

by his own friends, in the most wicked and neglected districts of the country. The people who were reclaimed by his instrumentality no longer attend the religious services of their parish churches, and especially the Lord's Supper; but often when they went, they found themselves to be marked out for censure and vituperation from the pulpit; so that Mr. Wesley, with all his authority, could never induce his people in general to attend their several churches with regularity. Methodism brought them to the church, and the Clergy drove them away. So far was the church from entertaining Methodism, as taught by Mr. Wesley, that two of the Bishops wrote against him, regardless even of the ordinary courtesies of scholarship, and many of the clergy stimulated mobs to assault both him and his people. Methodism was thus rejected by the Church, and was compelled, contrary to the designs of its adherents, to assume an independent form. In that form it has now long existed. The Church has no connexion with the system, and no control over it; and therefore to talk of its being "a schism in the Church" is palpably absurd. It is not in the Church, because the Church would not have it. Its doctrines are not generally entertained and taught there, as Mr. Wesley held them; and its discipline and order are altogether discarded. I mention not these things as matter of complaint. The Church had a right to determine whether it would have Methodism or not, and though its dignitaries and clergy ought to have treated Mr. Wesley with greater justice and candour, yet I am inclined to think that Providence directed events to the right issue. The ever-active and enterprising spirit of Wesleyan Methodism would have ill accorded with the state and regularity of the Establishment. The two systems are best apart; and both are necessary to meet the spiritual and moral wants of the nation.

Churchman.—But you perceive that the sword of my Clergyman has two edges, and cuts both ways. He says that Methodism is a schism from a church, as well as in it.

Methodist.—Should you not rather say, that the writer of the pamphlet takes both sides of a contradiction? If his words mean any thing, they mean that Methodism is both in the Church and out of it, and is a schism both ways. The Methodists, you see, can do nothing right. They are very much in the situation of the miller, his son, and his ass. All they do subjects them to animadversion.

(To be continued.)

THE WESLEYAN.

WEDNESDAY, MARCH 23, 1842.

THE departments of BIOGRAPHY and OBITUARY, in this number, supply solemn and salutary monitions to ourselves and our readers. Every death reminds us that we ourselves are hastening to the tomb and to the awful realities of that "undiscovered country from whose bourne no traveller returns," and that we should promptly and adequately prepare to meet our God, while the life and death of the righteous delightfully illustrate the excellence and efficacy of the Gospel, in its relations to both time and eternity, and impressively point us to "that only name to sinners given, which lifts poor dying worms to heaven." Frail and feeble are all earthly ties, in this probationary state, empty and evanescent all mere earthly pleasures, brief and rapid is our passage to the grave, upon which nevertheless, depends the happiness or misery of an endless existence. Why, then, is the only path to life eternal shunned or neglected? The way to heaven is the way of holiness, which can be entered by repentance and faith alone,—not the repentance of verbal confession or superficial alteration but of deep, practical and godly sorrow—not the faith of mere intellectual assent but of the "heart unto righteousness." A few more days or years and we must all be shrouded among the dead, as respects our earthly tabernacles; but where shall our souls appear? The pomp of courts must

