

would throw aside minor objections, and taking the weighty considerations in its favor come to a decision accordingly. Allusion had been made to the brick country of Kingston, and he could assure hon. gentlemen, from personal observation, that there was as rich land in its back townships as any which could be selected about Toronto. The Bay of Quinte, unquestionably the richest district in the province, properly termed the garden of Canada, emptied its agricultural produce into the market here, and there were, therefore, none of those disadvantages to be found here which had been stated by hon. members.

Mr. Bowwell said that it was no argument to say that the Hall in which they met was too small, or that members sustained personal inconveniences—such statements ought not to be listened to for a single moment, as a reason why the general interests of the Province should be set aside. Those evils could very easily be remedied.

After some further remarks, for which we regret not having either time or room to give to our readers, the question was put upon the amendment of Sir Allan McNab, which was lost, and the original resolution carried.

The House resumed when the question of concurrence was put.

Mr. Boulton moved in amendment that Toronto is preferable to Kingston for the location of the Seat of Government. On this the following division took place—

YEAS—Messrs. Hincks, Dunn, Merritt, Hernanus Smith Powell, Hopkins, Boulton, Moffatt, Simpson, Thompson, J. S. McDunnell, Sir Allan McNab—12.

NAYS—Messrs. Cameron, Cartwright, Jones, Moore, Dunscombe, Holmes, Boswell, Parent, Bouthillier, Foster, Cooke, Leslie, Sherwood, Papineau, Black, D. McDunnell, Child, Gilchrist, Williams, Parke, Derbshire, McLean, Burnet, Steele, Morris, Woods, De Witt, Neilson, J. W. Viger, D. B. Viger, Christie, Quesnel, Kimber, Tasche, Taschereau, Barthe, Turcotte, Turgeon, McCulloch, Noel, Henry Smith, Delisle, Johnston, Harrison, Daly, Roblin, Chesley, Hall, Berthelot, Forbes, (one name wanting)—51.

Quebec, Montreal, and Bytown were then respectively named, but only a few votes were given for each, members from Lower Canada seeming determined not to be drawn into a vote upon Montreal.

Sir Allan McNab moved his former amendment, on which a division took place. YEAS, 20—NAYS, 40.

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THE WESLEYAN.

TORONTO, OCTOBER 19, 1842.

It is extremely painful and humiliating, though at the same time highly monitory, to witness the malevolent and mutual satisfaction—covered in some instances with a veil of transparent temerity, in others unblushingly avowed—with which High Churchmen and Low Dissenters contemplate the important numerical diminution of the members of the Wesleyan Church, as reported at the late Conference. The London Patriot, whether by an error of the head or of the heart we leave to the judgment of Him who is conscious to the obligations of both, represents the decrease to be 3,000, that is only about one third more than it really is—no very serious blunder in a matter so complicate and difficult of calculation!—and passes in silence over the officially announced facts that there has been an INCREASE in the mission stations of 4,000, and that the very documents from which the return of numbers was made out, show also nearly twenty thousand in probation. The Editor of the London Church Intelligencer, quoted by his Ishmaelitic ally in the United States—the Churchman delirious with joy at the event, and already, revelling in imagination among the desolated towns and bulwarks of our beloved Zion, mistakes the illusion of his own disordered vision for reality, and thinks he sees “Wesleyanism going down.” We cite his remarks. They are not altogether destitute

of interest; for, though harmless as they appear hurled by the nerveless arm of aged Priam, they go far to substantiate the claim of the writer to the designation “Catholic Christian.”—understanding that epithet however, as it is used in the nomenclature of Rome:—

“We have at length to record what will highly gratify every Catholic Christian, and what probably never before has happened in the history of this dangerous delusion, that Wesleyanism is actually going down. The Watchman, its organ, distinctly states, “that in the Home Stations, the DECREASE this year has been 2065.” This is cause for great thankfulness to God, though of great alarm to the disciples of John Wesley; for The Watchman says, that this decrease of Wesleyans in England, led to some serious conversations, which it hopes will make matters wear a different aspect, at the end of this next year. No wonder the Wesleyans are so bitter against the Scriptural and Catholic truths of the Church.”

