high ground

Next to the tenth arrendissement, the morta lity was greatest in the eigth and ninth arrow dissements; the districts including the canals and ditches of the Morors and the Cae, which is an island, or collection of sand-banks in the middle of the Seine. Here the cholera made considerable havee, which is strongely enough attributed, by M. do Watteville, to the population being "poor miserable," although he had just before admitted that bit more especially at tacked those whose professions commanded competent means."

The number of deaths in the various arrondissement of Paris, exclusive of those who died in the hospitals, were

1st arrondissement					(H)
2ml	"			•	535
3rd	44			٠	403
4:12	44				528
5th	66				619
6th	44				817
7th	66				1 201
8th	44				1,306
9th	64			•	1,239
10th	44		•		1 685
11th	**		·		1,051
12th	**	•	•	•	1,194
	Total			•	11,178
	TO BE	CONTINUED.			

The Watchman.

Monday Evening, April 22, 1350.

WESLEYAN AFFAIRS IN BRITAIN.

That, "All is not gold that glitters," is a sentiment, the truth of which mankind has admitted in all ages of the world. The men of Babel rejoiced in their tower, and Lot chose the plains of Sodom; but Jehovah wrote confusion on the one, and rained fire from heaven on the other. Samuel looked upon Jesse's first-born, and said "surely the Lord's annointed is before ne;" but Jehovah had otherwise determined. As in individuals so with communities and masses, man discerns the exterior, but " God readeth the heart." The shadow may deceive short-sighted man, animating him with hopes never to be realized, or sinking him into despondency by groundless apprehensions. Least of all things, however, should we admit as principle every thing that bears the designation, assumes the garb, or makes prefensions to the quality of that rare commodity. The movements hearing the cognomen of Reform, in every age and in every country, profess to be inseparably joined to principle. Yet it requires the sifting process of time. to determine the true properties of the principles which actuate professed reformers. When influenced by proper motives and proceeding in an intelligent and prudent course, mankind award to him who braves popular indignation to maintain sound principles and rectify existing evils a palm infinitely more honorable than ever fell to the lot of ancient or modern warrior. Patriotism, benevolence and piety are all honored, while the cause of real reform. in Church or State, is promoted. But nothing short of the closest analysis of the principles prompting to a reform movement, as developed in its progress and fruits, can satisfactorily establish the genuineness of its character.

That we should ren these sentiments under the above caption may seem strange to some of our readers. Having strenuously advocated the necessity of reform in Methodism, and especially in that form of Methodism called Wesleyan, some may be ready to imagine that whatever involves a digression from the established discipline and usages of that Community, would afford us unmingled pleasure. Such an assumption, however, is both uncharitable and incorrect. We love Methodism; its evangelical doctrines, its peculiar means of grace, and many features of jits discipline, which in common all branches of the been the honored agency in securing to the glory of Christianity and its author, we can never forget. Probably there is not an evangelical denomination in christendom but which has shared largely in the advantages connected with the revivals of religion which attended the labors of the Wesleys and their co-adjutors. But in the face of all this we hesitate not to affirm that Methodism needs the putifying process of reformation. Well, a movement has commenced in the very heart of Wesleyan Methodism, the avowed object of which is to produce the needed reraform. As might be expected such a movement will have friends and foes; sympathy on the one hand, antipathy on the other. Methodists on American shores as well as those in the British Isles, are interested spectators, ouserving the several stages of the agitation with a depth of emotion which none but Methodists can appreciate. In other denominations, and even in political circles it is be-Level that the Wesleyan agitation will determine that great question of religious freedom which has long agitated the religious world.

