

and sacrifices for sins and transgressions." It will not do to say, that *spiritually* we must; for, *spiritually*, ALL GOD'S PEOPLE are a royal priesthood, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Peter ii. 5, 6. Therefore *literally* and *really*, without a figure, on his principles, we must have daily sacrifices, &c. This is absurd: his argument, therefore, proves nothing. The simple meaning of Clemens is, that Christians are to follow God's rule for themselves under the Christian dispensation, as the Jews were to follow God's rule for themselves under the Mosaic dispensation. What this rule for Christians is, he goes on to explain in the following sections, and clearly shows that God had appointed "Presbyters to be over the church, to RULE it, and that the people were to be subject to the Presbyters."

In the very Epistle to Evagrius in which Jerome explicitly declares Bishops and Presbyters to be the same, he mentions the chief priest, priests and Levites, and laymen, as Clonens does. Grotius says, "Clemens's statement about the high priest, Levites, and laymen, does not pertain to the Christian church, but to the temple at Jerusalem; whence he infers, that as all things were to be done in a certain order by the Jews, much more should all things be done with decency and order amongst Christians," Grotii Epistol. p. 347, fol. Amstel. 1687.

(To be continued.)

THE WESLEYAN.

WEDNESDAY, JANUARY 26, 1842.

In the absence of fresh and important civil intelligence, we insert, in the present number, an unusually large amount of Religious and Missionary information, which our readers, we trust, will find interesting and encouraging, as well as diversified. Desirous of cherishing in ourselves and promoting in others a spirit of sound and enlightened liberality, we do not limit our quotations to our own denomination, or to one particular country. We rejoice if the gospel be preached and souls are saved, though the honoured instruments may not be able to pronounce "Shibboleth" rightly. And because we take an especial interest in the affairs and prosperity of the established church, we frequently publish corresponding items of intelligence, partly encouraging and partly otherwise, as facts and the interests of religion demand. We must chronicle truth, both pleasant and unpleasant; we must expose sophistry and error, whatever be their guise, pretences, and connexions. Nor can we be charged with impertinently intermeddling in other men's affairs: As Wesleyans and as Britons we have a right to observe with attention and anxiety the condition and operations of our national religious Institute, and to declare our sentiments. We have an interest in what Wesley cherished and honoured, in every thing that is national, and in every thing that affects Christianity at large. Some of our quotations to-day will show the success of Church-of-England clergymen in the conversion of Roman Catholics; and the article from the (English) *Standard*, *Record*, *Sun*, and *Watchman* will aid in counteracting the attempts that have been made to place the apostasy of Mr. Sibthorp in a wrong and unwarrantable point of view. The information respecting our own Missions will, we trust, both stimulate and encourage; and, though we have not space for particulars, we must not omit a reference to the Rev. Wm. Scott's letter. We ought surely to "thank God and take courage," when success like this crowns our humble efforts. For ourselves and our readers, we thank the respected writer for the cheering information he conveys; while to those who question or deny the validity

of our ordination and ministrations we say—ponder these facts—these are our epistles, known and read of all men.

The respected Chairman of the Canada Eastern District, Rev. W. M. HARVARD, in a recent communication, adverts to the utility of inserting local religious intelligence, from both the Eastern and Western Districts. We fully concur with him in the opinion that "thereby each would provoke the other to love and good works," and that "each station would feel an affectionate interest in all the others." We hope this very appropriate suggestion will not be forgotten. Except from Mr Harvard himself and the Rev. J. Raine, we have received no contributions of religious statistics and information, respecting the Eastern District. We hope, however, that such will not be the case long; and not being now, as formerly, straightened for room by the insertion of lengthy (but interesting and valuable) articles, in the department of the paper to which we refer, we shall be glad to publish condensed accounts of the state and prospects of religion in the Eastern District, and from none with more pleasure than from the Chairman himself.

