

much less withhold from him, the due bodily service. "Stand up and bless the glorious name of the Lord your God," when you sing his praises. "Bow down and kneel before the Lord your Maker" in solemn prayer; and when it is ended, "let all the people say, Amen." By thus taking your proper parts in the prescribed order of divine worship, you will not only strengthen the hands of the Minister, but also greatly benefit your fellow worshippers and reap the full advantage of the public ordinances. Again: if socially religious meetings give you the opportunity of becoming extensively acquainted with the experience of others, cultivate the spirit of mutual love and kindness with a proportionate assiduity. Bear ye one another's burdens and infirmities; restore him that is overtaken in a fault; lift up their hands that hang down; and invite such as stand without, (often desiring and waiting for the invitation,) to "come with" you, that you may "do them good." If, by means of well-devised institutions, you are enabled to exert an influence for good, not merely throughout these realms, but to the uttermost parts of the earth, rejoice to avail yourselves of the privilege, and let the streams of your charity flow freely through these well-directed and authorized channels.

In issuing this Annual Pastoral Address, we feel that we cannot, under present circumstances, omit some notice of certain public occurrences of the year, which bear upon the religious interests of our society; and seldom has it happened that a single year has furnished more important topics for such notice than that which has now passed away.

Beginning in the order of time, we advert first to those happy efforts for the promotion of Christian Union which have signalized the last year. In common with many of our brethren in Christ, we have long been convinced of the existence of a real and substantial unity among all his true disciples. We have deeply lamented that this actually-existing unity has not been more frequently avowed, and more distinctly manifested; but that the few and comparatively unimportant points on which we differ from each other have been magnified and dwelt upon, while those vital truths in which we substantially agree, and which ought to constitute an indissoluble bond of union, have been practically forgotten. We have therefore hailed, with the utmost pleasure, the movement now under consideration, which has for its object to promote the spirit of brotherly kindness and charity, and to remove the stumbling blocks which the separation of evangelical Christians has cast in the way of the heathen and the inquirer. Whatever systematic form it may eventually take, the principle upon which it rests has our firmest adherence and strongest commendation. Exact uniformity, in every particular, among Christians, we regard as absolutely unattainable; we doubt if it is even desirable; we are sure it is unnecessary. That which is really necessary is, the full mutual recognition of a common relationship to our divine Lord, and, as the result of such recognition, mutual co-operation, so far as it may take place without compromise. This might possibly lead, in time, to many modifications of opinion on unessential points; and could not fail largely to augment the spirit of mutual love;—that spirit, upon the full manifestation of which the conversion of the world now mainly depends. If, then, similar attempts to bring evangelical Christians more nearly together should be made in your respective localities, you will doubtless rejoice to aid them to the utmost of your power, remembering, that "by one Spirit we are all baptized into one body," and that in this body "there should be no schism; but the members shall have the same care one for another."

Many of you will be naturally led, by these remarks, to remember the heavy calamities which have this year overtaken some of the members of that "one body," into which we all have been baptized. And here we would first allude to the troubles of the London Missionary Society, in the South Pacific Ocean, where the emissaries of the Pope have intruded into their fairest fields of labour, and are supported by the authority and force of a great European nation. "Prayer" has already been "made of the church" on behalf of our brethren and their endangered undertakings; but we commend them

to your continued fraternal intercessions, in order that "the things which have happened unto" them may, if it shall so please the Lord, "fall out rather to the furtherance of the Gospel."

We allude, further, to the calamitous events which, during the last year, have issued in the secession of nearly Five Hundred Ministers from the Established Presbyterian Church of Scotland, and the formation of the Free Protestant Church in that country. For a full explanation of the reasons which led our valued brethren thus to act, and of the "necessity" which they felt was "laid upon them" to take this step, reference must be made to other sources of information."

THE DEATH OF WESLEY.

We have had the pleasure of seeing the painting, by Marshall Claxton, Esq., of "The Death of the Rev. John Wesley," which is likewise, we are glad to learn, to be engraved, (by W. O. Giller,) for the purpose of giving it a circulation, which one painting, of course, can never possess.

The picture represents Mr. Wesley as he appeared a few moments before he expired (March 2d, 1791). He is on his bed, on either side of which are his friends, some of whom, in the attitude of prayer, are commending his departing spirit to the Divine mercy. Among these are the Rev. Pearl Dickinson, Joseph Bradford, Thomas Rankin, James Rodgers, James Creighton, Alexander Mather, &c., Dr. Whitehead, Mrs. Charles Ann Rodgers, with other persons. And, as most of these are portraits—some of them copied from originals of great rarity—it will be obvious, that, independent of its character as a work of art the painting must be rich in what may be termed the most interesting of Wesleyan associations.

