

gospel? yet, how small the number of christian professors who perceive the guilt of this moral solecism. How few, who do not fall in, for the sake of pecuniary advantage, with the most approved worldly methods of increasing their profits! Blinded by the love of gain; and justifying themselves on the ground of custom, and self-defence, the sense of right is overruled, and conscience itself becomes a victim on the altar of Mammon. The other proof of the covetousness of the church, may be deduced, from the very fact, that its contributions to the cause of mercy, are annually increasing. For it proves, either, that having reached the standard mark of liberality, we are now yearly exceeding it; or else, with slow and laborious steps, we are only as yet, advancing towards it." And further on, as to the prevalence of covetousness in the church, he writes,—"Here and there, an individual is to be found, who appears to be economizing his resources, and employing them for God: but the very admiration in which such an one is held in his circle, implies that he stands there alone. The light of a Reynolds, a Thornton, a Bradley Wilson, an unostentatious L., shines so conspicuously, on account of the surrounding darkness. In every section of the christian church, a spirit of self-denying benevolence, is the exception; and a spirit of worldly self-indulgence, which leaves little for God, is the rule." "It is a subject deserving the most serious consideration of the christian church, how much its comparative want of success in attempting to enlarge the empire of Christ, is to be ascribed to its prevailing covetousness." "What would have been the history of the primitive Christians, had they been cursed with the love of money, as the Christians of the present day are?" "But feeling the momentous nature of the object in which they were embarked; that the salvation or condition of the world depended, instrumentally, on their conduct, they laid aside every weight; cast their all into the treasury of benevolence, and held themselves free and ready to do their Lord's behests;—and he caused them to triumph in every place. We are professedly treading in their steps. We have received from them the standard of the cross, and are carrying it forwards against the common foe. But, though avowedly warring with the world, have we not taken a wedge of gold, and hidden it in the camp? If the presence of one Achan, was sufficient to account for the discomfiture of Israel, can we be surprised at the limited nature of our success, when every tribe of our Christian Israel has its Achan, and almost every tent, its "accursed thing?" Has not the cupidity of Christians, made the very profession of disinterested benevolence to be laughed at by the world; and to be suspected, even among themselves? Have not deeds of self-sacrificing liberality, such as would have been looked on in the primitive Church, as matters of course, become so rare among Christians, that the man who should perform them now, if he did not actually endanger his reputation, would, at least, incur the suspicions of a large proportion of his fellow professors?" In a subsequent place, after admitting that some signs are being exhibited of an improvement in Christian liberality, he remarks:—"But pleasing as these circumstances are, it must be remembered, that they are little more than indications of improvement. All the great defects in the charity of the Christian church remain with very slight modifications. The great current of christian property is, as yet, undiverted, from its worldly channel. The scanty rills of charity which at present water the garden of the Lord; and the ingenuity and effort employed to bring them there, compared with the almost undiminished tide of selfish expenditure, which still holds on its original course, remind one of the slender rivulets, which the inhabitants of the east raise from a river, by mechanical force, to irrigate their thirsty gardens; the mighty current, meanwhile, without exhibiting any sensible diminution of its waters, sweeping on, in its ample and ancient bed, to the ocean." Should any suggest, that the foregoing remarks and strictures are not appropriately given here, by reason of their having been applied to a period some time past, it may, with truth, be answered, that there are abundant facts and circumstances, now existing, to show that the covetous spirit is

still as generally prevalent, as when those remarks were written; if not, indeed, more powerfully active. Another minister of religion,—The Rev. B. Parsons, seems to think, that the same sordid spirit is still as extensively infecting the Church, by the following remarks which he makes in his pamphlet,—"Buy the Truth and Sell it not"—"How few wealthy Christians have ever yet tasted the exquisite bliss of making a real sacrifice for Christ! We must soon have another Essay on 'Mammon.' Dr. Harris, we fear, is more admired for his style, than the principles of his book. The work is read, rather as a novel than a morality."

With regard to the United Church Establishment, in England and Ireland, if the covetous or worldly spirit and practice are not more prevalent therein, than in other denominations,—which will not here be asserted,—yet it must, surely, be admitted, that there are connected with, and unavoidably incident to its present constitution and existence, far more numerous temptations to the origination and indulgence of such a spirit; and very many more facilities and means for its gratification, than in any of the other Churches. Whatever advantages there may possibly be, in the existence of such a State Church Establishment, it would seem, on unprejudiced examination, clearly to appear, that they are very far more than counterbalanced by the temptations and facilities which have just been alluded to, some of which will now be set forth and explained. A small statistical English Work, published only a few years past, and which,—from the references to Parliamentary and other public returns,—appears to be sufficiently correct, contains a great number of statements concerning the revenues of that Church; and various other important particulars relating to it, some of which statements will now be given. The first of them, which may be here produced, are under the head of:—

"THE REVENUES OF THE CHURCH."

