

secret prayer, will find no enjoyment in the social worship of the congregation—the meetings will be irksome—and he will wait for only the semblance of an excuse wholly to leave the Church of the Living God. Suffer then, my brethren, a word of exhortation: “I beseech you by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to the world, but be transformed by the renewing of your mind.” Instead of offering yourselves an offering to the world, offer yourselves to God, with hands clean and hearts pure. Instead of leaning towards the world, endeavour every day to become more and more like the Saviour. Be Christians—Disciples of Christ—reformers (of yourselves.) in doctrine, in practice, in thought, in desire, in every thing that ennobles human nature. W. W. E.

METHODIST SCHISM.

The subjoined extract is from a letter written by a gentleman in Europe. We copy it from the *Observer* of the city of New York:—

D. O.

Anything that promotes or retards the progress of the church towards her spirituality and freedom.—anything in any section thereof, or in Christ's government of the nations bearing thereupon,—is matter of deep and devout interest. It is only now that the proceedings in the Wesleyan body, that seem so ominous of extensive and even vital results to that large and important section of the British Christian community,—have assumed a shape such as can be correctly described, the real state of the case unfolded, and the probable results to both parties in their bearings upon the cause of the spiritual and the free discerned. I give you, therefore, a brief history of the Wesleyan Schism.

I call it *schism*; for it is a division *in* the body,—the *Conference* has indeed expelled the refractory ministers, but they are still Wesleyans, and have no notion of withdrawing from the *Body*. And yet, if ever there was a religious community that might seem to have secured itself against division, the Wesleyan was that one. That the Head of the Papal Church should be expelled by his own subjects, and only restored by foreign bayonets; or that, in the Protestant Episcopal Church, bishop should war with bishop, and dean denounce dean, and rector condemn vicar, and the members of one congregation fly from the ministrations of the pastor of another, as from a poison-scatterer; or that, as is now the case at Bristol, a dissenting minister should lecture on the evils of dissent, were things wonderful enough; but, that the Wesleyan body should now heave from centre to circumference as with the throes of a moral earthquake, is most wonderful of all: what no one expected. The case stands thus. For some half-dozen years past, dissatisfaction, that had for more than the same number of years before, been secretly fermenting in the Wesleyan body, began to display itself. A kind of clerical aristocracy, it was said, had been established