

sion, and to long for the reconciling of the minds of all Christians. Because, while they take each other for adversaries, nothing that is written or said by any is likely to do the adversaries any good. Nay, I must confess, when I see an adversary tell men of their sin, especially with furious spleen and wrath, mixing together words and swords, I am greatly afraid lest by that temptation Satan will draw the reproved to impenitency, and greatly harden them in their sin, and make them glory in that as a virtue which such a person doth so reprove.

But if you will neither hear of your sin, nor duty, by either adversaries or friends, you fasten the guilt upon yourselves. Remember, I pray you, that I am not kindling fires, nor drawing swords against you, nor stirring up any to do you hurt; but only persuading all to love one another, and to forbear all that is contrary to love. If such an exhortation and advice seem injurious or intolerable to you, the Lord have mercy on your souls.

I am not persuading Ministers to any unwise and unreasonable preaching against the dividing principles of the weak, when the necessities of the auditory require other doctrine, much less to exasperating accents, and, least of all, wrathful violence; but only with prudence, in season, and with love and gentleness, to lead men into the truth. If even with infidels and heretics "the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth;" how much more must the children of God's family be used with love and tenderness!

It is not the name of a schismatic that I am writing against, but the thing, by whatever name it is called. It is unity, love, and peace, that I am pleading for; and it is divisions, hatred, and contentions, which I plead against. It is the hypocrisy of men which I detect, who betray unity, love, and peace, by a Judas's kiss and will not or dare not openly renounce them, but kill them with dissembling kindness: who cry them up, while they tread them down; and "follow peace" with all men who are not of their party, as the dog followeth the hare, to tare it in pieces, to destroy it, to fight for love, by making others seem odious and unlovely; by evil surmisings, proud undervaluing the worth of others, busy and groundless censuring of men whose case they know not; aggravating frailties, stigmatizing their persons, their actions, &c., with odious names, as their pride and faction suggests; and all this to strengthen the interest of their side and party, and to make themselves and their consenters to seem wise and good, by making others seem foolish and bad, though they thereby proclaim themselves to be so much the worse, by how much they are the most void of love. They are all for concord; but it is only on their narrow, factious terms. They are for peace; but it is not of the whole street, but of their house alone; not of the whole city, but of their street alone; not of the whole kingdom, but of their city alone. O what a blessed thing were peace, if all would derive it from their wills, and terminate it in their interest, and they might be the centre of unity to the world! that is, they might be Gods and Christs! Such excellent architects are they, that they can build Christ's house by pulling it in pieces! such excellent surgeons, that they can heal Christ's body by separating the members, and can make as many bodies as there are separated parts! I know that these principles are as mortal to the churches, as they are to souls; and if ever the churches have peace, prosperity, and healing, it must be by the means of love and concord, and by destroying the principles which would destroy them.

CANDOR AND CATHOLICITY.

Is it not the snare to which we, as Episcopalians, are particularly exposed, that of looking for a basis for church communion, not so much in a perfect coincidence in doctrine as in affinity of church government? Is not this the great error of Puritanism! Because Rome has Episcopacy, therefore Rome with all her idolatry is our loving, our much loved sister, while other churches holding all the great and precious doctrines of the gospel, but wanting the Episcopacy, are not to be recognized as within the pale of the Christian church.

We have no sympathy with such views. We love episcopacy, but Episcopacy when used to destroy God's work, we believe to be very Anti-Christ.—*Episcopal Recorder.*

He that puts his trust and confidence in any learning or doctrine besides God's word, not only falls into error, and loses the truth, but also, as much as lies in him, he robs God's book of His sufficient truth and verity, and ascribes it to the book of men's decrees which is as much to wrong God and His book as may be thought or done.—*Bishop Hooper.*

THE WESLEYAN.

TORONTO, DECEMBER 14, 1842.

MISSIONARY MEETINGS.

