

The Wesleyan.

MONTREAL, THURSDAY, MAY 27, 1841.

* UNPAID subscriptions to the *Wesleyan* are requested to be forwarded immediately.

THE REV. DR. ALDER, of London, and the Rev. M. RICHEY, A.M., of Toronto, have been elected Honorary Members of the Philo-Rhetorian Society, connected with the Middletown University, Connecticut, in the United States of America.

CANADA EASTERN DISTRICT MEETING.

THE Annual Meeting of the British Wesleyan Ministers, belonging to the Canada Eastern District, commenced on Thursday last, at six, A.M. The number of Ministers present, including five from the Western District, is twenty-five.

The reports of the state of religion on the different circuits in connection with our Societies, are very encouraging. The total number of persons who have professed conversion during the year amounts to 1030; the total number of members in the District is 3,227: being an increase of 341 during the year, beside 376 on trial. The number of children in the Mission Sunday Schools is 1546.

On Sunday last, the sermons connected with the Anniversary of the British Wesleyan Auxiliary Missionary Society for the Canada Eastern District, were preached in the three Wesleyan Chapels in this city: those in St. James-street Chapel by the Rev. E. EVANS, and Rev. M. RICHEY, A.M.

On Monday evening, the Public Meeting was held. W. LUNN, Esq. in the chair. The service commenced with singing and prayer by Rev. W. M. HARVARD. The Report, embracing a pleasing and comprehensive view of the Society's Missions throughout the world, was read by Rev. Mr. BOTTERELL, and the meeting was subsequently addressed by the Rev. Messrs. TURNER, COONEY, MANLY, STINSON, LANTON, CASE, BORLAND, RICHBY, TOMKINS, and SELLY—who, in their advocacy of the great cause of Christian Missions, exhibited, most vividly and impressively, the obligation and privilege which should engage the friends of the Saviour, and the lovers of mankind, to continued and zealous co-operation and exertion for the salvation of the world.

The Summary of the Report stated, that the *Principal or Central Mission-stations* occupied by the Society, in the various parts of the world now enumerated, are about *Two Hundred and Forty-five*. The Missionaries are *Three Hundred and Seventy-one*, besides Catechists, Local Preachers, Assistants, Superintendents of Schools, School Masters and Mistresses, Artizans, &c., of whom upwards of three hundred are employed at a moderate salary, and about four thousand afford their services gratuitously.

The number of Communicants on the Mission Stations, according to the latest return, is *Seventy-eight Thousand; Five Hundred and Four*—being an increase of *Five Thousand, Seven Hundred and Seven*, on the number reported last year. This total does not include the number under the care of the Missionaries in Ireland.

The number of the Scholars in the Mission-Schools is *Fifty-five Thousand and Seventy-eight*.

MIS-QUOTATION.

ROM. vii. 24.—O wretched man that I am! who shall deliver me from this body of sin and death.

THE CLERGY AND DISSENTING MINISTERS OF LEEDS, (ENG.)

THE respected Editor of *The Church*, in his journal of the 15th inst. has thought proper to bring before the Canadian public the case at issue between Dr. Hook, the Vicar of Leeds, and the Dissenting Ministers of that town, relative to giving religious instruction at the Leeds workhouse; by giving from the *New York Churchman* a condensed account of the proceedings connected with that case. The facts are simply these, as stated in the *Leeds Mercury*:—

For a long course of years, some of the clergy, (including the late vicar,) and the Dissenting Ministers of Leeds, have officiated at the workhouse, preaching at stated times to the inmates. About two months since, the present Vicar, Dr. Hook, wrote to the overseers, offering to support a Chaplain for the workhouse at his own expense, on condition that he should have the sole use of the pulpit and the chapel. The overseers respectfully declined this attempt to get exclusive possession of the right of preaching to the paupers, but requested the Clergy, together with "Dissenting Ministers of all denominations," alternately to administer spiritual aid to the poor. Dr. Hook, with his characteristic dexterity, availed himself of the words used by the overseers, to induce the Clergy to pass a unanimous resolution, declining to co-operate with "Dissenting Ministers of all denominations." In the meantime, the Ministers of the four Dissenting bodies, usually called evangelical, namely, the Wesleyan Methodist, the Independent, the Baptist, and the New Connexion Methodist, who have for years taken their turns in preaching at the workhouse, having received the invitation of the overseers, met together, and resolved that they would "continue their services" at the workhouse, "together with any Ministers of the Church of England, who may be disposed to co-operate." This resolution was conveyed, in terms of the utmost respect and courtesy, by the Rev. Rd. Winter Hamilton, the Chairman of the meeting of Ministers, to Dr. Hook. With a view, doubtless, to remove any reasonable objections which the Clergy might feel to co-operate with "Ministers of all denominations," on the ground of serious differences as to the most important doctrines of religion, Mr. Hamilton said, "It is not desired to widen the ground on which the religious instruction of the poor has been hitherto conducted; that ground is Protestant and Trinitarian. The four dissident communities have long taken their part and turns. We have felt it our duty to innovate in nothing." The Clergy again met, to consider the proposal of the Dissenting Ministers, and now a difference of opinion appeared amongst them: the High Church party, headed by the Vicar and Mr. G. Ayliffe Poole, moved to "reject a proposal which would involve a RECOGNITION OF ANY MINISTERS OUT OF THE CHURCH;" whilst the Rev. Wm. Sinclair, (brother of Sir George Sinclair, Bart., M.P., and incumbent of a district church in Leeds,) moved an amendment, intimating the willingness of the Clergy to take their share in the duties of the workhouse. Only four evangelical clergymen were present to support the amendment, whilst twelve High Church clergymen supported the original resolution. In conveying the original resolution to the Dissenting Ministers, Dr. Hook took occasion to express his confident belief "that the Dissenting Pastors and Ministers of the four communities having themselves acted on the principle of exclusion, by having excluded from co-operation with them all Ministers of religious communities which are not Protestant and Trinitarian, will be the last to complain of the Clergy for having carried that principle a very little further, and for having refused to co-operate with any Pastors or Ministers who are not Protestant, Trinitarian, and *Episcopalian*, or, in other words, who are not in the Church, and canonically ordained."

