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The Wesleyan.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

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

VOL. II.

TORONTO, CANADA, WEDNESDAY, MAY 4, 1853.

No. 17.

Theology.

PAPAL PERSECUTION.

Though it could not be expected that persecution should cease, yet it could never have been imagined that persecution should be augmented, instead of being diminished, when Paganism ceased, and that Christians should suffer more from bishops and sovereigns who professed Christianity than they had ever done from the Pagan priesthood and the Pagan emperors of Rome.

Yet the persecutions of Pagan Rome are not to be compared to those of Papal Rome, either in frequency, in duration, in cruelty, or in success. When the Christians were punished by the Roman magistrates, it was generally on the information of voluntary informers. The Papists do not trust to this alone, but have established a system of permanent and salaried accusation against all real Christians, by the appointment of a regular inquisition. The furnace of persecution was only occasionally heated by the Pagans, but, by the Papists, it is kept continually and intensely burning. A general persecution was resorted to by the Pagans, only at particular times: with the Papists there are no seasons of relaxation or intermission; and not only those who oppose the church of Rome are persecuted, but even those who are merely suspected of differing from it. All might re-enter the Pagan church by a single act of conformity, in casting incense upon the flames; but the idols of modern Rome are not so placable; suspicion is almost equivalent to guilt, and can scarcely ever be entirely wiped away.

In the Inquisition, we see an order of proceeding at war with the good government of the world, and emanating directly from the source of evil. Every natural feeling is violated, every principle of justice reversed. The divine attributes of mercy and justice are trampled under foot. Fiend-like cunning, falsehood, and insatiable malice triumph and prevail; and the earth, where the inquisition has fixed its seat, seems changed into the vestibule of hell.—James Douglas, Esq.

MAN MAGNIFIED BY THE DIVINE REGARD.

God hath "magnified" man by the gift of an intellectual nature. This circumstance, as illustrative of the Divine goodness, and of our obligations to grateful affection and right conduct, is frequently adverted to in the Scripture. He "made us to know more than the beasts of the field, and to be wiser than the fowls of heaven." There is a spirit in man, and the inspiration of the Almighty giveth him understanding. In the process of forming this lower world, and the system connected with it, various degrees of creating grace, so to speak, were dispensed. This was righteous; no creature has any claim to being at all; nor to any particular mode or circumstance of being; and therefore, the dispensation of existence in various modes was wholly at the pleasure of the Creator; and none has the right petulantly to say to him "Why am I thus?" It was also wise; being necessary to variety, as variety is to perfection. We see, therefore, in this vast mass of created beings, unorganized matter without life; matter organized, as in vegetables, with life, but without sensation; and in the inferior animals, with life, sense, and a portion of knowledge; but without reason. But in man the scale rises unspeakably higher; and his endowments are extended beyond mere animal life and sensation, however delicate and varied, and beyond instinct, whatever that mysterious power may be, to a rational soul, to deep and various mental affections, and to immortality itself.—Here, then, we see him magnified; amidst the beings which surround us in this visible

universe, he alone is capable of surveying the whole with thought and reflection; of tracing the Author of the whole work, and marking the display of his perfections; of yielding to him adoration and homage; of sanctifying the varied scene to moral uses; or of improving his capacity;—and he alone is susceptible of the sentiment of religion.

And as God has thus "magnified" him, he has also, "set his hand upon him." Man is the only visible creature in the heavens, and in the earth, which God, in the proper sense of the word, could love; for no creature is capable of being loved, but one which is capable of reciprocal knowledge, regard and intercourse.—Other things might be approved and pronounced "very good," but man alone was loved. He was the only being with whom the Maker of all could hold intercourse. Him, therefore, he admitted into fellowship; with him he conversed, thought to thought, and made his presence vital, and interiorly sensible to him, delighting in him, and teaching him to delight in God. The same regards he has to us, though fallen; and by methods we shall afterwards mention, still seeks man as his beloved son, invites him to his forgiving bosom, and makes the human heart his favourite and his chosen temple.—Rev. R. Watson.

Biblical Literature.

RULES OF INTERPRETATION.

CHAP. III.

Other means to assist in finding the sense of words besides the *usus loquendi*.

1. *Design of the following chapter.* The preceding chapter treated of the method of finding the *usus loquendi*, i. e. the meaning which usage has attached to words, by direct testimony. This testimony, it was shewn, might be deduced from three sources; viz. from the author interpreted, or his cotemporaries; from foreigners who understood his language; and from scholia, glossographies, and versions. With these was united a knowledge of the peculiar style, idiom, country, circumstances, &c., of the author, as also the kinds of composition which is to be interpreted. We come now to treat of indirect testimony, to which we must frequently resort in order to find the meaning of words.

2. *Necessity of indirect testimony.* The *usus loquendi* cannot always be found with sufficient certainty, by those means which have been pointed out. Proper evidence respecting it is sometimes wanting; sometimes usage is varied or inconstant, even in the same age, or in the same writer; or there is an ambiguity of language, or of grammatical forms; or an obscurity covers the subject or thing spoken of; or novelty of language occurs; or a neglect of the *usus loquendi*, which sometimes happens even in the most careful writers. Other means therefore must be used, by which the true sense can be elicited. (Morus, p. 148. 1.)

3. *Scope of a writer the first and best means.* The most important of these means for discovering the sense of any particular passage, is found in resorting to the general tenor of the discourse. The design of the discourse in general is to be compared with the passage investigated. (a) The ground of this rule is, that we ought not to suppose a good and judicious writer has said what is inconsistent with his design. Absolute certainty, however, is not always attainable in this way; for it sometimes happens, that several interpretations may agree with the scope of the writer. Hence there are cases, in which only a probability in favour of a certain meaning is to be found; and even cases where not so much as this can be attained. (Morus, p. 149. iii-v.)

(a) But how in this scope of the writer to be ascertained? (1.) From the express state-

ment of the writer. E. g. John xx. 31. Rom. iii. 28. (2.) From the occasion or circumstances which originated the discourse. E. g. the parables of Christ, and many passages in the Epistles. (3.) From history, i. e. when the accounts of facts, that would very naturally give rise to the discourse in question, and would serve to explain it; e. g. the Epistle of Jude is directed against teachers who lived licentiously. 2 Cor. xiii. 10. throughout, has reference to facts which existed at that time. If none of these things cast sufficient light on the scope of the writer, the whole must be perused and re-perused carefully; by which unexpected light often breaks in.

But some caution in respect to the rule in section 3 is proper. All parts of a discourse have not invariably a strict connexion with its general scope. Many things are often said, which are wholly irrelevant to it, and which are mere *obiter dicta*. These are not to be interpreted by the general scope of the discourse, but agreeably to the subject that is treated of in the place where they occur. Recurrence to this principle is very important, in many parts of the New Testament.

4. *Caution in regard to the rule above.* In regard to this means, then, of attaining the sense, we must take care not to trust too much to it, nor to rely solely upon it. Nor must we rest satisfied with only some tolerable agreement of the sense given with the general scope of the writer. This the unlearned are very apt to do, for want of skill in the languages; whence have arisen many idle conjectures. We must insist upon an evident and necessary connexion with the scope of the discourse.

But how shall we know when it is evident and necessary? (1.) Where a meaning plainly contradicts the tenor of a discourse it is to be rejected. (2.) When it violates the principles of parallelism and the conclusions drawn from them, as to the sense of a passage. (See Chap. ii. § 6-12.) (3.) Reject a meaning which gives an inept and frigid sense. By a frigid sense is meant one which contributes neither to argument, nor perspicuity, nor ornament.

A meaning which infringes upon none of these negative precepts, will be found to harmonize with the subject of which the author is treating, unless he has violated all the rules of language and reasoning.

5. *Second caution in regard to the scope of the discourse.* Another caution is, that we compare the meaning, as discovered by the scope of the writer, with that which the *usus loquendi* affords, and see whether they can agree. In other words, we must see whether the *usus loquendi* will tolerate any particular sense given to the passage by the scope of the discourse, especially in respect to words which have various meanings; or whether there be a repugnance to it. Occasionally, the meaning derived from the scope of the writer, will lead to a knowledge of something which may serve to establish its harmony with the *usus loquendi*.

But to interpret solely for the supposed scope of a writer, without the aid and consent of the *usus loquendi*, and even in opposition to it, belongs rather to rash conjecture than to interpretation by rule.—Wherefore this help is not to be used unless in cases of ambiguity, or of words which are *hapax legomena*, and generally in cases where the direct testimony to the meaning of words is either wanting, or is insufficient to determine the sense. (a) (Morus, p. 153. vii. and viii.)

(a) The reason why the scope of a discourse is not to be trusted to, except in cases where ambiguity is seen, is, that the *usus loquendi* is the best evidence which can be had of the meaning of a passage, and nothing can be admitted which shall contradict it, where it can be established by adequate testimony. But in case one doubts what meaning the *usus loquendi* would assign or at least show to any word or phrase, secondary or subsidiary sense, i. e. the scope of the discourse, may be resorted to, for the sake of obtaining the desired elucidation.

To be continued.

Biography.

MEMOIR OF MR. JOHN PATRICK, OF BINGLEY; TRANSMITTED BY THE REV. THOMAS GALLAND, A. M.

From the Wesleyan Methodist Magazine.

Continued.

Mr. Patrick, during "the days of his years of his pilgrimage," had frequent occasion to bring into exercise the passive graces of the Holy Spirit. He experienced at times much domestic affliction. Once, in the course of only sixteen weeks, no less than three deaths occurred in his family; and in the year 1831 (and this was the severest stroke of all) he was called to sustain the loss of his dearly-beloved wife. The whole of these bereavements, together with trials from the concerns of this life, in which he did not experience much prosperity, he bore with truly Christian resignation, exclaiming, with Job, "Shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

During the latter period of his life, when, by reason of his increasing infirmities, he had ceased to be officially occupied in the church, he still went about doing good, by visiting the sick, and conducting prayer-meetings. His usefulness in this way was not a little promoted by his having so long held fast his profession without wavering; his varied experiences; indeed, of the changing scenes of this mortal life, and his acquaintance with the deep things of God, rendered his communications exceedingly valuable. At all times, and under all circumstances, whether seated in his family circle, or waiting by the way, he was in the spirit of prayer; nor could any one be more ready to adopt the language of the Psalmist, "I will bless the Lord at all times: his praise shall continually be in my mouth." A short time before he ceased to walk abroad, being met in the town by a friend, who asked him concerning the state of his health, he replied, "I am better than I deserve to be: I am a happy man. I have been begging this morning up and down the streets as I have come along, and have had my present wants richly supplied; and beside that, I have a pocketful of promises." Then, throwing off the figurative garb with which his ideas had been clothed, he said, "My friend, I have had sweet intercourse with God this morning; and he has abundantly blessed my soul, while I have been lifting up my heart to him." This was not with him an occasional or a fitful feeling; it was the warp that ran through the whole web of his experience, and was apparent whenever a short interview gave him an opportunity of referring to his own spiritual state.

The evenness of his disposition, and the composure of his mind, were maintained during his last illness, which continued but for three weeks. During this period he frequently expressed his gratitude to God, that he felt neither sickness nor pain; he likewise gratefully remembered all the mercies with which he had been favoured in the course of his earthly pilgrimage, and often gave vent to the overflowings of his heart, in his favourite ascription of praise to the Trinity: "Glory be to the Father, glory be to the Son, and glory be to the Holy Ghost!" And, probably with some allusion to the sermon under which he was blessed at the very outset of his course, he would exclaim, "I have my feet firm on the sure foundation."

At two o'clock in the morning of Friday, Feb. 24, 1833, being the day on which he died, when the power of speech had failed him, and when he had entered upon his last struggle within himself, he stretched out his hand, and pointed with his finger very distinctly three times, as if he had something more than earthly in view. He continued gradually to sink; and in the

course of a few hours afterwards, he quietly breathed his last, aged eighty-two years.

The Rev T Pennington, having visited him in his last affliction, has furnished the following statement—

"I had several conversations with the late John Patrick during his last illness. I found him to be a most intelligent and happy Christian. He was evidently well-instructed in the way of the Lord; and there existed a richness and a glow about his religious experience which showed that he walked closely with God, and there found rest for his soul. During my interviews with him, I saw exemplified a happy union of deep humility and rapturous joy. He said, he felt himself to be the chief of sinners, a sinner and guilty worm. But he had a Saviour, Christ was his, and in Christ he both gloried and shouted for joy. 'O,' he said, 'I like to hear that song which ascribes glory to the Lamb. It is an old song of mine. I sing it yet: I shall sing it for ever.' Some of the observations which he made while I was with him were very striking. On one occasion he alluded to a sermon which he heard while 'seeking the Lord.' He said, 'It was a pretty sermon; it was about heaven. The Preacher told us what a very fine place it was: there was a fine crown, a fine throne, fine angels, fine hymns, fine walls. I thought I should like to get into that place. But he forgot to tell us, that there was a door into heaven. He did not tell us how we were to get in. Here was a fine place, with walls all round, and no road into it. I went away in a dark and disappointed frame.' This old disciple, however, was not in the dark when he came to die. He saw then, that the door was open for him; and after he had referred to the sermon in question, he quoted this passage of holy writ: 'For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'

"During my visits to him, he several times adverted with great pleasure and gratitude to those pious persons who, in his early religious life, took him by the hand, and led him to Christ, and with whom he first united in church-fellowship. He seemed to feel that same respect and love which Paul expresses to his 'companions in distress,' and his seniors in the faith, when, in his Epistle to the Romans, he writes, 'Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me.'