"It is difficult to get at an exact estimate of the total revenues of the English Church. The Tithe Commissioners reported sometime ago, that the tithes uncommuted amounted to £5,000,000 a year; and the tithes commuted, to £1,480,000; making a gross sum of nearly Six and a Half Millions, sterling. And if the tithes yet uncommuted, be rated at the same value as those commuted, the annual income of the clergy, from tithes alone, will amount to at least Eight Millions, sterling a year. There are also the charitable foundations of England; most of which are in the hands of the clergy. The Royal Commission on Public Charities, shewed, that the revenues from these sources,—now mainly under the controul of the clergy,—amounted to nearly Three Millions a year." By this statement, is only meant, that by the management of those institutions, and their revenues, by the clergy, some emolument is derived and received by them, in addition to their income from tithes, and other sources.—Next, "there are the professorships, the fellowships, tutorships, masterships, &c., in the Universities." Of these situations the clergy, chiefly, have the possession. "The revenues of Oxford and Cambridge, amount to no less than £741,000 yearly, then there are the surplice fees; fees for the consecration of burial grounds; preacher's fees; lectureships; chaplainships; chapels of ease; Easter dues; christening fees; marriage fees; burial fees; episcopal revenues; revenues from lands; and numerous other sources;—all of which have to be added to the revenue from tithes, and which, if added together, will form a total, of certainly not less than Ten Millions per annum. The items may be classified as follows:—

Church Tithe, estimated at	£8,000,000
Income of the Bishops, (according to the Bishops)	296,047
Estate of the Deans and Chapters	494,000
Glebes and Parsonage Houses	271,000
Perpetual Curacies	75,000
Benefices not Parochial	32,450
Church fees, on marriages, christenings, burials, &c.	500,000
Oblations, offerings, and compositions for offerings	80,000
College and School foundations	682,150
Lectureships in towns and populous places	60,000
Chaplainships, and offices in public Institutions, (very much underrated at)	10,000
New Churches and Chapels	94,050
	£10,483,697

In one sentence it may be stated, that the clergy of the English Church alone, divide among them, more money than the State Clergy of all the rest of Europe, put together."

Obituary Notices.

Died, at Young's Cove, in the Sheffield Circuit, on the 12th of April, 1851, Mr. JOSEPH LIPSITT, aged 82. Mr. Lipsitt was a native of Ireland, and when a small boy he heard Mr. Wesley preach. After the sermon, that esteemed Minister of the Gospel kissed him, and implored the blessing of God upon him. Our departed friend was brought to God, early in life, and for sixty years he was a truly pious and zealous member of the Methodist Society. He was very happy in his last affliction, and died a triumphant death.

W. S.

Died, on the 18th of May, 1851, at Sheffield, Mr. BENJAMIN BARKER, aged 53. Twenty-seven years ago, he was converted to God—his soul was set at liberty at a prayer-meeting in his own house. When he was made happy in God's pardoning love, he leaped for joy. He joined the Methodist Society, and continued a consistent member to the day of his death. During his protracted affliction, he expressed his confidence in God, and his entire reliance on the merits of his Saviour. For several years he was Circuit Steward, led the singing in the Chapel, and conducted the public worship of God in the absence of the minister. He trained up his children in the fear of God, and to love the cause of the Lord's house. May his beloved surviving companion, and all his dear children, meet him in heaven.

"Who meet on that Eternal shore,
Shall never part again."

W. S.

THE WESLEYAN.

Halifax, Saturday Morning, July 19, 1851.

FROM THE PAST TO THE PRESENT.

ON a review of what God had done through the agency of METHODISM, our dying Founder exclaimed—"The best of all is, God is with us." This triumphant note has, again and again, been raised to heaven by his Sons in the Gospel; and to day, looking over the broad field of Methodism, we may in adoring wonder exclaim—"What hath God wrought!" The past is full of cheerful and encouraging remembrances—Bright and happy thoughts shed their sunshine on the mind—like sweet music, "mellowed by distance," producing benign and soothing influences. The labourers, it is true, in many instances, sowed the precious "seed of the kingdom" amid toil and weeping, but, according to the faithful promise, they returned with rejoicing, laden with the fruits of harvest. Conflicts marked almost every step of the "sacramental host," but amid the din of war—and on the embattled field, not strewed "with garments rolled in blood," but covered with the spoils of the all-conquering Cross—the armies of the living God chanted the soul-inspiring psalm—

"Thou only, Lord, the work hast done,
And bared thine arm in all our sight;
Hast made the reprobates thine own,
And claim'd the outcasts as thy right.
Thy single arm, Almighty Lord,
To us the great salvation brought,
Thy Word, thy all-creating Word,
That spake at first the world from nought.
For this the saints lift up their voice,
And ceaseless praise to thee is given;
For this the hosts above rejoice—
We raise the happiness of heaven."

