

from which period he could say, to the end of life.—

"Not a cloud doth arise
To darken the skies,
Or hide for one moment my Lord from my eyes—"

On the following Tuesday he received from the hands of his own minister the holy Sacrament of "The Lord's Supper;" when a large company of his relatives and friends communicated with him in that divine ordinance. On that memorable occasion the infant child of an affectionate brother, Captain WHEELER DOUGLASS, was admitted into the visible church by the blessed Sacrament of baptism. Much of the divine presence was felt by the worshipping company in the dining apartment of their esteemed friend and relative. All were edified by the placid and cheerful expressions of Christian confidence proceeding from his lips. His soul appeared to be "filled" with celestial affection: and while singing a hymn, in which the believer is exhorted to cast off all slavish fear, he meekly interrupted the exercise by exclaiming, "I have none! Happy, happy!"

No sooner had he been "brought up" himself from the "horrible pit" and "the murky clay" of religious declension, than his "freed heart" was full of yearning compassion towards all who still remained in that unhappy and perilous state of soul, and especially did he feel a most lively concern for those of his neighbours and relations who had not been brought to the experience of heartfelt religion. Many of these were sent for that they might receive his dying admonitions: and to none, it is earnestly hoped, will he have spoken in vain, while thus, as it were, on the boundary line of a solemn eternity!

For about a week Mr. DOUGLASS remained a happy and impressive witness for God, until he gradually sunk under the power of disease and languished into the slumber of death. His disorder had for some days deprived him of sight; but as long as he was able to articulate he gave cheerful and frequent utterance to the words of prayer and of praise. That sublime psalm which was on the dying lips of the venerable Founder of our Connexion, and which is so adapted at once to express and to assist the experience of the dying Christian, was his principal preference; and often at his request did his weeping friends sing with him,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers
My days of praise shall not be past,
While life, and thought, and being, last,
Or immortality endures."

The writer spent the principal part of the week in attendance on his declining hours; as also did a few of our respected friends who came to perform the offices of sympathy, and in turn kindly watched by his dying bed. During that interesting space of time, our seasons of Scripture-reading and prayer were "times of refreshing from the presence of the Lord," which can never be forgotten by those who were present. The manner in which our dying brother would occasionally intersperse his own remarks, and exalt his voice in thanksgiving to God and profess his experience of that perfect love which casts out fear "and purifies the heart," truly made us feel that—

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life. Quite on the verge of Heaven."

At length, on the 30th day of November, 1811, and in the 33rd year of his age, his emancipated spirit gently disencumbered itself of its clay, and departed to be with Christ, leaving a widow and numerous relatives and friends to lament his comparatively early removal from them.

The School-house was crowded at his funeral; and his death was improved according to his own desire by a sermon from Revelations xiv. 13, "Blessed are the dead" &c. In compliance with his dying request we also commenced, on New Year's Day, a Protracted Meeting for the benefit of the neighbouring settlers, which was considerably owned and sanctioned of God. The members of the society were generally and greatly quickened and comforted, and several persons were converted who had made no previous profession of religion. At the close of the services about twenty-four persons gave in their names to be received on trial, as members of our connexion.—"Blessed be God!" To His holy Name be all the praise! Amen.

Wesleyan Methodism.

THE WESLEYANS VINDICATED

From the calumnies contained in a pamphlet, entitled, "The Church of England compared with Wesleyan Methodism," and recommended by the British Magazine to the clergy and laity of England, for general distribution in a Dialogue between a Churchman and a Methodist. "Thou shalt not bear false witness against thy neighbour" Third edition. London: Mason. 1837.

This is the title of a pamphlet containing several important observations on the position and character of Wesleyan Methodism, published at the Wesleyan Book Room London. Another pamphlet, professing to institute a comparison between Wesleyan Methodism and the national Church, but in reality grossly misrepresenting and slandering the former, was published at Bristol and by Seely, London, and was "recommended," by the British Magazine, "to the attentive consideration of Clergy and laity where this term of Dis-sent prevails." To meet the aspersions and attacks of this publication, the pamphlet, whose title we have placed at the head of these remarks, was written: The author, in his prefatory remarks, declares he is "a Wesleyan Methodist. He feels that the religious and moral character of his brethren is grossly calumniated; their doctrines and institutions are shamefully misrepresented, and he fearlessly undertakes their defence. The Church of England he has long been taught to venerate; and he cherishes a growing conviction that her preservation, in all her integrity, is essential to the well-being of these realms. The true pillars and saviours of the Church, under God, are the men of peace and love, who faithfully preach the doctrines of the Reformation, and demonstrate the benefits of an Establishment, by the salutary influence of their labours upon society." The charges against which he defends Methodism are similar to those which have been reiterated in this Province, by various persons, in various forms; and, being set for the defence of our principles and practices, we judge it expedient to lay the substance of this pamphlet before the public. It will be made appear that Methodism had not its origin from John Wesley and is not schismatical; that its doctrines are not undefined; that Methodists do not hold the attainableness of absolute perfection in this world, and are not, in several respects, what their opponents imagine and affirm. We proceed to quote the dialogue itself:—