"One day, advertent to the divine faithfulness, he said, 'Great is the faithfulness of my God. It is nearly sixty years since I came to him. He gave me then a large bunch of promises, a note on demand. He told me to come to him when I wanted anything. What times I have been since then! Thousands of times! But I never went on vain. I found the bank to be good. It never stopped payment.'

"When I last saw him, I reminded him of the intercession of Christ. He said, 'O, yes; Christ is in heaven. He entered there with his own blood. Yes; he continued his intercession with his own blood: there is no deceit here! You know that the brethren of Joseph took the lad's coat, and dipped it in the blood of a kid: they took it to the old man, and he thought it was the blood of Joseph. But this is the blood of the true Joseph, which still speaketh in heaven; the blood of the real Son of the Father that sprinkles the throne of grace.' Thus did our departed friend enjoy 'perfect peace' in his last sickness. He was manifestly ripe for heaven."

Thus far Mr. Pennington's statement goes. A young lady, nearly related to one of our Ministers, now well known on both sides of the Atlantic, who took great delight in his company, and frequently visited him, has furnished the following reminiscences of this faithful and deeply experienced servant of Christ:—

"When I called to see him, a few weeks before his last illness, he said, 'I have been asking myself, Where is my dependence? What are my expectations beyond a few months of possible continuance here? And, glory be to God, I find that my soul is anchored within the veil. I have not a doubt of it. There is no name given under heaven amongst men, but the name of Jesus; and I want no other. I have come to him, a poor, wretched sinner; and he will not reject me.' I asked, if he needed mercy now, as much as at the beginning. 'Yes,' he instantly replied, 'for every moment. There never was one notion of my

life, that I can now look at it, I see, all is mercy; but what a beauty there is in those words, 'Ye are complete in him!' I am a great sinner; but I take the prayer of the poor thief on the cross, 'Lord, remember me! I have been thinking on that promise, 'Then shall the righteous shine as the sun, in the kingdom of their Father. I look, and am dazzled; but I cannot see to the end of it, and I shall not, till Christ says, 'Come up higher.' One foggy morning, he exclaimed significantly, 'There are clouds and mists; but it will brighten, it must brighten. The infirmities of age are coming thick upon me: I have not been out for some time; but before long I shall go to my Father's house. You know I am not at home yet, though it is not far off. Only a step, from this poor, broken-down body, to the mansion preparing for me!'

In answer to some inquiries respecting his age, he said, 'O, I may say, I am a wonder to many; a monument of mercy; and how sweet to know, that heaven is so near! When we took leave, he said, 'Remember, the night cometh: hold on your way. Watch unto prayer, and the end will be glory. You will find life a warfare to the last.' I said, 'You can say, I have fought the good fight.' He replied, 'I can unhesitatingly say, I know that my Redeemer liveth. Christ has fought for me. It is all of grace; and I shall shout, 'Victory! through the blood of the Lamb.' The next time we called, he said, 'Yet saw I never the righteous forsaken. I am just waiting till my change come; and I am not alone, the Spirit of God is with me. The Lord himself has stood by me, saying, 'Be of good cheer.' At another time, he said, 'You cannot think what a comfort that promise has been to my mind, 'The God of peace shall bruise Satan under your feet shortly.' Yes,' he continued, 'he was bruised at my conversion, and has never since quite overcome me; and now he is to be trodden under foot. What a mercy!' Then, alluding to a conversation he had had with a Deist just before his illness, he said, 'But I know whom I have believed. What a pity, what a pity, that he will not be persuaded even to wish for happiness! O that mine head were waters, and mine eyes fountains of tears; for I could weep day and night for their sins, and for my own too. But nothing that defileth shall enter there,' said he, looking upward: 'there shall be an eternal separation from sinners. Yes, we must part at the end of the journey. Heaven would not be heaven to me, if there were not two places. The blackest night is not so dark as the unconverted heart; but the sun of the redeemed shall no more go down.' The last time we saw him, when he was able to converse, he said, 'I believe I have had an increase of faith.—Every promise seems like a sun to my soul. All is firm as a rock. How beautiful is it to get a near view of the Father, Son, and Spirit, all united for our salvation! Our fellowship is with the adorable Trinity.'

I said, 'But a little while, and faith will be lost in sight.' 'O yes,' he exclaimed: 'he has brought me nearly to the gates of the city. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' I asked him, if he felt no fear at the thought of the grave; when, after a pause, he said,

"Where shall the dying members rest, But with the dying Head?"

And I have the promise that, when the earthly house of this tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the heavens. I reminded him of the cheering words of St. Peter, 'Knowing that the same afflictions are accomplished in your brethren that are in the world.' He immediately rejoined, 'Ah, it is encouraging to think how many are landed beyond the reach of the accuser of the brethren: they have endured the cross, and they now wear the crown.' He often quoted from the hymn, beginning, 'Jesus, thy blood and righteousness,' &c., and remarked with pleasure upon the circumstance, that it was the last hymn which he was permitted to sing in the temple below. His joy was, that, before long, he should take up the same glorious theme, and continue it eternally in the temple above."

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Wesleyan Methodism.

THE WESLEYANS VINDICATED, &c. A DIALOGUE (CONCLUDED).

Churchman.—I perceive that the quotations from Mag...

the Rev. John Angell James, to prove that the ministrations of the Methodist Preachers are "a heap of dulness."

Methodist.—Yes; and the proof is very curious. Mr. James is a Calvinistic Independent; and he is describing, not the public religious services of any class of Ministers, whatever, but the prayer-meetings of his own community. Now, how the dulness of a Dissenting prayer-meeting proves the incompetency of a Methodist Preacher to conduct the worship of God in an edifying manner, it would require a wiser man than your Clergyman to show. This is a new edition of the old tale concerning 'Ponterden steeple, and the Goodwin sands. A hackney-coachman would laugh at such logic as this.

Churchman.—And very justly, I confess. But what have you to say concerning the next two charges which are preferred against the whole body of your Ministers? They are these:—"No bond of union exists among the Methodists, between Ministers and people. The flock have no shepherd; the shepherd has no stated flock. He itinerates from place to place, knowing nothing of the people amongst whom he goes, either as it regards their spiritual knowledge, or their personal attainments."—"No sick among the Methodists are regularly visited by the Minister. Appalling as the fact is, it will be found, on inquiry, that the sick, even of their own community, are rarely visited by their Ministers."

Methodist.—These are serious allegations. Let us see whether this can be proved. How many Wesleyan Ministers do you think there are in Great Britain?

Churchman.—I am unable to conjecture. Methodist.—There are eight hundred and sixty-eight, besides one hundred and thirty Supernumerary and Superannuated Ministers. A large proportion of these men are married, and have children. Now, how do you think they and their families are supported?

Churchman.—By the voluntary contributions of the societies, I understand.

Methodist.—Exactly so. Our Ministers have no tithes; no glebelands; no Queen Anne's bounty; and they want none. They and their families are supported by the societies, whose free contributions are presented both weekly and quarterly for this object. The members of society in Great Britain are two hundred and ninety-three thousand and one hundred and thirty-two. Now I would ask any man of ordinary capacity, whether it is probable that nearly three hundred thousand people would unite permanently to support a thousand Ministers, when "no bond of union," either civil or religious, "existed between" the parties? It "twelve or thirteen sermons are a sufficient stock for a Methodist Preacher;" if even these "are very meagre, and have a great sameness;" if the "Methodists, as a body, must necessarily be ill-taught, ill-fed, and never built up on our most holy faith;" and if their Ministers are so indifferent to the spiritual interests of the societies, as to treat them with almost total neglect, both in health and sickness;—all of which things your Clergyman positively declares;—I ask, in the name of common sense, why their people thus support them? The absurdity of all this is increased, when it is recollected that, according to the writer of this pamphlet, the established church is all perfection. Its doctrines are so true, that they were never "controverted;" its ministry and order, "apostolical;" and all its services just what they ought to be. The Methodist societies and congregations support, at a vast expense, a ministry from which they derive no benefit, and for which they can have no respect! and they neglect a ministry which gratuitously offers them the highest religious advantages! The man who can believe all this, had he been in London about the middle of the last century, would certainly have paid his shilling to see a conjuror cork himself up in a quart bottle. Let your Clergyman have written all the wise intelligence; and the "British Magazine" calls upon the Clergy and people of England to unite to give it circulation. Mercy on us! whatever will become of Methodism! It must be ahivered to atoms, like the French fleet under the operation of Nelson's cannon, by the force of such argument as this!

Churchman.—If you have no objection, Sir, we will conclude our conversation. The evening is exceedingly advanced; and to confess the truth, I am weary of the subject. Direct falsehood, and palpable absurdity, meet us at every step. O, all

vices, that of lying is, on my account, the most hateful and disgusting; particularly the Antinomianism of lying for God and religion. Never, I trust, shall I forget the impression made upon my mind in early life, by that fine summary of moral duty, contained in the Catechism of our own Church, in which I was taught, while "keep my hands from lying and stealing," to "keep my tongue from evil speaking, lying, and slandering."

Methodist.—I regret to say that I cannot accede to your proposal. I consented to engage in this conversation at your request, and therefore have a right to require that the whole subject shall be reviewed. Besides, it would be unjust to your Clergyman not to hear him out. The pamphlet is an ugly toad; but we may find a jewel in dissecting its head.

Churchman.—I will then read the last charge against you. It is this:—"Many of the practices of the Methodists are opposed to Scripture, foster pride and party-spirit, tend to enslave the people, and promote self-conceit and hypocrisy." You perceive the writer's spirit does not at all soften.—He endeavours to substantiate the several parts of this charge by referring to lay preaching; the preaching of women; and the institution of class and band-meetings. I shall be glad to hear your remarks upon these subjects.

Methodist.—I could say much concerning them; but at present my observations shall be brief. The word, "layman" is one of the most ambiguous terms in theology; and is therefore exactly suited to such writers as this pamphleteer. To decide who is a "layman," it is necessary to ascertain who is a true Minister of the Lord Jesus. The Church of Rome contends that this is the exclusive character of her hierarchy; and there is not a Popish Priest who would not boldly pronounce every Protestant Clergyman in England, from the Archbishop of Canterbury, to the humblest Curate, a mere "layman," unable to administer the true sacraments of the church; a usurper, whose ministrations are "unauthorized" and "irregular." A high Episcopalian, like the writers of the "Oxford Tracts," contends that all are "laymen" who have not received ordination from a Bishop, in what is called the true line of "succession from the Apostles." In this sense I suppose it is, that the writer of the pamphlet before us uses the word, when he calls the Methodist Ministers "laymen." But then, to be consistent with himself, he must for the same reason pronounce all those persons "laymen" who have only received Presbyterian ordination. And this is the case with all the Ministers of the Church of Scotland; with the Ministers of the Reformed Churches of Holland, France, and Switzerland; and with a large proportion of the Lutheran Clergy. To be placed in such company, can be a dishonour to no man, and to no body of men. The Wesleyan Ministers are "separated to the Gospel of God" from all secular employments. After due trial they have received their appointments from men who were in the ministry before them; and that with the full concurrence of the societies over whom they sustain the pastoral office. With this appointment both they and their people are justly satisfied. Your Clergyman says that every Minister in our body is a "layman;" and the same compliment is paid to himself by every Popish Priest that he happens to meet.

Leaving these grave men to settle their dispute, I would observe that there are, I fear, more "irregular and unauthorized teachers" in the world than many people imagine. Jesus Christ knew that they would arise in every age; and he has warned his disciples against them. His words are these: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. vii. 15—30.) By this test I am willing that the credentials of our Ministers should be tried. If their spirit and conduct are Christian, and their ministry is a means of turning men from the "S" and practice

of sin to scriptural holiness, however they may be at present slandered, they evidently labour under a heavier sanction than men can give; and to speak all manner of evil against them (Isa. lxxv.) may prove a more serious offence than some people seem to think. At all events, the words of our Lord clearly prove, that no human sanction can make a bad man a true Minister of Christ. Whatever hands may have planted "a corrupt tree;" whatever may be the root from which it sprang; and by whatever sinuous names it may be called; it is "a corrupt tree" still; and will, ere long, be "cast into the fire."

