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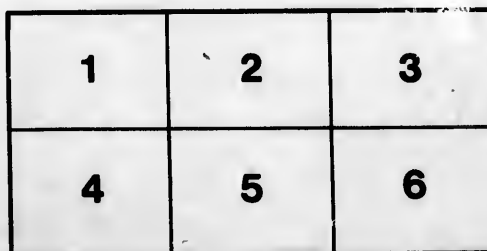
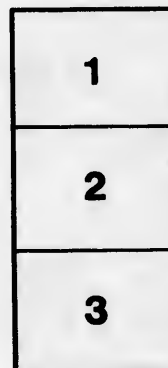
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LETTER (No. 2,) TO THE REV. JOHN BORLAND.

Beloved Sir,

The Copy of your "Reviewer reviewed" which you had the goodness to send me, came duly to hand. A hasty perusal of the document satisfied me that it furnished the very best additional proofs I could offer in support of the general charge of incompetency, as a writer, which I had preferred against you in my No. 1. and acting upon that conviction, I immediately addressed you a note, respectfully asking for fifty copies of it, and pledging myself at the same time to address one to each of the parties to whom I had sent my own letter. One would have supposed you would have been glad to put your crushing reply before every man who had seen the production you had honored with so many beautiful names, but you treated my application with "severe and silent contempt." Urged, as you will no doubt conclude, by a desire to do you ample justice, and being denied the opportunity of doing so by sending your Review to the persons who received my sheet, I am left to the alternative of printing a rejoinder, which I trust will be more satisfactory to you than my letter No. 1.

You will pardon me if I do not treat the subject upon which I enter with overmuch solemnity—upon some occasions it is exceedingly difficult to be grave. *Pourquoi ne dirait on pas la vérité en riant?*

I had hardly expected you would deem me worthy of notice, and yet, I thought you could not very well afford to be silent, as judgment might then go by default. You have answered, and I have therefore the proud consciousness of having been instrumental in procuring to the Republic of Letters another great contribution from your pen. In the next edition of *D'Israeli's Curiosities of Literature*, it may be that the Wesleyan connexion will be gratified by seeing a production from one of its most gifted sons.

That your graceful tributes to my character and abilities did not originate in exuberance of love, is patent upon the face of the epistle, but it indicates, and with tolerable certainty, that my arrow had reached its mark, inflicting a deep, yet I hope not incurable wound. Hence your cries of distress which, however, be it said in a whisper, for fear of offence, you have not even the talent to utter in decent English.

Your criticisms of my orthography and diction are in excellent keeping with your other writings, I only regret you did not amplify, for floundering as you do, every successive "plunge" presents a new aspect of the ridiculous which, were it not very melancholy, would be infinitely entertaining. You address your letter to another soft-headed friend, but unfortunately for your purpose, everybody is not prepared to accept nonsense, nor are all your readers credulous enough to gulp down all you say of me.

The quotation which follows—I am sorry to be under the necessity of saying it—contains an untruth, and those who know me best will stand aghast at your hardihood. "You see him here as he has been often seen by others under a tumult of vindictive feelings:" unless you can bring witnesses, you must be regarded as—bad man. I adduce another instance of contempt for truth, "he takes up with marked eagerness anything that falls from my pen with the evident design of showing how incompetent I am to write, &c." Now Reverend Sir, you know that I never took up your writings for the purpose of criticising them, until I came to Toronto. I alluded once or twice, in my correspondence with a Montreal paper—I doubt if I did it more than once—to the politico-religious letters to Roman Catholics you published in the *Quebec Gazette*, but as to taking them up with eagerness, with marked eagerness, for the purpose of criticism, the statement is absurdly and wickedly untrue: mark that Mr. Borland. Your literary labours in that line amounted I believe to a respectable sized volume, whereas all I ever said about them would not cover one-twentieth part of this sheet! Then you have printed sundry pamphlets and a small book, all of them distinguished for grammatical inaccuracies, upon which I have never offered a remark, other than the one contained in my letter issued a few days ago. And yet you have the imprudence to say that I take up with marked eagerness anything that falls from your pen, in order to show how ill you write!! Have you no shame? Have you so entirely forgotten the sacredness of truth as to experience no qualms of conscience when you utter falsehoods of this magnitude? Your reputation for conscientiousness does not stand very high in a certain place, and unless you control your unruly members—tongue and dexter hand—I fear it will fall equally low here.