These considerations have induced us to endeavor in ta-day's paper to furnish some leading items of information relative to the present position of the professedly Methodist reform party in Britain. In our columns will be found some extracts from a report (copied from the Wes-Ilijan Times) of a Committeee appointed in the City of London last August, for the purpose of communicating with the Circuits favoring the movement, as also to secure, af practicable, an aggregate meeting of lay representatives, as soon as possible. The arrangemen's being completed day is, if possible, to render the system of discipline which rescriptive assembled in London to deliberate on what shall accuss us on this ground? We are not depressing spirits like the bright orb of day emerging from behind four, ten, or it may be twenty miles, have felt and said, so

Funbourg Poissonniere and Montmartre, inha- they deem the evils of Methodism as it is, and to devise bited by a poor population, but situated upon means for the reform of the system. And in order to enable our readers to form some estimate of the character and spirit of the men engaged in this enterprize, we exclude other matter in order to turnish a few samples of the speech es delivered on that occasion. Passing what was said in the organization of the meeting, the first specimen we preont, is from a speech delivered by a son of the Avenerable Wm. Bramwell, in seconding the following Resolution

> " That this meeting cordially approves of the doctrines of John Wesleyyas laid down in his standard with high behas ing them to be scriptural; and the object of the deligate is to make. Wesleyaa. Methodism more efficient, by the removal of such laws and usages as are unscriptural or unfriendly to the civil and teligious interests of the body, and by rendering its constitution and laws conformable to the New Testament principles. That the Wesleyan Conference has no scriptural right for constituting itself the sc! pegislative body of the Connexion."

> Mr. Bramwitt. (Durham): I was rather taken by surprise in being called from the committee up-stairs to second this resolution. I have ever been a great opponent to everything like priestly oppression-to everything redolent with priesteraft; and I am sorry to say that, from Church history, and all the review which I have had of the creation and progress of churches in every age since Christianity first became the grand light and the great warmth of our miverse, I gather that there has been a tendency and disposition-after a certain period of years, and when the glow of the first love which the Gospel inspirer has subsided-to verge into a mere love of dominion a love of power, and those high and holy principles which at first were so gloriously and nobly displayed by apostles and martyrs have become obscured.

> The CHAIRMAN begged to remind the meeting that the speaker was the son of the Rev. William Bramwell (cheers).

Mr. BRAMWELL continued: As I am the son of a Methodist preacher—(hear)—whose memory I have always most fondly loved, and whose glowing and boundless spirit of charity and holy Leal I can bear witness to; and knowing the sentiments and the purity of his heart as I did, I feel the more resigned to be placed in the station of a reformer myself, knowing that my father was one himself, and that, too, of no mean order and standing (cheers). The late William Bramwell saw the evils into which the Connexion in which he was placed by Providence was rapidly verging. He was not a man to complain unnecessarily-to lift up his voice in the streets, or to cry aloud, except against sin in every place where he met it-but, after all, he felt; and as he felt he was compelled to express the feelings which inspired him when he saw anything in the Church of Christ which did not become the gospel of our God and Saviour, and perhaps from him I have derived my views and principles, and I glory in it if I have, for he was one under whose instruction one might have sat and received counsel from his lips on most subjects connected with the best interests of the world (hear). I say, then, that the Christian church has not dignified itself by a resistance against the aggression of worldly principles, I mean the love of ease,-the exercise of power; yet wherever this spirit has crept in it has manifested how repugnant it is to the doctrines and precepts of our Lord and Saviour. There was nothing in his example or teachings on which such a system as this could loved to be the minister of all mankind; and if our master, our great High Priest could thus condescend, is it not meet and right that his disciples, the ministers of our church, should love the people of their charge, and be ready to lay down their lives for its interest and prosperity. The resolution which I have to second states simply "that this meeting cordially approves of the doctrines of John Wesley, as laid down in his standard writings, believing them to be scriptural." Now, sir, I believe that wherever we follow Mr. Wesley we follow a very safe guide under Christ (heat); but great and high as his name may be, I would never follow even Wesley without measuring him by that great standard-" He who is head over all' (hear). I must observe that Mr. Wesley hunselt was a stern disciplinarian—a stern exactor of the duties and ofof England, but he was a priest of that church, and you give the sacrament to his own societies, while they could to its fall and rum unless this spirit is arrested. the Established Church. As to his doctrine, I believe he was blameless; his sermons are simple, beautiful, and holy, and no man can read them without his heart and understanding being improved, and his mind purified by the that under Christ the writings of Mr. Wesley are the standard which we mean to follow; and we do appreciate them, I affirm, as highly as any Conference can do (hear). The Conference may call him their venerable founder and their father, but we are also his children (hear). We have followed in his footsteps; and let any man if he dare, take up the accusation against us, and say that we have ceased to tread ... path which John Wesley trod, or that we have not as closely followed in his footsteps as the Conference of the people called Methodists' (cheers.) Upon these grounds we are disposed to continbe the matter which has begun, and in quarrelling with the Conference, or, rather, in their quarrelling with us we are not quarrelling with Wesley-we shall never quarrel with him (cheers). But there are people so unjust as to make use of his name as a plea for flogging his followers, and by that means bring him more into disrepute than all the agitation which they say we have created has done; for of John Wesley we never said anything but what was good and pure (hear). We mean to walk in pursuance with those doctrines which he gave us, and