"Another unscriptural practice" of the Methodists, your Clergyman says, "is the suffering of females to hold forth publicly, sometimes by preaching, sometimes by prayer, to the display of vanity in weak and silly minds, and contrary to the express commands of Almighty God." We did not need any admonitions from this quarter against female preaching. It never was generally countenanced among the Methodists; and the wisest and best men in the body consider it to be expressly forbidden in Scripture. If your Clergyman wishes to have a dispute on this subject, let him assail our good friends the Quakers. The Methodist body will not defend the practice.

To deny Christian women the right to instruct their own sex in private meetings, and to pray with them, are very different questions. These acts are not prohibited in Scripture, and are clearly justifiable on various grounds. To such efforts as these, the cause of Christianity has often been greatly indebted. The pamphleteer, you will observe, quotes St. Paul just as he would quote Mr. Wesley; leaving out what would disprove his allegation. To prove that women should do nothing in the communion of divine truth, he gives the Apostle's words thus: "I suffer not a woman to teach." (1 Tim. ii. 12.) Hence we are led to infer that St. Paul would not even suffer a woman to teach her own children, or to take part in any conversation on religious subjects, for the purpose of conveying instruction to others. Whereas St. Paul's words, when fairly quoted, bear a very different meaning. They are, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." An excellent Christian lady, Priscilla, united with her husband in expounding to the eloquent Apollos "the way of God more perfectly" than he had before known it; (Acts xviii. 26;) and who dares to say that in this she committed a sin, or violated any command of Almighty God? May not pious and sensible women teach children of their own sex, in Sunday-schools, and similar institutions? Whatever the author of this pamphlet may think to the contrary, I have no hesitation in saying, that there are thousands of women in the Methodist societies from whose "teaching" he might derive immense advantage. They could "teach" him many things which he has evidently yet to learn, especially on subjects of moral duty, and the courtesy and truth which Christians owe to one another.

Class-meetings and band-meetings form the last subjects of charge and invective in the pamphlet. These, it is presumed, are productive of the worst possible consequences. They are said to "furnish to a deceitful and desperately wicked heart an opportunity, which it will not fail in many cases to embrace, of assuming a mock humility in the confession of sins which are not forsaken, or of making highly excited professions, either of self-loathing, or of perfect love, which are not borne out by a correspondent practice in the life. Thus the weak are offended; the serious disgusted; and a holy heart-searching God is mocked in his own temple."

I am glad you did not break off the conversation when you proposed. You see we have found the jewel at last! It is difficult for men that write against truth to preserve any thing like consistency in their statements. The pamphleteer represents the Methodists as corrupt both in principle and practice, as far from scriptural Christianity as hell is from heaven. Yet it turns out that not only the Methodist chapel, but even the Methodist class-room, is God's "own temple." Ay, and so it is; consecrated by His presence, manifested to his sincere and spiritual worshippers, and making it to them the "gate of heaven." "This witness is true." "Where two or three are gathered together in my name, there am I in the midst of them."

As to the character and moral tendency of those meetings, allow me just to say: They are no novelties, nor speculations. They have been practised by hundreds of thousands of righteous people, and for nearly a century. The universal result is, the more devout and spiritual, the more holy and edifying, the members of the Methodist societies are, the more they prize and recommend these meetings in proportion as they become a part of their temper, lukewarmness, dissensions, and irregular in their moral conduct, they dislike them, and absent themselves from them.

Churchman.—You deny, then, that these meetings are productive of evil consequences!

Methodist.—Most distinctly. On this subject I appeal to the whole English nation. Who are the men that crowd our prisons; that are sent in shoals to our penal settlements; that die by the hand of the public executioner? Are they Methodists, or are they not? Has Methodism exerted no influence upon the morals of general society? Has it done nothing for the established Church itself? Hear Bishop Jobb on this subject. The following is his own testimony, quoted from his Life just published:—

"With all its alloy, I conceive there is much pure gold in Methodism. I soberly believe that it has been the providential means of reviving and diffusing, far beyond its own sphere, that inward, spiritual religion which is diffused through our liturgy, but which had been, before John Wesley's rise, almost entirely banished from our pulpits by the cold, rationalizing, spiritless system of morals which came in fashion about the Restoration, and reached its acme about the middle of the last century. The higher tone of morals, and the more exalted feeling of Christianity as a spiritual system, which is now, I think, rapidly gaining ground amongst the philosophic Divines of our Establishment, I cannot but attribute to the indirect operation of Methodism."

"It has to my certain knowledge been productive of much advantage among the lower orders; not only increasing their piety, but, in very many instances, opening their understanding, and civilizing their manners."

"Certain it is that this system has been permitted to spread widely, and operate powerfully, and, in most instances, advantageously."

"Valuable as his (Mr. Wesley's) life and labours have been in their influence upon his own immediate followers, and especially among the lower classes of society, I am far from thinking those results either the most important or the most perfect consequences of Wesleyan Methodism. At the very commencement, he and his brother thought that the chief providential purpose of the association which they formed within the Church, was to excite, in the Church itself, a spirit of emulation. That purpose has already been substantially obtained; and I am convinced that multitudes both in and out of holy orders, who know little more than the name of Wesley and of Methodism, have indirectly imbibed the best principles of his writings. Methodism, in a word, has been a most powerful resuscitation."

Churchman.—I observe that your class and band-meetings are spoken of as tyrannical. The pamphlet says, in regard to them, "Surely this is worse tyranny than that of the Pope at Rome!"

Methodist.—This is only an additional specimen of that headlong, neck-or-nought mode of writing of which the entire pamphlet is a perfect specimen. Why do people join the Methodist societies, but for the spiritual advantages which those societies present; among which are those of class-meetings? If a man does not like these, he can leave them whenever he pleases. He cannot be made to submit to the Methodist discipline a day longer than he chooses. The same remark will apply to band-meetings. Attendance upon these is not even a term of membership. Methodism offers certain religious advantages to all who choose to accept them; but it is armed with no power of compulsion, and therefore leaves every man to decide for himself. This is the sum total of the "tyranny" in question, which is deemed to be so extremely hideous and frightful, as even to be compared with that of the Pope. The most amusing thing connected with this

"tyranny" is, that the people who endure it would consider the removal of it the greatest calamity. The amount of this alleged "tyranny" is, that people may do just as they please. Poor Methodists! how do they wish to free you from the yoke of that discipline which you feel to be your own and happiness!

Churchman.—The pamphlet represents class and band-meetings as unscriptural. You Methodists think much of their utility, but do you think that they are sanctioned by the word of God?

Methodist.—We do, and we think further, that, without these meetings, or others of a similar kind, neither the "communion of saints" can be realized, nor some branches of Christian duty fully discharged. A few texts of holy writ will explain my meaning. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for they that feared the Lord, and that thought upon his name." (Mal. iii. 16.) "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. iii. 16.) "Wherefore comfort yourselves together, and edify one another, even as also ye do." (1 Thess. v. 11.) "Take heed, brethren, lest there be in any of you an evil heart of unbelief, departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 12, 13.)

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. x. 25.) "Confess your faults one to another, and pray one for another, that ye may be healed." (James v. 16.) These passages, with many others, we think, prove that Christians ought to cherish an affectionate desire for each other's spiritual improvement, and promote that improvement by mutual prayer and exhortation. If these duties can be more effectually discharged than by means of regular meetings for the purpose, we should be glad to be informed on the subject.

Churchman.—I find a note at the foot of page 9, in which it is said, "In these meetings the members receive a ticket, on which is written, 'Steadfastness,' &c. steadfastness in attending class-meetings," &c. Is this true?

Methodist.—No, sir, it is not. There is not a word of truth in it. The members of the society receive a ticket, which is renewed every three months. On this ticket is printed some text of Scripture; but nothing is "written" upon it except the name of the person to whom it is given, and in some cases the initials of the name of the man who gives it. No such ticket as the note describes is given, either "in these meetings," or in any other place. While the writer was using his powers of invention, I marvel that he did not hit upon something more bold and ingenious. It was said of the primitive Christians, that they murdered little children, and assembled in private meetings to eat them. Why did not "your affectionate Friend and Pastor" publish something of this kind? It would have made an impression. If he thought such a statement too shocking to be credited, he might have said, that Mr. Wesley taught his people to practice what Joseph saw in his dream; and that they meet together to worship the moon and eleven stars; or that, like witches, they say their prayers backwards. Why did he not invent something that would serve people to talk about?

Churchman.—You ought rather to say, "Why did he not altogether hold his peace?" As Job says, "It would have been his wisdom." Supposing Mr. Wesley and his people to be Turks and Heathens, no man has a right to publish falsehoods respecting their creed and usages.

Methodist.—Certainly not. The writer of the pamphlet is not at all nice in charging "hypocrisy" upon the Methodists; but what is to be thought of a man who, standing up as the mouth of a Christian congregation, reads, "Thou shalt not bear false witness against thy neighbour;" joins in the prayer, "Lord, have mercy upon us, and incline our hearts to keep thy law;" and then goes from the sacred desk into his study, where he writes a pamphlet full of

"false witness," not against one or two neighbours, but against thousands of Christian people, who give every proof of their uprightness, and neither wish hurt nor do Church any harm! Talk of "hypocrisy!" what is this!

Churchman.—We live in strange times. The world seems to be turned upside down since you and I were boys.

Methodist.—So it does. Extremes meet. The most violent men, in the most opposite parties, unite in the same object. The "Beloeux Review," and the "Congregational Magazine," vie with each other in vilifying the Methodists, because we will not unite with Infidels, Papists, revolutionists, and others, in a general movement against the Church. Mr. R. M. Beverly is indignant at us, and has just poured the contents of his sack upon us, and slapped his black brush in our faces. He is joined in his dirty work with hearty goodwill, and for a directly opposite purpose, by your own Clergyman in the pamphlet before us. It is difficult to say which of these two persons excels the other in all the things of which Christian men ought to be ashamed.

Churchman.—I am concerned for the Editor of the British Magazine, who has made himself responsible for the contents of this publication, by calling upon the Clergy and laity of England to combine for its circulation wherever Methodism prevails. This was a sad oversight; for to call upon such men to distribute a pamphlet which is full of absurdities and untruths must be mortifying to an honourable mind.

Methodist.—I agree with you. The Editor of the British Magazine is a gentleman and a scholar, and a man that fears God. He has insulted the Clergy of his own Church, by attempting to connect them with a pamphlet which an honest Heathen would blush to own. *Honore e epistula ante e upon ion pleromon.* The depth of his sorrow will be ascertained by his future conduct.

Churchman.—Is it your opinion, that any evil consequences will result from the publication of this pamphlet, and the unqualified recommendation of it by the "British Magazine?"

Methodist.—This is unavoidable. It will wound in the tenderest part many sincere friends of the Church. But the worst is, it will strengthen the cause of revolution. If the Editor of the "British Magazine" should find the Clergy tardy in the distribution of this pamphlet, there is an agency that will doubtless circulate it to his heart's content, but for a purpose very different from that which he contemplates. The members of Anti-Church Hate Societies will be glad to carry it to the houses of the Methodists; and comment upon it at public Meetings; and then appeal to their Wesleyan neighbours, whether it is not high time to set the parochial authorities at defiance, and refuse all payments in behalf of a Church, some of whose Clergy, at least, thus treat them with contumely and abuse, and hold them up to public reprobation. I will not answer for the consequences of such appeals. If "oppression maketh a wise man mad," false charges will sometimes provoke even a religious man's resentment. Moses himself was made angry oftener than once. Certain I am, that the bitterest enemy of the Church of England could not at this day do her a greater injury, than to carry out the suggestion of the "British Magazine," by spreading this wicked pamphlet through those districts of the country where the Methodist societies and congregations are the most numerous. I shall not be at all surprised, if the worst parts of it be reprinted in some of the principal towns of the kingdom, with inflammatory calls upon the Methodists to join the democratic movement which threatens to overthrow the best institutions of the country. The men who are the direct cause of all this mischief, should it ensue, must be answerable for the consequences of their own intemperate zeal. That the Church contains rash and indiscreet men, who ought not to be considered as her representatives, is freely acknowledged; but why do not sensible and moderate men come forward, and disclaim such publications as this infamous pamphlet? It has been advertised again and again, and thus forced upon public attention. It has been placed in the window of one of the most respectable book-stores in London, and in one of the principal thoroughfares, to catch the eye of passers-by.

But where is the Churchman that has censured the insufferable nuisance!