My statement with regard to attendance at class is one which cannot be truthfully contradicted, as all your show of indignation will in no wise invalidate it. Having been for twenty-nine years in direct intercourse with Wesleyan Societies in this country,—twenty as a member, and eight or nine as a Class Leader—I hold myself to be as competent a witness of the usages and habits of the Methodist people as the very Reverend Mr. Borland, and I deliberately re-assert that at this moment thousands of members neglect meeting in class without being brought under discipline. Aye! and I will go further than in my first letter, and say, that in most cases of neglect, the reason is not inquired into.

With all your painstaking you have detected two typographical errors in my letter, which you present as faults of my own, and respecting one of them, you say I "colored it for the sake of effect," or, for the purpose of damaging you. You mean that I lied. Now Mr. Borland, it is true I have very little respect for you, but God forbid that I should descend to so mean an action as giving currency to a lie about you, or any body else. My remark upon the passage in which the word "reference" occurs is as follows—"We have the allusions of Malachi, and the references to them by Jehovah himself," of which pluralities you say 'i will read it for your consideration.' My readers will see that the objection is not based upon the s in "references," but upon the "allusions and references," so that you may drop the s (which was a typographical error) in the second word, without lessening the force of the objection. You will gain very little credit by this unworthy stratagem.

Speaking of orthographical errors, allow me to tell you that I passed over several words misspelled in your Dialogue; which I indicated pretty clearly that they had been wrongly written, and I find similar defects in your "Reviewer Reviewed." Please note the following:—*separate*, 3rd page, or Preface, "Phamphlet"; 5th page, "seperate"; 7th page, "seperate"; (the repetition of this error is something like proof that you did not know how to spell that simple word.) Page 10, "irresistable"; page 14, "counell and pray" &c., for *counsel*; page 18, "Innovator." The letter to your "Dear Friend" shows the following:—1st page, "violaters"; 3rd page, "Ineligancies"; same paragraph, "Ineligancies" again! There are other mistakes which I do not mark as they are apparently due to the type-setters.

I come now to the use you have made of my unpublished note to yourself, and if I were to employ very strong language in reprobation of the act, I am sure no person of right feeling would hold me guilty of a breach of christian courtesy. My proceeding in sending you that note was dictated by a desire to avoid doing you injustice, but with a total disregard of polemical propriety you have introduced the contents of a hurried scrawl, which formed no part of the document upon which you were remarking, in your reply. As to the criticisms upon the note itself, can it be necessary that I should tell the reader that the technical word "proof" is used by printers and writers without the addition of "copy"? I would not insult any man of common intelligence by supposing it necessary, but for your sake I crave reference to Webster. "Proof, No. 7, in printing and engraving, a rough impression of a sheet taken for correction; plural Proofs." And then as to the use of the word "issue," did you not know that that verb is both active and neuter, or transitive and intransitive? Your cavil suggests that you do not even understand the most simple rudiments of grammar. See Webster, "Issue, s. i., to pass or flow out, &c., &c." Legal processes issue, or may be "ready to issue," so may debentures or scrip from Stock Companies; warrants from the Government; books and letters from the Press, &c., &c. Sir, your hypercriticism (don't mistake the word for hypocrisy) is worthy of your logic and grammar. When I tell you that I willingly take the risk of all your other marvellous critiques you will excuse my giving them a more extended notice.

I have another serious charge to bring against you, and it is one which no writer having decent self-respect can afford to treat lightly. Being a minister of the Gospel your presumed sanctity makes it especially necessary that you should act in good faith, in other words, like an honest man. This you have not done in your "Review, &c." To attain an end you have descended to a very doubtful act. You have misquoted me, or to be more explicit, you have withheld from your readers portions of some of my arguments which were necessary to their integrity (I use the word integrity in its primary and best sense—wholeness.) In proof of this charge I refer the reader to the 6th paragraph of my first letter, and to the 6th, 7th, and 8th of yours, also to my paragraph 14, and to its mutilation at your paragraph 16.