vanish away, the voice of eloquence be stilled forever; the varied cares and toils of elevation or depression, opulence or poverty utterly cease, and scenes of festivity give place to the pain of dissolution and the tears of weeping, mourning friends. The final hour of life, which has so often exhibited the mockery and folly of every thing opposed or unallied to Religion, has displayed the triumphs and glories of the Cross. The proudest spirit must bow in death; the gayest heart at last grow sad; and the boldest transgressor tremble before the Sovereign and Judge of all. The light of all earthly prosperity and the blaze of all worldly glory must be quenched in the night of human dissolution. 'Tis but morning with some, noon-tide or afternoon with others; but life at the best is but a winter's day, whose commencement and close soon succeed each other. With many already, the night is at hand. The last rays of life, of pleasure and prosperity are fading in the twilight; and darkness, thick darkness, is closing around. Who is assured that such is not his case? And who will meet death and enter eternity, fearless and confident, after a life of irreligion,—whatever he may say in health and vigour. There is an eye which nothing can escape and which none can elude; there is a tribunal before which all must stand as willingly accountable, or as reluctant and self-condemned culprits; there is righteousness which will not always delay; and an almighty arm which none can withstand. "God is coming to judgment, and we must stand before him." The lightning of his vengeance will consume the wicked, and the light of his countenance will bless the righteous. Perverted learning, misapplied wealth and power, vain imaginations, and depraved hearts may neglect or condemn, for a season, all invisible influence and supreme power; but the Creator and Sovereign of the universe will at last arise in his majesty and come forth from the clouds and darkness which now surround him to assert and exercise his authority; to unfold the principles and the issues of his government, the justice and goodness of his dealings with mankind; to exalt his faithful servants and bring down every lofty look, and "the Lord alone shall be exalted in that day." "Say ye to the righteous that it shall be well with them: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him. for the reward of his hands shall be given him." To the righteous both life and death proclaim encouragement, for all things work together for their good; and to the living sinner there is still a door of hope, for inspiration still proclaims—"Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

We noticed, in our last, the Anniversary of the FRENCH CANADIAN MISSIONARY SOCIETY and acknowledged the receipt of the Report. We now proceed to lay before our readers some additional information respecting the Society's operations. The report adverts to the intolerance and unscriptural character of Popery, and states that—

"In this Province its efforts since the organization of this Society have been unusually strenuous. No means have been left untried that spiritual authority or the increased wealth which the Legislature by a recent act has enabled it to acquire, have been spared to oppose our efforts and maintain its influence over the members of its fold. A religious publication, the organ of the Romish Church, is issued weekly in

this city, which assiduously labours to circulate and vilify Protestantism, and to inculcate the dogmas and maintain the views of the Church of Rome. Tracts and publications of the like description are also in course of publication in large quantities, and at a cheap rate. During the past autumn the Bishop of Montreal undertook a journey to Europe to obtain labourers to counteract the efforts of Protestants, and six Friars or Jesuits of high standing have already arrived from France, and formed an establishment at a short distance from Montreal. Beside these Friars, and some already in the country, other agents are expected, so that the most active influences are in operation to retain in this country the sway of that sceptre which in other parts is departing from the papal grasp. In Montreal a large and handsome Seminary, has been recently erected, on the front of which are conspicuously carved the Arms and name of the Pope, along with those of the British Sovereign. This educational establishment, attended by some hundreds of children, is taught by several Friars, called "freres Chretiens," no doubt of that order which in former times was the most faithful and powerful upholder of the Faith of Rome.

But the principal means which Romanism employed this year in Canada was the Bishop of Nancy, a Bourbon refugee.—Viewed as a demi-god by the ignorant who flocked in great numbers to listen to his discourses, and attended by an escort of the Romish clergy, he rapidly went over the Province, imploring the people to retain their religion, denouncing the Missionaries, and enjoying the burning of the Bibles and publications distributed by them. In many places huge crosses were set up, to serve at once as trophies of his spiritual triumphs, and as means of retaining the influence of Romanism. One, eighty feet in height, was erected on a high mountain in this district, with all those circumstances of pomp and superstition with which the ceremony of elevating the cross among Romanists is attended."

Respecting the "state of the Missions," the report says—

"The Society employs at the present moment the following seven persons:—The Rev. JEAN ENMANUEL TANNER and wife, Mr. and Mrs. DANIEL AMARON, JOSEPH VESSOT, ANTOINE MORET, and J. S. CHEVALLEY.

"The only two stations actually occupied by the Society's Missionaries are *St. Therese* and *Belle Riviere*, that at Montreal being at present vacant from the circumstance that Mr. LAPELLETRE has left the service of the Society, and that the stations of *Petit Brule* and *Terrebonne* have been given up as less central than *Belle Riviere* and *St. Therese*, whither the Agents have removed."

