

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on head or taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X		12X		14X		16X		18X		20X		22X		24X		26X		28X		30X		32X
																				<input checked="" type="checkbox"/>		

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, JANUARY 26, 1842.

No. 10.

Theology.

IMPORTANCE OF IMMEDIATE SUBMISSION TO GOD.

How powerful is the inducement, and how plain the directory, to seek for ourselves an interest in the blessings of the great salvation! If it be the promotion of infinite wisdom and power, our hope can never be disappointed, our dependence can never deceive us, when it is upon this we rely; nor is it conceivable, that a deliverance, wrought out and presented thus freely to our acceptance, will be denied to any who truly desire, and resolutely seek it. Is there any amongst us, then, that may have failed hitherto to secure it, through mere indifference? Let him arise, and cast away his slumber. Is there any that has deferred his application, through fear of rejection or of difficulty? Let him direct his eye to Calvary, and hesitate no longer.

Oh! is it possible that, with such views of its grandeur, and such convictions of its all-sufficiency, any in this assembly should still neglect to make that salvation their own? In what colours shall we portray their infatuation, or what delineation shall do justice to their unspeakable and awful criminality? How will the creation of every sanctuary, the return of every Sabbath, and the institution of every sacred ordinance, rise up and witness against them! They will have placed themselves beyond the mercy, through whichsoever of its avenues it might have sought their restoration;—whether by the might of Omnipotent power, or the contrivances of unlimited wisdom! And what remains but that they miserably perish!

Compared with such conduct, it would be safe to sport with the most deadly of all physical agencies,—to play with the winged lightning,—to inhale the breath of pestilence,—to suck the blood of scorpions,—to embrace the putrifying carcase,—or to defy, amidst solitude and darkness, the madness of the tempest, when the pillars of heaven tremble, and the earth is moved from her place. It is to anticipate the terrors of judgment, and make sure the decree of perdition,—to chide its lingering solemnities and outrun the speed of time; as if it brought too slowly the morning of destiny, and the day of vengeance. Alas! they need not hasten it, when "damnation's sun-bereft not," and the Judge is already at the door.—*Dr. R. S. McAll.*

For the Wesleyan.

COVETOUSNESS AND CHRISTIAN LIBERALITY.

The love of money is the root of all evil.—1 Tim. vi. 10.

Take heed and beware of covetousness.—Luke xii. 15.

Gold many hunted, sweat and blood for gold. A shining thing that fools admire, and called A god; and in devout and humble night Before it kneel'd, the greater to the less.

With respect to all evils springing from the love of money, and the love of money producing certain specified evils, we cannot perhaps give the *rationalis*, or the mode of operation, in all instances. But we may see many things concurring with the occasions of revelation.

1. Covetousness is the antagonist of every virtue. Dr. Whistler remarks,—the ancients thought covetousness to comprehend all vices, and that Cicero notes,—"There is no duty so holy or solemn, which covetousness is not wont to impair and violate." Inspiration informs us, "If any man love the world the love of the Father is not in him." Corrupt affection is the fruitful source of evil actions—"When lust hath conceived it bringeth forth sin." Whereas, on the other hand, the love of God is the great principle of all obedience—"Love is the fulfilling of the law." Love propels our willing feet in the path of obedience. As, then, every virtue is promoted by the love of God, why may not (although we cannot discern the proofs) every vice spring from, and be promoted by, the love of money, or

covetousness, which is the principle, in Scripture, set in opposition to the love of God.

2. Covetousness is *idolatry*; John v. 23.—Col. iii. 5. Idolatry is setting the affections upon the creature, instead of the Creator. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Covetousness, inasmuch as it is honoured with softer names, as economy, and prudence; but it is, in fact, idolatry—the abominable thing that God hates. It robs God of his love, and of that glory which is due to his name. The covetous man trusts to his wealth, instead of depending upon God.

3. It is *practical Infidelity*. It disputes every thing God has said. It contradicts all his arrangements. It draws us from leaning upon Omnipotence for support, and leads us to lean upon an arm of flesh. The promises are promised to those who seek the things eternal, and the fearful loss threatened to those who neglect them, in principle, denied. The doctrine of a covetous man is, money is your treasure, your happiness,—pursue it with all your heart. It is true that, sometimes, the fear of eternal consequences prompts them to attend so far to religion as, in their estimation, will secure their safety in another world. But often, while endeavouring nicely to adjust these matters, they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which draw a man to destruction and perdition."

4. It is associated with *the most enormous evils*. The Apostles, when enumerating the most filthy and abominable sins, have always put covetousness among them. See Eph. v. 3.—1 Cor. v. 11.—2 Tim. iii. 2.—Rom. i. 29, 30.