The Editor of the *Church* has worked himself up into a deplorable state of excitement and hostility against his real or imaginary foes. In his paper of last Saturday, he deals his blows about him, most furiously and indiscriminately, as if he thought himself beset on every hand by malignant and determined enemies,—with no alternative left him but to conquer or perish. In the fierceness of his wrath, he attacks our character and most egregiously misrepresents our conduct and position; and although the paper which he conducts is not an accredited organ of the Church of England in this diocese, we deem it expedient to notice his remarks. He charges us with "losing no opportunity of dealing a blow at the Church of England" and of "assailing" that church, and, also, of "showing a disposition" to indulge in a "habit of invidious remark." To all this we give a most direct and unqualified denial. We have not dealt a single blow against the body to which he belongs, either as a church or as a national institute, nor have we the slightest intention or disposition to do so. In our last number, we distinctly specified two dogmas which we—like the *Wesleyan-Methodist Magazine*, the organ of our Connexion—regard and oppose as unscriptural and dangerous; and we proceeded to characterise those dogmas: our contemporary punishes the character but wholly omits the thing characterised, which is certainly a most unwarrantable and unfair mode of quotation. We oppose opinions and practices, not churches or men; and the scheme of "Apostolical Succession," as it is generally though erroneously designated, and as we have explained it, our contemporary has not proved to be the doctrine of the Church of England. It is not "Succession" as it may be held by him or by others but as laid down and explained by ourselves that we discard and denounce; and we have surely as good a right to vindicate truth and condemn error as has the *Church* or any other journalist. But the attack upon our character—so wanton and unprovoked—throws every thing else into the shade. The editor of the *Church* says—"the *Wesleyan*, of this city, loses no opportunity of dealing a blow at the Church of England, though, at the same time, professing attachment to it." The man who professes attachment to another, and, at the same time, loses no opportunity of injuring him, must be wholly destitute of all honourable and upright principle, and deserve association with none but the most base-born and vile. Yet such are we, in the charitable judgment and courteous phraseology of the editor of the *Church*! Of course, we cannot degrade ourselves by denying such a charge; nor is it necessary: the public will judge between us.

We forgive our contemporary, and advise him to pursue a more moderate, judicious and dignified course. We have abstained from recrimination and aggression, and forbore the use of as harsh and emphatic

phraseology as we might have employed. We wish "as far as in us lies, to live peaceably with all men"; but we never shall shrink from the advocacy and defence of evangelical truth.

His Excellency Sir CHARLES BAGOT, Governor General of British North America, and Suite arrived at Kingston on Monday, the 10th instant. Loyal and congratulatory Addresses were presented to him both at Wolfe Island and Kingston, which, with His Excellency's replies, are inserted in the Kingston papers.

The Gazette of the 12th inst. contains a proclamation of His Excellency, announcing his assumption of the government.

The "Canada Empire Magazine" is superseded by *The Review*, the first number of which has been received. The paper is good and the type very neat.

The *Toronto Herald* has lately been enlarged. The title is printed in a new and handsome type. The ornament—city arms—is a neat engraving. The motto is excellent—"Fear God and honour the king; and meddle not with them that are given to change."

Zion's Herald and Western Journal, published at Boston, U. S. A., is also much enlarged and improved. The type is new and handsome; the paper broad and equal in size to the *Christian Advocate and Journal*. The first number of the new series contains some exceedingly well selected woodcuts. The contents are diversified and interesting.

The *German Canadian* is also improved and enlarged.

A letter, lately received from Odelltown, contains the following information.—

"We have not had any repetition of the burnings; but our situation may be supposed to be one of anxiety; as it is said the patriots have threatened to destroy our settlement. We have now an additional troop of horse; and a company of infantry has, also, been added to our means of protection."

PLAN OF THE MISSIONARY ANNIVERSARIES IN THE CANADA EASTERN DISTRICT.

- Jan. 27, Thursday, 10 o'clock, at P. M. Meeting
- " 28, Friday, Clarendonville, do.
- " 30, Sunday, Sermons at Carleton Place and Missisquoi Bay.
- " 31, Monday, Public Meeting at the Bay
- Feb. 1, Tuesday, do. Fugate Hill
- " 2, Wednesday, do. Danvers Flat.
- " 3, Thursday, do. St. Paul
- " 4, Friday, do. Outlet
- " 6, Sunday, Sermons at Stanstead.
- " 7, Monday, Public Meeting at Stanstead.
- " 8, Tuesday, do. Hatfield
- " 9, Wednesday, do. Compton
- " 10, Thursday, do. Southbrooke.
- " 11, Friday, do. Brantford
- " 13, Sunday, Sermons at Wellboro.
- " 14, Monday, Public Meeting at Mt. Horeb.
- " 15, Tuesday, do. Kingston
- " 20, Sunday, Sermons at Odelltown
- " 21, Monday, Public Meeting do.
- " 22, Tuesday, do. Huntingford.
- " 23, Wednesday, do. Baxton
- " 24, Thursday, do. Buntingdon.

W. M. HARVARD,
Chairman of the District.

MISSIONARY ANNIVERSARIES IN THE CANADA WESTERN DISTRICT.

- Hamilton, ... Sunday, Jan. 30th Sermons.
- do. ... Monday, 31st, Missionary Meeting.
- Brantford, ... Tuesday, Feb. 1st, Missionary Meeting.
- Oxford, ... Wednesday, 2d, do.
- Adelaide, ... Friday, 4th, do.
- St. Clair, ... Sunday, 6th, quarterly Meeting.
- Amherstburgh, Tuesday, 7th, Missionary Meeting.
- Colchester, ... Wednesday, 9th, do.
- Storax, ... Thursday, 10th, do.
- Romey, ... Friday, 11th, at 11 o'clock, A.M.
- London, ... Sunday, 13th, Sermons.
- do. ... Monday, 14th, Missionary Meeting.
- Guelph, ... Sunday, 27th, Sermons.
- do. ... Tuesday, March 1st, Missionary meeting.