The same organ of Puseyism, in alluding to the Irish Conference, blunders as egregiously as does its ecclesiastical antipode, the London Patriot, in regard to Britain. The central position which Methodism occupies between these two parties, though constituting its true glory as an important and influential section of the Church of the Redeemer, suggests the true reason why both seize every opportunity of assailing it. The words of the prophet are, we lament to say, but too apposite here: “For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.” When will those who name the name of Christ, under pretence of guarding the purity of Christian ordinances, or the gratuitous sanction of Apostolic authority, cease to violate the Christian Spirit?

The decrease in question, though neither unprecedented in the history of Methodism, as the Intelligencer seems to imagine, nor so great as to generate any depressing alarm, did—we have no wish to conceal—did lead to serious conversations and investigation. The absence of all inquiry respecting an occurrence so unusual would in our view have been tenfold more ominous than the numerical decrease itself. It would have indicated spiritual declension and indifference in the Body,—infinitely more to be deprecated than a temporary and trifling diminution in numbers. From the facts elicited by an investigation of the matter, it appeared, that the prevailing distress in England and Scotland had caused a very large emigration and operated otherwise disadvantageously upon the prosperity of the Body. This mournful alleviation did not, however, satisfy the conscience of the Conference. They humbled themselves before God, deplored their unfaithfulness, and used this fact as an additional incentive to plead with Him for a more copious effusion of the Holy Spirit, that the number of conversions may not only be sufficient to fill up all vacancies, but to swell the ranks of the Church with a great increase.” Prompted by these repentant and hallowed sentiments and desires, they solemnly and in the fear of the Lord, passed the following resolution—a resolution—observes the London Watchman—the imitation of which by other Churches, could not fail of being a blessing to them,—the imitation of which by all the Churches of the land would do more to restore national prosperity, than could possibly be effected by the wisest plans of human policy, uncon-

nected with a proper solicitation of the Divine blessing:

“What direction does the Conference give with respect to the present state of our country, and of our own societies?”

“The Conference directs, that the first Friday in October next shall be observed as a day of special fasting and humiliation before God in our societies; that public prayer meetings shall be held that day in all our places of worship, and calls upon our ministers and people to unite in earnest supplication to Almighty God, that his blessing may rest upon the commercial interests of this country, so that the labouring poor may everywhere obtain employment, and be satisfied with bread, and that a more rich and copious effusion of the Holy Spirit’s influence may be vouchsafed to ourselves, our societies, and congregations, in order that the ministry of the word, and the other means which are employed for the extension of the cause of Christ, may be rendered abundantly successful in the conversion of ungodly men, and the edification of believers. The Conference also directs, that, on the Sabbath immediately preceding that day, the ministers of our Body shall, in their public discourses, enforce the duty of religious fasting, as connected in Holy Scripture with the maintenance and improvement of personal godliness, and the prevalence of intercessory prayer.”

We have confidence that the members of our Church throughout the Colonies of the Empire, will enter into the spirit of the resolution adopted by our fathers and brethren in England, and that every District will appoint and observe a day of special fasting and humiliation before God, and of prayer for the signal blessing of him “with whom is the residue of the Spirit.”

THE CHURCH-POSITION OF METHODISM.—

In concluding our remarks on the doings of the Conference, in our paper of Sept. 21st, we alluded to the addresses delivered towards the close of the Session, by Dr. Bunting, and Mr. Dixon, the Ex-President on the ecclesiastical character, claims, responsibilities and duties of Methodism, at the present crisis. From “the signs of the times,” more especially as created or modified by Jesuitical intrigue and exertion, and that ill-omened retrogression from the spirit and doctrines of the Reformation which marks the operation of a system within the Establishment, calling itself “Anglo-Catholicism,” and which is so closely assimilated to Popery that it has filled the occupant of St. Peter’s chair with hope and the truly-Protestant world with apprehension and dismay, we were more than prepared to expect that the course imperative on Methodism, under such circumstances, would be a prominent subject of consideration;—we should have been greatly disappointed had such not been the case. The result is equally in unison with our anticipations; as we believe it likewise is with the teaching of the word of God, the unequivocal indications of his Providence, and the unnumbered apostolic seals of his Holy Spirit:—It is in connexion with the cultivation of a catholic spirit towards all “who hold the head”—to maintain and defend that ecclesiastically independent position into which a train of uncontrollable Providential events has impelled them. The address of the Conference to the Societies—a document of great practical wisdom and value, and which we shall take an early opportunity to lay before our readers entire—contains the subjoined lucid, firm, and conclusive statements on this topic, which, every right-minded member of our Church will peruse with unreserved acquiescence, and with more than ordinary satisfaction:—