In the mean while Methodism will pursue its allotted course, abused by violent men on both sides; yet breathing goodwill to all; and aiming simply to turn men from sin to Christ. It will leave others to dispute about what is called "the apostolical succession," "the true church," and kindred subjects; and assuring that all who die in their sins will perish eternally, wherever they may worship, and to whatever church they may belong, it will still maintain that "neither circumcision availeth any thing, nor uncircumcision, but a new creature." Impressed with a conviction that Christianity is a divine and an inward principle, the life of God in the soul of man, the religion, not of forms, and opinions, and ceremonies, but of holy love, and universal benevolence, it will be satisfied with nothing less than the bringing of all men to live, and love, and pray, as the Christians did in the apostolical times. It is essentially conservative of all that is good and venerable, and opposed to Popery and the popular atheistical democracy, as containing in themselves the elements of all evil. It would fain live in peace and harmony with good men of all denominations; but if this cannot be, the will of the Lord be done. Its motto is, "Through good report, and through evil report, as deceivers and yet true;" and it must at all events, and at all hazards it must, spread that "kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

THE WESLEYAN.

WEDNESDAY, MAY 4, 1842.

ACCORDING to previous announcement, His Excellency, SIR CHARLES BAGOT, Governor General, arrived at this city, on board the steam-boat *Traveller*, on Thursday, the 21st ult. He was received in the most respectful and enthusiastic manner,—no pains being spared to honour the Representative of our gracious and beloved QUEEN, and to demonstrate the ardent and determined loyalty of the inhabitants of Toronto and its vicinity. Our limits prevent a minute description of the various gratifying events connected with His Excellency's visit: we can furnish our readers with barely an outline, and refer them to some of our city contemporaries for full and circumstantial narration. An appropriate address of congratulation and welcome was presented to His Excellency, on his arrival, by His Worship the Mayor, on behalf of the inhabitants; and from the very appropriate and gratifying reply of His Excellency we cannot omit to quote the following important passage:—

"Let it be our constant prayer that the Providence which watched over this country, in its hour of trial and danger, may grant us the power and disposition so to profit by our present state of peace that dissension may be rooted out from among us, and good-will and loyalty be established throughout the land."

On Friday, at 2 o'clock, His Excellency held a *Levee* at Government House; after which addresses were presented by the Magistrates of the Home District, the St. George's Society, the Home District Agricultural Society, the Mechanics' Institute, the coloured people, and the Credit Indians, to all which His Excellency gave suitable replies.

Early on Saturday morning, His Excellency visited the market, which was duly decorated and prepared; passing, we are informed, from stall to stall, and expressing the pleasure with which he surveyed the ample and excellent supplies which the Home District furnishes to the inhabitants of this good city.

But the crowning ceremony was reserved for Saturday, when the foundation-stone of the University of King's College was laid

by His Excellency, the Chancellor, under auspicious circumstances, and in the most imposing manner. The whole city appeared to be gathered to the interesting spot, where a noble and highly-important work was to be commenced. Suitable provision for witnessing the ceremony was made for a large number of spectators, and for the lengthened Procession, which consisted of various classes and professions, as well as of those officially connected with the Institution.—The ceremony itself included appropriate prayers and music, with the various incidents and performances usual on such an occasion. A salute of nineteen guns was fired towards the close, and, after dismissal with prayer and the benediction by the Lord Bishop, followed by the national anthem, thousands rent the air with cheers for Her Majesty, the Queen, for the Chancellor of the University, the President, and the Chief Justice. The whole ceremony was worthy the occasion and will be long remembered by those who witnessed it. In the University itself a deep and lively interest should be extensively felt. The liberal and comprehensive principles of its charter, its endowment and design, give it a PROVINCIAL character and claim to which no other literary institution in the country is entitled. It could not be more liberal and be Christian; and learning without religion, we need scarcely remark, is a curse instead of a blessing. The connection of the University with the Church of England guarantees, in our estimation, sound and thorough education,—superseding all necessity for resorting to a foreign country, where anti-British principles intermingle with education and are most assiduously inculcated. In King's College, superficial acquaintance will not be mistaken for ripe and thorough scholarship; nor will a process of hot-house culture force and enfeeble the tender mind and displace the calm and regularly-progressive education which experience has so amply tested and confirmed. Prosperity and perpetuity, then, to the UNIVERSITY OF KING'S COLLEGE! My Religion, Learning and Loyalty be its ample and constant bulwarks, its brightest ornament, its choicest and most abundant fruits!

With this noble Institution the names of COLBONNE and BAGOT are honourably and inseparably blended. Never, we are sure, did our worthy Governor General occupy a more elevated and commanding position than when he laid the foundation of this Anglo-Canadian University. Intelligence and good-nature, so befitting the occasion, seemed blended in his countenance; while the dignity of his mien and person, the maturity of his years and judgment, and the nobleness of his civil relations and associations happily harmonized with the nature and design of the interesting scene. Royalty or its Representative most appropriately aids and promotes the cultivation of mind; and, in this favoured land, we trust that British Supremacy, Literature and Christianity will be preserved in indissoluble and intimate union. To every literary institution, based and conducted on proper principles, we wish stability and success.

The Sabbath Committee, in Great Britain, representing various denominations, and with which Sir Andrew Agnew, well known for his zealous exertions in behalf of the due observance of the Sabbath, is connected, addressed, in the month of January last, the shareholders of the Edinburgh and Glasgow railway, remonstrating against the running of trains on the morning and

evening of the Lord's day; and, as the question was to be submitted to the shareholders, at their annual meeting in February, for decision, the Committee, in order to disseminate right views and enlist extensive influence, sent a copy of the address with a circular letter to every parish and congregation of every denomination in Scotland, and, also, to numerous congregations and religious societies in England. In Sir Andrew's letter to the *Watchman*, requesting the insertion of those documents, he says—

"Having a lively recollection of the active and efficient co-operation which the widely-spread congregations of the Wesleyan communion were ever ready to give when the friends of the Sabbath were in danger of an overthrow;—within my own brief experience having seen them in three successive sessions of Parliament, as one man, on the shortest notice, coming to the rescue;—I now feel most confident, not only in their sympathy, but also in their willingness and readiness, to the extent of their power, to lend their assistance in counteracting the attempts of the contemners of the Lord's day, to introduce amongst us what, in Scotland, would be a new species of Sabbath Profanation, namely, Railway travelling on the Lord's Day."

We regret that the question was decided in favour of Sunday trains; but we trust that the active exertions which are made to prevent Sabbath desecration will be ultimately and completely successful. And it is gratifying to learn that "the Dundee and Arbroath Railway is to be shut on the Sabbath."

On Thursday, the 29th ult., a large and influential meeting was held in the city hall, for the purpose of forming a Society, to be called "The Church Society of the Diocese of Toronto." His Lordship, the Bishop of the diocese, presided and requested J. Kent, Esq., to act as Secretary. Absence from the city prevented our attendance, but from what we have heard and from the published accounts, we believe it was a highly-respectable and numerously-attended meeting. Several resolutions, embodying the principles and designs of the Society, and supported by able and effective speeches, were adopted. Upwards of thirty Clergymen were present, some of whom, with the Hon. the Chief Justice, Mr. Justice Hagerman, Mr. Justice Jones, and other lay gentlemen, addressed the assemblage. When formed in all its branches and agencies, the Institution will supply very extensive and adequate machinery for the enlargement and support of the Church of England in this Diocese. The objects of the Society are highly-important, as will appear from the second resolution, which we subjoin:—

Resolved—That the objects of such Society shall be, the dissemination of the Holy Scriptures, the Book of Common Prayer, and such other books and tracts as may serve to promote an acquaintance with Evangelical truth, and with the doctrines and order of the United Church of England and Ireland; the propagation of the Gospel among the Indians, and destitute settlers in remote situations, by means of travelling and resident Missionaries; assistance to clergymen of the Church, who may be incapacitated by age or infirmity, and to their widows and orphans; furnishing those who may be preparing for the ministry with the means of pursuing their Theological studies; the promotion of Sunday and Parochial schools; the temporal support of the Church and its ministers, including all matters relating to the care and improvement of the present resources of the Church, and whatever measures may be thought best for increasing them.

The Rev. Mr. Murray, of Oakville, has been appointed Superintendent of Common Schools.

Letters and communications will be acknowledged in our next.

His Excellency, the Governor General, left this city for Kingston, on the evening of Monday, the 25th ult., in the steamboat *Traveller*.

Sir George Arthur has been appointed Governor of Bombay.

A letter from the Rev. S. Robins has been inserted in the *St. James's Chronicle*, expressly contradicting the report of his conversion to Popery.

☞ We shall be particularly obliged to any of our agents or subscribers, who will furnish us with copies of *The Wesleyan*, No. 15.

The Currency Act has received the Royal sanction and been proclaimed law.

NEW PUBLICATIONS.—Longman, Brown, & Co., London, are publishing Jay's Works; the first volume is out. "The Polemic Divine," or Life of Rev. Daniel Isaac, by Rev. J. Everett, has been published by Hamilton, Adams & Co., London; together with the sixteenth thousand of the "Village Blacksmith," by the same author. The same publishers have also issued the Rev. R. Montgomery's new poem, entitled "Luther." "A compendium of the laws and regulations of Wesleyan Methodism," by Rev. E. Grindrod, has been issued by J. Mason. Dr. Leitch is publishing "Tracts for these times." Dr. John Campbell has written a valuable work, entitled "The Martyr of Erromanga," or the life of the lamented missionary, Rev. J. Williams, published by J. Snow. Mr. and Mrs. S. C. Hall continue to issue their interesting descriptions of Ireland, in parts. A similar work on England has been commenced, and is highly commended by the *Watchman*. A valuable work has been published by J. Mason, entitled "Memoirs of Mrs. Margaret Cargill, by her husband, Rev. David Cargill, Wesleyan Missionary; including notices of the progress of Christianity in Tonga and Feejee." The Rev. Wm. Goode, A. M., Rector of St. Antholin, has written a work designated "The divine rule of faith and practice," &c., which the *Watchman* denominates "a most able and learned refutation of the Oxford Tract divinity." A prize of 200 guineas has been adjudged to the Rev. J. Harris, D. D., author of "Mammon," for an Essay on Christian Missions, entitled "The great Commission; or the Christian church constituted and charged to convey the Gospel to the world." The publication of "Wesleyan Tracts for the Times," by J. Mason, has been commenced. The Wesleyan Missionary Committee have recommended the perusal of two new works; the one by the Rev. J. Beecham (one of the Secretaries), entitled "The Claims of the Missionary work in Western Africa, and the importance of training a native Ministry; the other by the Rev. Dr. Alder (one of the Secretaries), entitled "Wesleyan Missions; their Progress stated, and their Claims enforced."

EASTERN CANADA DISTRICT MEETING.

THE ANNUAL DISTRICT MEETING is appointed (D. V.) to commence at this place on *Thursday Morning, 19th May* next, at *Nine o'clock precisely*. Candidates for the Ministry examined before the District, on *Friday morning*; and the Public Ordination to the Sacred Office on *Monday Evening*.

Such of the Circuit *leagues* as can make it convenient are respectfully invited to attend on the *Saturday* following, at the same hour, on the *Financial business* of the District.

The Circuit Schedules—Lists of Missionary Contributions of five shillings and upwards—Station Accounts—and Station and School Reports to be delivered to the Sub-Secretary on or before the **SECOND DAY OF THE MEETING, without fail**. All settlements with the Financial Secretary, together with the payment of any remaining Balance of Centenary Money to be arranged by the same time.

The ANNUAL MISSIONARY MEETING, for the District, to be held on the following *Tuesday*, being the **BIRTH DAY** of our most GRACIOUS QUEEN; when the Report is expected to be read and the General Committee for the District appointed. The Anniversary Sermons on the *Sunday* pre-

coding the Missionary Meeting; that in the Morning by the Secretary of the District-Meeting, and that in the Evening by the Sub-Secretary. A Collection in aid of our Mission Fund on each of those occasions.

W. M. HARVARD, Chairman.
Odell Town, La. Colle,
March 30th, 1842.

WESTERN CANADA DISTRICT MEETING.

The Western Canada District Meeting will be held at Hamilton, Gore District, (D. V.) on Wednesday, the 11th day of May next,—the Session to commence at 9 o'clock, A. M.

All the brethren, connected with the District, are earnestly and respectfully requested to prepare their Missionary accounts as carefully as possible, and to bring regular lists of the names of all Subscribers to the Wesleyan Methodist Missionary Society, of five shillings and upwards.

J. STINSON, Chairman.
Toronto, March 23, 1842.

Civil Intelligence.

From the N. Y. Sun, Extra, of April, 21st
ARRIVAL OF THE BRITANNIA.

The Royal Mail Steamship Britannia, Capt. Hewitt, from Liverpool, 5th April, arrived this morning at 7 o'clock.

The news from England and the continent is unimportant. The only intelligence of interest is the India and China news which we subjoin.

The West India Mail Steamer Medina had arrived at Southampton.