At *Belle Riviere*, "two Canadians and their wives have left the Church of Rome. One of the men shows by his conduct that he is truly [savingly] converted, and the two women appear also to have begun to taste that the Lord is gracious." Mr. and Mrs. Amaron, and Mr. J. S. Chevalley reside on this station.

The other labourers are connected with the *St. Therese* mission, where "five men and five women have quitted Romanism. These ten persons show by their conduct that they have sincerely forsaken the errors of that faith; two of them only, however, appear to have been made partakers of the grace of God. At *St. Lin*, a young man has also left the Romish Church. He has had much to endure and contend with, but the Lord has wonderfully supported him. Should his health permit, he intends studying in order to make himself useful to his countrymen. At *Industry village*, an old Captain of *Buonaparte's* and his wife have also left the Church of Rome. Their minds are not yet fully enlightened, but they give promise of being sincere followers of the word."

Our limits will not admit of further extracts. Enough has been quoted to excite gratitude, to enkindle hope, and to show

the necessity of prompt and adequate co-operation.

Our attention has been drawn to an inaccuracy in the Missionary "Notices" for last January, respecting Western Canada. The want of distinction between Indian Missions and white settlements plainly proves that the article was neither written nor seen by Dr. Alder, whose personal knowledge of the localities of this country would have prevented any oversight. Considering the number of persons employed at the Mission House, the extent and diversity of the Mission field, the onerous and almost incessant duties of the Secretaries in Committee meetings, and in the oversight and direction of the vast and highly prosperous work committed to their care, it is by no means surprising that the mistake referred to has been made.

Queen's College, Kingston, was opened on the 7th inst., in the usual manner. The Rev. Dr. Liddell, the Principal, delivered an inaugural address on the 8th. We wish the Institution great success.

The diffusion of learning, on Christian principles, is of immense importance, and hence, in the commencement of Queen's College, and in the expected and ardently-desired practical establishment of King's College, every liberal and enlightened individual must rejoice.

We have been obligingly favoured with a pamphlet, entitled, "Mental Self-culture: a lecture, delivered in St. Maurice street Chapel, Montreal, February 7th, 1842, By the Rev. J. J. Carruthers." After some preliminary remarks on the importance of piety, the obligation of intellectual culture, the harmony of religion and learning, and other topics, the lecturer proceeds to expatiate on the MEANS of mental culture, namely, Reading, Reflection, Conversation, and Prayer. Due prominence is given to the importance of studying the holy Scriptures. The lecture is of a practical character, contains many excellent observations, is well-adapted to its intended end; and does credit to its author.

WESTERN CANADA DISTRICT MEETING.

The Western Canada District Meeting will be held at Hamilton, Gore District, (D. V.) on Wednesday, the 11th day of May next,—the Session to commence at 9 o'clock, A. M.

All the Brethren, connected with the district, are earnestly and respectfully requested to prepare their Missionary accounts as carefully as possible, and to bring regular Lists of the names of all subscribers to the Wesleyan-Methodist Missionary Society, of five shillings and upwards.

J. STINSON, Chairman.
Toronto, March 23, 1842.

POSTSCRIPT.

Since writing the editorial reference to the Missionary "Notices" for January last, we have received the "Notices" for February, from which we make the following very important and significant extract:—

"ERRATUM.—In the Notices for January, page 15, under the head of Upper Canada, instead of, among the *Chippewa* and other Indians, &c., read 'among the *British settlers*, the *Chippewa* and other Indians, &c.'"

Thus, then, it appears that the want of distinction between Indian Missions and white settlements, to which we adverted, is supplied, at the very earliest opportunity, the unintentional error is corrected, in the very next "Notices." It affords us unmingled and peculiar delight to have this ample means of vindicating the spotless honour and integrity of our Fathers and brethren at home. With what withering and overwhelming contempt and scorn must every individual, possessing the smallest share of Christian principle and honour, as well as the public at large, regard the base and ma-