

and without substance. "If Christ be not raised, your faith is vain; ye are yet in your sins: Then they also that are fallen asleep in Christ are perished. But now" that "Christ is risen from the dead and become the first fruits of them that slept, the harvest must follow. The celestial reapers only await his bidding to go forth and gather his elect from the four winds of heaven. Inspiring hope! How do such prospects cast into the shade all the glories of time! And then, the bodies of the redeemed will be so many living portraits of Him who "is the resurrection and the life!" Glorious assimilation! August beyond conception are the attributes that distinguish the glorified humanity of the Saviour, and insufferable the blaze that surrounds him. A single emanation from it quenched the meridian effulgence of the orb of day—struck a furious persecutor blind in a moment, and prostrated him in the dust! It is true, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. Our conversation (citizenship) is in heaven, from whence also we look for our Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things unto himself." Well may it be said of the Gospel from which we derive such information, that through it life and incorruption are brought to light; worthy is it to be "preached to every creature under heaven." O thou Root and Offspring of David!—Thou bright and morning star! Unclouded Sun of Righteousness!—arise resplendent on every beighted region!

## THE WESLEYAN.

WEDNESDAY, JANUARY 25, 1843.

ANNIVERSARY OF THE HAMILTON BRANCH  
WESLEYAN MISSIONARY SOCIETY.

The preparatory sermons of this Anniversary, were preached in Wesley Chapel, Hamilton, on Sunday, the 8th instant, by the Rev. M. RICHEY, A. M., of Toronto. The command to preach repentance and remission of sins, in the name of Christ, among all nations, beginning at Jerusalem, formed the theme of the morning sermon; and the appropriate evening subject was Daniel's prophecy of the stone cut out of the mountain without hands, expanding into a mountain, and filling the earth. The public meeting was held in the same place, on the following evening. After appropriate devotional services, the chair was taken by Mr. A. McRAE, who opened the business with some pertinent remarks. The resolutions were moved and seconded by the Rev. Messrs. RICHEY, ADDYMAN, FEAR AND MANLY, and Messrs. J. WALKER and SINCLAIR. The usual topics were handled and appropriate evidence adduced of the obligation, usefulness and importance of Missionary exertion. The proceeds of the Anniversary amounted to £13 Gs. 5d., not including subscriptions, which were wholly left to the subsequent labours of the Missionary collectors. Much to our regret, the Rev. A. GALE, of the Church of Scotland, was prevented from attending by a concluding sacramental service in his own church.—This circumstance, together with the inclemency of the weather, on Sunday, and the absence of some expected speakers, operated unfavourably; notwithstanding which, the attendance was numerous, and the proceeds, especially in these times of agricultural and commercial depression, encouraging.

An interesting Missionary Meeting was held in Brantford, on the following evening, in the Congregational Church. Various appropriate speeches were delivered, and cordially received. A more particular account of this meeting will probably be shortly furnished; together with accounts

of the several successive meetings, in Eastern and Western Canada. We trust that the appeals from the pulpit and platform, and by the various collectors, in behalf of the noble work of Christian Missions, will not be in vain. The dignity, sacredness, and importance of the Missionary enterprise, cast into deepest shade all mere human and earthly projects. Each Christian Minister is, or ought to be, a Missionary; and each Christian heart should be deeply and thoroughly imbued with the Missionary spirit. Christian Missions contemplate man as a moral and immortal being, connecting, in one comprehensive glance, his origin, rank, condition and destiny; and applying, for his renovation and welfare, the means provided by infinite wisdom.—Clothed with divine authority and power the herald of the cross goes forth to heathen, and often hostile lands, as well as to lands where Christ is named but not duly obeyed, proclaiming the unsearchable riches of Christ; and spends not his strength for nought. The gospel becomes to thousands the wisdom and power of God to salvation; idolatry, infanticide, cannibalism, and various forms of error and evil disappear before the celestial light and energy of the Cross. Such triumphs have been achieved in every nation of the earth, though in some but scantily, because the means of salvation have been but scantily applied; they have been repeated from age to age; and they shall be continued and multiplied till the earth is full of the knowledge of the Lord. The Jews, with the fulness of the Gentiles, shall be converted to Christ; and it is alike the duty and privilege of every individual to contribute to so glorious a consummation. What honour so exalted, and what employment so delightful, as to be instrumental in advancing the Redeemer's kingdom, and preparing immortal souls for the joys of heaven! Instead of hesitating to speak and contribute, and labour, in a cause so glorious, we should deeply bewail our past negligence and sloth, and press forward with animation and activity, in the world's conversion. Only let pecuniary contributions be proportioned to the end contemplated, and to the donor's means, let prayer and praise continually ascend to the throne of grace; let each do his part as his ability and sphere may be; let every effort be the fruit of a devout and humble mind; and labourers, blessings and triumphs, will be multiplied, until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