PARLIAMENT.—The House of Commons assembled, according to adjournment, on the 4th inst. The House of Lords were to meet on the 7th.

Finance and Commerce.—At the instance of Sir Robert Peel, after a long debate upon the principle and expediency of the income tax, the House resolved itself into Committee on Ways and Means, and proceeded to consider the resolutions on Finance and Commerce, which had been introduced by the Minister, previously to the holiday. The first resolution, involving the principle of the income tax, was agreed to, without a division.

INDIA.—Important.—The Oriental steamer arrived at Marseilles on Thursday evening, March 31. She bears the following disastrous intelligence:—

"The news from India is to the end of January, according to which it appears that after the death of Sir William McNaughten, negotiations were resumed by Major Pottinger, and a convention agreed on for the evacuation by the British forces of Jellalabad, Ghuzni, Cabool, and Candahar; that in pursuance thereof, the troops, to the number of 10,000, set out, and were, in treacherous defiance of the treaty, all massacred. Two or three natives alone escaped. Gen. Sale has refused to surrender Jellalabad, and is prepared for a vigorous defence. Gen. Elphinstone is not dead, although wounded. He is a prisoner in the hands of Akbar Khan.

The corps which have been annihilated, are the 44th Foot, 5th Light Cavalry, (2 squadrons,) 5th, 37th, 54th Infantry, with a troop of Horse Artillery; and all the colours in the hands of the enemy!!

PARLIAMENTARY PROCEEDINGS.—14th ult. Motion was made to go into committee on the Corn Importation Bill, when the House went into committee, and the clauses one to nine were agreed to. Long debates followed the financial statement of Sir Robert Peel, and Lord John Russell signified his determination to oppose the government measures of finance at every stage.

SIR ROBERT PEEL'S NEW FINANCIAL AND COMMERCIAL POLICY.—In the House of Commons, on the 11th of March, Sir Robert Peel brought forward his new scheme of finance. He shews a deficiency of £10,000,000 in the revenue, since 1837; and to meet this, and support two large wars, one in India and one in China, he proposes that a property tax be levied, terminable in three years, unless otherwise determined by Parliament, at the rate of 7d. in the pound, or 2s. 16s. 4d. per cent. upon the property and income of the country—excepting, however, all incomes which do not reach 150l. per annum.

For the levying of this tax in Great Britain the machinery already exists; but the same remark does not apply to Ireland.

Upon this and other grounds the Ministry propose to exclude that country from its operation, except so far as the incomes derivable from land, &c., in Ireland are spent in England, when the absentee will be taxed equally with the English land owner, thus holding out a bonus for land owners in Ireland to reside upon their property in that country. In consideration, however, of this exemption, the stamp duties levied in Ireland are to be equalized in some cases with those of Great Britain, and a stilling additional is to be placed upon spirits, making the duty at present 2s. 8d. per gallon, equal to that charged in Scotland, viz. 4s. 8d. per gallon. The amount derived from stamps is estimated at £100,000, and from spirits £200,000. It is further proposed to impose a duty of 4s. per ton upon all coals exported from the United Kingdom, whether borne in foreign or British bottoms. Now, a duty of 4s. is payable upon this article shipped in foreign vessels. The operation of the reciprocity treaties has, however, decreased the productiveness of this duty from £50,000 a year in 1840 to £6,900 only in 1841, whilst the quantity of coals exported has increased from 356,000 tons in the former year to 1,307,000 in the latter. By re-imposing the duty, and making it bear equally upon British and foreign shipping, it is expected that a duty will be derived of £200,000 a year.

The duty on foreign timber was to be reduced 30s. a load. Timber from Canada is to be admitted at the nominal duty of 1s. a load, deals at 2s., laths 3s.

Lord Aberdeen maintains the same ground as before on the question of search.

In the Commons, on the 11th, Sir Robert Peel, replying to a question from Mr. S. Wortley, said that Her Majesty's government would adopt every measure that might be advisable to repair the partial disaster, and to satisfy this country, India, and the world, that no sacrifice would be spared to maintain our Indian empire. The house subsequently went into committee on the W. India Clergy bill. Some discussion took place on the question, whether the number of bishops in the West Indies should be three, as the bill proposed, or only two, as was moved by Sir C. Napier, who, however, desired that the two should receive between them the stipend intended by the bill to be distributed among the three. The house, on a division, rejected his suggestion by 126 to 17.

Lord Brougham has taken strong ground against the financial policy proposed by Sir Robert Peel.

Trade continues very much depressed. The Earl of Munster, eldest son of the late king, had committed suicide—he was in his 48th year. The Duke of Norfolk died on the 16th March.

THE EXCHEQUER BILL FORGERY.—On Monday morning, an order was sent to Newgate from the Home-office, for the removal of Edward Beaumont Smith to the hulks, in pursuance of his sentence. He was accordingly placed in a carriage, and conveyed to Woolwich, where he was put on board the usual receiving hulk.

The Times publishes "the final and revised statement of E. B. Smith to the Treasury." Mr. Smith says—

"That he was introduced so long back as 1820 to Rapallo, Solari, and one or two of their associates. That soon after, becoming entangled in accommodation bills, he was tempted to "borrow" an Exchequer Bill of £1,000, in order to raise money to meet his acceptances.

"That a speculation was entered into by Rapallo and his friends, which, if successful, was to have extricated all parties from their difficulties. But it proved most unfortunate, and only plunged them into increased perplexity and trouble.

"That apparently it lay in his power at any time to secrete and misapply almost any number of bills, wanting only the signature; and by a simple forgery to turn them into good and valid Exchequer-bills.

"That no person of rank or public character, whatever, was in any way mixed up in the transaction; the parties being himself, Solari, Rapallo, and another individual whose office was in Basinghall-street; at which place they used to meet and concert their plans.

"He believes the total amount fabricated to be about £340,000; but it is doubtful whether a sum of £40,000 is or is not included in this total.

"He still maintains that this whole amount has been wasted, from time to time, in gambling transactions on the Stock Exchange."

RIGHT OF VISITATION OR SEARCH.—The following extracts from the Earl of Aberdeen's letter to Mr. Stevenson, place this question in a just and forcible light:—

"The undersigned renounces all pretension, on the part of the British Government, to visit and search American vessels in time of peace. Nor is it as American that such vessels are ever visited. But it has been the invariable practice of the British navy, and, as the undersigned believes, of all navies in the world, to ascertain by visit the real nationality of merchant vessels met with on the high seas, if there be good reason to apprehend their illegal character.

"In certain latitudes, and for a particular object, the vessels referred to are visited not as American, but either as British vessels engaged in an unlawful traffic, and carrying the flag of the United States for a criminal purpose, or as belonging to states which have by treaty conceded to Great Britain the right of search, and which right it is attempted to defeat by fraudulently bearing the protecting flag of the Union, or, finally, they are visited as piratical outlaws, possessing no claim to any flag or nationality whatever.

"Now, it can scarcely be maintained by Mr. Stevenson that Great Britain should be bound to permit her own subjects, with British vessels and British capital, to carry on before the eyes of British officers this detestable traffic in human beings, which the law has declared to be piracy, merely because they had the audacity to commit an additional offence by fraudulently usurping the American flag.

"Neither could Mr. Stevenson, with more reason, affirm that the subjects of states which have granted to Great Britain the right of search should be entitled to violate the obligation of their treaties, by displaying the flag of the Union, contrary to the will and in defiance of the American Government itself.

"Still less would Mr. Stevenson pretend to claim immunity to piratical adventures—who should endeavour to shelter their lawless proceedings under the ensign of the United States.

"But, unless Mr. Stevenson be prepared to maintain these propositions the whole fabric of his argument falls to the ground; for the undersigned admits that if the British cruiser should possess a knowledge of the American character of any vessel, his visitation of such vessel would be entirely unjustifiable.

"He further admits that so much respect and honour are due to the American flag that no vessel bearing it ought to be visited by a British cruiser except under the most grave suspicions and well-founded doubts of the genuineness of its character."

The King of Prussia gave, during his residence in England, donations in money to the amount of nearly £5,000, besides numerous presents of a gorgeous nature. The Queen received from His Majesty six superb and inestimable porcelain vases of the most exquisite pattern, and six feet high. They were insured at Antwerp, for sea-risk to this country, for 100,000 francs. The King's regal munificence was also evinced by a gratuity of £1,500 to the domestics at Windsor Castle.

CAPTURE OF THIRTY-THREE SLAVE VESSELS.—The following is an extract of a letter from the Cape of Good Hope, dated November 9, 1841:—"Her Majesty's ship Fantome returned to Simon's Bay, on the 21th ult., after a six months' cruise on the coast of Angola, for the suppression of the slave trade, having had the Brisk and Waterwitch under her orders, during which period, they have captured thirty-three slave vessels, and liberated 3,427 negroes—viz. Fantome, sixteen vessels, and 1,310 negroes; Brisk, ten vessels, and 1,130 negroes; and Waterwitch, nine vessels, and 957 negroes."

THAMES TUNNEL.—The contract for the erection of the circular staircase for foot passengers, and also the carriage ways has been taken, and will be commenced forthwith. The labours of Sir I. Brunel, as regards the tunnel itself, are completed—the key brick of the last arch on the Middlesex side was inserted by the King of Prussia on his Majesty's visit, and the workmen have for the last month passed under the river from Rotherhithe to Wapping, and vice versa, as well as many other visitors, by special order from the directors and secretary, without interruption; but it is shortly in-

tended to close the tunnel for a few weeks, to prevent any interruptions to the operations of the workmen while forming the circular staircases, and about the second or third week in April, the Thames tunnel will be finally opened to the public, who will be enabled to pass from one side of the river to the other on payment of a small toll which has not yet been fixed. The shield has been removed in compartments, and is now lying on the wharf adjoining the shaft on the Middlesex side. About 3,000 passengers cross the ferry daily, between Wapping and Rotherhithe, in the small boats, and the number of persons who will avail themselves of the new line of communication under water, when the tunnel is opened will be probably trebled. The arches appear to be remarkably dry, and now that both ends of the tunnel are opened, and the workmen are enabled to enter both shafts, the ventilation has been greatly improved, and the comforts of the visitors, who were formerly inconvenienced by the confined atmosphere of the place, much increased.

Mrs. Fry.—Sir Robert Peel, at the Mansion-house banquet on Monday, paid a high compliment to the Lady Mayoress, who stood, as he expressed himself, "at the head of the female society in the city of London;" and, speaking of the benevolent Mrs. Fry, who sat at his left hand, he observed, "Her presence would do honour to any company; she had visited the abodes of vice and misery, and done all in her power to alleviate human suffering, and diminish contagion."

SCOTLAND.—PERTH UNIVERSITY.—The Scottish bishops have published a Synodical Letter on the subject of the proposed institution at, or rather in, the neighbourhood of Perth. It is to be called "The College of the Holy and Undivided Trinity;" and is intended to receive and board a large number—say ultimately from 150 to 200—youths from eight to thirteen years of age. £6,000 have been already privately contributed; and, when the sum resulting from a public subscription amounts to £20,000, the edifice will be commenced. According to a prospectus of the institution which accompanies the Synodical Letter of the Scottish prelates, the purposes to which the funds will be devoted comprise the providing of a chapel, with halls and other suitable buildings, the salaries of a warden, professors, teachers, and the foundation of bursaries. Subscribers to the amount of one hundred guineas, and upwards, are to have a perpetual right of nominating young men to the college, with a deduction of ten per cent. in their favour, from the current rate of annual payment for board and education.—Edinburgh Observer.

CHINA.—The latest accounts from China are to the 14th of December. The trade at Canton having been repeatedly broken by its perfidious inhabitants, and Capt. Nias and General Burrill having remained passive spectators of their faithlessness, the plenipotentiary had returned thither in great anger, and directed the renewal of hostilities.

ABOLITION OF HUMAN SACRIFICES IN THE KINGDOM OF INDIA.—We are always eager to embrace any and every opportunity for commending "the powers that be;" for it is much more agreeable to speak in terms of commendation than of blame of those who are set up, under God, to be his ministers, for the correction of evil-doers, and the praise of such as do well. It does, therefore, afford us sincere pleasure to call the attention of the friends of humanity to a notice, taken from the Madras Circulator, in reference to the abolition of human sacrifices, to the Malabar of that country. The custom which has prevailed has either been to purchase or kidnap little children, and keep them in distance vile, until the arrival of the season for propitiating the demon deities. It is to abolish this horrid practice that Lord Elphinstone has sent a small company of officials into the Kingdom districts. Never does the Government appear to more advantage than when engaged in such acts, which tend to humanize our dehuman fellow-creatures and overthrow that kingdom of darkness which has so long made the dark part of the earth the habitation of cruelty. The little band sent out on this errand of mercy have our hearty prayers that success may attend their new efforts.—Cal. Chron. Am.