which he derived from the Scripture, and our purpose to-

the standard of excellence; we are striving to purify it. and giving the testimony of our approval to its great and beams to warm, chier, animate, and biess out world (hear) mallowed foundations. This day we arow in this place this holy place-we avow that we love the standard which he set before us, and love to follow, and mean to to follow, the example he has set left us (renewed applause). I rejuce that this is the feeling of the present assembly, because I believe that by cherisbing these sentiments the union, harmony, peace, and efficiency of our Christian societies will be mereased, and all will go on porbilly, holdy, and well. Oh, if the peace and goodwill which reigned in John Wesley's breast had but been permitted to have a similar abode in his followers, and the pre-sthood especially, there would not have been an atom of discontent in our societies—there would have been no occasion for such a resolution as this being passed; but all working together with one heart, one soul, one strength, one understanding, we should be blessed with Methodism in earnest-Methodism for the world (cheers); nor would our efforts to do good have ceased, till Methodism had sped its widening way till it embraced the utmost limits of the habitable globe (cheers). It is also stated in my resolution othat the Wesleyan Conference has no scriptural right for constituting itself the sole legislative body of the Connexion." I presume that on this part of the subject we are all prepared for a similar agreement. The Conference has no legitimate ground for it; and if they had not been left so much alone, they never would have assumed it, and have thereby fallen into the grievous errors they have done; and we should not have had to meet to-day if we had been with them (hear). If but a small proportion of us had been at their right-hand, to whisper into their ears words of peace, tenderness, mercy, and justice, the Conference never would, nor ever could, have committed themselves so fatally, so faultily, as they have done (hear.) They have no legitimate right, and I say, that by attemptmg to do it, and by a determination to persist in it, they have fallen into the evils which we have witnessed with pain and deep despondency. It is because of this love of power and sway that the Conference has sunken; and believe that just now the great feeling which is agitating their minds, is how to get out of the pit-(hear)-how to rise above the depth of degradation into which they have tallen-how to retrace their steps; and it they could but be sure that in returning they would not fall into contempt-if they could receive and secure the same homage they have been used to-if you would only say that they might still legitimatize and legislate as much as they pleas ed-if, to use their own vernacular, you would still vene rate your ministers and submit to the godly judgments of their godly office-I say if they could only be sure of this they would gladly retrace their steps, and replace, not joy fully and gladly, but with a degree of melancholy satisfaction, the brethren whom they have expelled on all sides and under all circumstances. They would, no doubt, pass a resolution to soothe their wounded feelings, and pour Lalin upon their troubled spirits, provided we would only continue to them their power, and yield to their legitimate and legalizing sway (laughter and cheers.) But I apprehend we are too much of lawyers for that (hear;) and we are perfectly agreed, for it is now brought fairly before the bar of public opinion, that the Conference will not be permitted to exercise the sway - the irresponsible sway - they have done (applause.) This irresponsible power is what I object to (hear.) They tell us that they are responsible to God, and so they are, most truly and fearfully so; but possibly find a pretext—he was pure, humble, gentle, and then we are creatures of time, and we want a little responsibility here (cheers.) We must know what they are about, because if they are responsible to God so are we-We are Englishmen; we have rights to defend, families to watch over, and a high and mighty moral influence to exercise over the church and the world (hear.) The Conference is irresponsible, but how long shall it continue so Already methinks the hand-writing testifies against them, and I believe the " Meno mene, tekel, upharsin" begins to glitter even on the walls of their glory-the Centenaryhall; and we see that that in which they have placed their boasting and pride, has become, in fact, their shame, and has rendered them the contempt of all (cheers.) It is for you brethren, by giving your adhesion to the words of this resolution-and I trust that none of you will do it without feeling your own responsibility—to put an end w fices of the priesthood. He had come out from the Church this irresponsible power (hear.) I trust we shall all feel that a solemn duty is cast upon us by Providence and Methodist farmly adopt. The triumphs Methodism has all know very well with what difficulty he consented to grace to correct the evils of the church, which would verge receive it within the Church of England; and therefore shall all realize this sublime truth; and, looking on the we must expect that he would not give to us all those de- one hand at those kindly charities which have been violattails of order and discipline which he thought belonged to ed, those appeals to merey which have been disregarded, those forms of justice which have been outraged these tyronnical laws which have been enacted, that irresponsible power which has been asserted; and, on the other hand, at that freedom which we love, the light we cherish spirit which prevades them. As Methodists, we do admit the hopes we indulge, the powers we feel, the glories we aspire to-looking at earth, time, heaven, eternity, glory join heart and hand in giving our firm achesion to the principles of this resolution (loud applause.)

