

THE WESLEYAN.

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"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

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Poetry.

THE CHURCH'S LAMENT FOR ST. JOHN.

(By the Rev. Thomas Dale, A. M.)

He hath gone to the place of his rest,
He is safe in the home of his God;
And we who have loved him, forsaken, oppress'd,
Submissive would bow to the rod.
Though his accents can cheer us no more,
His love yet may speak from the grave,
And thus on the broad wing of faith may we soar
To One who is mighty to save.

Our friend and our father we heard,
On earth, paint the glories of heaven—
But now the lone church, like a wandering bird,
To the home of the desert is driven.
Entranced on his visions we hung;
Our hearts and our hopes were above;
For the words of persuasion fell soft from his tongue,
And the soul of his teaching was Love

In vain the stern Tyrant assail'd
With threats of the dungeon or grave;
He spoke but the word, and the timid no'er quail'd,
In pangs that had master'd the brave.
The babe hath endured, while its frame
With the scourge and the torture were torn,—
The maiden, the mother, in chariots of flame
To glory triumphant were borne.

For what were thy terrors, O Death?
And where was thy triumph, O Grave?
When the vest of pure white and the conquering wreath
Were the prize of the scorn'd and the slave?
O! then to our Father was given
To read the bright visions on high;
He gave to our view the full glories of heaven,
We heard, and we hastened to die.

Some died,—they are with thee above;
Some live,—thy triumph is for thee now;
But who shall recall thee, blest saint, from the love
That circles with glory thy brow?
Long, long didst thou linger below,
But the term of thine exile is o'er,
And praises shall mix with the tears that must flow
From the eyes that behold thee no more.

Praise, praise, that thy trials are past!
Joy, joy, that thy triumph is won!
The thrones are completed; for thine is the last
Of the twelve that encircle the Son:
O Lord! shall the time not be yet
When thy church shall be blessed and free?
Thou who canst not forsake, and who wilt not forget,
Come quickly, or take us to thee!

Religions and Missionary Intelligence.

WESLEYAN MISSIONS.
(From the London Watchman.)
Concluded.

The Rev. Dr. Tyng, Minister of the Protestant Episcopal Church of Philadelphia, in the United States of America, said—I feel it, Mr. Chairman, and my christian friends, much more sensibly than any speaker who has preceded me, a very peculiar honour to have been invited to address this meeting, even at this late moment; for, although the suggestion was made to me the other day in the room of the Secretary, I had hardly supposed I should be called up until the resolution which I now hold was placed in my hand. I come, Sir, from a land, where we might as well forget the proud oaks that tower in our forests,—the glorious Capitol, that we have erected in the centre of our hills,—or the principles of truth and liberty, which we are endeavouring to disseminate throughout the world,—as forget the influence and power of Wesleyan Methodism, and the benefits we have received thereby. (Loud cheers.) And although, Sir, I do say, in the language of the noble Lord who first addressed this meeting, I am not only an attached member, but for these many years have been an attached minister of another church,—we have no established church in our land,—yet such have been my associations from the very youth of my