But, losing sight of these, the picture itself is an admirable one. And could the painter have seized on a more important event, or considered it—in reference to time—at a more important moment? To his eighty-eighth year Mr. Wesley had continued his labours, and preserved without the shadow of impeachment, the consistency of his character. And now, the moment comes that is to try the whole. He had laboured, not for worldly reward—he left nothing but his books behind him—but that he might honour God in spreading his truth. And will that truth now support him? It did most gloriously. With a countenance of more than earthly serenity, not long before he breathed his last, he uttered these memorable words, "THE BEST OF ALL IS, GOD IS WITH US." This is the period represented by Mr. Claxton; and most happily represented. The countenance is that of a dying man, but of a dying man full of solemn, yet joyous and triumphant hope. And it is very oppositely expressive of the separation which as to himself, had taken place. Mr. Wesley's soul was formed for friendship, and well did he love his friends. But he had bidden them farewell. He was now come to the very verge of eternity—of the world of angels and glorified saints—the kingdom of Christ and of God. And while almost every eye is fixed on him, his eye seems withdrawn from all below, and fixed on the invisible and heavenly, soon to open in full glory on his blessed spirit, delivered from the burden of the flesh. The language of the countenance testifies to the goodness and faithfulness of God, who had heard his oft-repeated prayers, and "crowned his life of mercy" with a "triumphant end."

The other figures of the group are well arranged, so as neither to withdraw attention from the central and principal object, nor yet to be so subsidiary as to be unimportant. The subordinate accessories, too, are well managed. Few persons, we think, will turn away from the picture without noticing how well done are the counterpane on the bed, the carpet on the floor, and the two chairs. We cannot say of these last that they are taken from life or nature, but they are copies.

We felt obliged to Mr. Claxton when we saw the picture, for the pleasure which such a representation is calculated to afford. If the death of Seneca, or of Wolfe, or of Lord Chatham, be interesting, shall the death, which was almost a joyful translation of the faithful, successful, venerable, Christian minister, be less so?

We are very glad that the proposal to engrave the picture will give to so many the opportunity of possessing such a valuable Wesleyan memorial, and we hope the publisher will be successful in his list of subscribers.

We are much struck with one circumstance. There are, in all, twenty persons. Among them is a little boy, of about seven years of age, whose youthful feelings are evidently most deeply interested in what is taking place. That boy is the son of the Rev. James Rodgers, then present. Fifty-two years have gone by, and that little boy is now the sole survivor. He yet lives; and all the rest "are not."—*London Watchman.*

ROMANISM IN MADEIRA.

We lately alluded to the persecutions to which Dr. Kalley and others had been subjected by the Romanists at Funchal, Madeira, by way of illustrating "Romanism as it is." The truth is, that Dr. Kalley, who is a minister of the Scottish Church, has been doing a great work at Funchal, in opening the eyes of many of the inhabitants of that degraded and priest-ridden country to the perception of the true gospel. It is his success in the promotion of true religion, that has excited the spirit of the Inquisition in the emissaries of Rome.

Subsequent accounts represent Dr. Kalley, although very unwell, as being in daily expectation of imprisonment; and even should he escape this, he had no hope that his little flock would dare to venture to his house, to receive his customary instructions. Madeira contains 110,000 inhabitants, the greater part of whom are sunk in the grossest ignorance. In many extensive districts, not more than four or five persons, it is said, can read; few have ever seen the Old Testament, and multitudes know not that there exists a book in which God has revealed his will. Nor can this be matter of surprise, when we find that the priests are truly blind leaders of the blind. A correspondent of the London Record gives some curious facts in proof of the ignorance of the priests at Funchal. "One priest," he says, "recently inquired of an English clergyman who Cephas was; and another came to ask Dr. Kalley for a book, with one volume of which he had been much pleased. On examination, the unknown volume proved to be a copy of the Psalms, Proverbs, Ecclesiastes and Isaiah, which the priests did not recognize to be a part of the Holy Scriptures." The consequences of this ignorance are apparent in the worship of images, and in all the religious degradation which characterises the people.

It seems that great eagerness has been evinced to hear Dr. Kalley's expositions of Scripture. Many of his hearers came from a distance; some walking three, four or five miles; and a few occasionally attended who had to walk six hours in coming and as long in returning. Families prepared their cakes, made of Indian corn, on Saturday, and set off in the dark in order to hear the word of God; and then, on the side of a steep hill, multitudes sat drinking in the words of eternal life. Often when the freeness of salvation was dwelt upon, and they were shown that heaven is too valuable to be purchased by the penances and alms and prayers of sinners, one would utter an expression of surprise; another would look in wonder at his neighbor; while not a few nodded their heads in token of assent. When they heard the second Commandment, there appeared on all faces an expression of astonishment, mixed in some with incredulity.

In proportion as the word of God thus became known, the reverence for images diminished; alms were refused to those who went about begging in the name of the saints whose image they bore; it began to be whispered that what they had been taught about making offerings to the saints was a "forte engano," to take money out of their pockets; and still more recently the people refused to subscribe to have a sermon preached in the Cathedral, "because they could hear as good a one from Dr. Kalley gratis." The priests soon took the alarm, and the arbitrary and illegal measures to which we have already alluded were adopted by the government. The interesting work is now interrupted the Scripture expositions proscribed; and these poor people, who are thirsting for instruction, seem destined again to be left to the care of those who have so long neglected to feed them with knowledge.

The correspondent of the London Record relates the following facts, illustrative of the character of the Romish priests, as evinced in their mode of combatting the principles of Dr. Kalley:—

"The first case which I shall mention is that of the Vicar of Santa. He sent for a poor woman who was in the habit of attending Dr. Kalley's expositions, and asked her why she went to hear 'that Jew, that Devil, that Antichrist.' He then threatened to lock her up until she could be sent to prison. This she begged him not to do, for the sake of her child, who was still in arms. To which he replied, 'Bordo da mar'—a metaphor too gross to be translated, and which can only be described as the most indecent expression that ever shocked the ear of woman. The curate,