In stereotyped phrase, the editor of the Church represents us as "losing no opportunity of dealing a blow" at the fundamental principles of the Church of England. This is not the first inaccuracy of the kind in that quarter; for, though we have dealt some blows at the fundamental errors of Puseyism and the fundamental signments of Apostolical Succession, as held by some, we have never dealt a single blow at the Church of England or any other orthodox Church. Our war is with evil principles and practices, not with Christian churches. Our strife as a body is not and never has been to multiply numbers or weaken other communities, but to spread scriptural holiness over the land. Our contemporary, unhappily, is a man of one idea: he has looked upon the spectre of Apostolical Succession—falsely so called—so long and so intensely that, according to a well-known optical law, it has so distended itself and engrossed his attention as to exclude from the field of vision almost every other object. Assuming that his notions of Succession are scriptural and essential to the English Church, he builds upon this foundation the wood, hay and stubble of tautologous assertion, human authorities, the most absurd and exclusive claims, and the most sweeping censures. Strong in the strength of *petite principes*, he designates the ha-

zard adversary of truth "puny," "treacherous," "inaccurate" and "bitter." It is well that the Church is not the official organ of the Bishop and his clergy in this or the adjoining diocese.\* We can therefore, distinguish between it and its opinions, on the one hand, and the Church of England on the other; and all our views of the former affect not our respect and regard for the latter. Our contemporary may make himself perfectly easy; his opinions are those of a mere individual not the authorized exposition of church faith and discipline; and neither the welfare of the English Episcopal Church nor the consistent and steadfast maintenance of our own proper position depends in the slightest degree upon his intolerance, contracted vision, inaccuracy and false logic.

Our contemporary promises "the real facts" of Mr. Drummond's case in his next. We beg to remind him and our readers that the London Watchman, from whom our account is taken, is perfectly competent to form a correct judgment, and that an incorrect pamphlet on the subject has been refuted and exposed by Mr. Drummond. The public will, therefore, do well to beware of partial and inaccurate statements.

We define as well as attack Puseyism. Will our contemporary defend it? Instead of beating the air, let him fairly grapple with facts and arguments. He finds it convenient to pass by real difficulties in silence, and to substitute general censures and unfounded charges for statements in detail and appropriate proof.

Instead of filling his columns with such points of "doubtful disputation" as costumes and ceremonies and episcopal succession, we advise him to make the great purposes, agencies and operations of the Gospel his study and his theme. Repentance and faith, pardon and holiness are of infinitely greater moment than endless genealogies and exclusive claims. It should be our earnest aim to avoid the fatal error of "having a form of godliness and denying the power thereof." We hope these few hints will not be lost upon our contemporary; that he will henceforth let his moderation be known unto all men, and no longer neglect the weightier matters of the law.

The absence of the Editor must apologize for the defects of the present number.

### MISSIONARY MEETINGS IN CANADA EAST DISTRICT, 1843.

The Rev. William Case, Superintendent of the Indian Mission at Aldersville, or the Rev. John Sunday is expected (D. V.) to attend the following appointments:—

Melbourne... Thursday,	Feb. 2d,
Sherbrook... Friday,	do. 3d,
Compton... Saturday,	do. 4th,
Stanstead... Sunday,	do. 5th,
Hatley... Monday,	do. 6th,
Stanstead... Tuesday	do. 7th,
The Outlet... Wednesday	do. 8th,
Shefford... Thursday	do. 9th,
Dunham... Friday,	do. 10th,
Pigeon Hill... Saturday,	do. 11th,
Philipsburgh and Monday	do. 12th & 13th
Clarenceville... Tuesday,	do. 14th,
La Colle... Wednesday	do. 15th,
Odel Town... Thursday,	do. 16th,
Hemmingford... Friday,	do. 17th,
Russellton... Saturday,	do. 18th,
Hinchinbrook and Monday	do. 19th & 20th,

Unless some to her local arrangement should be made, the Meeting in each place will be at 1 o'clock in the afternoon.