ministry up to this day with my beloved brethren and friends in the Methodist Episcopal Church of that country, that I feel every where at home in their meetings, and every where connected with them with a spirit that seeks no apology for speaking. (Cheers.) I recollect it is written of the land of Canaan in the blessed book of inspiration, that there were no fences there,—there was a curse on every man that removed his neighbour's landmark,—and such was the dependence on the reverence for the authority of God, and the recollection of the power and presence of their great Jehovah, that perhaps we should find, if the history of that nation were developed, few instances in which that great commandment was voluntarily contravened. I suppose what these fences would have been in Canaan, the sectarian divisions are in our christian church, (hear, hear,) and when that church, under the outpouring of the spirit of God, comes back to Canaan again, the landmarks will be enough to designate our territory, and 'he fear of God enough to prevent intrusion beyond our proper bounds. (Cheers.) In the whole length of my ministry, and to the utmost extent of the feeble powers which a gracious God has been pleased to give me, I have felt it my solemn and imperative duty, in every way, to carry forward the principles of christian union, and to overturn and cast into entire oblivion, if it might be, within the circle of my influence, that spirit which "bites and devours" the members of the body of Christ.—(Cheers.) I hold, that vital practical Christianity is the fireside of comfort to a man's dwelling; and that everything like sectarian division, though necessary and expedient, is but the wall of the edifice, the beauty of which, if it hath any beauty, a man must be in the street to see. (Cheers.) Now, Sir, the principle of our land is to dwell, as much as possible, by the fireside, and as little as possible in the street.—(Cheers.) We have, therefore, no need of a large ecclesiastical police. (Loud cheers.) Our climate drives us to a shelter, and our indisposition to roam much abroad, renders the number of our street-walkers few, and every year lessening upon our hands. (Hear, hear.) This is the spirit in which we are labouring at our work. In the church with which God has been pleased to connect me, we know but little of those errors which my reverend brother preceding me has called semi-popery; and we have known but little of that name, for, in the ignorance of our back-wood spirit, we thought it was Popery itself. (Loud and long-continued cheers.) We have never been accustomed to designate it by anything like a conciliatory or softening epithet; but have contended with it from the very beginning, under the deep impression, that Flander's lace could not cover a cloven foot, nor was a cloven foot to be respected, though decked in foreign importations of luxury and power. (Cheers.) We have stood upon that ground, and, in the whole number of our body, the men who favoured the spirit and principles of Popery thus developed, would be found like the blighted berries upon the topmost bough, when the frost had succeeded the harvest, and nothing is left which man desires to gather. (Cheers.) The Wesleyan body, in our country, is what the Wesleyan body is throughout the world, in the circle in which it is acting, and in the influence which it exercises,—standing, I was going to say, manfully, but I check the spirit, and say humbly, at the feet of Jesus, labouring for him, and accounting it its highest honour if it may but bear the cross while he, in all his glory, should be permitted to wear the Crown. (Cheers.) You may ask, then, what I have particularly to do beyond that with Wesleyan Methodism? Perhaps little, for although my habitual associations are with my beloved brethren and friends in this connexion, yet we are a busy people, and each bee must work to keep up the

honey of its own hive; (laughter,) and we are led to suppose, that the best way of beautifying spiritual agriculture, is, like the best way of beautifying the face of the earth, for each man to cultivate, to the best advantage, his own farm, and not for every one to spend his strength in leveling the highway. (Hear, hear.) We are hard at work in our own enclosures, not building them up to keep our friends out, but seeing that, when they are ready to come in, every thing shall be sufficiently attractive to reward them for the visit they may make.—(Cheers.) But I am sorry to intrude these desultory remarks. I feel but little disposed to take up your time, further than by a simple recollection which occurs to my own mind, as I have been seated on this platform, in connexion with the very "representatives of which are here assembled. I knew, Sir, some thirty years ago (to show the influence which Wesleyan Methodism has produced in humble circumstances)—I knew an individual, brought up in all the luxury which wealth and the circumstances of station in society could give, and who, when God was pleased, in his love, to open the eyes of his understanding, to make him see the necessity of a Saviour, and to lead his heart in its darkness to look after Jesus, "if haply he might find him," had not a single acquaintance amongst those with whom he stood united by the ties of nature, nor a friend amongst those to whom fashionable life had bound him, who understood, for a moment, the feelings of his heart. I knew him, when he went from place to place amongst those who, at the altar of God, had bowed together, and the simple answer he received was, that he was deranged, and a fitter subject for a physician than a divine. I knew, Sir, an elderly Methodist woman, a superannuated maid-servant in the family of a distant connexion of this young man, for whom, as a reward for her services, her master had built an upper chamber over a back building in the yard, where she might dwell in quietness, supported to the end of her life by his benevolence. When she first heard, through the junior members of the family, that this young man had become "deranged," she sent for him to visit her; and she was the very first individual who understood the state of his mind; and, as she led him to see Jesus, and God in him, and the glory of the Cross, and the finished work of man's salvation, she was made the minister of God for good to that young man's soul.—An apostleship was finished, and years, years have past since she has received honour and glory. That young man, Sir, was called into the ministry of the Gospel.—For these five and twenty years he has attempted to preach the truth which that day he was enabled to embrace; and the Providence of God has brought him here this day to tell the tale. (Loud and continued cheers.) The Providence of God has brought him this day to tell, in the midst of affectionate hearts, who feel the same spirit which animated that old woman, the simple story of God's dealings with him, through the instrumentality of Wesleyan Methodism. (Cheers.) Has he not reason then, to love it? And, though his ministry has not been connected with it, (such has been the call of God,) has he not reason to look forward to the joyful hour, when one of the happiest faces he will meet in glory, shall be the countenance of a ransomed maid-servant, a follower after Christ? (Loud cheers.) This respectable audience will excuse me for this recollection. It occurred to my mind so forcibly, as I was brought into the midst of this vast assembly, that I could not repress the recollection; and it may serve as a reason why I should, with great pleasure, second the resolution I hold in my hand. (Cheers.) There was exhibited upon a youthful mind, when God directed the voice of a humble master, by the mighty power of a glorious spirit. I beg leave