METHODISM, like primitive Christianity, and indeed, like genuine Christianity in every age, has always been essentially missionary in its character. Amid all the fluctuations of religious opinion it has, by the blessing of God, preserved untainted and untinged the celestial deposit of evangelic truth, and amid all the contentions of rival Christian communities for ecclesiastical pre-eminence, has steadily waged an aggressive war against the empire of darkness. That in doctrine it is purely evangelic few will deny, and that it is in spirit evangelic every page of its history, and the tens of thousands of its living trophies sufficiently attest. The connexion between these characteristics is intimate, and inseparable. The truth in its purity and power is held by every Christian body that possesses it, only on condition of their labouring to diffuse it. It is no monopoly, nor will it submit to be so. He who dreams of its exclusive appropriation, or who is unconcerned for its universal dissemination and triumph, is a stranger alike to its illumination and love. If Methodism ever ceases to bless, it will cease to be blest. The moral wants of the world, if not greater at the present than at any previous period, are much better understood, and the facilities presented to the Church of supplying them, have multiplied in proportion to the extension of commerce and the stupendous progression of science and art. The enforcement of responsibility is not merely obvious, but, in contemplation of the redemption and inconceivable value of every individual soul, truly overwhelming.

But we intended nothing more than an introductory remark to the following announcement, and must impose a check on the train of thought, which the occasion so naturally suggests.

The Ministerial Brethren of whom will devolve the labour of fulfilling the subjoined missionary appointment are respectfully requested to make the necessary previous arrangements, and to give them due publicity in their respective stations and circuits:—

- Sunday, Jan. 8th, *Hamilton*—Sermons—Rev. M. Richey.
- Sunday, Jan. 8th, *Brantford*—Sermons—Rev. J. G. Manly.
- Sunday, Jan. 8th, *Woodstock*—Sermons—Rev. J. B. Selley.
- Monday, Jan. 9th, *Hamilton*—Missionary Meeting—Rev. Messrs. Racy, Davidson, Fear, and Manly.
- Tuesday, Jan. 10th, *Brantford*—Missionary Meeting—Rev. Messrs. Racy, Davidson, Manly, Selley.
- Wednesday, Jan. 11th, *Woodstock*—Missionary Meeting—Rev. Messrs. Richey, Selley, Byers, and Bro.
- Sunday, Jan. 15th, *Loni*—Sermons—Rev. M. Richey.
- Sunday, Jan. 15th, *Gods*—Sermons—Rev. E. Evans.
- Tuesday, Jan. 17th, *Gods*—Missionary Meeting—Rev. Messrs. Richey, Norris, and Evans.
- Tuesday, Jan. 19th, *Loni*—Missionary Meeting—Rev. Messrs. Richey, Scott, Norris, Evans, and Bro.

- Friday, Jan. 20th, *Adelade*—Sermons—Rev. M. Richey.
 - Sunday, Jan. 22nd, *Port Sarnia*—Sermons—Rev. M. Richey.
 - Monday, Jan. 23rd, *Port Sarnia*—Missionary Meeting—Rev. Messrs. Richey, Scott, and Evans.
 - Wednesday, Jan. 25th, *Amherstburg*—Missionary Meeting—Rev. Messrs. Richey, Scott, Evans, and Murphy.
 - Thursday, Jan. 26th, *Mersea*—Missionary Meeting—Rev. Messrs. Richey, Scott, Evans, and Murphy.
- In addition to the doputation whose names are contained in the previous notice we are happy to announce that in all the places our friends may expect to be gratified by a visit and address from *Mn. GARTEL*, the converted Jewish brother to whom are referred in the account of the *Guolph Anniversary*.

ST. ANDREW'S CHURCH.

On Tuesday, the 6th instant, the Rev. John Barclay, A. M., lately arrived from Scotland, was formally constituted pastor of the *Congregation of St. Andrew's*, with the accustomed services and ceremonial of the Presbyterian Church on such occasions.