I charge you further with having untruthfully represented *your own writings!* Your unfairness in regard to my own words was criminal enough, but without using superlatives, how shall I characterize the conduct of a man, who, filling the sacred Office of Spiritual Instructor, demeans himself so much as to falsify *his own words* for the purpose of getting out of difficulty? Now as any one who may choose to waste his time upon the perusal of your 1st Dialogue, down to page 7, will see, the discussion between Algernon Southhead and Samuel Odd-patcher, was regarding the propriety of making attendance upon class-meeting a condition of Church membership. Mr. Southhead held that it was not right to do so, Mr. Odd-patcher, that it was. Odd-patcher insisted that Mr. Wesley was averse to the relaxation of the rule; Southhead maintained that Mr. Wesley had no idea of making obedience to such a rule a condition of membership at all. Odd-patcher said, that so far from Mr. Wesley being disposed to make the rule *less* stringent, he was inclined to make it if possible *more* rigorous, and here are his words, "You find no evidence, not the slightest, that he wished the condition of membership to be made *less* stringent, *but the contrary rather*. The burden of proving that *latter* falls upon you, my friend." Will any one say that Odd-patcher did not write *latter* here instead of *former*? Was he not labouring to show that Southhead could not prove anything in favour of the relaxation of the rule, and did he not intend to challenge the adduction of the evidence which he imagined his antagonist could not produce? But let me call attention to the very next member of the sentence, which is as follows, "I assure you your attempt at doing so would be the commencement of a very hopeless task." Reverend Sir, I stated that you were "calling upon your opponent to sustain a proposition entirely distinct from, and antagonistic to, the one you intended to submit" to him, and I repeat the allegation. You were of course desirous that he should furnish proof if he could, of what he had asserted, not of what you had affirmed, but believing he could not do so, you told him that his "attempt would be the commencement of a very hopeless task." Yet you assert in your letter, that you meant to call upon him to prove that Mr. Wesley wished to increase the rigour of the rule! In so saying you told an untruth upon yourself. (The reader will please refer to paragraph 6, in my first letter, and to the reply of Mr. Norland, paragraph 6.) To proceed; I feel proud that in the interpretation of your own words, (see paragraph 7 of Mr. Borlan's letter) you have availed yourself of the instructions I gave you at my paragraph 5. It enables me the better to bear up under the godly abuse which, no doubt in compassion to my perverse soul, you have heaped upon me, in the subsequent parts of your letter. I may as well tell you here that I had heard of the Deed of Settlement, and that it is just possible I may be as conversant with the history of Methodism, and with history generally, as yourself. Happily knowledge "unrolls its ample page" to laymen as readily as to ecclesiastics.

I do not know that there is much else to notice in your last "literary effort," which *en passant*, be it said with due admiration, is, no doubt, your *chef d'œuvre*, for after the way the Dialogue had been honored, I dare say you felt alive to the necessity of sustaining your growing reputation. Yet as you have rejoiced exceedingly over one of my phrases, I ought not perhaps to allow the opportunity to pass without complimenting you upon the microscopic discovery you have made, in respect of its demerit. The expression which has given you such intense satisfaction is the following:—"I believe, and I think that most persons at all conversant with the early history of Methodism, believe "with me, that in instituting the class-meeting, Mr. Wesley did the very best thing that could be done." Now a rigid but honest critic would possibly have said that the phrase had an ellipsis hardly allowable, and that words having the force of the following, should have been added, "by him under the circumstances." The reference to "the early history of Methodism" was, as I thought, sufficient to render the meaning quite clear, and I think so still. The Imperial Dictionary thus treats of the ELIPTS. "3 *gram.* defect; omission; a figure of syntax, by which one or more words are omitted, which the hearer or reader may supply." Where is your triumph? One of your omissions, far more reprehensible, I passed over, remarking only that several words were wanted, but you could not afford to "do likewise."