The next extract to which we direct attention, is from the speech of Mr Coleman (Hor. C't.) in moving the following resolution :-

power, are abundantly manitest in the oppressive character and injurious tendency of some of the enactments of Conference, so likely to irritate and destroy the peace of theConnexion, and especially the declaratory resolutions of 1835, and others, which infrage upon the liberties of the people."

"I will now endeavor to say what I have to say in a few minutes, and to be as calm as the circumstances of the case will enable me to be, though I must be allowed to intimate that my text suggests some strange recollections. I throw back my thoughts only for a few days, and of the resolution. Liberty is here spoken of (hear); that's which ever dropped on mortal ear-liberty, that bright who are local preachers, as we we journeyed to our ser and the time of meeting having arrived, above 400 rep- he left us more efficient and permanent (hear). Who light which, in the dark hour of adversity, comes over our eral appointments on the Sabbath was a distance of two

some lowering cloud, and throwing abroad his broad -religious aborty, or all liberty the most important, and yet, sir, this great and glorious blessing of heaven is infringed. So says my resolution (last), and I say ditter From the depth of my heart, and from the experience of the last few months. I say that such an infringement of that blessed gift of God has never -all circumstances considered-been heard of, or read of thear). We expect that just in proportion to the advantages which a man posresses there will be a development of whatever is marly, noble and Christian-like. Of the man vibolised five himdied years ago, in some of the dark-ay, in the very darkest-corners of our globe, we do not expect much; but when in the bright simhight of 1849 and 1850 we hear and see such deeds of darkness-of despotem - of tyranny-of inpastice-of citelty-such as we have heard and seen of late, and as some of us have most punitally felt-we begin to think that there's scarce a term in the vocabulary of our language too strong to be employed in characterizing them (cheers). But then there's something else-that which annoys me; and you may say, "Why should you trouble us with what you feel to be a personal annoyance?" I would not it it were solely personal-I would have kept it in my breast and let it die there; but in reference to this matter, I remember what the old Roman said, "I am a man, and whatever concerns man concerns me;" and therefore I was going to say-parden me-I am a Christian, and whatever concerns Christianity, in the length and breadth of the land and throughout this world of ours, concerns me; and the man who would libel that religion -that Christianity which I love-is a man whom I would consider myself bound to watch with the deepest, most earnest, and painful anxiety; and if I could resist him in his progress of mischief and destruction. I feel it to be as much my duty to do so as it would be to arrest the arm of the assassin which I saw raised to plunge the instrument of death into the heart of my neighbor (hear, hear, and cheers). It is a terrible thing to see the crimes which have been committed in this world of ours, but generally, to a certain extent, they have been limited in their influence-bounded by some locality, and fading with the time which originated them. But the infringement of religious liberty, of which I speak, and of which we all complain. is not confined to a day, nor to a locality—it touches everything which is dear to the entire community of Weslevan Metholism; and not only that, but inasmuch as Methodism is part of our common Christianity, it damages that glorious and divine system in the eyes of watchful and vigilant opposers (loud cheers). But this won't do-I am getting beyond the