

The following letter has been sent us by a respectable individual who states that he has made appeals to two or three members of the Canadian Conference without effect, and now begs through the medium of the *Advocate*, to show the inconsistency of such men being shielded within the pale of the church. Deeply convinced of the fatal injury done to the cause of Christ, as well as to that of temperance by the admission of such persons to church fellowship, we cannot see good reason to refuse the insertion of this letter, only premising that so far as we know, the Wesleyan church is not to be singled out more than others, unless the rules of that church and pointed declarations of its founder, renders its unfaithfulness in this respect more marked and inexcusable. We hope our Wesleyan friends will do us the justice to believe that our opposition lies to the toleration of ruin-selling professors in all churches.

*Communication from a Wesleyan Methodist.*

A few weeks ago, having some business to transact in the Colborne District, I reached the little village of ———, about four o'clock in the afternoon, and being fatigued with riding, I determined to put up for the night; while resting myself, my attention was attracted by a great number of horses with bags slung across the saddles, and an ox cart opposite a large building, into which I saw two men with loads enter; my curiosity being excited, I resolved to know the cause why so many persons were collecting in this little village in the busy time of harvest, I therefore walked leisurely to the place of resort, and while on my way, I saw two or three females with baskets slung on their arms. On they went into the large house, and in went your humble servant. But what was my astonishment when I beheld the men with two large kegs which had just been filled with whisky. On the counter stood the baskets belonging to the females, in each of which were two half gallon jugs carefully bedded in straw. Some of the men were loading the horses, one of them I observed put a keg into one end of a large bag, and in the other end a stone of sufficient weight to balance it; while the man with the ox cart called out repeatedly to a good natured looking young man, (who was filling the jugs in the baskets) to fill his keg. I now thought it high time to get into the open air, as the fumes arising from the whisky had caused a very unpleasant sensation in my head, I therefore stepped out of the shop, glad to lose sight of the disgusting scene within. I now bent my way towards my lodgings with a determination to find out (if possible) the character of the man who was thus dealing to his fellow-mortals the soul-destroying poison.

The next day I got all the information I could respecting the whisky merchant. I was informed that he held several responsible offices; that he was a shrewd intelligent man; that he kept an extensive merchant shop; a large distillery, and had accumulated a great amount of property. But how shall I describe my astonishment on being informed he was a member of the Wesleyan Church. "And is it possible," said I to my informant, "that this man is a Methodist?" "It is possible, said he, and I am sorry to say he is acknowledged as such." "You astonish me," said I, "I always thought our preachers were strenuous supporters of tee-totalism." "That they have done a great deal for tee-totalism cannot be denied, but how it is that the solitary village of ——— is neglected I cannot tell." "Perhaps the preachers are not acquainted with the fact; why do the members not inform them of it?" "Oh yes, the preachers are well informed respecting him, for his house is their home when they preach at ——— which is twice every

month," they have another appointment also on the same evening about four miles to the west of it, where there is a small society. The preachers, however, seldom stop all night at the latter place, but return and lodge with Mr. ———, the whisky merchant. "The members, I assure you Sir," continued he, "have been very much dissatisfied, and have repeatedly complained to the preachers for the last three or four years, but the reply to their remonstrances has generally been as follows—"Well, we are sorry that Mr. ——— sells whisky, we wish he would give up the trade, but what can we do, you know he is an influential man, he is liberal at our Missionary meetings, he is useful at our quarterly Conferences in assisting to count the money, &c. &c."

The above disclosures have been so harrowing to my feelings, that I have, after mature deliberation, come to the determination to give them publicity, in hopes that some conscientious, talented, and impartial member of the Canadian Wesleyan Church, who is acquainted with all the circumstances connected with the case will come forward, and in a determined and Christian way, expose this great evil, which will ere long, if not removed, tear our societies in pieces. Temperance men of the Colborne district, your help is solicited! I want your assistance. Come forward boldly against the mighty foe. I call upon you to come up to the help of the Lord, to the help of the Lord against the mighty. Can you not manage the business of your quarterly conferences without a distiller?

Members of the Canada Conference, I implore you in name of Him, whose ministers you profess to be, to consider the awful state into which the society at ——— is likely to fall. Can you not raise sufficient funds on the ——— circuit, without receiving money from a whisky-maker—money which is the just right of many a hungry naked child—money which is the price of blood.

My remarks are not applicable to many of the members of the Canada Conference, for I am convinced that a large majority of them are ignorant of the sad state of affairs in ———. Sorry would I be if I should wound the feelings of any of them; duty, however, bids me speak, and if duty marks my way as plain, when I next have to pass through the little village of ———, which I presume will be before winter, you may expect to hear from me again.

I remain, with all due respect to every individual to whom these remarks may apply,

A WESLEYAN METHODIST.

We have another letter from our esteemed friend Mr. A. CHRISTIE of Toronto, on the subject of the celebrated induction dinner, in which he regrets that through misapprehension of his wishes he has been brought forward in connexion with it, reiterates his opinion that tee-total Ministers did not do wrong in attending it, and asks for the rule or principle of our societies which warrants us in blaming them. In reply, we point to the clause commonly found and always understood in the pledge, which says, that "in all suitable ways we will discountenance the use of intoxicating drinks as a beverage;" and to the arguments already published at length, showing that the attendance of temperance men, and especially ministers, at toast drinking dinners is not a suitable way of accomplishing this object.

We have thus briefly stated the subject instead of publishing the letter itself, which contains no fresh arguments, and would occupy more space than we think it right to bestow on a matter already so fully discussed.

"SAYING AND DOING ARE DIFFERENT THINGS."

From our present position, the above adage appears quite true. We have said, "we will in all suitable ways discountenance the