If I were to pass over your funny remarks upon "nervous organizations" and the "rehab" of my first reason for non-attendance at class, some of my readers might think I had avoided the terrible sarcasms from a sense of inability to deal with them. Well, I know you intended to be very severe, and I almost shudder at the chastisement you would have inflicted upon me if your talent for invective had been as great as your wrath, but happily nature has endowed you with so reasonable a modicum of mental force that, however irritated you may be, your indignation finds vent only in common-place scolding. Many a Mrs. Storm-a-way will give utterance to conceptions, in the way of abuse, far more original and amusing than any you have ever produced, and if you take my advice you will put a *bridle upon your tongue*, and in injunction upon your hand, lest you should further degrade the position you occupy. The world does not require proof that there are really nervous people who never can speak before others, and I doubt whether it will accept your marvellous system of cure; still, as you are a rax empiric, perhaps the nostrum may take, if you advertise liberally. How would it sound in the paper? "Borland's Nervous Discipline! an infallible cure for recusant Methodists! Nine thousand nine hundred patients out of ten thousand, restored by faithfully following the prescription!!!"

Reverend Sir, the allusion to the means of grace and the love of God immediately after your melancholy exhibition of sneering levity, is about as strong a dose of disgust, as you could have given to your readers. To conclude this part of my task: you confound reserve or taciturnity, with nervousness; are you serious, or is it only another attempt to "befog" your "Dear Friend"? Give up such practices for they are too perilous for men to indulge in.

Oh I had forgotten your poetic conclusion. Have you never heard that the sentiment of the verse has been mercilessly ridiculed, as a piece of folly? Then you are not the well-posted up man your admirers imagine. But did you go to the fountain of knowledge, and did you really drink large draughts therefrom? Ah Sir, I fear some wicked wag played you a scurvy trick and fouled the spring! This will account for the very muddy state of your thoughts. Go again, Dear Sir, perhaps on a second application you will find the waters more unpalatable.

I have an idea of publishing the correspondence between us in the Newspapers. The whole Province will thus be benefited by having in your writings a model of chaste and erudite composition. Your field of operation is too narrow for a sublime genius, and the man who brings you forward will be entitled to public gratitude. What say you? At present you only appear in unfashionable pulpits and on semi-political platforms, but the Province has a right to your services. What say you? Shall I associate my own with your great name in the *Globe*?

I now proceed to give a few more gems from the rich mine of your Dialogue on Class Meetings—observing, by way of protest that I have not the vanity to compare myself with Cobbett, who, if he were living and had your writings to analyze would hardly put them on a par with those of the great men you have named.

You have insinuated that the pressure of your pastoral avocations leaves you little time to expend upon literary efforts, and I can well believe that if you attend properly to your duties, you will find enough to do. But I maintain that your errors were not those of haste; you did your best; you could not have done better if you had tried, or, under the fear of a second critique you would not have fallen into others equally grave.

NEW GEMS FROM THE DIALOGUE.

Expos. "Owing mainly to the prudent course of the Conference in abstaining from all exciting reference to Dr. Ryerson's pamphlet, quiet has been maintained throughout the Methodist connexion." Very well. "It has nevertheless been my conviction," you go on to say, "that sooner or later an antidote to Dr. Ryerson's pamphlet should be supplied." Here then we have two singular arguments. Conference having the truth on its side, had surely no reason to fear, yet you exhibit that body as in the attitude of apprehension. Do you believe in the maxim. *Veritas magna est et prevalabit?* I think not. *Sed*—If the prudent course was to refrain from exciting reference to the subject, where is your prudence in bringing it forward in so exciting a manner?

Preface again. "This I the more readily do as my views, &c., and that I can supply them; &c." Some phrase, "Where we both agree in opposition to Dr. Ryerson," &c. So you both agree in opposition, or contradistinction to Dr. Ryerson, for certainly the phrase does not mean