There are many benevolent enterprises and fields of usefulness presented before us, all claiming our attention and exertions. There are numerous societies, having for their object the amelioration of the temporal condition of mankind. Donations to these are demanded. They will wipe away the tears from the eyes of widows and orphans; smooth the care-turrowed brow of the distressed; and pour consolation into the disconsolate heart. There are also numerous societies which regard the spiritual destitution of millions of our race. Your contributions to them will diffuse light, and snatch immortal souls from eternal death. Openings of providence and new doors of usefulness, men to supply them and means to support them ought to be abundant. God, by his providence, has opened many spheres of labour that, on account of pecuniary deficiencies, cannot be entered upon; and by his grace has prepared many labourers who, on account of the scantiness of the means for their support, cannot be employed, and he has always shown his gracious readiness to accompany benevolent exertions by the influences of his Holy Spirit. He has done his part, and he requires us to perform ours. He has designed that the world should be converted by means of the benevolent, christian exertions of his people. Otherwise he could easily open mines of gold and silver and rich treasures, to be employed for these objects. The means, then, must, somewhere, be at the disposal of his people. If not, we should have to inquire, does God, by his providence, open more fields for our labour than he intends us to occupy? and does he provide more labourers than he intends to be employed? If we dare not charge him with folly, by answering affirmatively, the deficiency rests with his church. At least, the charge of guilt rests upon his church until every member of it can lay his hand upon his heart, and say—"I have done what I could." It is well known that the principal Missionary Societies are involved in great pecuniary embarrassments, simply because their Directors have suffered the various urgent appeals to operate upon their benevolent hearts, and have attempted

to supply those wants further than they have been sustained by the subscriptions of the benevolent. Shall they boat a retreat, shall they even make a halt; or shall they go forward to fresh encounters and new victories? It remains for Christians to return an answer. Who will come up to the help of the Lord against the mighty!

It is the notion of many to give a small portion of what they can easily spare; when every demand made, not only for necessities but also for pleasure, is satisfied, then they afford a small portion of the remainder to supply the wants of the spiritually destitute world. But we ought to *genu ourselves* for the purpose of giving; and we ought to remember that subjects of charity have a divinely-authorized demand upon us. When the whole teaching of Scripture on this subject is duly developed and becomes adequately influential, there will be an enlarged spirit of liberality and the conversion of the world will be greatly accelerated.

Three Rivers, 1842.

B. S.

Biblical Literature.

OF THE MEANING OF WORDS.

1. *Design of this chapter.* The design of the following remarks upon the meaning of words, is to exhibit the ground or principles, whence all certainty in the interpretation of language arises. If from the nature and use of language, certain principles may be clearly deduced, which will serve as a guide to explain it, then, it is evident, the essential part of the theory of Hermeneutics consists of these principles.

2. *Every word must have some meaning.* To every word there ought to be assigned, and in the Scriptures there is unquestionably assigned, some idea or notion of a thing; which we call the *meaning* or *signification* of the word. (a)

(a) Otherwise words are useless, and have no more signification than the inarticulate sounds of animals.

3. *Definitions.* The *literal* sense of words, is the sense which is so connected with them, that it is first in order, and is spontaneously presented to the mind, as soon as the sound of the word is heard. (a) The *literal* sense does not differ, among the older and valuable writers, from the *sense of the letter*; although some ignorant persons, in later times, have very erroneously made a distinction. Erasmus and his contemporaries use both phrases promiscuously. *Literal* means the same as the Greek *logogrammaton*, or the Latin *scriptum*; whence the phrases *scriptum sequi*, and *scriptum interpretari*.

(a) The *literal* sense is the same as the *primitive* or *original* sense, or, at least, it is equivalent to that sense which has usurped the place of the original one, e. g. the *original* sense of the word *tragedy* has long ceased to be current, and the *literal* sense of this word, now, is that which has taken the place of the original one.

4. *The meaning of words conventional.* Words considered simply as sounds, have no meaning; for they are not natural and necessary signs of things, but conventional ones. (a) Usage or custom has constituted a connexion between words and ideas.

(a) Interjections or exclamations may, perhaps, be considered as a kind of exception to this remark. Words also which the Greeks call *onomatopoeiæ*, i. e. words the sounds of which imitate the sense, are also considered by many as an exception. But there is so much of fancy in the construction of these words, and they are so differently formed in different languages, that no solid proof of their being an exception can fairly be made out.

5. *The connexion between words and ideas now rendered necessary by usage.* Such is the fact, whatever may have been the case at first. This does not mean, however, that a word is susceptible of only one meaning; for usage contradicts this. But

from this principle, we learn (1) That neither in using nor interpreting a word, are we at liberty to affix to it an arbitrary sense. (2) That the sense of a word cannot be diverse or multifarious, at the same time, and in the same passage or expression. (3)

(a) The fact that usage has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. This testimony may be drawn from books in which the word is employed, or from daily use in conversation. But the fact of a particular meaning being attached to a word, when once established, can no more be changed or denied than any historical event whatever. Of course an arbitrary sense can never, with propriety, be substituted for a real one.

