

States of America, it is a very great cause of gratification to me to know that a branch of the Orange Institution has been planted under the protection of the Stars and Stripes.

"Brethren, the kindness shown me during my short stay among you has been more than I could expect, and I feel it will never be in my power, to render anything in return, except my heartfelt thanks.

"I regret exceedingly that our good Brother Reed is not with us, I should feel it a great honor to make the acquaintance of a brother who has had such a privilege.

"The welfare and prosperity of our Institution has been and ever shall be my highest aim, and so long as we have

the great and good Queen VICTORIA on the Throne of Great Britain, we shall go on in our good cause, none daring to make us afraid.

"I trust that the hand of fellowship you have so kindly extended to me, may eventually reach every member of our Order in the Dominion of Canada.

"And rest assured, should any of your members visit Nova Scotia, they will receive a true Orange reception.

"Again allow me to thank you most sincerely, for your very great kindness to me, during my short visit to New York.

"Yours Fraternally,

"HARRY CALDWELL,

"Prov. Grand Sec. N. S.

"New York, 2nd Oct. 1868."

JOHN WESLEY ON CHURCH MATTERS.

JOHN WESLEY's real relations with the Established Church are painfully misapprehended in the present day alike by Churchmen and Dissenters; by the former he is not unfrequently looked upon as a schismatic, and in all respects as a man of a most objectionable stamp; and by the latter as a great apostle of Dissent in its widest acceptation.

A few passages from Wesley's works, indicative of the writer's real ideas on Church matters, will be useful, for few seem acquainted with them:—

"Are we not unaware, by little and little, gliding into a separation from the Church? Oh, use every means to prevent this? 1. Exhort all our people to keep close to the Church and Sacrament. 2. Warn them also against niceness of hearing, a prevailing evil! 3. Warn them also against despising the prayers of the Church. 4. Against calling our society the Church. 5. Against

calling our preachers ministers—our houses meeting houses. 6. Do not license them as Dissenters. We are not Dissenters in the only sense which our law acknowledges—namely, those who renounce the service of the Church. We do not dare to separate from it. We are not seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The seceders laid the foundation of their work in judging and condemning others . . . and never let us make light of going to church, either by word or deed. Remember Mr. Hook, a very eminent and zealous Papist, when I asked him, 'Sir, what do you do for public worship here, where you have no Romish worship?' he answered, 'Sir, I am so fully convinced it is the duty of every man to worship God in public, that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can.'