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that you and the other party agree to oppose the Doctor. Again, "His piety as a christian; his habits as a pastor; his intelligence as a minister, gave assurance that the service would be well-performed by his hand. *All this is the case so far as the main object of the pamphlet (Rev. Mr. Wilkinson's) is concerned.*" The reader will please observe that the piety, habits and intelligence of the Rev. Mr. Wilkinson is the case so far as Class Meetings, as a condition of membership, is concerned! *Be a witness!* . . . Page 6.—"You certainly are less acquainted with Mr. Wesley's writings than I thought you were, or (say *and*) than you ought to be." The rest of the sentence is very clumsy. Page 7.—"The burden of proving the latter, rests with you my friend, and I assure you your attempt would be the commencement of a hopeless task." The attempt to prove, would be the task, not its commencement. The next phrase, "He called for no alteration in the disciplinary usage for the Church there (the United States) is that," &c., and yet the sentence will be lame; indeed it is so badly constructed that it cannot be mended. Next phrase.—"This one fact (the fact that Mr. Wesley introduced no change in the discipline) is fatal to your argument drawn from such a source, and must therefore be abandoned." Soft-head had drawn no argument from such a source; but mark! *the very fact* so triumphantly wielded to demolish the argument, must be abandoned! Page 8.—"As to your proposition and its application, &c., I must say it erinces." The two are an *it*. Pages 8 and 9.—"Have you not read, &c." "If so, has it not occurred to you," &c. How could it if he had not read? Page 9.—"But if they are compelled to feed and rule, are the members to be held by no obligation but that of their own good pleasure," &c. Pleasure is not an obligation. Same page.—"The Apostle viewed the conduct of such absentees in a strong light." "Strong light" is not strong disapprobation. Light shines upon good as upon bad actions. Page 10.—"To surrender them, &c., would apart from their important use, be an act for recklessness and folly of which I trust we are not capable." This phrase is exceedingly rich.

1st.—Leaving "their important use" out of the question, it would be an act for (of) recklessness and folly to surrender them! Now as they are only valuable because of "their important use" it strikes me that retaining them apart from it, would be the act of recklessness and folly.

2nd.—"An act for recklessness and folly." One expects either a comparison to be instituted between this act of folly, and other acts of folly, or an assertion that it would be without precedent in the annals of folly! but Mr. Borland has a way of rounding off his sentences quite peculiar to himself, and which in his judgment is so correct, that was to be the dog that barks at it.

The same page, "but those rather whose spirituality is fearfully below par," the *rather* indicates only that the folks "below par" are more inclined to the change advocated by Soft-head, than the others, or that they are more likely of the two classes to desire such a change. Same sentence "who do not wish to be dogged into subjects for which they have no relish, &c." How could they wish to be dogged into such subjects? (Note) by dogged did you mean bounded? well nobody likes to be bounded. Page 11, (let the reader mark the following), "And yet because their views are antagonistic to the counsels of Infinite Wisdom they are to act accordingly!" they are to act according to the Counsels of Infinite Wisdom because their views are antagonistic to Infinite Wisdom!! I pass over other errors to come to the following, "and because our Church wisely appoints them (Class meetings) we must according to your theory leave it perfectly optional as to whether our members shall attend them or not." Because the Church appoints them they are to be neglected, was this Soft-head's theory?

I stop digging in this mine although the other lodes (pages) are equally rich in gems.

In your letter you insinuate that I had prepared my own with great care, but I may as well tell you that I have seldom written in such haste. I say this to account for having overlooked so many errors in the Dialogue.

I shall now give a very brief attention to the "Review." A few of its "elegancies" as general samples are all I can offer, the rest any readers can pick out for themselves.

GEMS FROM THE REVIEW.

1st Paragraph. "I have both seen it and read it. One *it* in excess, "he having sent me a copy of it for that purpose." *Of it* superfluous; "for that purpose;" you state two purposes. Then it was useless to say that it had been sent for the purposes of being seen and read, as everybody knows that letters are usually sent that they may be read. Paragraph 2, "a tumult of vindictive feelings have plunged him," &c. That's great perversity, for where the plural should be used you employ the singular, and *vice versa*. Same paragraph, "plunged him into a position." People are not plunged into positions, nor are they plunged into positions, but they may be placed in positions. Same paragraph, "done considerable." Titlebat Timonise *rediculous*. Paragraph 3, "will they fail to discern that while he smooths them with one hand he stabs them with the other." Reverend Sir, when they are stabs they will not require to be informed of it by you.

I cannot pass over your amiable attempt to impose upon simple people, by representing me as the libeller of the Methodist Ministry. If I have taken you in hand it is because you richly deserve it, and I now promise you that I shall not relax in my honest efforts to do you justice. I have defended your "Order" by speech and by writing, and have received as my reward, the hearty thanks of many Methodists, both ecclesiastics and laymen. You yourself know, that I once used the *nom de plume* at foot of this letter, when, as the friend of the Wesleyan Ministers in Lower Canada, I rebuked one of their assailants, who, by the way, made you appear very small. The non-attendance at class meetings is a standing proof of the unreasonableness of the rule, and a close inquisition into the causes of absence would be resented by many members as a gross impertinence. Though you are a marinet, and have earned the *soubriquet* of "the fighting man of the District," you even would not undertake to "bound" or dragon into punctuality some members I wot of. If it were not an improper liberty I give the names of persons whom, while their Pastor, you never brought under discipline for absence from the class.