The present is a season of almost unprecedented anxiety and disquietude. Political affairs seem to promise no repose. Rome is availing herself of every opening and every

movement to extend her spiritual despotism and worldly influence. A kindred system, incorrectly called “Anglo-Catholicism,” an object of Papal complacency, still prevails in the established Church, and in the literature of the nation. Cold-hearted infidels, who are indebted to Christianity for the little vantage-ground of intellectual standing which they possess, utter forth their proud disregard of all authority, human and divine. Those who are deprived by general distress of earthly good, and who have not the hopes and consolation of religion to fall back upon, are often willing to listen to, and be led by, these blasphemers. Thus a grand compact appears to be formed between unbelief on the one hand, and a corrupted Christianity on the other, to drive vital godliness out of the world. It is in these circumstances, that we, as a body of Christian Ministers, solemnly resolve, in the strength of grace, to live for no other purpose than to teach and disseminate those doctrines which we have held from the beginning; and which, as being the attested verities of revelation, have been professed and taught by the holiest and best men of all ages. Methodism, as a catholic and evangelical system, we regard to be as necessary now, as it was at the commencement of the last century. It shall still be our grand aim to assert the corrupt and guilty estate of man by nature, forgiveness of sins through penitent faith in the sacrificial blood of Christ, filial joy in God through the Holy Ghost as the Spirit of adoption, holiness of heart through the same Spirit as the Sanctifier; while we still hold evangelical obedience as indispensably necessary to justification in the last day.

We are resolved to maintain and defend that church-position into which Divine Providence has irresistibly brought us, not only in order to rebuke and check intolerant brethren, but to discharge a duty of fidelity to Christ, and to guard equally from latitudinarian intrusion, and despotic assumption, that great work of God which was begun by the instrumentality of the first Methodists, and which the established Church was not able, or was not willing to cherish.

While we wish to stand in a friendly relation to that Church, from which our fathers were compelled to separate, and while we would gladly labour in harmony with her evangelical and spiritually-minded sons, we claim, both for our own sakes and yours, all the rights of true scriptural Pastors; a right which the head of the Church has repeatedly sanctioned and sealed. Denying the sacerdotal character of the Christian ministry, we claim no priesthood, because we know, and the New Testament knows no Priest but the One in heaven: we claim not to offer sacrifice at the altar, for we know of no altar but the cross, and of no atoning or propitiatory sacrifice but the Saviour’s blood: but being inwardly moved by the Holy Ghost to take upon us the office and ministry of the Christian eldership, and being outwardly called thereto by those who were in the ministry before us, even from Mr. Wesley’s days, and separated unto it from all worldly employments by ordination and prayer, we do claim to be, in all necessary respects, the true apostolical Pastors of the charge which God has committed to our trust, and the successors of those who, in former ages, have been similarly actuated and sanctioned. This involves a right, not only to publish the word of God to you, and to provide for its publication in the destitute world around, but also to administer the sacraments,—the signs and seals of that covenant of grace of which preaching is the vocal exposition; the administration of the sacraments thus flowing from our pastoral relation by clear and scriptural sequence.

THE PREACHING OF CHRIST CRUCIFIED.

Whoever has not read Bishop McIlvaine’s Charge on this supremely important subject, published in our last number, would find his account in doing so with devout attention. The spirit and sentiments of that admirable address are those of one who has himself passed the veil, and entering with filial boldness into the holiest by the blood of Jesus, beheld there the transforming glory of the resident Shekinah. No intellectual culture can supply the want of the teaching of the Holy Spirit. “The natural man,” however gifted, and though he may have appropriated all the treasures of literature, and the entire range of the sciences, “know-