

ming the people as to who should have the administration of affairs. Now who could say that this house would offer its confidence till this was known, and it could only be known when the parties were known, and he hoped the earliest opportunity would be taken for offering this information.

Mr Viger objected strongly to the course adopted by those wishing at this time to institute such an inquiry, and contended for justice to all parties, and objected to pensioning retiring officers of the crown.

(Continued on Page 14)

THE WESLEYAN.

TORONTO, OCTOBER 5, 1842.

SPIRITUAL POLITICS.

PRACTICAL REFLECTIONS ON PHIL. III. 20.

"Our conversation (*Politeuma* citizenship) is in heaven."

From Baxter's *Methodus Theologicus Christianus*.
Translated by the Editor.

There exists this important and characteristic difference between the pious and the wicked, distinctly marked by the Apostle here and in other places,—that whereas the *treasure—the heart—the conversation* of the wicked is earthly and sensual, that of the pious is spiritual and heavenly; v. 18, 19, 20. Matt. vi. 19, 20, 21. Rom. xiii. 8, 6. Col. xviii. 3. 1st Cor. iv. 16, 17, 18, & v. 1, 3, 8, 9. And hence the wisdom of the wicked is termed *earthly, sensual, devilish*, in order to distinguish it from the wisdom which is from above.

Multitudes who assume the appellation of Christians, are the victims of ruinous self-deception. Instead of aspiring to true spirituality of mind and character, they hope to be saved because they have some speculative knowledge of divine truth and attend on its ministrations—because they are orthodox in their religious sentiments, and the zealous and uncompromising opponents of error—because they are members of a church which they consider superior to all others in point of purity, or because they conceive that their mode of worship is the most acceptable to the Supreme Being: on these and similar grounds many flatter themselves that they are true Christians. Be it remembered, however, that apart from *faith* and a *heavenly mind and conversation*, in vain do we repose our hope of salvation on such things as those.

The extremely comprehensive term *Politeuma* will be found on examination to include the following particulars:

1. *Union* or incorporation with the celestial community, which is accomplished visibly by baptism, but then invisibly and truly when we become the subjects of spiritual renovation: Joh. iii. 3, 5. Eph. ii. 19. Heb. xi. 10, 16 & 13, 14 & 12, 22.

2. *Proximity*, by means of which we are rendered susceptible of heavenly communion: Heb. xii. 22. And assuredly, we are not far from God and the inhabitants of heaven. In him we live, and move, and have our being; and as the angels descended on Jacob's ladder, so we in like manner ascend with them. When the faithful depart this life they require not many days or hours to accomplish their journey to the celestial world.

3. *Politeuma* also involves the idea that our *treasure—our home—and our property* are placed amid the heavenly society. Members with them of the same spiritual corporation, all our interests are in the same place with theirs. Matt. vi. 20. Phil. iv. 19. Ephes. iii. 16, & 1, 17. These is the inheritance of the saints in light.

4. This designation further implies that our appropriate work and business are principally with those who have their dwelling in heaven—with God—with angels and with saints. Heb. ix. 12, 13. Among them, with them, and in relation to them we have daily matters of higher conse-

quence to transact, than with all the inhabitants of earth.

5. It intimates 'hat the residents of heaven intimately *associate themselves* with us. In communion and fellowship with them it is our exalted privilege to live. 1. Joh. vii. 1, 3.

6. It includes the exercise of reciprocal affection. 1st Pet. iii. 8, & 1, 22. For *low-citizens* are plainly under obligations, to cultivate a higher degree of *love to one another* than towards strangers.

7. It supposes *cheerful obedience* to the laws of the state—an indispensable qualification of a good citizen.

8. *Combination* for the purpose of mutual defence is another idea involved in this significant word. And, assuredly, under the guardian protection of angels and of God himself, we need fear no evil.

9. Moreover, it is incumbent on citizens to seek their prosperity in connection with the welfare of the state, and not separate from it; may

10. It is their imperative duty to prefer the public good of the state to their own private interests. The mansion of any individual citizen is without hesitation destroyed if the safety of the city demand it. In like manner, that the name of God may be hallowed, that his Kingdom may come, and his will be done on earth as it is done in heaven, are objects which we must seek at whatever sacrifice of individual convenience.

