

exception sudden; and it surely behoves those who deny that the Holy Spirit operates in the same manner now, to establish their negation by unexceptionable evidence. The appeal must be made to well attested facts. Now it is matter of notoriety that the pages of religious biography exhibit innumerable instances in which the evidence was coeval with the act of justification. In the face of such an accumulation of proof, we would respectfully ask, is any one authorised to assume that a man's conversion is impugned by his "*laying emphasis on the hour when, and the place where?*" Admit this principle and the sceptic, with much less skill and address than would be requisite to obviate this objection, may found upon it an *argumentum ad hominem* against the reality of the conversions that took place under the ministry of the Apostles themselves. Any detailed elucidation of this momentous topic here, is of course out of the question. But I cannot refrain from soliciting your attention to an individual case, for which I am indebted to the same number of 'The Church,' where it stands in singular and felicitous contrast with the passage upon which I have taken the liberty to animadvert. It is that of the Rev. Dr. Simeon of Cambridge. He, with the most impressive emphasis, refers not merely to the *hour*, but to the very *minute*, when he was delivered from the burden of conscious guilt, by the reception of conscious pardon. And when, with a reference so explicit to the period of his conversion, he expresses a devout hope that he might be permitted before his death to see a revival amongst his people; think you, would his joy on such an occasion have been diminished by hearing the subjects of grace declare even to the exactitude of a *minute*, the time of their transition from darkness to light? I do not ask,—would he have treated their professions of faith, as "*reverie stories*" unworthy of credence; and their spiritual enjoyments as "*instantaneous impulses*" calculated only to delude. Permit me, in concluding, to suggest, that the doctrine of *conscious* salvation, for which I contend, is a tenet of your own Church, if, indeed, the illustrious names of Hooker, and Pearson, of Brownrigg and Barrow, are entitled to shine in the galaxy of accredited expositors and defenders of her faith.

I am, Rev. Sir,

With sentiments of unfeigned respect, Yours, &c.
Cobourg, March 26, 1838. M. RICHEY.

CORRESPONDENCE.

To the Editor of the Wesleyan.

SIR,—The letter of the Rev. E. Shenstone, which appeared in your paper of the 9th inst, will be read with much interest by the friends of Methodism in Nova Scotia.

That letter contains the pleasing intelligence that "the House of Assembly of Upper Canada have, the last Session, recommended the sum of £2050, to be advanced to the Trustees of the Wesleyan Academy, situated at Cobourg, U. C.," also that "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." And further that "The Methodist body there have raised, by voluntary subscription, a large sum of money for the Institution, so that £9000 has been laid out upon the building and furniture."

Now Sir, the want of a *Wesleyan Academy* has long been felt in this Province, and our friends in Upper Canada have set us a noble example.

I beg therefore to suggest, that it would be a great blessing, if some friend acquainted with the resources of Methodism, would make a practical use of Rev. Mr. Shenstone's letter, and draw out a plan for such an Institution here.

A well arranged plan contemplating such an object, could not fail of exciting the deepest interest

among the Wesleyan portion of the Inhabitants, and would also in all probability obtain the countenance and support of the Colonial Government, and the House of Assembly.

I am, Sir, yours respectfully,

NOVA SCOTIA, April 17, 1838.

A SUBSCRIBER.

To the Editor of the Wesleyan.

SIR,—Among the different religious societies which are engaged in the great work of evangelizing the nations of the Earth, the Wesleyan Missionary Society holds a prominent place. Its missionaries are in every clime, much good has been done by its means, and its influence is rapidly extending. The pecuniary aid required to carry on so extensive a cause is very considerable; but the Christian world is beginning to be alive to its duty, and the income of our Missionary Society has hitherto been commensurate with its expenditure. But "*go on*," is the watchword of Missionary Societies, and therefore though our income has been in proportion to our expenditure, yet our *expenditure has not been sufficient*; for neither are our Mission Stations, nor the number of Missionaries on the Stations already occupied, any thing like adequate to the wants of the people. New fields of usefulness are every where opening, and new facilities are constantly presenting themselves, of spreading the Gospel yet further in Heathen lands. Every effort should therefore be employed to increase the funds of the Parent Society.

It was with much pleasure that I saw in the last number of the *Wesleyan* an account of the "*Wesleyan Missionary Bazaar*," lately held in the town of Halifax, and was almost astounded to read that the proceeds of the sale amounted to the sum of "*Two hundred and ten pounds and upwards*." * This circumstance is alike honourable to the projectors of the plan, and to the donors of the articles, to the managers of the Bazaar, and to the public at large.

In this the metropolis has set a noble example, which I trust will be followed as far as possible, in other towns in the Province.

HALF, April 25, 1838.

A WESLEYAN.

* The full amount was two hundred and twenty-eight pounds.

Extract of a letter from a Senior to a Junior Preacher:—

"And as it regards your ministerial or pastoral improvement and usefulness, as a Wesleyan Methodist Minister, study the sacred volume in connexion with the sermons and treatises of our venerable founder, especially his reply to Dr. Taylor and his views of Christian Perfection. Study our other important works, especially Watson's Institutes and Benson's Commentary upon the Holy Scriptures. Learn Christianity in its spirituality and power from the religious experience of aged and eminent Christians, and in order to thus visit your people and encourage them to speak of the things of God. Read the Journals of our Founder and the "*Lives of the early Methodist Preachers*" now in course of publication. See how they laboured and suffered and triumphed. How lofty their aim! How simple their purpose! How fervent their charity? How ardent their zeal! How unwearied their efforts! and what a monument of success they have left behind them. AS METHODISM WAS FOUNDED SO MUST IT BE ENLARGED AND PERPETUATED. Catch their spirit. Imitate their example. Read the 12 Rules of a Helper and your ordination vows frequently and carefully. Be in all things a man of God. And make full proof of your ministry; and may God bless you."

THE GARDEN OF EDEN.—A Scotchman maintained that the Garden of Eden was certainly placed in Scotland. For, said he, have we not, all within a mile of one another, Adam's Mount, the Elysian Fields, Paradise Place, and the city of Edinburgh?