies at the door of the *Witness*, who has just cause to afflict his soul for the unchristian work in which he has been engaged. We need to make no apology for saying, that we cannot quietly allow damage to be attempted even by professed friends to the religious system in whole or in part, to which we, in our conscience, adhere, when he have the means of vindication to apply at hand.

Increase of Members.

A copy of the General Minutes of the Annual Conference has just been laid upon our table. We are happy to see that the Methodist Episcopal Church, within the last year, has been blessed with the large increase of 23,219 members and probationers, and 106 preachers, travelling and local. For this gratifying result we hope the Church will offer to God a tribute of grateful praise. Let the watchmen upon the walls of Zion take courage. God has not forsaken his people, but still continues to hear their prayers, and crown their labours with success.