Religious and Missionary Intelligence.

WESLEYAN MISSIONARY MEETINGS AND EXPERTISE IN GREAT BRITAIN.
(Condensed and continued from the London "Watchman.")

At Edmonton, in the first London Circuit, a branch society has been formed, under most favourable circumstances. During two months, nearly £20 have been collected at this place, including £9 0s. at the public meeting; although previously nothing had been attempted. The small chapel was filled with most attentive hearers, a hallowed feeling pervaded the meeting, and eleven collectors have been furnished with books, "Hymns," "Addresses," &c. On the previous Monday, a special prayer meeting was held, for the purpose of supplicating the divine blessing upon the intended meeting. Although the Bramley Circuit shared very considerably in the deep distress which afflicted the Manufacturing Districts during the past year, yet did its friends, not merely sustain their former contributions to the Wesleyan Missionary Society, but increased their regular income about fifteen per cent; and thus contributed their quota to make the general receipts of the Parent Society for 1841, one hundred thousand pounds. In addition to this, one hundred and seventy-five pounds (as we stated in our last) have been forwarded to the Mission-house, in the form of "Special Donations" from a few generous friends of our Zion, in lieu of the Juvenile movement which was suggested, and which it was found impracticable, as well as undesirable, to adopt, at least for the present; on account of arrangements having been made for other charities during the Christmas week in nearly all the principal places, and the alarming distress still increasing among the muddling and poorer classes. Peace and union, also, exist throughout our borders; the ordinances of the sanctuary are better attended; and conversions are becoming more frequent among us. *Boughton-under-Blean*, a little village, has now been distinguished as surpassing in benevolent effort every other part of the Canterbury Circuit,—its Juvenile offering amounted to £4. It is, however, pleasing to add that the circuit generally, by means of well-conducted meetings in the villages, during the autumn of last year, has made a great advance in Missionary spirit and in its contributions to the funds. In the *Grimsby* Circuit, there is a cheering increase of nearly £100, in the Missionary income for 1841. In 1840, the income was £170 and £21 for the Ashanteo mission, making a total of £191; and in 1841, the total is £290 12s. 1d. In *Grimsby* alone, there is an increase of upwards of £70, and in every place, there has been an increase, varying from 20s. to £20. In *Lowestoft*, the increase for 1841 is about £12 10s., besides the Christmas Juvenile offering, amounting to £18 14s. 6d. Several new annual subscribers have been obtained on the principle of quarterly instalments,—a plan which, if generally adopted, would spread the income of the Parent Society over the entire year, like its expenditure, and prevent the expense and inconvenience of borrowing money. In *Maldenhead*, the important subject of Christian Missions has, of late, more than usually engaged the attention of our friends in this place, and more particularly the minds of the youthful part of our congregation. In the *Shipley* Circuit there is also a considerable increase. Several country Missionary meetings have been held in the *St. Alban's* Circuit, and the proceeds have been highly encouraging. All the old branch societies have considerably increased their exertions, and five new ones were established, with much promise, in 1841. The increase is £46. The Missionary efforts, in the *Stokesley* Circuit, have been considerably increased, and attended with an encouraging degree of success. An interesting tea-meeting, to aid the cause of Missions, was held in the *Tandragee* Circuit, Ireland, which was highly beneficial. The whole amount raised in the *Dudley* Circuit, for 1841, is £527 2s. 4d., being an encouraging increase on the preceding year. A member of the Wesleyan Society, in *Sheffield*, a young tradesman, contributed ten pounds to the Missionary Society; and in the letter which contained the donation made the following remarks:—"When I entered upon business I recorded a prayer, which I offered to God, and which amongst

other things contained this vow,—that if it should please Him to prosper me in business, I would give at least one tenth of my profits for the promotion of his glory in the extension of the kingdom of Christ; and it is in fulfilment of this vow that I forward you the above-mentioned sum. I do not know that I can give it to a better cause, and I feel it to be my duty to do what I can to convey that Gospel to the poor Heathen, to which I am indebted for a well-grounded hope of Heaven, and in a great degree for my temporal comfort and prosperity. May it be an acceptable offering through Jesus Christ."

The Rev. J. Sutcliffe, Missionary in Newfoundland, in a letter dated "Black-bad, December 23, 1841," gives the following interesting statement:—"The Missionary meetings for this circuit were held during the last week in November. At each place, the attendance was good. The addresses delivered by the Rev. Messrs. Faulkner, Sutcliffe, Sprague, and Peach, produced a beneficial effect upon the minds of the people. Though the Missionary proceeds of last year, in this circuit, were £25 above those of the preceding year, it afforded much pleasure, considering the state of the society's funds, to find that the collections have made a further advance of upwards of £10, which, from the poor fishermen of this part of the island, is no trifling amount. After one of the meetings, a very poor woman, far advanced in life, came into my room, apparently much excited. 'Sir,' said she, 'I am come to see if you will receive five shillings from me; it is all I have got in the world; but I feel, if I do not give it, I shall not be able to sleep this night.' Offerings like this, from a Christian public, would soon wipe off the debts by which the efforts of the Missionary Committee are at present impeded."

In 1840, in the *Durham* Circuit, the Missionary contributions amounted to £155 6s. With fewer places in the circuit, in 1841, the amount is £175 9s. 2d., exclusive of £18 5s. 9d. Christmas donations. The local expenses have decreased. Nearly twenty country meetings were held, at an expense of less than £1. The Missionary notices are more in request; additional Missionary boxes are in use; and several new collectors have begun their labour of love. The entire amount raised in the *Exeter District*, last year, 1841, for the Missionary cause, was above £1,000. The annual subscriptions of 20s. and upwards have been advanced from £138 to £364. The Missionary cause, in the *Swansea* English Circuit, has been steadily advancing for several years past,—amidst all the changes in society, the confusion of language, and the depression of trade. The sum raised in 1839, was £128; it now amounts to £176; and by a strict attention to the working of the machinery now constructed, under the blessing of God, there will be still more pleasing results. The proceeds of the *Uxeter* Circuit, for 1841, are £217 17s. 6d., being an advance on the former year of nearly £50, exclusive of the Christmas offerings. Twenty-one new subscribers of a guinea per annum have been obtained. On the whole, this branch of the great Missionary tree is in a healthy, vigorous state, and we trust that, with diligent culture and care and the blessing of God, it will bring forth more abundant fruit than it has ever yet done. At *Hill Top*, in the *Wednesbury* Circuit, the congregations at all the anniversary services were overflowing, and the proceeds realized the sum of £41 6s. 1d., nearly doubling those of the preceding anniversary. On making up the circuit accounts, the total receipts are £553 8s., being an increase on the last year of £9 16s. 11d. Our juvenile friends have collected upwards of £71, so that we may report an increase of £80 16s. 11d. During the year, several additional Branch Societies have been formed, and collectors appointed; our people have entered upon their work with renewed energy; great anxiety is manifested upon the subject of the missionary debt; and, when any plan shall be devised for its extinction, the *Wednesbury* Circuit will be prepared to furnish its due proportion,—at the same time guaranteeing that its regular annual amount shall not suffer the slightest depreciation.

West Bromwich.—As the Missionary operations for the year 1841 have now closed in this circuit, perhaps you will allow me a line or two, for the purpose of reporting progress. Throughout the connexion,

a missionary spirit appears to be spreading, and happily West Bromwich is not an exception. Our friends here have a growing conviction that more ought to be done, and must be done, in order to meet the wants of millions of human beings who are yet without God and without hope in the world. As the result of this conviction, some have enrolled their names as annual subscribers, others have doubled their subscriptions, and the collectors (who are worthy of all praise) are cheerfully and successfully prosecuting their great and good work. The public meetings have been well attended, and we doubt not impressions were made, and resolutions formed which, under the divine blessing, will aid us in the ensuing year. At *Saethwaik*, a Missionary meeting was held the other evening; a most gracious feeling pervaded all hearts; and we were not a little gratified to find, that this branch society had, during the year, doubled the amount of its subscriptions, &c., having raised last year £35, and this year more than £70. The proceeds for the circuit are £312, being an advance upon the year preceding of above £50, exclusive of the Christmas offering.—*Watchman*.

THE JEWS.—There is a schism among the Jews in England. The Chief Rabbi, Dr. Hirschel, has issued a declaration against certain British Jews of the West-London Synagogue, in Barton-street, and a Synagogue at Portsmouth, who have acted without the sanction of the high Jewish authorities. The schematics treat the bull with contempt.—*Watchman*.

FRANCE.—The following letter, addressed to the *Watchman*, and dated "Paris, Jan. 15, 1842," gives some account of the Wesleyan Missions in this country:—"As I am just returned from a short missionary tour in the country, you will allow me a corner in the *Watchman* to say a very few words. I have known this mission nearly from its beginning, and have watched its progress with anxiety and joy. The concluding remarks of my friend, the Rev. R. Newstead, in his last letter in your excellent journal, are very just, and I hope will be duly appreciated by your numerous readers. Nothing can be more clear to my mind, than that our work in France originated with God, and his blessing has been, and is, upon the labours of his servants. The Wesleyan ministers in France have had to struggle with difficulties such as none can know but those who live on the spot, and have to meet them duly. But enough on this subject. If any successful contradiction when I say 'hat, at the very least, as many sinners have been converted to God, and now witness a good confession for the Lord Jesus, by the instrumentality of the Wesleyan ministers in France, as by the labours of any other denomination who have been engaged in the same work; I mean persons truly converted to God, who have received, and enjoy, the witness of the Spirit, and, 'are going on to perfection.' The labours of all Christian ministers I heartily approve, and I can give to every one who 'holds the Head' the right hand of fellowship; but in this very brief letter my remarks must be confined to that department of the work in which I am more particularly engaged.

As an evidence of the truth of what I have stated, I beg to present you with a short extract from my journal:—

Monday, Jan. 4th, 1842.—I left home to attend the quarterly meeting of the Calvados station. After a very cold journey, of a day and nearly two nights, I arrived at Conde, the place of my destination. The roads were very bad, in consequence of the frost and heavy fall of snow, and consequently the journey was much longer than usual. Calvados is our oldest station. With many of our friends in that country I have been acquainted about twenty-six years, and my soul was truly refreshed when I found them still "walking in the fear of the Lord, and in the comfort of the Holy Ghost." I arrived at Conde nearly two hours after midnight, when I found a truly Christian welcome.

Wednesday, 6th.—After a few hours' rest, although but in feeble health, and much fatigued, I set off, accompanied by our faithful brethren, Messrs. Lealo and Roy, to Landemure, distant from Conde about four miles. At this place we have a neat little chapel, and a truly pious society. I preached to the congregation there at one o'clock, (I need not say in French,) from 2

Cor. v. 1. They heard with the deepest attention, and never shall I forget their simple faith and ardent love. Some of them are the fruits of the unwearied labor of M. Du Pontavice, and M. Maby, who have held on their way for half a century; and others of them have been brought to God by the labors of the equally pious and beloved successors of those good men.—The same day, in the evening, I preached at Conde, from Psalm cxi, 10, after which we transacted the business of the quarterly meeting. The labors of this day were beyond measure, but God was my helper.

Thursday, 7th.—Bad as were the roads, and cold as was the weather, a party was made up of Christian friends, and we went to Fresno, distant ten miles. Here we have another neat chapel, in which I preached at half-past ten, from Tim. i. 15; and after the sermon I administered the sacrament to the society; and truly the Lord Jesus was present in his own ordinance. We returned to Conde to dinner, after which I set off for Paris. The day was cold and the night was long and uncomfortable, but I arrived at home in peace and safety, on the evening of Friday, the 8th instant.

During my visit to the places above mentioned, it was very gratifying to find that many persons had travelled several miles to be present at our services, and one especially had walked thirty miles to join us in our religious worship. I wish our good friends in England, particularly those who have not a very strong conviction of the importance of our work in this country, had been with us; I am sure they would have returned home with hearts very warm in favour of the great cause.

I am not now young, nor is my health robust, and therefore I may not live long; but allow me to say, that if our friends will continue to support this work, you will soon see a glorious revival of primitive Christianity in France. I must say, in behalf of my brethren in this district, that you have not in any part of the mission field more laborious and self-denying men than they are. The conviction of my mind is, (and I speak from long experience,) that Wesleyan Methodism is every way adapted to France; and if we only had a sufficient supply of acceptable preachers, we should soon be a thousand times as many as we are.