W. M. HARVARD, Chairman.

From the London (C. W.) Herald.

### WESLEYAN MISSIONARY SERVICES.

The annual meeting of the London Branch Auxiliary of the Wesleyan Missionary Society, under the direction of the British Conference, took place in the Wesleyan Mission Chapel of this town on the evening of Thursday last. Though the night was wet and dark, the spacious and elegant house was crowded to excess. A delightful and hallowed feeling pervaded the assembly, and the friends of British Methodism in London, have done honour to

themselves, by the noble manner in which they have demonstrated their attachment to the institutions and principles of the parent body.

After the meeting was opened by singing and prayer, the chair was taken by Mr. Sparling, recently from the old country, who ably conducted the business of the meeting. The speakers were called upon in the following order. The Rev. Messrs. Marsden, Norris, and Bredin, spoke to the first resolution. The second was moved and seconded by the Rev. Messrs. J. B. Selley, and E. Evans. The third resolution was moved by the Rev. Wm. Scott, and seconded by the Rev. M. Richey, A. M.

It has been our lot to attend numerous meetings of the same kind, both here and in our father land; but without hesitation, we affirm, that never was one better sustained by energy, eloquence, and variety, even to a late hour, than the one of which we are speaking. There was, indeed, no appearance of indifference or weariness in the congregation at any time, and every one appeared highly gratified, affected, and determined to support that noble institution which was shown to have so strong claims to enlarged liberality.

We were much pleased with the distinct manner in which Mr. Evans spoke of the British Wesleyan Missions among the Aborigines of this country. He emphatically declared that no other religious body was engaged to so great an extent for their conversion and civilization. That in fact no other protestant body was doing anything at all beyond the bounds of what is commonly called Western Canada. A fact which not only appeals to the liberality of the public, but which exposes the malignity and perverseness of those who insinuated the contrary, or who wish it to be thought that the Aboriginal Wesleyan Missionary efforts are confined by the boundaries of this province. All the speaking was excellent, but we have seldom listened to a more eloquent and powerful address than that delivered by Mr. Richey, who is the Chairman of this district. The preparatory sermons delivered by that gentleman on Sunday the 15th, were admirably appropriate, and were listened to by crowded congregations with unwearied attention. We have no doubt these interesting services will long be remembered, and their effect permanently beneficial.

As we sat in the midst of the Assembly, we could not help remarking, that all the speakers who are missionaries of the great Wesleyan body, felt their union and identity with the parent Society. Hence, though a genuine Catholic spirit was conspicuous in their addresses, they were satisfied to illustrate the Missionary principle by a statement of facts respecting those missions in various parts of the world which are *bono fide* their own. There was no effort to produce an effect by rambling into fields not cultivated by themselves, and when the people of London shall be called upon by the collectors, we have no doubt but that they will evince their love for honest, loyal, British Methodism.

We would only add, that the collections gave satisfactory evidence of the interest taken in these missions, being considerably in advance of last year.—Communicated.

From the Scottish Congregational Magazine.

### THE CHIEF END OF SUNDAY SCHOOL LABORS.

If there are still a few whose personal character entitles their opinions to consideration, who "stand in doubt" of the propriety of Sunday school efforts, it is because they labor under some very obvious misapprehensions. It is the duty of parents, they say, to train up their children in the ways of God. Who doubts it? But is it not plain to the most charitable observer, that the bulk of the community are not under the influence of religious principles, and neither can nor will discharge their duty? And are we to resign their children to their unhappy lot? You have first a class who are aliens from the sanctuary, the greater part of whom live in the unblushing violation of every divine law, and many of whom are in the most abject condition, even as it respects this world and their relations to their neighbors. It were a miserable mockery of the necessities of the children or persons in these circumstances to talk of the duty of their parents. You have, then, a very different class, well doing in the world, upright, honorable, and church-going, who show no signs of vital religion, and whose

\* See the Bishop of Toronto's primary charge.