Churchman.—Have you read the pamphlet that I left with you yesterday?

Methodist.—I have; and find that your apprehensions respecting it, as a mendacious composition, are too well founded. A more unfair and disingenuous publication I never read. To say nothing of Christianity, I wonder how any person who has been accustomed to the decencies of civilized life, and is aware of the respect which is due from man to man, could bring his mind to write and publish such trash.

Churchman.—Your censures are very strong. I hope the case is not quite so bad as you represent it. Let us enter into particulars. I should be sorry to find a Clergyman guilty of deliberately publishing untruths; especially if that Clergyman should be my own Minister and Pastor, in whose piety and uprightness I ought to have entire confidence. If you have no objection, we will canvass the statements throughout. The writer, you will observe, has compared the Church of England and Methodism together in five particulars; and that the subjects may be more distinctly appreciated by the reader, the descriptions are placed over against each other in distinct columns.

Methodist.—So I perceive; and the Church is described as all light, and Methodism as all darkness. The Church is all excellence and perfection; but every thing in Methodism, and connected with it, is evil. Verily you Church-people are a favoured race. You are like the Israelites in Egypt. "There was a thick darkness over all the land of Egypt three days; they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings." (Exod. x. 22, 23.)

Churchman.—There is some truth in your remark. But what do you say concerning the very serious charges which are

here in detail preferred against you and your system? Which of the writer's statements do you deny?

Methodist.—The whole of them, without exception. But before we enter upon the discussion of the different questions, allow me to premise that I argue merely in defence of Methodism. I make no attack upon the Church, which I sincerely respect. You have never seen nor heard me in vestry meetings clamouring against Church-rates. You have never known me to refuse the payment of that impost, or even to withhold the Easter-dues, when they have been called for. Within the last few days even the pew-owners in the church have requested of me, Methodist as I am, the usual Christmas gratuity, which was cheerfully given. My opinion is that the principle on which the payment of Church-rates is at present refused by many people is unsound. They say that, because they do not attend the religious services of the Church, they derive from it no benefit, and, therefore, should not be required to contribute towards its support. This position, I think, is untenable. If the Church is a means of even promoting morality in the community, I am greatly benefited by her influence, though I should never attend her services myself. Some of the people whom she has trained up in virtue and piety might otherwise have robbed my house, or knocked me on the head. For any thing that I can prove to the contrary, the Church has saved both my property and my life. Against the Church, as such, I have no hostility, and I offer no objection. To much of what your Clergyman has said in her favour I yield a cordial assent. If then I should sometimes retort his arguments, you will understand my meaning. I rebuke the slanderer of Methodism, and bid him look at home. He has supplied weapons which may be turned with terrible advantage against many things in the Church which he intended to support.

Churchman.—I perfectly understand your meaning. I know you too well, and have been too often connected with you in public affairs, ever to suspect you of hostility to the institutions of the country. This being conceded, I beg to ask how you meet the charge of novelty, which is the first that the pamphlet prefers against Methodism? "The church of Christ in England," it is said, "took its rise in the apostolical times;" whereas "Methodism had its origin from John Wesley."

Methodist.—I "meet the charge" by a flat denial; and fearlessly aver, "that Methodism had" not "its origin from John Wesley." It is as old as Christianity; for it is Christianity itself. It was taught and practised in Jerusalem, Caesarea, Antioch, and other places, before even the name of Christ was known in England. Methodism is the love of God, and of all mankind for his sake, expressing itself in all holiness, righteousness, truth, and benevolence. Its doctrines are those which the Apostles preached, and which are embodied in the Liturgy, Articles, and Homilies of the Church of England; such as, the Godhead and atonement of Christ; the personality and influence of the Holy Spirit; the fall of man; justification by faith, the witness and fruit of the Spirit; the necessity of good works; the immortality of the soul; the resurrection of the dead; the endless duration of the happiness of saints, and of the punishment of the wicked. The means which Methodism employs for the attainment of its holy objects are, the ministry of the Gospel, Christian fellowship, baptism, and the Lord's Supper, with the education of youth, the circulation of the Scriptures, &c. These things, I hope, are no novelties. He must be a bold man who will seriously maintain that they had their "origin from John Wesley, within the last century."

