

acted contrary to all his declarations, protestations and writings; robbed his friends of their boasting; realized the nag's head ordination; and left an indelible blot on his name, as long as it shall be remembered.

Thus our partnership here is dissolved; but not our friendship. I have taken him for better or worse till death us do part, or rather re-unite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in steadfast faith that the Lord will maintain his own cause and carry on his own work, and fulfil his promises to his church; "Lo, I am with you always, even to the end of the world."

Permit me to subscribe myself, Rev. and dear Sir, Your faithful and obedient servant and brother.

CHARLES WESLEY.

P. S. What will become of these poor sheep in the wilderness, the American Methodists?—How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, *duly consecrated by three Scotch bishops* who had their consecration from the English bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference between the members of bishop Seabury's church, and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all who know him, as much as by you and me. He told me he looked upon the Methodists in America as sound members of the church, and was ready to ordain any of their preachers, whom he should find duly qualified. His ordination would be indeed genuine, valid and episcopal. But what are your poor Methodists now? only a new sect of Presbyterians. And after my brother's death, which is now so very near, what will be their end?—They will lose all their influence and importance; they will turn aside to vain jugglings;—they will settle again upon their lees, and, like other sects of dissenters, come to nothing.

[From the Gospel Messenger.]

"GETTING RELIGION."

Every person who has given his mind attentively to philological subjects, will not find it difficult to believe that there are frequent evils created by the use of words and phrases inconsiderately adopted.—These evils are not confined to the topics of philosophy, literature and taste; they pervade, with a deleterious influence, the subjects of Christian faith and holiness.

The pious Hannah More, has in some of her works, and which the writer cannot now name, a chapter upon "Phraseologists" in which are many sensible remarks, that should be carefully studied at this day, when it may be truly said that the Shibboleths of sects and parties are wonderfully multiplied.

It is not my intention in the present paper, to enter upon a general examination of phrases, expressions and words, which seem to have a kind of talismanic influence upon very many minds.

The expression "getting religion" which is once of no very infrequent occurrence, has always appeared to me very vague, and inaccurate, as well as tending to the production of erroneous opinions.

The question is often asked, "have you got religion?"—of one it is said that "he got religion" at a certain time.—of another it is remarked that "he got religion" during a certain excitement,—while of a third it is asserted that "he is getting religion now."

No one will maintain that people may not have more serious impressions at one time than another.—God, in the events of his providence frequently awakens a more earnest solicitation on the subject of salvation. A friend of domestic affliction, a particular season or day in the observances of the Church, may frequently call up a quicker apprehension of sacred things, and the result may be an increase of serious impressions. And it has often been seen

by the writer of this, that the increased services frequently held in the season of Lent, the humbling considerations which are then presented with more than usual force,—the daily employments of Passion-week have had a most happy and lasting influence upon many minds, and an increase of well prepared guests at the holy table, has often followed. But with all this, it is, to my humble view, dangerous so to represent religion as to convey the idea that it is a thing, like a prize in a Lottery, or a fortune made by a sudden rise of stocks, to be had at once. Religion as a whole can be proved, only by its general, continued and prevailing influence upon the whole life and conduct.—The reputation of being "a convert," of having "sound religion"—of having "obtained a hope," is one thing—but the cultivation of that spirit by which the sinner is humbled, the passions subdued, and the affections duly regulated, is quite a different thing. No one would say of a person recovering from a fit of sickness, and while yet in a state of convalescence, that he had got his health: this is only to be done by a long and careful attention to professional prescriptions, and rules of general regimen. In the momentous concerns of spiritual health, it is not the business of a day or an hour to secure it. The soul does not get entire healing by a single application to the great Physician. From the hour the resolution is taken to serve God, the period of convalescence from the malady of sin commences, and that period must extend through life. To say therefore that persons "got religion" last night, yesterday, last week, or last year, is talking in a manner calculated to leave very erroneous impressions, especially upon young and uninformed minds. And hence we see in not a few instances, that great confidence is placed upon the single fact, that the subject "got religion" at a certain time. If there are those who have not noticed and will not confess such cases of confidence, there must be a want of candour or observation. The Scripture view of the Christian faith is, that it "works by love, and purifies the heart."—The proof of such love must be shown through the whole conduct,—as the heart of fallen man is prone to evil, its purification from unholiness, thoughts and evil inclinations must be the work of a whole life. Who then can say that he has "got religion," because he has received some religious impressions? The declaration implies a whole, but that whole is never obtained till the end of a holy life. And upon this truth is grounded the apostle's admonition—"let him that thinketh he standeth take heed lest he fall."

HEBER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society for promoting Christian Knowledge has felt itself called upon at the present time to use its utmost exertions in defending the cause of our holy religion against the assaults of its enemies. It is hardly necessary to say, that such assaults are now made with unprecedented boldness, and with the most shameful perversion of truth; publications of the most pernicious kind are dispersed with increased activity; the adversaries of the Bible deliver lectures to assemblies collected by public notice, both on Sundays and week days, inculcating infidel and even atheistical principles, and receiving contributions for the avowed object of promoting the same unholy cause, under the denomination of infidel rent. The results of this deplorable abuse of the freedom of discussion are already manifesting themselves in the increasing profanation of the Lord's day, the growth of intemperance and tumult, and the open and daring violation of laws human and divine.

In this state of things the Society has authorized a special committee of its members to take immediate steps for counteracting the efforts of the infidel and blasphemer. It has reprinted, and is preparing to distribute, large editions of books and tracts prepared in former years, and has also procured new tracts, more especially adapted to existing circumstances. By the active circulation of these salutary publications, throughout all parts of the country, it hopes to provide, that in every place where the word of God is assailed, the weapons also of defence shall be at hand to repel the attack, and vindicate, by the divine blessing, the cause of truth.