

... continue so to do, "even to the end." A ministry which is DIVINELY SEALING they recognize to be DIVINELY SEALED: And they conclude that a ministry which is DIVINELY SEALED, is, without a doubt, DIVINELY SENT.

To me it appears to look fearfully toward "the blasphemy against the Holy Ghost," to attribute the "seals" of a CONVERTED and SOUL-CONVERTING Ministry to anything short of a Divine call! For those who think otherwise, and who "lose the substance in the shade" of this "great requirement," my heart prays, "Father! forgive them; for they know not what they do!"

But, to resume my narrative: the introductory sermon by the Rev. Wm. SQUIRE, of Montreal, was very appropriate, as was the address by the Rev. M. LANG, of Quebec. The former made a happy and significant allusion to the old mistaken notion which has been dignified with the name of "Apostolical Succession," and which Mr. Wesley has shown to be, (to use his own words on the subject,) "A FABLE WHICH NO MAN EVER DID OR CAN PROVE!" This fable some who believe in it regard as the chief "glory" of their several churches. We are thankful we "have not so learned Christ." A people like ourselves, who have a ministry which God has himself converted, and himself successfully employed in the conversion of thousands—we indeed have reason to be thankful to the gracious Head of the Church, that in this respect, we possess "the glory that excelleteth."

In the language of the Royal Preacher, we would supplicate the Divine throne, and say, "THE LORD our God be with us as he was with our fathers: let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." (1 Kings viii. 57, 58.)

I remain, dear Sir, yours truly,  
W. M. HARVARD.

A VERY neat and commodious Methodist chapel has lately been erected at St. John's, L. C., which is very creditable to the inhabitants of that rising town. The building was dedicated to Almighty God on the 26th instant, on which occasion two excellent and highly appropriate discourses were delivered, the first at half past two P. M. by the Rev. W. M. Harvard, Chairman of the District, and the second in the evening, by the Rev. J. J. Carruthers, of the Congregational Church. Both services were well attended, and a handsome collection was taken up after each. The Rev. Messrs Brownell, Slight, and Hutchinson also assisted on the interesting occasion.

**THE END OF THE WORLD.**—The venerable John Wesley, in a letter to Mr. Christopher Hopper, of Bristol, dated 1788, thus remarks. The opinion of such a man will, doubtless, have much weight:—

MY DEAR BROTHER,—I said nothing, less or more, in Bradford church, concerning the end of the world; neither concerning my own opinion; but what follows:—That Bengelius had given it as his opinion, not that the world would then end, but that the millennial reign of Christ would begin, in the year 1836. I have no opinion at all upon the head: I can determine nothing at all about it. These calculations are far above, out of my sight. I have only one thing to do,—To save my soul, and those that hear me.

I am yours affectionately,  
JOHN WESLEY.

**ADDRESS OF THE CANADIAN WESLEYAN METHODIST NEW CONNEXION.**

To His Excellency the Right Hon. Sir Charles Bagot, G. C. B., Governor General of Canada, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,  
We, the ministers and lay Representatives, of the Canadian Wesleyan Methodist New Connexion Church, in Conference assembled, beg leave to address your Excellency as the Representative of our gracious and beloved Sovereign: and to express the pleasure we felt on the appointment of your Excellency to the government of Canada; and your safe arrival in this country, and to assure your Excellency that our fervent pray-

er is, that you may be directed and assisted in the discharge of your onerous duties, by that Gracious Being "through whom Kings reign and Princes decree justice."

Sincerely thankful for the deep anxiety which the Parent State manifests for the welfare of this Province, and for the peace which now so happily prevails in this important section of the British Empire: we trust that during your Excellency's administration of the Government, measures will be adopted, to facilitate more than ever the Commercial interests of this Colony; and above all, the spread of Literature and Religion; for your Excellency is aware that ignorance and vice, are the great barriers to the loyalty, and prosperity, and happiness of a country.

We are truly grateful for the civil and religious liberty which we, as well as all classes of her Majesty's subjects in this Province enjoy; and we doubt not, your Excellency's government will secure to all denominations of christians the full enjoyment of their rights, and by a wise and just, yet merciful administration of the laws, will prevent all evil, strife and religious contention. We hope also that this country will soon become, in a civil and religious point of view, one of the fairest Provinces of Her Majesty's Empire.

We fervently pray that your Excellency may enjoy all the blessings of a Gracious Providence in this life, and in time and eternity, all the benefits of religion.

REPLY.

GENTLEMEN,

I thank you for the expression of your satisfaction at my assumption of the Government of Canada, and of your good wishes for my prosperous administration of its affairs.

Relying upon the gracious intentions and earnest solicitude of Her Majesty for the welfare of this important portion of Her Majesty's dominions, and encouraged by the tranquillity which now happily prevails in it, I trust that I may be able to introduce and mature such measures as may be necessary or conducive to the prosperity of the country, to the development of its vast resources, the extension of its commerce, and above all, to the promotion of its higher interests dependent upon the cultivation of religion, and the spread of sound and healthful knowledge.