I am, gentlemen, yours very truly and affectionately,

W. TOASE.

P. S. Our chapel in Paris is in progress, and will be ready to be opened in the spring."

THE RUSSIAN CLERGY.—The Russians themselves allow that their clergy are deplorably ignorant; and, in many cases, coarse and vicious. This is pretty well borne out by the fact that they are never admitted into society, unless their presence is required at some religious ceremony or festival. The anecdote related to Mr. Venables, by a Russian gentleman, will give a good idea of the state of degradation to which they reduce themselves. "Passing one day," says that gentleman, "near a large group of peasants, who were assembled in the middle of a village, I asked them what was going forward. 'We are only putting the father (as they called the priest) into a cellar.' 'In a cellar,' I replied, 'what are you doing that for?' 'Oh,' said they, 'he is a sad drunkard, and has been in a state of intoxication all the week; so we always take care every Saturday night to put him in a safe place, that he may be able to officiate at the church next day, and on Monday he is at liberty to begin drinking again.' I could not help applauding," says Mr. V., "this very sensible arrangement, which was related to me with all the gravity in the world." Such conduct in the eyes of a Russian gentleman, is only a failing!—*Notes of a Half-Pay in search of Health*.

MISSIONS IN SOUTH AFRICA, AND THEIR EFFECTS.—Every succeeding month brings glad tidings from Africa. When the London Missionary Society commenced its operations in that degraded quarter of the globe (says the report of the Cape Town Auxiliary), "one station only had been commenced by the Moravian brethren, and it is probable that a few Christians felt the necessity of instructing their domestics; but this was the whole amount of labour rendered by the Christian church for the inhabitants of this vast continent; they

were without knowledge, without civilization, without God and without hope, in the world" Now, says our intelligent and conscientious friend, the Rev. S. Dyer, "The Scotch brethren, the Moravians, the Wesleyans, and our own Missionaries, are all doing much good. In Caffreland, and other quarters, education, civilization, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. The principal booksellers' shops are stocked with Bibles and religious books—the work of education goes on well—infant schools and adult schools are thriving, and there are many missionary hearts besides the hearts of Missionaries. From the Minister of the Dutch church I obtained some interesting accounts of the working of negro emancipation; and had the friends of Africa heard his statements, their hearts would have leaped for joy like mine. Many of the Dutch boors are indignant with the Missionaries—and why? Because, say they, the Missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of Missionary Societies! What they call injury is only justice to Africa." With joy and thankfulness may we adopt the expression of assurance from our valued brother, "The blessing of Africa will surely come upon Britain."—Missionary Magazine.

MADAGASCAR.—A letter has lately been received from Mr. Baker, at Mauritius, containing some account of the Christians, who are still suffering cruel persecution in Madagascar. On the one hand, these accounts are cheering and encouraging, as proving that God is preserving there a faithful band, and even augmenting its numbers, notwithstanding the "fiery trials" to which it is constantly exposed. On the other, the accounts are calculated to awaken deep sympathy and fervent prayer. The sufferings of the little flock are truly severe, and they are evidently enduring far more than they are able to describe. The expressions of their faith and patience, and of their attachment to the holy volume, the source of their consolation, are truly delightful.—Evangelical Magazine.

From the "Notices," for February, 1812. WESLEYAN MISSIONS IN CEYLON. Continued.

Mr. Kessen's letter from Negombo exhibits a dark portrait of the character of the native Singhalese. His description will apply too justly to many of the inhabitants of all parts of the East, where there has been intercourse with Europeans for two or three centuries, but without any accompanying adequate exertion for their instruction and conversion to the faith of Christ. Among such a people, a Missionary has to contend with difficulties in the prosecution of his work, some of which are scarcely known to those who labour in countries more remote from European intercourse. But is it less his duty to labour because the task is arduous? Or is it less our obligation to sustain him in his "work of faith and labour of love," because the influence of our own country, and that of other (so-called) Christian and civilized countries, have tended to sink into a lower depravity those who were already "perishing for lack of knowledge" of "the only true God, and of Jesus Christ whom he has sent?" A much deeper sympathy for the condition of our fellow-subjects in the East must be awakened, before we shall have discharged our duty as Christian people, either to God, or to those myriads of unsaved souls whom his providence has placed under our care.

NEGOMBO.—Extract of a letter from the Rev. Andrew Kessen, A. B., dated September 18th and 19th, 1841.

My Circuit is larger than that of Colombo, but not so large as either the Caltura or Galle Circuit. Under my immediate inspection are the following villages, exclusive of Rillegalle, twenty-three miles distant:—Dalupotta, Negombo, Bolowalana, Kurunu, Kattanayake, Andiamblam, Kinnalappitya, Miriswatte, Walpole, Seedua, Bandarawatte, Raddolna, Mucklangama, Amandolua, Passala, Tempala, Dandugam. The inhabitants in general are most deeply degraded. In indolence, improvidence, selfishness, and deadness of heart to every claim of God or man, they cannot be exceeded. The great majority are Roman Catholics, many are Protestants, a few are Mahometans, and a few Budnists: yet such is the utter degradation of all, that sixty of every eighty persons I meet, sixty of them, for a pice, or a glass of arrack, each,

would follow me into yonder court, and deliver false evidence on oath. This is neither a secret, nor a cause of shame, for they glory in their shame. One village is notorious for its brutality. Yesterday I visited fifty of its fam'lies, to ascertain who attend, and who neglect, the public worship of God; but I might write "from dawn till noon, from noon till dewy eve," and my tale of the ignorance and abominations of the people would be untold. Not six in ten of them know their own names. In another village I was brought to converse with a woman who destroyed eleven of her children by abominable methods; and this is nothing uncommon. In other villages, drunkenness, and gambling, and theft, are the prevailing sins. Parties of forty and fifty meet, and continue together for several days, wallowing in all kinds of riot and dissipation, gambling away everything they possess; and, during the night, they prowl about, and commit the most lawless depredations. In all the villages may be seen numbers of young and old, almost in a state of nudity, hurrying to their graves, not knowing, according to their own statements, whether they have souls or not, and without one idea of God or eternity. I testify what I have seen, and so almost every day; for I am at present engaged in visiting every family in each of these villages. I cannot describe my feelings while thus engaged. Since I came to Negombo, I have not had four nights' sound rest: for although I cannot exactly say, that "all the night long I water my couch with my tears," yet so do I feel the degradation of the people, and my own responsibilities, that "my spirit is troubled, and my sleep broken from me." Here, it is true, the eye is not shocked with the cannibalism of the Feejee Islands; but there is worse, for the people have given themselves up to every kind of wickedness, and that too in spite of every effort to save them. They are, in an awfully literal sense of the term, the property of the Devil. They pay every kind of worship to him; and multitudes of them not only tie charms on their own persons, but on the very tails of their dogs, and on their cocoa-nut trees; thus publicly intimating to all, that so long as these charms remain, they profess to be under the immediate protection of the Devil. In walking through the villages, I always take along with me my writing materials and a knife; with the latter I cut these charms and throw them away. I can form no conception of a people more deeply degraded. After the age of fourteen or fifteen they seem to lose all strength of mind and right principle. In a crowd you can at once distinguish a Singhalese man from a Tamulian, a Mahometan, or a Malay; for, whilst he has all, and more than all, the wickedness of any of these, he has not one of their redeeming qualities. I finish this dark picture with two observations: 1. That here there are appalling proofs of the deificity of the heart of man when without God; and, 2. That, although the system of faith generally professed is highly metaphysical, and contains some good moral precept; yet the axiom of Scripture is strictly true, that "the world by wisdom," even by its best system of philosophy, "knows not God."

Sept. 19.—I have learned this morning that the term *ya kaysa*, or "devil," formerly constituted part of the names of many families in these villages. Thus, our first Schoolmaster at Seedua, of whom Mr. Newstead makes such honourable mention in one of his late pamphlets, used to be called *Ya kdeluge*, or *Capuge*. Of course he renounced the name on embracing Christianity.

UNITED STATES.—UNIVERSALISM RENOVATED.—Rev. Sidney Turner, who for two years was pastor of the Universalist Society in Brunswick, Maine, has recently renounced that system of fatal error, and wholly withdrawn his fellowship from the Universalists. The prevalence of irreligion in the denomination, awakened his conviction of the falsehood of the system, and the prayers and tears of Christian friends, who did not abandon him, are gratefully acknowledged as the means of bringing him to repentance. Through the "Christian Mirror," he expressed a strong desire to undo what he has done, and convince those "who are now clinging to Universalism, that it is a dangerous and ruinous delusion," and to warn all who are in danger of coming under its influence, to beware of it as they value the salvation of their souls.—Recorder.

Miscellany.

CATHOLICITY OF THE ANGLICAN REFORMERS.—It is refreshing to turn to the Articles of the Church of England, and to perceive how different (as Catholics) is the spirit by which the holy Fathers of our Reformation were animated. What love of the brethren breathes in all, and especially in the Nineteenth Article, where it is said, "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things which of necessity are requisite to the same." This is the article which, to put the unscriptural opinions of some modern divines, should have been so framed as to cut off from the visible Church all faithful men amongst the Presbyterian and Nonconformist communities, amongst whom, indeed, the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things which of necessity are requisite to the same. Alas! may our modern exclusionists well exclaim, why did the Church of England not raise a louder warning against the other Churches of the Reformation? Why did she rest content with maintaining Episcopacy in her own communion, without declaring that Episcopacy was necessary to the very existence of the Church militant upon earth? Why is the Church of England contented to affirm that from the Apostles' time there have been three orders of ministers in Christ's Church, bishops, priests, and deacons? And again, "No man shall be taken to be a lawful bishop, priest, or deacon in the United Church of England and Ireland, &c. except he be called," &c. Why did not the Article cut off from the visible Church all who denied the assertion, or refused to submit to that discipline? The reason is plain. The Church of England knows that THE SUBSTANCE IS CHRIST, and that "his mystical body" is "the blessed company of all faithful people." Therefore in searching out and describing his visible Church she directs the eyes of her children towards a congregation of faithful people, and while she holds fast by her ancient and apostolic Episcopacy, she will not, she dares not, cast out those whom Christ has not rejected, but rather imitates the conduct of Hezekiah of old, in regard to those "who did eat the Passover otherwise than it was written," when he prayed for them, saying, "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." And the sacred historian adds, "And the Lord hearkened to Hezekiah."... But this will not satisfy the Papist. It is not in a congregation of faithful men that he finds the Church? What is faith to him? What does it avail in his eyes to confess Christ, to live for Christ, to die for Christ? What to him avail a holy conversation, a near communion with God, to walk in the Spirit, and not fulfil the lusts of the flesh; such a burning light, for example, as that which drew Archbishop Usher to visit the Presbyterian Rutherford, for no other purpose than to hear him wrestle with God in prayer? What avails it that the Apostle John, speaking by the Holy Ghost, has said, "We know that we have passed from death unto life, because we love the brethren?" (1 John iii. 14.) This might be enough for an Apostle; it might be enough for Usher; it might be enough for Cranmer, and Latimer, and Ridley, and Jewell, and Grindall, and Parker, and other holy men from them down to our time, but it will not satisfy the Papist, nor will it satisfy those who have drunk of the intoxicating poison of Babylon's golden cup. With such the question is not, Do you believe in Christ, and do you love his image reflected in the brethren? but, Do you love Episcopacy in the precise form in which we conceive it has come down to us from the Apostles? If not, you may, like the Chinese idolater, possibly find some loop-hole in "the unrevoked mercies of God" whereby to enter the Church triumphant above, but rest assured, you shall never be numbered among the Church militant on earth. In some such ignorance of what the true substance is, did Dr. Smith at Oxford in 1555 preach a sermon upon charity to Latimer and Ridley at the stake, his text being, "Though I give my body to be burned," &c. But

while this wretched Popish Doctor was ringing in the ears of these noble martyrs the death knell of despair, Jesus whom Rome prosecuted was himself present to receive their departing spirits, and from the flames of their burning ashes to kindle that fire which we are persuaded neither Rome nor Rome's unchangeable or off-votaries will be permitted to extinguish.—Recorder.

ARISTOTELIC REFORMATION.—Successors in the Apostolic office, the Apostles have none. As witnesses of the resurrection,—as dispensers of marvellous gifts,—as inspired oracles of divine revelation,—they have no successors. But as members,—as ministers,—as governors,—of Christ's communities, their successors are the regularly admitted members,—the lawfully ordained ministers,—the regular and recognized governors,—of a regularly subsisting Christian Church; especially of a Church which conforming its fundamentals,—as I am persuaded our does,—to gospel principles, claims and exercises no rights beyond those which have the clear sanction of our great Master, as being essentially implied in the very character of a community.—Archbishop Whately.

THE ROYAL BAPTISM.—Her Majesty, by calling in the King of Prussia to fill the place he did at the Royal baptism, has given a signal rebuke to the sectarian, uncharitable, and anti-Christian error, which casts out of the pale of Christ's covenanted mercies all who do not belong to an Episcopalian Church. The Queen, as temporal head, presented to the Archbishop of Canterbury, as ecclesiastical head of the Church of England, a sponsor who belongs to the Reformed Church of Prussia, a staunch Protestant, a sincere Christian; but one who belongs, as the Puritan would vainly tell us, to a community or conventicle, and not to a church. Her Majesty shows that she has not so learned to think of any "congregation of faithful men in which the pure word of God is preached and the sacraments duly administered;" and the Archbishop of Canterbury, on his part, avouches before Europe and the Church, that he, too, considers the King of Prussia a member of a true Church, and so discards the vain figment which cuts off from the communion of saints the great majority of the Reformed Churches.—Recorder.

