

the principle is most powerfully operative. Some of the strictest of their very strict examinations, refer to this point; and no man can be admitted even to ministerial probation among them without professing this divine call, and passing through a very testing ordeal in reference to it. And subsequently, twice every year, at their District Meetings, and in their Annual Conference, the most searching examinations take place as to ministerial godliness and fidelity. And to this they attribute, under God, the success with which it has pleased the Great Head of the Church to favour them in that section of his vineyard which he has, in the order of his providence, called them to cultivate. To this they attribute that affectionate confidence mutually reposed in each other by ministers and people, which was so severely tried two or three years ago, but which came forth triumphantly from the trial, much, we believe, to the astonishment of some of the sections of the Church, which anticipated, if not the utter disruption of the Wesleyan Societies, yet the temporary deprivation of their strength, and if not the cessation of their activity, yet the circumscription of its sphere. Nothing of the sort has resulted from the late agitations, and we believe the reason to be as we have already stated. The successful care taken to secure and maintain a godly and faithful ministry is one of the principal bonds of the happy union between the Wesleyan Preachers and Societies, and furnishes an immovable basis for the exercise of a mutual confidence as delightful in its nature, as it is even glorious in its results.

We might here close our observations. It is to Methodism as under the care of the British Conference, that inquirers are to look for the nature of the system, and the character and result of its operations. But as our Correspondent has referred so particularly to Ireland, we will explain to him a few facts, of which he does not appear to be at all aware; and we do this because it will afford us the opportunity of doing justice to a body of men who, in zealous, self-denying labours, we are bold to say, have very few equals. Mr. Conder quotes a book published, it seems, in 1814, and which, if we are not very much mistaken in the authorship, was written by no real friend to Methodism, whatever his profession might be. We confess we have sometimes been grieved when we have seen the readiness with which persons not of our own communion have gone for information respecting Methodism to the writings of real opponents, though sometimes passing themselves off for friends by calling themselves members of society. Such there have been both in Ireland and England, and such, unless we are much mistaken, was the writer in question. Subsequently to the publication of the work, there were very painful disputes among the Irish Methodists on the question of the Societies receiving the Sacrament at the hands of their own ministers. The question was, with certain modifications, decided in the affirmative by the Conference, and the consequence was, that in the course of only two years, (to go no further,) namely, 1817, and 1819, there was a secession amounting to not less than nine thousand members. And then, who knows not the painfully convulsed condition of Ireland, even to the present day, and the feeling on the part of some of the best of those who dwell there—(whether mistaken or not, we touch not upon that question)—that Protestantism is discouraged, so that there is an increasing tendency to emigration. By emigration, the Methodist Society in Ireland is continually suffering loss; as for example,—last year, such was the amount of emigrations, that though, but for them, there would have been a nett increase of two hundred and eighty; there appears on the face of the Minutes, a decrease of four hundred and eleven. We know the Irish Wesleyan Ministers. We know their labours, their sufferings, their sacrifices; and we know their use-

fulness too. The success of Methodism may be more apparent in England, but it is not more real than that with which it has pleased God to bless the labours of our brethren in Ireland. We have only, in conclusion, to thank Mr. Conder for his friendly letter. We hope we have responded in a feeling similar to that in which he himself wrote. Would that there were more of it; and that the controversies which distract our country—so happy if we but knew our own blessings—were likely to have both a speedy and a happy termination.

#### THE HOUR OF PRAYER.

My God, in any hour so sweet,  
From blush of morn to evening star.  
As that which calls me to thy feet,  
The hour of prayer?

Blest is that tranquil hour of man,  
And blest that hour of solemn eve,  
When on the wings of prayer upborne,  
The world I leave.

For then a day spring shines on me,  
Brighter than morn's ethereal glow;  
And richer dews descend from thee,  
Than earth can know.

Word cannot paint what sweet relief  
Here, for my every want I find;  
What strength for warfare, balm for grief,  
What peace of mind!

Hush'd is each doubt, from ev'ry fear  
My spirit seems in heaven to stay;  
And over the penitential tear  
Is wiped away.

O! I reach yon peaceful shore  
May no delight so valued be,  
As, this, my inmost soul to pour  
In prayer to Thee.

#### CORRESPONDENCE.

For the Wesleyan.

MR. EDITOR,—I am glad to have an opportunity to convey through the medium of THE WESLEYAN, for the information of the friends of Wesleyan Methodism, the following announcement, that the House of Assembly of Upper Canada have, the last Sessions, recommended the sum of £2050, to be advanced to the Trustees of the Wesleyan Academy, situated at Coburg, U. C.; and have thus fulfilled the strongly expressed wish of Her Majesty's Secretary of State for the Colonies, that that institution, for which His late Most Gracious Majesty was pleased to grant a Royal Charter for its incorporation, should not be left destitute of assistance from the Provincial Government. A sum to the same amount had been paid previously by order of the Governor, in accordance with instructions which he had received from the Imperial Government, making in all the sum of £4100. The Methodist body there have raised, by voluntary subscription, a large sum of money for the Institution, as will appear from the following extract from the Committee of the Upper Canada House of Assembly's Report on the Message and documents respecting aid to the Upper Canada Academy:—"Upwards of £9000 has been laid out upon the building and its furniture. The exertions of the Methodist Church in the accomplishment, so far, of this object, are unparalleled," and in the words of the Report before alluded to, "it is the greatest undertaking hitherto successfully prosecuted in this Province by means of voluntary contributions alone."

Your's, respectfully,  
W. E. SHENSTONE.

Lunenburg March 30, 1838.

The Marquis of Chandos has not only presented the Wesleyans with the sum of Ten Guineas towards defraying the expense of their new Chapel, but has promised to attend at the opening of the same when finished. The ground on which the new Chapel is being built is the property of the Duke of Buckingham.—*Aylesbury News.*