It will be my constant endeavour to secure a participation in these advantages to all classes of Her Majesty's faithful subjects, without regard either to political or religious party, and to encourage those feelings of confidence and good will which afford the surest means of effectually extinguishing all civil strife or religious contention. In these my efforts I look to the assistance of all who have the interests of the British Empire and of this fair portion of it at heart, and especially to the ministers of Religion, from whose assurances of good will and sympathy I desire the happiest omen for the stability of the present prosperity of the Province.

To the Ministers and lay Representatives of the Canadian Wesleyan Methodists New Connexion Church.

**OXFORDISM.**—In a recent debate in the General Assembly of the Presbyterian Church in Ireland, Dr. Cooke stated that he could tell the Assembly, that "Tract No. 90," which had created such an excitement, was not a production of the present time at all, but had actually been written by a Jesuit in the reign of Charles the Second!

**FANATICISM.**—An old lady named Mary Davidson, recently from Boston, has taken up her abode in the woods in Kensington, "solitary and alone," where she is patiently waiting for the anticipated developments of 1843. Her object in thus retiring from the world is to make preparations for these great events. Some charitable persons found her there, striving to conquer the last remains of her earthly infirmities by abstaining from food. She stated that she had not ate for nine days; that she was in every other respect perfect, and had nearly succeeded in this; when she had, she would be wholly given up to spiritual meditation, without any earthly clog or hindrance. She was induced to eat, and thus hindered in her work of preparation, or she would ere this have been freed from all fleshy appetites. —*Amsbury Transcript.*

MISCELLANEOUS.

THY WILL BE DONE.

A mother was kneeling in the soft light of the dying day, by the side of her suffering babe; the deep and low breathed accents of the father went up in supplication as if to the very ear of the Eternal. "O! Thou who didst weep at the grave of Lazarus, and dost note every pulsation of the human heart, look down in thy compassion on our helpless child. O! save him for thy mercy's sake! Whatever else thou withholdest, give us the life of our sweet babe."

"Amen," responded the trembling voice of the heart-stricken mother, as she wiped away the cold sweat from his pale forehead. "O! William, I cannot give him up," she added, "he is so lovely, and then he is our only one; surely your petition will be granted."

The unconscious infant lay motionless in its cradle; its little bosom heaved with the faint breath of life; its tiny fingers were half hid beneath its golden hair, while the sweet smile that played around its fevered lips, seemed to respond to the whispering of angels, as if they were already welcoming the freed spirit to the land of light. The father and mother gazed upon it with an intensity that none but a parent's heart can feel. Gradually the smile relaxed—the hand fell down upon its bosom—the throbbing of the heart became more tranquil—a moisture diffused itself over the skin, and a sweet sleep fell upon it, clothing it as with a mantle.

Long and quietly it slumbered; and when the eye opened, and the lip moved, its cherub face seemed irradiated with unearthly intelligence and purity. Day after day, and night after night, the father and mother watched their boy, as he was slowly restored to health and activity. God spared him, and he grew up to loveliness, the pride of his parents. Pestilence stalked abroad. Death laid low the young and the beautiful. Still their child, as if by some talismanic spell, was preserved, and the fond mother thanked God in her heart that he had lived to comfort her.

Time passed on. Again the mother bent over him; a blighted, blasted being. The cherub smile of infantile innocence had given place to the intensity of remorse, and the sternness of despair. The fair boy had grown to manhood. He had gone forth into the world. He had mingled with the giddy throng that pursue the syren pleasure, till they find too late that with her, joy is but a name, and hope a phantom; that she leads to sorrow and death. Her contaminating and withering influence overmastered him, and he went onward till the poisonous mildew of his guilt settled on his soul, and wasted his existence. "Let me curse God and die," said the wretched sufferer.

"O! that thou hadst died in the calmness and sweetness of thy childhood," murmured the self accusing mother.

Again the father knelt by the bedside of his son, and his voice once more went up in prayer, "Whatsoever thou givest or withholdest, enable us to say sincerely, *Thy will be done.*"

"Amen," clearly articulated the mother, and the angel of death took the spirit of the hopeless to the bar of God.

BISHOP BURNET AND DR. EVANS.

A SHORT time before the demise of Queen Anne, as Bishop Burnet was riding in his coach slowly around that part of Smithfield whence so many blessed martyrs ascended to "the rest that remaineth to the people of God," he observed a gentleman standing on that distinguished spot, in a musing, pensive attitude, and apparently quite absorbed in thought. The Bishop ordered the carriage to be stopped, and sent his servant to the person with a request that he would come to him. He did so; and it was then ascertained that it was Dr. Evans, author of "Sermons on the Christian Temper," whom the prelate knew. "Brother Evans," said Burnet, "give me your hand, and come up hither—I want to ask you a question." After he was seated, the coachman continued to drive slowly round, and the bishop asked the Non-conformist minister—"what directed your steps to Smithfield, and what were you thinking of as you stood there?"

"I was thinking," answered Evans, "of the many servants of Christ who sealed the truth by their death in this place. I came purposely to