

the military power of the Province, such a skillful and truly Christian officer as Sir John Colborne is known to be. Had the aggressive movements of the Rebels been delayed a little longer, or had there been an inefficient Commander in the Province, it is impossible to estimate the amount of suffering that would have been inflicted upon the country.

While you will be careful to avoid all unnecessary intermeddling with political affairs, and strictly adhere to the spirit and letter of the instructions which you have received as Wesleyan Methodist Missionaries, you will not fail to inculcate upon your people those great lessons of loyalty to our Most Gracious Sovereign and her Representatives in Canada, and a cordial obedience to the laws which it is your duty, as Ministers of the New Testament, always to enforce upon the flocks committed to your care; but especially at the present time, when evil men and seducers have lifted up the standard of rebellion amongst you, and have arrayed themselves against the Majesty of the Throne, and the authority of the laws. While civil disputes and party politics are confined within Constitutional boundaries and limits, it is, of course, your duty rigidly to adhere to the part of your printed instructions which requires you entirely to abstain from them; but when civil disputes degenerate into civil war, and party politics lead to treasonable acts, then you should, with St. Paul, exhort all to whom you have access, to be subject to the higher powers, and constantly urge upon those who are in danger of being seduced from all allegiance, that ancient and sound precept—"Fear thou the Lord and the King, and meddle not with those that are given to change." And if for so doing you should be called to suffer reproach, patiently endure it, and He whom you serve in the Gospel of his Son will in due time, make your enemies be at peace with you. I need not remind you of the conduct of our venerable founder, at the commencement of the American war, and of the boldness with which he rebuked the disaffected Colonists of that day, although they had much stronger reasons for the course which they pursued, than those unhappy and wretched men amongst you had for the wicked attempt which they have made to separate the Canadas from the mother country.

You will not fail in this season of alarm and sufferings, to exhort our people to be instant in prayer and supplication to their covenant God, who alone is able to save them. Not only should this grace be exercised in secret and around the domestic altar, but wherever it is practicable, meetings for social prayer should be held, and the divine blessing and protection be publicly and earnestly implored for themselves and others, and especially for those who are placed in authority over them. We are happy to learn by a letter from our esteemed brother Lusher, that this plan has been adopted at Montreal, and as it has been highly beneficial on that important station, we are the more anxious that it should be generally adopted. Such has been the practice of the people of God in all ages; and the history of the Church during every period of time, demonstrates its importance and utility. While, then, God invites you from his holy place to call upon him in the day of trouble, draw near in full assurance of faith, and he will deliver you from all your enemies. May the shepherd of Israel and the Saviour thereof, keep you and yours from evil, and deliver you and honour you, and show you his salvation.

I remain, for Colleagues and self,
Your's truly, R. ALDER.

* We have the happiness to state that the Wesleyan Society at Quebec, adopted a similar plan at the commencement of the outbreak, and have appropriated every Monday evening to the sacred duty of public prayer, and they have reason to think with great benefit to the congregation in general. W. C.

MISCELLANEOUS.

WE have been favoured by a friend with the following extract from a correspondence in "The Church," a religious periodical published at Cobourg, U. Canada. The writer of the reply is well known to many of our readers. The objectionable remarks are

ON CONVERSION.

"I do not ask *when* a man first believed in Christ, but does he *now* believe in him? I do not desire to know *when* people were awakened, nor *how* they were awakened, unless they were awakened to go on living to God. I am not fond of the reverie stories that some tell about conversion, laying emphasis on the *hour when*, and the *place where*. I go not by instantaneous impulses, but by the permanent effects of the holy mind of God created in the regenerate."—Cobourg Church, No. XL.

REPLY.

To the Editor of the Church.

REVEREND SIR,—My attention has been called by a friend to a recent number of "The Church" which contains a passage relating to conversion of which, I am constrained to say the phraseology appears to me objectionable; and the tendency of very doubtful utility. I would not be understood to question or suspect the rectitude of your motives in making your paper the vehicle of such sentiments as the passage referred to embodies. Permit me to express my high respect for your Christian and Clerical character, which is not the less estimable in my view, from being associated with a firm and filial attachment to the venerable Establishment of which you are a minister. Her Liturgy I admire only less than the devotional promptings of inspiration; and on all the capital points of the Christian System, her Articles and Homilies are the best human exponents of my belief. Far then from my breast, in addressing to you these observations, be the wish to foment the acrimony of the *odium theologicum* which has so often given point and aggravation to the malignant taunt of the Infidel,

—tantæne animis celestibus iræ?

The passage in question involves in indiscriminate suspicion, the spiritual character of all who, in tracing the history of their religious experience, "lay emphasis on the hour when and the place where" the love of God was first shed abroad in their hearts.—It is spontaneously granted that *time* and *place* are merely circumstances of conversion, and though a reference to them can hardly fail to be both animating and salutary to the real believer's mind, a distinct recollection of them, is not, in our apprehension, essential in order to evince a genuineness of the work of divine grace. It is obvious, however, that there must be a specific time when conversion takes place, and, from the magnitude of the change, involving as it does, our most solemn relations to the Deity, and the infusion of the elements of a new and divine nature into the soul, one would be very naturally led to conceive, anterior to the examination of any direct evidence upon the subject, that whoever receives a blessing so heart-stirring must have a vivid preception of it. Such was the persuasion entertained by the acute and philosophic Paley. "A change"—he says, "so entire, so deep, and important as this, I do allow to be conversion; and no one who is in the situation above described, can be saved without undergoing it; and he must, necessarily, both be sensible of it at the same time, and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man may as easily forget his escape from shipwreck." (See his Sermons.)

The numerous cases of conversion recorded in the New Testament, were, indisputably, almost without

* No. XL. March 27.

exception sudden; deny that the Holy Spirit now, to establish undeniable evidence. Now pages of religious instances in which the act of justification. lation of proof, we were authorised to assume pugnated by his "laying the place where?" And, with much less requisite to obviate the an *argumentum ad hoc* conversions that too the Apostles themselves this momentous topic question. But I cannot mention to an individual ed to the same nut stands in singular a passage upon which animadvert. It is the Cambridge. He, with refers not merely to when he was delivered guilt, by the reception when, with a reference his conversion, he might be permitted amongst his people; an occasion have been subjects of grace dec minute, the time of light? I do not ask, professions of faith, a credence; and their *instantaneous impulses*. Permit me, in conclusion, of *conscious* salvation of your own names of Hooker, and Barrow, are entitled credited expositors at

With sentiments of
Cobourg, March 26, 1838.

CORE

To the

SIR,—The letter which appeared in your issue of the 10th inst. has been read with much interest in Nova Scotia. That letter contained "the House of Assembly last Session, recommended to the Trustees of the Institution, to advance to the Trustees of the Institution, the same amount had of the Governor, in which he had received, making in all ther that "The Methodist Society, by voluntary subscription, the Institution, so that the building and furniture. Now Sir, the want of been felt in this Province Canada have set us a I beg therefore to be blessing, if some friends of Methodism, Rev. Mr. Shenstone's such an Institution be A well arranged project, could not fail