I perceive I have only got to your third paragraph and there are nineteen others. A first cursory perusal of the letter revealed over twenty errors, and as in the case of the Dialogue, I verily believe a second examination would show a great many more, but I have not time to waste upon the thankless task, so I shall just point out two or three more.

Paragraph 4, "Cobbett, &c., was satisfied with what the writings of those celebrities alone supplied." Did he never examine other writings, or did he fasten upon these as affording him peculiar satisfaction, just as you suppose I have done with respect to yours? If he had lived until now he would have found another celebrity who would have supplied him *ad nauseum*. Paragraph 7, "Here's an Ellipsis with a vengeance." Mr. Wesley never designed his Societies should become an organized Church, but ever remain an integral portion of the Episcopal "Church." Before "ever remain" the words "on the contrary he intended that they should" can hardly be dispensed with, still I would not have alluded to the omission if you had not gone into ecstasies about one of my own ellipses. The last batch of blunders I shall serve up in the following, and although the word jargon has offended you mightily, I cannot help saying that more disgraceful jargon than is contained in the two subjoined sentences has seldom if ever been put in type.

"Further, that circumstances which he could not control, arose in the conduct of ungolly and persecuting ministers of that church towards the members of his societies, and which, he apprehended, would lead to the very separation he was so anxious to prevent. Foreseeing, especially towards the close of his life, that little probability remained of his Societies being recognized and treated as a portion of the Church of England; or, that were they even so treated, they would have the spiritual culture bestowed upon them which they needed; and therefore, that that which he had labored against, viz: a separate church organization, would be necessitated—'to some extent provided for it,' by enrolling a deed in Chancery; one important end of which being, to give the conference of his preachers such a legal Status that when the thing feared became a necessity, they might be in circumstances to meet it."

I admit that in my first letter I used very plain language in speaking of your writings, but in the science of vituperation I candidly confess you are vastly my superior. If you had studied grammar as diligently as you seem to have hunted up terms of reproach and contumely you would not have had the mortification of being held up to public gaze as a mere pretender. I close this communication with a vocabulary of

about 1/2 page, culled from your comparatively short epistles to show the good Methodist people how one of their most honored Ministers can storm and rave!

REV. MR. BORLAND'S VOCABULARY OF ABUSE.

You say I cherish "vindictive feelings"; that I have a "waspish spirit"; that I am "pert"; that I "gratify a long cherished grudge," and "discharge a quantity of bile"; that I "degrade and libel" the Methodist Ministers; that I use a "rotten argument"; that I am "vain"; that I "smooth with one hand and stab with the other"; that I am a Judas, "a kissing deceitful enemy"; that I am as consistent as a thief "looting on knavery"; that I have an "obtuse mind and great ignorance"; that I am a "gentleman" (ironically). You ask why I am not acquainted with certain facts? and you answer "because—" and leave the rest to be finished by your dear friend; you did not exactly like to say "because he is a fool," which no doubt you meant, for you had called me ignorant, obtuse, &c. before, and unless you meant "fool" or "ass," why did you leave the space blank. You liken me to an "insect with booming impertinence, sucking sores." You accuse me of "superlative impudence," of being a "would-be-critic," of "malignant acerrility" and of "being a long way below the standard of a gentleman." You say I am a "heller of Methodism"; that I had a "special intension of insulting and villifying you"; and that I "malign and insult both the Ministers and people of our church" &c., &c., &c.

AFTER THOUGHTS.