Churchman.—But will not the remark hold good in regard to the peculiarities of your system? Your ministry, you know, is itinerant; and you hold private meetings.

Methodist.—You will not maintain, surely, that itinerant preaching had "its origin from John Wesley, within the last century." Jesus Christ, the seventy disciples, and the twelve Apostles, were all travelling preachers. Timothy and Titus were the same. "From Jerusalem, and round about Illyricum," St. Paul "fully preached the Gospel of Christ." (Romans xv. 19.) Our private meetings, to which you referred, I shall show, in a subsequent part of our

conversation, to be intimately connected with that spiritual and holy fellowship, which formed an essential branch of primitive Christianity.

Churchman.—Of course, it is universally understood that Mr. Wesley appealed to the New Testament in support of his religious views. Nobody supposes that he came to his countrymen, professing to have received any new revelation from heaven. I know not, therefore, what our Clergyman can mean, when he talks of Methodism as having had its origin in the last century, and contrasts it with "the church of Christ in England," which "took its rise in apostolical times." Does he mean that Mr. Wesley, who was a regularly ordained Clergyman, taught a religion which has nothing to do with "the church of Christ?"

Methodist.—This part of his pamphlet appears to be a clumsy imitation of an old Popish trick. Ever since the Reformation, the Roman Catholics have been in the habit of saying to Protestants, "Where was your religion before Martin Luther?" Two good answers to this captious question are upon record. To a Romish Priest, who was urging this inquiry, a plain man is reported to have said, "Before Luther was born my religion was in the Bible, where yours never was." Another is said to have proposed the counter question, "Where was your face this morning before it was washed?" If the writer of this pamphlet were to say to me, "Where was your religion before John Wesley?" I would say, "It was in the Bible. It was also in the Church of England; but had sadly declined, and exerted comparatively little influence upon the people generally." His object was to revive the pure religion of the Reformation, and extend its benefits through all classes of the community. This was his crime. He disturbed the slumbers of those who were at ease, and thus it appears they can never forgive.

Churchman.—This is your own view of Methodism. Have any other persons, who are not of your community, spoken of it as a revival of scriptural Christianity?

Methodist.—They have, in great numbers. The late Mr. Jones, of Nayland, who was one of the highest of High Churchmen, says, in his Life of Bishop Horne, that Methodism is Christian godliness without Christian order; that is, without the three orders of ministers. Still, however, he confesses it to be Christian godliness. Dr. Chalmers says, that Methodism is "Christianity in earnest;" and the Bishop of London, in one of his late Charges, says, that the Methodists have faithfully, though irregularly, preached the Gospel in many neglected districts of this country. Apply the assertion of your Clergyman to these concessions. "Methodism had its origin from John Wesley." Did Christian godliness then never exist till "John Wesley" began to preach? Was Christianity never in earnest till that period? Did "John Wesley" invent the Gospel which he and his coadjutors have faithfully preached?

Churchman.—It is in vain to defend this first charge. It involves the principle, that Methodism is not even a modification of Christianity; and that therefore its adherents are not Christians. A censure so harsh, when applied to millions of people, (for thus numerous the Methodists, I presume, have been in their successive generations,) who hold the essential verities of our holy religion, and give every possible proof of their sincerity, cannot be entertained; and I am grieved to find that my own Minister should, by implication at least, have given such just ground of offence. A Churchman, of course, must be allowed to think his own system the best; but he has no right thus to "judge another man's servant." To his own master he must stand or fall. If you please, we will pass on to the next charge. It is, that "Methodism is plainly a schism in a church and from a church, which is undeniably scriptural in its principles." How do you meet this allegation?

Methodist.—By an absolute negative. It is not true, as every reflecting man, who knows the facts of the case, must perceive. Methodism, in the sense now intended, is not "a schism" in it. Mr. Wesley and his first coadjutors were strict Churchmen, and it was his most anxious desire to promote the spiritual interests of the Establishment; but his services were indignantly rejected. The churches were closed against him, and he was compelled by a sense of duty to preach in the open air, and in obscure walks