In order to the cultivation of a heavenly conversation, our conceptions of God, of Christ, and of the glory of the heavenly world must be just and influential, our faith in the certainty of a glorious immortality must be unwavering—that such a state really exists—that Christ has procured it for us by his merits and intercession—that according to the terms of the covenant of grace it is conferred on all that truly believe—that all who thus believe are authorized to consider themselves heirs of the celestial inheritance—that the souls of the faithful immediately on their departure from this world, and their souls and bodies united, shall, subsequently to the resurrection, enter on the actual possession of it.

If we would not fall short of that glory, it behoves us, in the exercise of faith, and with unreserved acquiescence of mind and heart, to choose it as our true portion and felicity—constantly to look forward with lively hope to the enjoyment of it—and to seek after it with supreme desire and unweariable diligence. To this great object every thing else must be referred, and nothing valued but in proportion to its adaptation to aid us in attaining it.—On all we possess *HOLINESS TO THE LORD* must be inscribed. Whatever would operate as a hindrance to us in our spiritual course we must regard with abhorrence, and stand prepared to reject all else as vile that we may obtain the Kingdom of God. Our highest mental pleasure, our supreme joy, must be derived, not from earthly and carnal sources, but from the assured prospect of a blissful immortality. In fine; we must contend against and overcome the flesh, the world, and the devil. All these things are indispensably necessary in order to a heavenly conversation.

There are however, among real believers, different degrees of this grace. Those Christians, for example, who are more established and eminent for their spiritual attainments, are distinguished by the superior clearness of their apprehensions of divine things, 2d Cor. iv. 6—by the vigour of their faith, Rom. iv. 20.—by their fiducial trust and confidence in God, and the richness of their spiritual consolations—by a satisfactory evidence of their personal sincerity and salvation, 2d Tim. iv. 8.—by the alacrity, diligence and perseverance with which they perform their various duties—by their sanctified use of temporal blessings, and superiority to the seducing allurements of the world—by their strong hatred of sin, the abundant profit they experience from meditation on heavenly things, and the peculiar promptitude with which they address themselves to such spiritual exercises. From the dread of death they are happily delivered, and long for the vision of God. The glories of heaven and the second advent of Christ, are the most familiar and pleasurable themes of their meditation. 1st Pet. i. 8 & 4. 23. Matt. v. 10, 11. But to this standard of holiness extremely few alas! appear to attain.

The following directions claim the serious attention of all who are solicitous to have their conversation in heaven: 1. Be care-

ful to form correct views of things spiritual, and invisible. 2. Maintain an unwavering faith in the certainty of a futuro state of existence. 3. Labour to acquire the habit of meditating on heavenly subjects. 4. Rest not satisfied without having your hearts duly affected while your thoughts are thus occupied. 5. Remember for your encouragement that all who seek aright the things that are above, are sure to obtain them. 6. Let your best efforts be employed to lead others to the same over-during blessedness.

The extremely liberal proposals contained in the Governor General's letter to Mr Lafontaine, published in our last, and which, in the first instance, that gentleman indignantly spurned, he has since substantially acquiesced in; and the result has been a change in the composition and aspect of Sir Charles Bagot's Cabinet, which has caused a profound sensation throughout the Province. The great measure of the Union is now about to be subjected to a fair practical test on the broad basis of responsibility. We await the issue of an experiment with which the destinies of the Province are so intimately connected, with trembling solicitude, but not without hope. Important as are the changes that have lately taken place, and startling as has been their effect upon the public mind, we think they must be viewed by every intelligent person as the natural, and—may we not add—the legitimate and inevitable consequences of the system of government which was introduced by the late Lord Sydenham, and which Sir Robert Peel, on his accession to the Premiership, deemed it inexpedient to supersede without trial. The late Governor General, with his characteristic energy and adroitness, managed indeed, during his short administration, to keep the working of the system in abeyance, so far as Canada East was concerned. But such an unnatural and unconstitutional repression could not continue. The reaction, the development, must come. It has come. We fervently trust that those whom recent events have placed in power, will have the wisdom and magnanimity to make a proper use of their elevation.

We inadvertently omitted to append to the remarks on the philosophy of the Bible, which appeared in our last, the name of the writer. They are taken from an *Address* on "the pre-eminent value of the Bible," by *Alexander H. Everett*, which we had the pleasure of hearing him deliver.

Religious and Missionary Intelligence.

