

London and Bristol—among the Kingswood colliers, and the Cornish miners, rough wicked men, who had never entered a church in their lives, never used God's name but in blasphemy, weeping for their sins, rejoicing in a Saviour. But the scene was not always so peaceful as that just described, often their lives were in danger from the violence of a multitude too often incited by those whose duty it was to restrain them. Here is an account of the preaching of Charles Wesley at St. Ives: "I went forth towards the market place at St. Ives. When we came to the place of battle the enemy was ready set in array against us. I began the hundredth psalm, and they beating their drums and shouting. I stood still and silent for some time, finding that they would not receive my testimony. I then offered to speak to some of the most violent, but they stopped their ears, and ran upon me, crying that I should not preach there, and catching at me, to pull me down. They had no power to touch me. My soul was calm and fearless. I had just named my text when an army of rebels broke in upon us. They began in a most outrageous manner, threatening to murder the people if they did not go out that moment. They broke the sconces, dashed the windows in pieces, bore away the shutters, benches, poor box, and all but the stone wall. I stood silently looking on, but mine eyes were unto the Lord. They swore bitterly I should not preach there again, which I immediately disproved by telling them that Christ died for them all. Several times they lifted up their hands and clubs to strike me, but a stronger arm restrained them. They beat and dragged the women about, particularly one of a great age, and trampled on them without mercy. The longer they stayed and the more they raged, the more power I found from above." In this extract we have a specimen of some of the opposition which he met. But of course the hardest opposition was that which was met with from many of his brethren in the ministry. Some complained because they were "making changes," some because the crowds of communicants whom they brought to the altar imposed such additional trouble upon them. For let it be distinctly borne in mind what was the position of the Wesleyans at this time. They were not then, as they are now, a sect separated from the Church, but they were members of the Church of England, indeed her most earnest members, regular at her services, communicating at her altars. The Wesleys had not a thought of separating at this time; they were simply clergymen who, seeing that some of the truths of Christianity taught in the Bible and embodied in the Prayer Book, had fallen out of men's minds, in the face of great opposition were teaching these forgotten truths, and these truths were spreading. They were most careful not to let their preaching and special service interfere with the regular parish services. They were to be found at their meetings at five or six in the morning, and at eleven in their parish Church. Of this Church they ever spoke with the greatest affection, and they strove to awaken her. It is because they were thus engaged that we can so heartily sympathize with them, that we feel indignant at the opposition offered to them.

It will be with the deepest regret that we shall notice as we go on, how at last they grew impatient and ended with a schism; and it will suggest to us the need of earnest prayer that the Church of England may never again through a timid unreasoning conservatism, or in some outbreak of popular prejudice estrange the affections of any of her most earnest, devoted, self-denying sons.—*Com.*

WE have received the Tenth Report of the Provincial Hospital for the Insane. The rate of recovery is as usual, very encouraging, and the buildings, appliances, and grounds are shewing continual improvement.

Many thanks to Miss Katzman for late English papers.