record, and shall proceed at a rate which I never intended ("Go on"). Yes, I will go on. I was going to say that this liberty is a precious deposit. committed into our hands, and we have been taught from infancy to revere and cherish the very name of it. But it is passing strange that, in the maintainance of it, the ughest and the foulest epithets ever heaped on poor humanity have been heaped on the individual who now addresses you, and some of his friends and companions in connexion with this movement. We remember that when " Michael, the archangel, contended with Satan respecting the body of Moses, he brought no railing accusation against him;" and we, therefore, will not rail, but we will speak the truth, because one of the worst features of the opposition. raised against us is the wholesale, downright lying which characterizes it, and from which I have, and still do suffer (hear.) Again, I say, liberty is a precious deposit, and we are responsible to God for the profession of it. We rejoice, therefore, in every opportunity of vindicating its rights when outraged, that by our efforts it may be handed down unimpared to our children, and to our children's children. It is our solemn duty to resist every encroachment upon this liberty, and my resolution speaks of certain enactments of the Conference, in their assumption of, power, which have trenched upon that liberty. It would not, of course, do for me to go into these enactments. I should want to have the law book before me, and cases and precepts to cite; and when I had quoted all the statute law there would be the common law (a voice: "And implied law"). Yes, and implied law; so that there would be no end of the matter. I would, however, just remind you of the injurious tendency of some of the enactments referred to. You know that by the law, if a certam person who occupies the chair at our quarterly meetings wants to carry a purpose with reference to the three memorable days of June, he has only to get rid of certain men whom he finds troublesome, either by hook or by crook, fairly or unfairly, it matters not which. Look at the case of the Swaffham circuit stewards, who, however seeing the course about to be taken, put the bag in their pockets and carried it home (laughter). All honour to the men (cheers). Now, it does appear to me a most unrighteous enactment which gives to the chairman the power, if the meeting do not take one of two persons he was prepared to name, and, it may be, two of the youngest of the least qualified for the duties of office, to turn upon his heel and say, " I will nominate no others-you are with out circuit stewards." It is unrighteous-it is infamous -it is a dishonour to the year 1050, to say nothing of 18-50. It is an un-English and anomalous state of things and the system which tolerates it ought to be hurled from "That the impropriety and evil of such assumption of its proud position. Much as I love Methodism, and have toved it for years, I say if it sanctions and upholds such statutes as these, the sooner it is numbered with the things which have been the better—the better for the church and the better for the world (hear, hear). " The injurious tendency," &c. Why, sir, somewhere in the suburbs of this mighty city, a celebrated man who was judge in a certain case where a generaman who is present was put upon trial, read out of his great quarto Bible this text; "Peace I leave with you." I ask, did we, who are reformers, ever seek to disturb the peace of the societies Never, I venture to say that the men whom they sneer at then there's an echo in my recollection to the sentiments as Chartists and disorderly persons were never disturbers of the harmony of the societies. It has been our interest a household word with us, it is one of the sweetest sounds and our delight to preserve their unity and peace; and we