Although Dr. Hook and a majority of his Clergy have refused to our own Ministers in Leeds, in common with those of other non-episcopal churches, all "recognition of the validity of their position as lawfully ordained Ministers of the Gos-

pel," which is no uncommon thing with clergymen of the Puseyite school; we should not have noticed the subject, had not our cotemporary called public attention to it; or had he given the calm and truly Christian and dignified reply of the Dissenting Ministers to the final decision of the Clergy, in their resolution transmitted by Dr. Hook. This we now subjoin, and leave our readers to judge of the whole case:—

At a meeting of the Ministers and Pastors accustomed to celebrate Divine Service in the Workhouse of Leeds,—in communication with the Reverend the Clergy of that Parish, through the medium of the Rev. Dr. Hook, the Vicar, held at Belgrave Chapel, March 24, 1840,—the Rev. Richard Winter Hamilton in the Chair,—

The Reply of the Clergy, transmitted by the Rev. the Vicar, being read, the following Resolutions were unanimously adopted:—

That, disclaiming the slightest influence over the general rules and arrangements of the Workhouse, we neither possess any power to exclude the Clergy from the wards of that institution, nor could we, did we possess it, for a moment meditate an act so flagrantly unjust.

That we repeat, what we had hoped was perfectly manifest, that we have drawn no line of demarcation, nor sought any principle of restriction; that we found ourselves at the will of others, in the discharge of certain duties, when this discussion arose; that we have given no opinion, nor were asked one, as to the extent of the basis of co-operation; that we merely addressed ourselves to the performance of engagements which were solicited of us; that we never claimed the right, nor felt the wish, to interfere with a system which was established in entire independence of our judgments, and in which we have only taken the part which others have assigned; and that, therefore, the extension of a hypothetical discrimination by the responding clergy—the *argumentum ad hominem*—raised upon an utter fiction, really finds in our acts no countenance nor support.

That we should indeed grievously offend against our best known and most descriptive principles, were we to imagine the intention, or suspect the wish, of a discourtesy in the solemn decision of a body of Christian Ministers and Pastors, who are doubtless as conscientious in their refusal as we challenge to have been in our request.

That we mark with high satisfaction, and hail with cordial welcome, the adhesion of the minority of that clerical meeting to the present scheme of instruction in the poor-house; that we entreat them only to co-operate with us as shall leave them to their own unbiassed course of carrying out what may be their ideas of Christian doctrine and worship; and that we desire, as much for them as for ourselves, that no compromise of any kind shall be imposed, or be even most implicitly understood.

That we feel ourselves completely justified in appealing to the Clergy in this instance, inasmuch as their answer to the first resolution of the overseers, touching "all religious denominations," did not affirm, nor necessarily involve, the opinion, which, we regret, their answer to us has rendered no longer equivocal.

That we un murmuringly endure the dictum which our clerical brethren pronounce upon the invalidity of our ordination, since that bare assertion does in nothing disprove its legitimacy, nor can be reasonably allowed to impair our perfect conviction that it is purely and irrefutably apostolic; but that we more patiently and uncomplainingly submit to the charge, for it entitles us simply to a share in the prescription which not only unchurches the Protestant Established Churches of Scotland, Holland, and Germany, but holds alien and unholy the labours of the greatest Missionaries whom the most rigid incorporated societies of the English Church ever designated and employed.

That the Chairman be requested to hand those resolutions to the Clergy of the parish of Leeds, through the favour of the Rev. Dr. Hook, the Vicar.

[To a letter from the Rev. R. W. Hamilton, inclosing the above resolutions, no reply was vouchsafed.]