JOSEPH STINSON,
Chairman of the District.

ANNIVERSARY OF THE TORONTO BRANCH WESLEYAN MISSIONARY SOCIETY.

The annual Sermons, in behalf of the Society, were preached last Sunday,—in George Street Chapel, by the Rev. JOSEPH STINSON, in the morning,—Rev. JOHN SUNDAY, (converted Indian Chel.) in the afternoon,—and Rev. M. RICHY, A. M., in the evening; in Lot Street Chapel, by the Rev. J. G. MANLY and Rev. J. STINSON; and, in Yorkville Chapel, by the Rev. W. CASE and the Rev. J. G. MANLY. The public Meeting was held in George Street Chapel, on the evening of the following day, (Monday,) and far exceeded our most sanguine expectations. W. B. JARVIS, Esq., Sheriff of the Home District, most promptly and cordially acceded to the request to take the Chair;

and presided on the occasion, with equal kindness and ability, and to the high gratification of the members and friends. After singing the 608th hymn, and prayer by the Rev. M. RICHY, Mr. JARVIS took the Chair and opened the business of the meeting with some very excellent and appropriate remarks, bearing most direct and unequivocal testimony—both from reading and personal observation—to the usefulness and success of the Wesleyan Missionaries, acknowledging the prominent position of the Parent Society, among kindred institutions, and expressing his readiness and pleasure with which he contributed to the furtherance of the cause of Missions. The Rev. J. STINSON then read the Report, which adoption was moved by the Rev. J. MANLY, and seconded by the Rev. W. CASE, the venerable father of Wesleyan Parent Missions in Canada, with appropriate remarks. The second resolution—concerning the numerous openings for Christian missions, and the duty they should lay upon the Christian Church—was moved by the Rev. J. G. MANLY, and seconded by the Rev. J. STINSON. The observations of the latter were highly interesting and strikingly illustrative of the beneficial influence of the Gospel. He referred to the sanguinary and destructive conflicts, in days long past, between the Mohawk and Chippeway Indians, and contrasted them with the present prevalence of amity and good-will, and the cordial interchange of fraternal recognition and salutation between those tribes, while, by the wasting of the snow under the sun's constantly augmenting power, and the melts of snow in the spring—low and far between—he aptly explained the unfeeling decrease of the Aborigines of America. With strong and evident emotion, he contrasted the Florida Indians,—hunted down and destroyed by the American troops with blood-baths,—with the Indians of Canada; and fervently thanked God for his birth and residence under the British crown. The third resolution—referring to the position of the Parent Society and the duty of aiding her to the utmost—was moved by the Rev. Mr. RICHY, of the Church of Scotland, and seconded by the Rev. J. STINSON. The remarks of Mr. RICHY were highly pertinent, just, and friendly; and evinced the deep interest which he feels in our prosperity, as well as in the cause of Christian Missions generally. To the Wesleyan Missionary Society, he assigned the foremost rank among the Missionary Societies of Great Britain, for zeal, activity and usefulness; and his testimony is the more valuable as, we understand, he has himself been a Missionary several years. Mr. STINSON expatiated on the necessity, dignity, and excellence of Christian Missions, and the motives to vigorous and unceasing exertions, with his customary copiousness, ease, and clearness—neatness and propriety of style. His speech was one of the very best we have heard him deliver. The fourth resolution was moved by the Rev. M. RICHY, and seconded by G. MOORE, Esq. Mr. RICHY, in supporting the sentiments embodied in the resolution—respecting prayer for the effusion of the Holy Spirit—dwelt upon the importance of the divine blessing, as the great source and secret of success; upon the awful degradation and wretchedness of the heathen, which nothing but divine power and grace could ameliorate; upon the noble liberality of the contributors and friends in Toronto, and upon our present position, in this district, as compared with last year. Alluding to the extraordinary but fruitless opposition which has been raised against genuine, original, and British Methodism in this District, he observed that the quiver of calumny had been exhausted, but that from our breast, as if girt with triple brass, every arrow had recoiled, harmless and ineffectual. He assured the audience of the permanence, increase, and pervading influence of British Wesleyan Missionaries in this district; and, while noticing some of the happy and cheering characteristics of the age, he very appropriately referred to christian catholicity, (despite the bigotry of Popery and Puseyism, and all mean and insidious infidelity,) and illustrated its gratifying growth and prevalence by the facts that at the last Anniversary of the Parent Society, the Very Reverend the Moderator of the General Assembly of the Church of Scotland, Dr. MAXWELL, and the Rev. R. S. CAMPBELL, A. M., preached some of the preparatory Sermons, and, at the public meeting in Exeter Hall, gave