with these remarks, to second the resolution. (Loud and continued cheers.) The resolution was unanimously carried. Dr. Bunting said he would take this opportunity of reading a letter from the Right Hon. Sir George Rose, who had almost uniformly honoured the meeting with his presence. The Right Hon. Gentleman expressed his deep regret and disappointment at being unable to attend, and stated that his absence arose from the circumstance of his being the President of the Jewish Operative Institution, in which capacity it was necessary for him to take the chair at the meeting of the society, which was now being held. (Hear.) Dr. Bunting also read a letter from "The Chesholm," in which that Gentleman said:—"I am not quite certain whether or not I shall be able to get to Exeter-hall on Monday. . . . I feel very great interest, not only in the Missionary labours of the Wesleyans, but in that body generally, for I consider them one of the main supports of the Protestantism of our country. If I can manage to do so, it will afford me unqualified pleasure to attend the meeting." The Doctor also read a letter from Sir Augustus D'Este, addressed to Dr. Alder, to the following effect:—"My DEAR DOCTOR,—You know how very uncertain my unsatisfactory state of health must, upon all occasions, make my personal attendance, and I am unable to attend so great a meeting to-day. That no loss, however, may be sustained by my absence, I beg to forward my humble contribution in support of the Society." (The enclosure was a cheque for ten guineas.) Dr. Bunting was also sorry to state that Mr. E. Tennent, the excellent chairman of last year, was prevented from attending by the pressure of official business. The Society was very much indebted, in several respects, to Mr. Tennent for his continued kindness, and therefore deeply regretted his absence. The Rev. Doctor then read a letter from Mr. Tennent, stating that he was under the necessity of attending the West Indian Colonies' Committee, but assuring the society of his most anxious interest in all their proceedings. (Cheers.) J. P. PLUMPTREE, Esq., M. P. for East Kent, said—Mr. Chairman and my Christian friends, I can assure you I sincerely regret that it was not in my power to be present at the opening of your meeting; and I also must express the regret I feel, that I must very shortly, after having had the honour of addressing you, retire from the meeting, on account of that press of business which has been alluded to in the note read by the Reverend Doctor from my hon. friend Mr. Emerson Tennent, and which does press upon us who are members of Parliament very heavily, especially at this time. But, although I cannot partake fully of the pleasures of the day, yet I am thankful to be able to appear amongst you, if but for a short time, to assure you of the delight I feel in being permitted, in some little measure, to labour with those who, I believe, love the Lord Jesus Christ in sincerity, and who desire, as far as in them lies, to extend the boundary of his kingdom. (Cheers.) I have had much satisfaction, as a member of Parliament, in presenting, during the course of the present session of Parliament, a large number of petitions. I believe I may say about forty, from different congregations of the Wesleyan body. I greatly rejoice to find, that whilst there may be amongst some a readiness to imbibed a spirit of indifference in matters bearing upon Protestantism, that the followers of John Wesley—say, I would rather call them the followers of Jesus Christ,—(hear, hear.)—are ready still to protest against error,—are ready still to lift up their voices against Popery itself.—(Cheers.) And, Sir, in allusion to the remarks made by a reverend brother on my right, [Dr. Tyng.] I would say that I, as a