PROPERTY OF THE CHURCH OF ENGLAND.—The common declaration of Radicalism, that the state has a right to dispose of the church property, receives its true answer; first, in the fact, that the state has no right to dispose of the property of the church more than it has to deprive any private man of his inheritance, or any corporation of its lands. And next, that the church property was never the property of the nation; and therefore cannot revert to the nation; almost every shilling of it having been given by private individuals, and given in the common confidence that it would be protected by the laws. These declaimers choose to forget that the primary purpose of society itself is not the enjoyment of private property, but its protection; and that the primary object of law is the continuance of that protection; and that if the state seizes private property, the state itself becomes a robber. We have touched upon this topic, because in this especial robbery begins all revolution.—Blackwood's Magazine.

PROTESTANT (Origin of the Term).—The diet of Spire, in 1520, issued a decree prohibiting the further propagation of the doctrines of the Reformation, upon which fourteen Imperial Cities, viz., Strasburg, Nuremberg, Ulm, Constance, Bantlingen, Windsheim, Meiningen, Lunden, Kempten, Hailbrun, Isne, Weissamberg, Wordlingen, and St. Gall, with the Elector of Saxony, the Marguis of Brandenburg, the Duke of Lunenburg, and the Prince of Anhalt, at their head, in firm but moderate language, solemnly protested against the decree of the Diet, as being unjust and intolerable, and in every way calculated to produce discontent and tumult.

IRISH TITHES.—As a woful pecuniary burden, especially as the law at present exists, tithes cannot press at all upon the Roman Catholic farmers; it is really as it always has been, a portion of that which otherwise would be available to the landlord. The landlords are the *bons fide* tithes payers, and if tithes were done away in reality, as well as in name, they alone

would be the gainers. The total amount of tithes payable to the Clergy of the Irish (Protestant) Church amounts, in round numbers, to about £300,000; of this the landlords, in fact, that are Roman Catholics, pay only about £14,000, so little ground have they for asserting that the Established Church is supported in whole, or even chiefly, by the Roman Catholics. Indeed, under the existing state of the law, the title is already scarcely noticed by the majority of tenants. In a short time, if left to themselves, the name of it will be almost forgotten, and, unless some strange revolution takes place, there cannot be any successful agitation in regard of it.—*Extract from the "Observations" of the Earl of Roden.*

THE BANE AND ANTIDOTE OF IRELAND.
—Why has not Ireland become tranquil, in the course of 600 years? The true answer is, because Ireland has not become Protestant. Why does one portion of Ireland seem destined to be the seat of eternal tumult, while the northern provinces rival the beauty and tranquillity of England? Because the north is Protestant. The north lies under exactly the same political circumstances with the south, shares all that the Papist declaimers call grievances, pays tithes; returns no more Members to Parliament than the rest, &c. Yet the difference between them is like the passage from one climate to another. The true point of view in which the eye of government should look upon Ireland is as a *Missionary* country. A vast population lying in darkness, only because the light has not been poured upon them; contented with the spiritual fetter, only because they have never known the blessings of spiritual freedom; and ready and terrible instruments of political tumult on the large scale, simply because religious knowledge, the great corrector of human delusion, and the great softener of human discontent, has never been expounded among them on the largest scale. Ireland must be Protestant, or it will never be prosperous; religious error must be swept from the soil, before it can be peaceable; the jungle must be cleared before the vapours of the marsh can cease to poison the land.—*Blackwood's Magazine.*

FACTION DELINEATED.—Faction is fraudulent in its principles, its means, and its ends. Its pretext is the public good, its means are popular delusion; and its end alternately power for the sake of self, and self for the sake of power. Its means are the assertion of imaginary rights, and the promise of impossible privileges; thus it first bewilders the people, and then it cheats them. Generally poor and always craving, its end, among the higher orders, is place and pension; among the lower, rapine. Faction always proclaims itself as called for by some supreme necessity of the time. It first excites popular disturbance, and then points to it as the involuntary impulse of the nation. After having, by every art, excited the movement of the populace, it fraudulently pronounces the populace the people, appeals to its work as irresistible, and asks who can oppose a law of nature? Faction uniformly holds a language to the populace which it knows to be the direct reverse of the truth. It pronounces them equal to the highest concerns of the state; it constantly refers to them as competent to all the questions of legislation, religion and government; and compliments them on the superiority of their political virtue, their intelligence, and their capacity for public rule—thus panegyriizing, to make puppets of them, dressing them out in gilt trappings only to harness them to its chariot. Faction goes on its way to place, with the rabble shouting in its train.—*Blackwood's Magazine.*

COMPARATIVE INFLUENCE OF PROTESTANTISM AND POPERY.—Taking four Roman Catholic Counties of the South of Ireland, containing 930,000 souls, and four Protestant of the North, containing 893,000, the number of outrages in the former four, in 1832, was 219, in the latter, 36.—*Speech of Sir Henry Hardinge.*

IMMENSE HALLS OF MOSCOW.—Moscow contains many fine monuments and public buildings, and several halls, which, for magnitude, are certainly unequalled in any other city of Europe. In one of these halls, which has a beautiful roof of wood-work

and which is heated by stoves, the Czar sometimes receives a corps of 20,000 men, partly cavalry; and they have ample room to go through their manœuvres.

Poetry.

SOUND THE LOUD TIMBREL: MIRIAM'S SONG.

"And Miriam the Prophetess, the sister of Aaron took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—Exod. xv. 20.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free.
Sing—sing for the praise of the tyrant is broken.
The chariots, his horsemen, all splendid and brave—
In the sea were their navies—The Lord hath but spoken.
And his hosts and horse-men are sunk in the wave.
"Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free."

Praise to the Conqueror, praise to the Lord!
His sword was our arrow, his breath was our sword—
Who shall return to tell Egypt the story
Of those who are laid forth in the hour of her pride?
For the Lord hath look'd out from his pillar of glory,
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free.

From Moore's "Sacred Songs." | Exod. xiv. 24.

THE NEGRO IS FREE.

Imitated from Moore's Sacred Melody. "Sound the loud timbrel o'er Egypt's dark sea." By James Montgomery 1841.

Blow ye the trumpet abroad o'er the sea,
Praise to the Conqueror, the Negro is free;
Sing for the praise of the tyrant is broken,
The chariots and horsemen, all dotted with blood,
Are wrecks of their navies—for the word was but spoken.

And fetters and scourges were sunk in the flood;
Blow ye the trumpet abroad o'er the sea,
Britannia hath triumphed, the Negro is free.

Hail to Britannia, fair Liberty's Isle!
Her brow quail'd the tyrant, the slave caught her smile;
Fly on the winds to tell Africa the story,
"Say to the Mother of mourners, 'Rejoice!'"
Britannia went forth in her beauty, her glory,
And slaves spring to men, at the sound of her voice
Praise to the God of our fathers—"twas He,
Jehovah, that triumph'd; my Country, by THEE.

TORONTO MARKET.

Pine flour, per barrel, 25s. a 26s. 3d.; Wheat, per bushel, 4s. 6d. a 5s. 6d.; Barley, 1s 10 1/2d. a 2s. 3d.; Oats 1s 1d. a 1s. 3d.; Pease, 2s a 2s. 6d.; Oatmeal, per barrel, 22s. 6d.; Pork, per 100lbs, 12s. 6d. a 20s.; Beef, 15s a 22s. 6d.; Mutton, per lb, 21-22. a 4d.; Veal, 1 1/2d. a 4 1/2d.; Butter (fresh per lb, 7s. a 8d.; Cheese, 4d. a 6d.; Hay, per ton, 35s. a 65s.; Straw, 30s. a 40s.; Potatoes, per bushel, 1s a 1s. 3d.—April 30th, 1842.

Advertisements.

BOOKS FOR SALE.

THE following Books have been sent to the Junior Editor of "The Wesleyan," for sale, and may be had on application to him, Richmond Street, Toronto, viz. :—
The Wesleyan Methodist Magazine for 1838, half calf, 17s. 6d.
Ditto for 1839, half calf, abridged, 11s.
Sutcliffe's Commentary on the Old and New Testaments, 2 vols. half calf, 2l. 5s.
Ditto ditto ditto cloth 2l.
Benson's Commentary on the Old Testament, 4 vols. cloth, 4l.
Centenary of Methodism, russia, gilt, 15s.
Sunday Service of the Methodists, 19mo, gilt; 32mo, sheep; and 32mo, calf.
Centenary of Methodism, abridged, 18mo, 1s. 6d., 20 percent. discount to schools.
Crowther's Sermons, 10s.
Roberts' Oriental Scripture Illustrations, 22s. 6d.
Wesleyan Methodist Hymn Book.
Memoirs of Mrs. Harvard, of Ceylon, 2s.
Discourses by the late Dr. McAll, with sketch of his life by Dr. Wardlaw, 2 vols. cloth, 8vo. 26s. 3d.
Class books; Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Life of Rev. W. Black, by Rev. M. Richey, A. M.; Mrs. Rowe's Devout Exercises; Holroyd's Tables for the reading of the Holy Scriptures; Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers; Sermon of Rev. R. Cooney, Wesleyan Minister; Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher; Ford's Sermon on Consolation in trial.

TORONTO, Dec. 15, 1841. 7

C. & W. WALKER,
MERCHANT TAILORS,
181, KING STREET, TORONTO.
All kinds of ready-made clothing constantly on hand.—Terms moderate.
Toronto, Oct. 6, 1841. 8

Ready Money the Spirit of Trade!!!
THOMAS CLARKE,
HATTER AND FURRIER,

RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gaitlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Furtrimming, Robes made to order. Naval and Military Lace, Mohair Barding, Cockades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs.
Toronto, Feb. 8, 1842. 2

TORONTO AXE FACTORY,
HOSPITAL STREET.

THE Subscriber tender his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., who he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.
SAMUEL SHAW.
Toronto, Oct. 6, 1841. 2

PAINTS, OILS, PUTTY, BRUSHES, &c. &c. &c.

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before; and such as he can, therefore, with the utmost confidence, recommend to his Customers;—among which are

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
- Prussian Blue, Chinese Blue, Indigo,
- Blue Verditer,
- Saxon, Brunswick, Imperial, Chrome, and Emerald Greens.
- Green and Damask Verditer,
- Orange, Middle, Lemon and Primrose Chrome,
- Spruce and Common Yellow,
- English and Dutch Pinks,
- Terra de Sienna, raw and burnt,
- Umber, raw and burnt,
- Venetian Red, Red Lead, Indian Red,
- Tuscan Red, Vermilion, Antwerp Crimson.

Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.

Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours, and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.

ALEXANDER HAMILTON,
No. 5, Wellington Buildings,
King Street.
Toronto, Oct. 6, 1841. 2

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THE Subscriber offers for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.
ALEXANDER HAMILTON,
King Street.
Toronto, October 6, 1841. 2

J. E. PELI,
LOOKING-GLASS MANUFACTURER,
Carver, Gilder, Picture Frame Maker,
Ornament, &c.

Removed to King Street, nearly opposite the Commercial Bank.
Toronto, Feb. 13 1841

THOMAS J. PRESTON,
WOOLLEN DRAPER AND TAILOR,
No. 2, Wellington Buildings, King Street,
TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Duckings, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.
Toronto, October 20, 1841. 3

NEW CUTLERY.

THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approve Credit. Country Store-keepers are invited to call and examine for themselves.
SAMUEL SHAW.
Toronto, Dec. 29, 1841. 8

Cheap Cloak and Bonnet Warehouse,
SIGN OF THE GOLDEN BONNET.

PORTER & KING,
KING STREET, TORONTO.

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising Satin, Velvet, Silk and Poplin Bonnets, all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall season of the year P. & K. offer for sale a large and beautiful Stock of Ladies' Cloaks,

consisting of Plain and Figured Merino, Saxony, Camletten and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above PORTER & KING offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.

Persons from the country will please recollect the Sign of the GOLDEN BONNET, King Street, Toronto.
October 20, 1841. 3

FASHIONABLE
TAILORING ESTABLISHMENT,
128, King Street, Toronto,

King St., Kingston, opposite Bryce & Co's.
REDUCED PRICES.

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broadcloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING.

Having bought for cash, at reduced prices, they are able to take off ten per cent, of their usual charges.
If Clergymen's and Barristers' ROBES made in the neatest style.
Toronto, Oct. 6, 1841. 2

The Wesleyan.

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TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance.
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