SPECIAL MISSIONARY COMMITTEE.

(Abridged from the Watchman.)

Yesterday week the general missionary committee held its annual meeting, preparatory to the assembling of conference, for the purpose of reviewing the proceedings of the past year. We gave some particulars in our last, and now proceed to furnish further details.

The minutes of the London committee of management, financial and otherwise, were read by the Rev. Messrs. Beechman and Hoole.

The following were among the leading subjects adverted to:—the generous donations of Mr Hargraves, of Leeds, (£1,000) and other friends, toward the extinction of the debt;—the provisions made, by grant or otherwise, for the preparation of young and promising natives for the work of the ministry;—the Juvenile Christmas Offering, which had raised nearly 5,000*l.*, and which, it appeared, had been suggested by Dr. Bunting;—the arrangements for carrying out the special deputation plan;—the encouraging state of the mission schools at Sierra Leon (to which voluntary testimony had been borne by Dr. Madden) and the seminary commencing there for training

native agents,—the liberal contributions, or the severe reduction of expenditure, at several of the foreign stations, particularly in New South Wales, at Adelaide, and in Van Dieman's Land, where the missions were, in a great measure if not entirely, self-supported;—the suspension of the mission at Stockholm, and the correspondence incidental to that transaction with Lord Aberdeen, Lord Bloomfield, and the government, the advantageous results of employing the *Triton*; and, lastly, the recent applications for additional missionaries, 50 in number, most of which were rejected for want of funds, although several pious individuals had offered considerable sums—(one lady a thousand pounds)—towards their outfit and passage to particular destinations.

Dr. Bunting said—It had been intimated, though he did not concur in the intimation, that the committee were upon their trial: if so, it might be useful and allowable on the part of the accused to attempt to conciliate the jury, and he believed that it was in his power, at the outset, to put them in good temper. There had been an allusion, in the minutes, to the subject of debt. The meeting was generally aware, that about half of the debt was liquidated before the close of the recent anniversary; and he had now the pleasure to state, that, since the anniversary, there had been a meeting of the committee of the centenary fund, which in addition to the sum of 6,000*l.* voted on a former occasion, had made, and would pay, in the course of the week, a further grant of four thousand pounds. It must be very gratifying to every one concerned in the centenary movement, to know that the committee were in circumstances to make an appropriation of so large and handsome an amount; and a better use they could not have made of that portion of the fund which was left at their discretionary disposal. At the time of the meeting in May, it was supposed that not quiet half of the debt was liquidated, and Mr. Farmer, without knowing what it might be, offered to make up the deficiency: that gentleman had since although honorably relieved from his engagement, requested that the estimated amount one hundred guineas, should be put down as a further donation. The committee had also received from Scotland 100 pounds—from Mr. George Alder, of Hull, 100 pounds—and, from other friends, different sums of 5, 20, and he believed one of 50 pounds, so that he was able to announce that, by the assistance of the very noble contribution from the centenary fund, two-thirds of the debt were now extinguished—twenty thousand out of thirty thousand pounds, exclusive of the interest on the sums borrowed. That so much had been done, in so quiet a way, and without direct systematic appeals to the people, was to him a matter of astonishment and of devout gratitude to God; and he was not without hope that the thing would go on in the same quiet way.

Thomas Farmer Esq., adverted to various points of encouragement, during the past year, which demanded gratitude to God. The calls upon the committee had been such, that they would have felt bound to lay out a much larger sum of money, if it had been at their disposal; and want of funds alone had abridged their operations or prevented their extension. He hoped that the appeal which had been made would be generally responded to, and called upon their country visitors to intimate how far their co-operation might be calculated upon.

Thomas Allan, Esq., thought it was too hard a term to talk about putting their friends on trial.

Several donations were announced, including three from the Lambeth circuit, 65*l.*, namely, Messrs. John and Edward Corderoy 30*l.* each, and Mr. Benjamin Gough 5*l.*

James Wood, Esq., produced a series of resolutions, the first of which he moved. He rejoiced that, notwithstanding the circumstances in which this country had been placed during the last three or four years, and especially during the last year, there had been no diminution, but an increase, in the annual subscriptions. Nothing but a mighty accession of annual subscription would enable the committee to carry out their christian plans to the proper extent. For his part, he expressed entire approbation of their conduct. He did not regret that they had been