Once upon a time, in St. Johns, New Brunswick, I got into a newspaper controversy with a party, who coming to the fray with a swagger, something like what you have exhibited, was nevertheless glad enough to retire from the field; but then, though not a Clergyman, he was a scholar and a logician, and finding he had the worst of the argument, he honestly abandoned his position. I do not say you have been worsted in this battle, our readers will judge, but I do say that it is not at all probable you will ever acknowledge yourself beaten. I have a note by me from a thoroughly educated man in which these words occur, "have you seen Mr. Borland's rejoinder? It furnishes the most conclusive proof yet offered of the truth of your general remarks in regard to him." You have said that it is difficult to write with perfect correctness, or something to that effect, and I consent to the truth of the remark, but it is one thing to have a dozen doubtful phrases in a sizable pamphlet, and another to mar almost every paragraph with sentences so involved and ambiguous as to show an utter ignorance of the rules of composition. By the way there was one error in my letter you did not detect, and which I only observed after the document was printed.

I return to the subject of class meetings. You say I gave three reasons operating against meeting in class; and with a great flourish of trumpets, you add that you and the other Softhead could supply twice thirty-and-three, or sixty-six, but you forgot to state, that I had anticipated you by saying that "many others that might be enumerated, were entertained to meeting in class by persons of piety, or well-disposed to seek religion"—another instance of your fairness.

Class meetings were instituted by Mr. Wesley, whom we all agree to regard as a man of great moral and intellectual power; a man raised by Providence to perform a special task; in fact, a Reformer in the highest sense of the word. He did his work well, and "having served his generation, according to the will of God, he fell asleep." His work was, "to revive experimental religion in the land," and we may say, throughout the world. In the pursuit of his holy mission he did many things required by the then condition of society, and one of these things was preaching frequently in the open air, a practice which few of the preachers in our day deem it necessary to imitate. The people, wholly ignorant of real religion, and given up to all manner of vice,—indeed almost embroiled,—required "line upon line, and precept upon precept." Preaching hardly met those requirements. The accretions of ignorance are not removed by sermons so effectually as by conversation; this he felt, and to meet the exigencies of the times he established Class-meetings, which are still peculiarly well-adapted to the "instruction of the foolish and the teaching of babes," as well as to many other good purposes. That my former communication did not advocate the abolition of Class-meetings every candid mind will cheerfully acknowledge, but by travestying my words you have endeavored to make me responsible for the manifestation of such a desire. I envy not the man who can resort to such tactics. Mr. Wesley, by your own admission, saw the condition of things gradually changing, and saw it with regret, still (I reason on your admission) he adopted himself to the new phases as they occurred. He even (according to you) foresaw the necessity of a Church organization for his societies, and provided for it. Well I infer from all this that strongly as he was attached to the simple system he had called into existence, he was not such a bigot as to deny the possibility of its being improved, but prepared the way for the introduction of such alterations as he saw would become necessary. Time relies on, and the human mind progresses. One after another the institutions of the past crumble and make way for others more in accordance with the actual condition of things. Some men, like Mr. Wesley, are in advance of their age, and their projects are ridiculed, but few good ideas are irrevocably lost. The sower does not always reap, yet the seed vegetates and finally fruitifies. Impracticable projects are always found in opposition, but "truth, ever lovely since the world began; the foe of error, the friend of man, prevails at last." The "condition of Wesleyan Church membership" is one of human imposition, and is therefore fairly amenable to human reason. Every honest Methodist has an undoubted right to discuss it without being exposed to unadvised and disparaging bluster which you seem to regard as the legitimate "weapon of your warfare." If truth is on your side what have you to fear? Don't imagine you are going to silence men at least your equals by your overbearing clatter. After the noise has subsided the question will come up again on its true merits, and you will find that you have lost more ground by the burlesque you call a Dialogue, and the trade of abuse you initiate a Review, than you will ever be able to regain. Radical changes and reforms are not accomplished in a day, and of this the advocates for the abolition of the "condition of Membership" are quite well aware, but if you wish to afford them encouragement write a few more pamphlets, and if they are as powerful as the one I have attacked you will be entitled to their thanks. You agitate the confusion; put the conservative arguments before the church in your incomprehensible style; bewilder the people with "mainly light jargon" and you will see the consequences. Job in his anguish desired that his "enemy would write a book," and I assure you that your adversaries can desire nothing better for their cause than that you should write books. Now go to your study and "chew the cud of sweet and bitter words" and when they see the light I shall do myself the pleasure of giving them a patient attention.

In your next edition of the Dialogues I counsel you to put this at the head as a motto:—

Ergo monumentum are perennia.—Horace.

Yours truly,

SCRUTATOR.