The Rev. W. Rintoul, preached from Judges, vii, 4. "And the Lord said unto Gideon, the people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be that of whom I say unto thee, this shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, this shall not go with thee, the same shall not go." The Rev. gentleman's introductory remarks comprised a brief, but comprehensive and luminous vindication of the propriety of regarding the incidents that compose the history of God's ancient covenant people, as types or models of His procedure towards his Church, under the Christian dispensation. In this view the incident selected as the basis of his discourse, was justly and beautifully represented as embodying and inculcating two important lessons; namely, that whilst the Divine Being condescends to employ the instrumentality of his people in the accomplishment of his gracious purposes, he does it in such a way, that his own agency in crowning that instrumentality with success, shall be distinctly recognized—and that in the achievement of his purposes by human instrumentality, he makes no account of the numbers employed. The illustration of these topics, was eminently spiritual and instructive. The allusion under the second, to the various methods by which the great Head of the Church, not unfrequently prepares his people for high spiritual enterprises, by a numerical reduction of the professors of serious godliness, was peculiarly edifying. Towards the close, impressive reference was made to the present perturbed state of the Church of Scotland, the recent history of which has been happily marked by a revival of the power of religion, and which though she may be permitted to be tried, he trusted would nevertheless, be preserved,—like the bush in Horeb, burning but unconsumed.

The Rev. Mr. George's charge, addressed to Mr. Barclay, did not consist of common place remarks, but was evidently the fruit of diligent preparation. The duties of the Preacher and of the Pastor, were presented in a clear and impressive form. Just prominence was given to the indispensable necessity of making "Christ, and him crucified," the great theme of the pulpit, and of tracing out thence the momentous simplicities of the Gospel, all of which centre here, in their varied and vital relations to Christian duty and privilege.

have seldom listened to an admonitory address of this class, more replete with principles and maxims of the utmost practical value to the student and preacher of God's holy word.

The responsibilities of the hearers of the Gospel, in reference both to their personal salvation, and to those who "are over them in the Lord," were delineated by the Rev. Mr. Tawac, in a plain but pungent style, and with great solemnity and earnestness.

We retired from this protracted but not tedious service, deeply impressed with the solemnities of the day, fully convinced that if souls perish under such ministrations, the fault must be their own, and devoutly hoping that the Rev. Mr. Barclay, may be made a great and permanent blessing to the important congregation of St. Andrew's Church, over which the Holy Ghost hath made him overseer.

The appointments to the principal offices in the University of King's College, are said to have been made. That of Vice President, it is stated, is to be filled by the Rev. Dr. McCaul, Principal of Upper Canada College—the Professorship of the Practice of Physic, by Dr. King—and that of Anatomy, by Dr. Gwynne. The Rev. Mr. Matthews is spoken of as the successor of Dr. McCaul in the U. C. C. None we conceive can be better entitled to the elevation, from the services he has for a series of years, rendered to that Institution; and if we are rightly informed as to his accurate scholarship, few are more competent to sustain its distinguished reputation.

We trust our readers will take a calm and meditative hour for the perusal of the well written and highly important Tract for the Times, which we give in this impression. Though specially designed to vindicate the Wesleyan body against the charge of Schism, it will be found to contain a large amount of sound biblical criticism, adapted to popular apprehension, and arguments which may indeed, with the pertinacity of the cuckoo, be answered by the ceaseless reiteration of the cry, Schism! Schism! but are not easily refuted. Dogmatic theology is all very well; we have no desire to supersede either the name or the thing. But let it be based on the testimony of God, in his word. Tottering is all in religion, that rests not upon this foundation.

We cannot better appropriate the space yet at our disposal, than by giving insertion to the following extracts from the recently published *Memoir of the Rev. W. E. Miller*, by the Rev. James Dixon; it is impossible to read them with unprejudiced mind; without being constrained to say, as Dr. Dodridge wrote on the title page of one of Mr. Wesley's celebrated Appeals, "How forcible are right words!"

"THE PRETENDED 'APOSTOLICAL SUCCESSION' NON-ESSENTIAL TO MINISTERIAL SUCCESS.—The mode of spiritual influence may be difficult to explain; but if facts are considered in illustration of the subject, it will appear that the evangelical character of the doctrine taught, and the holiness of the teacher, are necessary as the basis of these operations. The advocates of a merely *ex officio* ministry inducted on the scheme of apostolical succession, seem to imagine, that the Holy Spirit exhibits his grace, certainly and necessarily, through this agency, irrespective of the doctrine taught, or the moral character of the teacher. Let the fruits of the Spirit, in living holiness, hap-