

part of the Wesleyan members and other influential persons in the vicinity. The remark has been made, and is worth repeating, that two things were especially observable in his biography. One is, the large number of his friends; and the other, the fewness of his enemies. This may be matter of congratulation, but can hardly occasion surprise. The nobility of his spirit is known, and on his tongue the law of kindness was written. At the Quarterly Meeting of Preachers, Stewards, and Leaders, for the London Sixth Circuit, held in Chelsea on Wednesday, it was "Resolved unanimously, that the most cordial and affectionate sympathy of this meeting be presented to Mrs. Gaulter and her family, on account of the painful bereavement which, in the Providence of Almighty God, they have been called on to sustain in the death of their lamented husband and parent, the Rev. John Gaulter. The meeting desires also to express the very high sense which it entertains of his long and faithful services as a Wesleyan Methodist Preacher." The trustees of the chapel have also determined to evince their regard for the memory of their departed pastor and friend, by erecting a tablet in some suitable part of the building.

Miscellaneous.

From the Watchman.

THE EDUCATION QUESTION.

It may be important, at some future day, to look back on the stirring times in which we live, and survey the grounds on which the Wesleyan body have taken up their present position on the momentous question of National Education. It has not been usual with that body to be prominent in political discussions, or to stand forward on questions of a merely political bearing: their whole history gives evidence of an entirely different character. Their business has been of another, and much higher description,—to spread scriptural holiness through the land. But when questions have arisen affecting the vital interests of religion and humanity, as in the case of the *Abolition of Slavery*, the *Observance of the Sabbath*, the *Idolatry of India*, and the *Education of the People*, they have felt that they could not innocently maintain a neutral position, merely because these questions happened necessarily, to be blended with National legislation; but have felt it as much their solemn duty to come forward in a strictly constitutional way, and, with their fellow-subjects, to PETITION for the freedom of the Slave, for the sanctification of the Lord's Day, for the Abolition of Idolatry, and for the Christian education of the rising generation, as in any other way which their sense of duty might point out to promote "Glory to God in the Highest, and on earth, peace, goodwill towards men." They can, very well, therefore, afford the sneers, taunts, and even the mendacious misrepresentations of Mr. Daniel O'Connell, and those who think with him, ("whose praise is censure and whose censure is praise,") while they have the noble and disinterested testimonies of such men as defended them on a late important occasion. It will, no doubt, be highly gratifying to many of the distant friends of Methodism, who have no access to the debates, as given at great length, and with great accuracy, in the daily papers, to see a few of these honourable testimonials to the character and tendency of Wesleyan Methodism, delivered by the highly principled noblemen and gentlemen who defended, so powerfully, the doctrine of Christian Education, from the leaven of Popery, Socinianism and Infidelity.

From the studied attack of Mr. O'Connell on the Wesleyans, as the enemies of civil and religious liberty;—and the disguised friends of the Church of England, the Honourable Member for Newark, Mr. Gladstone, defended them in the following terms:—

"He would now take the liberty of saying a word or two in reply to the attack which the honourable and learned member for Dublin had made upon the Wesleyan Methodists. He was at a loss to divine the purpose for which the honourable and learned member for Dublin had employed so much ingenuity to demonstrate that the Wesleyan Methodists, as they were not at variance with the doctrines of the Church of England, were inconsistent with themselves in becoming separatists from it. The honourable and learned member had said, that the Wesleyan Methodists ought to return into the fold of the church; and he (Mr. Gladstone) who had always lamented their secession from it, and had always been of opinion that the fault of that secession was much less on their side than on the side of those who had caused it, joined cordially in the hope that the union so unfortunately broken would, ere long, be resumed—(hear, hear)—and should be glad to find the honourable and learned friend for Dublin his involuntary ally in producing that blessed consummation. (Hear, hear.) The honourable and learned member for Dublin had also done injustice to the Wesleyan Methodists on another point; and though he (Mr. Gladstone) was not commissioned, and could not undertake to stand forward as their universal apologist, still he thought it hard that they should be taunted as the most persevering enemies of civil and religious liberty. It was indeed hard that such a taunt should be cast upon them, after all their long years of exertion to bring about the abolition of negro slavery. (Hear, hear.) No sect had been more prominent than they had been in pursuing to its happy consummation that great object; and surely they did not deserve the less credit for this—that while they had kept in view the objects of humanity, they had been most studious to retain the rights of property, and protect the interests of society. (Cheers.) It was, he considered, unjust in the extreme on the part of the honourable and learned gentleman, to designate, as opposed to the liberties of their fellow countrymen and their fellow-men, those who had been so prominently active in achieving this great measure of philanthropy." (Cheers.)

Lord Francis Egerton, also, in the course of his eloquent speech, thought it right to advert to the Wesleyan Methodists in the following language, equally honourable to himself and the people for whom he appears to have found a more creditable motive of action, than those imputed to them by the members for Dublin and Lambeth, Messrs. O'Connell and Hawes:—

"He owned that he felt it necessary to occupy the house, if it were but for a moment, (hear,) from the circumstance of his having had upwards of fifty petitions against the scheme intrusted to him, the bulk of which were from Wesleyan Methodists. Now, with reference to this and other proofs of the unanimity of the great body of Wesleyan Methodists, he must say, that he was almost inclined to attribute more weight and authority to this question on the expression of this great body, than even that of the leaders of that establishment to which it was his happiness to belong. (Hear, hear.) He thought the former expression of opinion would carry with it more weight and authority to the country, (hear,) because he thought it perhaps would be said that the establishment was at present exhibiting some degree of hostility to the existing government—of not unmerited hostility, owing to the degree of experience which they had of the course of general policy which the government pursued towards them. (Hear, hear.) The Honourable member for Lambeth (Mr. Hawes) had intimated doubts of the permanence of this feeling among the Wesleyan Methodists; but for himself he saw no reason to doubt that it would be permanent, (hear, hear,) because it was based upon a decidedly religious principle."

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