Through the means of Methodism, thousands of spirits, sanctified on earth by grace, have reached the "better land" and are now encircling the throne; whilst, as the fruit of its labours, thousands more are on the field of warfare, "fighting the good fight of faith," and advancing to the victor's crown, "the great recompence of reward." Methodism has extended itself into nearly all lands, and has led to the SAVIOUR, and gathered within its folds, some of every "nation, kindred, and tongue." The blessing of the Lord has rested upon it. His arm has been both its protection and defence. Much, indeed, has been said and written of Mr. Wesley's wisdom and prudence, and capacity of governing, and to these qualities of mind, superficial persons have been ready to ascribe the success of Wesleyan Methodism as a system of means; but whilst these mental qualifications are neither overlooked nor underrated, we, on surer because more truthful ground, attribute that success primarily to the blessing of God, manifestly and pre-eminently accompanying the zealous and evangelistic efforts of our Founder, his co-adjutors and successors. This fact should never be forgotten. To this divine source Mr. Wesley was in the habit of referring the astonishing progress of the work in his day; and we rejoice to know,

that this has been the "wont" of all sound Methodists from that time to the present.

We advert to the past of Methodism, on this occasion, for the purpose of deriving from it counsel and encouragement for the present. The counsel is, for us who are identified with Methodism at this day, to "walk in the old paths" and "by the same rule and to mind the same thing"—to emulate the piety, the faith, the zeal, the self-denial, the courage, the abundant labours and cheerful perseverance of our venerable Founder and the first race of Methodist Ministers and people, as well as of our respected Fathers and brethren in the Mother Country and other lands. The encouragement is, that the continued faithful, zealous and persevering discharge of the duties, which the Bible and the Church of our choice impose on us and render obligatory, will be crowned with success similar to that graciously vouchsafed during the past; and that, as the present number of Methodist agents are greater and the fields of labour more extensive, than those of former years, we may expect the blessing of God to favour us with a proportionate measure of prosperity, and with still more signal tokens of divine approval.

CANADIAN CONFERENCE.

We acknowledge the receipt of a copy of the Minutes of the Twenty-eighth Annual Conference of the Wesleyan Methodist Church in Canada, recently held at Toronto. From this official source, we gather the following particulars:—Four Preachers were received into Full Connexion with the Conference; seventeen remain on Trial, seven of whom have travelled three years; three, two years; and seven, one year. One was allowed to retire for one year on account of ill health; nineteen were received by the Conference on Trial. James Wilson, George Ferguson, and Alexander Sturgeon Byrne, had died during the year; an interesting notice of each of these honored and laborious brethren is given. The obituary of Franklin Metcalf, who had died the year previous, appears in the Minutes of this year. There are in the Canadian Conference thirteen Supernumeraries, and twelve Superannuated or Worn-out preachers. The Conference is divided into Ten Districts, similar to those in England, and other parts of British Methodism; a Chairman is appointed to each. Persons holding official stations are as follows:

EXCHORD WOOD, President of the Conference, and General Superintendent of Missions.

JOHN RYERSON, Co-Delegate.

JAMES MUGROVE, Secretary.

EGERTON RYERSON, D.D., Chief Superintendent of Schools, by permission of the Conference.

ANSON GREEN, Book Steward.

JAMES SPENCER, Editor of *The "Christian Guardian."*

THOMAS DEMOREST, Agent for Connexional Funds, under the direction of the Book Committee.

D. C. VAN NORMAN, A.M., Principal of Burlington Ladies' Academy.

S. NELLES, A.M., Principal of Victoria College.

Not including Supernumeraries and the Superannuated, there are one hundred and seventy eight ministers on the Station-sheet. Members in Society are stated to be twenty-six thousand, two hundred and thirteen; one thousand and seventy-eight of whom are Indians. From the several Circuits, £345 12s. 11d. were received for the Contingent Fund, and £200 from the Book Room and Printing Establishment, for the same fund. The Chapel Relief Fund, including Circuit Collections, Preacher's Annual Subscriptions and Trustees' Subscriptions, realized £213 16s. 1½d. The sums paid into the Superannuated Preacher's Fund during the year, including a trifling balance in the Steward's hands from last year, amounted to £619 15s. 9d. The Minutes also contain the "Constitution of the Religious Tract Society of the Wesleyan Methodist Church in Canada," and also that of any Auxiliary which may be formed. Other matters in the Minutes, such as the PASTORAL ADDRESS, &c., we have noticed before.

We have given these statistical notices of the Wesleyan Canadian Conference, to show that Methodism, in Canada West, is in a healthy and vigorous state, and is putting forth commendable efforts to maintain its position and extend its sphere of usefulness. We hope that Methodist of the Lower Provinces will be stimulated to similar efforts; and, believing as we firmly do,