(b) All uses, in their daily conversation and writings, attach but one sense to a word, at the same time and in the same passage; unless they design to speak in enigmas. Of course, it would be in opposition to the universal custom of language, if more than one meaning should be attached to any word of Scripture, in such a case. Yet many have done so. See §§ 9, 10.

6. *Signification of words multiplied in process of time.* Although a word can have but one meaning at the same time and in the same place, usage has gradually assigned many meanings to the same word. (a) *Least* words should be indefinitely multiplied, and the difficulty of learning a language become too great.

(a) The question then for an interpreter is simply this; which one of the significations that a word has, is connected with its use in any particular instance?

7. *How can the meaning in each case be found?*—(1) From the general manner of speaking, i. e. common usage. (2) From the proximate words or context.

That is, the usual and obvious meaning is attached to the word; or else one which the context renders necessary. In addition to the aid drawn from these sources, an interpreter may sometimes obtain assistance from the scope or design of the writer, or from history, antiquities, the nature of the subject, &c. (Meruz, p. 42. iii. iv.)

8. *Ambiguity of words arising from various causes.* (1) From the fault of writers.

(a) (2) From neglect in the construction and necessary connexions of words and sentences; proper care not having been taken to guard the reader against uncertainty, and to afford him the best means for finding the true sense. (b) (3) From the manner in which common usage often forms language; which, not being guided by philosophy or refined knowledge, is frequently deficient in respect to accuracy. (c)

(a) When they are ignorant of the rules for writing with accuracy and perspicuity.

(b) E. g. the answer of the Diphleg oratio, *Als is Romanos vincere posse*, which may be rendered, with equal probability, that the Romans would conquer Pyrrhus, or Pyrrhus the Romans.

(c) No other proof of this is needed, than what the perusal of a composition by an illiterate person will afford.

Besides the causes of ambiguity above enumerated, we may reckon, ignorance of the *usus loquendi*. If the interpreter is not acquainted with this, (and in respect to words which are *hæcæ legomena* he must of course be ignorant of it in many cases,) he is left in doubt, unless the context decides for him. As this is not always the case, there is room here for ambiguity.

9. *Conclusion from what has been said.* From what has already been said, in this chapter, about the use of words, we may discover the ground of all the certainty which attends the interpretation of languages. (a) For there can be no certainty at all, in respect to the interpretation of any passage, unless a kind of necessity compel us to affix a particular sense to a word; which sense, as I have said before, must be one; and, unless there are special reasons for a tropical meaning, it must be the *literal* sense. (b)

It is any one who... principles... he would deny the possibility of finding the meaning of language with certainty.

10. Error of those who assign many meanings to a word, at the same time and in the same place. Such an opinion is to be rejected; although the practice is very old, as Augustine testifies, Confess. xii. 30, 31.

11. Error of those who affirm that the words of Scripture mean all that they possibly can mean. This sprang from the Rationalists, and passed from them, in early times, to Christians.

The Rabbinic maxim is; On every point of the Scripture, hang suspended mountains of sense. The Talmud says, God so gave the law to Moses, that a thing can be shown to be clean and unclean in 49 different ways.

12. The sense of words properly considered is not allegorical. Allegory is rather an accommodation of the sense of words, or an accommodation of things, to the illustration of some doctrine.

It is impossible adequately to describe the excesses and absurdities which have been committed in consequence of the allegorizing spirit. From the time of Origen, who converted into allegory the account of the creation of the world, the creation and fall of man, and multitudes of other simple facts related in the Bible, down to the Jesuit, who makes the account of the creation of the greater light to rule the day to mean the Pope, and the creation of the lesser light and the stars to mean the subjection of kings and princes to the Pope, there have been multitudes in and out of the Catholic Church, who have pursued the same path.

13. Properly speaking, there is no typical sense of words. Types are not words, but things, which God has designated as signs of future events. Nor is any special pains necessary for the interpretation of them.

certainly display very little judgment of consideration; for they lay upon the way to the more arbitrary introduction of types into every part of the Bible. The design of the Holy Spirit, in the mention of this, is that thing in the Scriptures, can be understood only so far as he himself has explained it, or afforded obvious grounds of explanation.

It is to be asked, How far are we to consider the Old Testament as typical? I should answer without any hesitation, Just so much of it is to be regarded as typical as the New Testament affirms to be so, and no more.

14. Danger resulting from the spirit of multiplying allegories and types. That sentiment, which through imprudence or want of knowledge fell from some of the ancient fathers, and was echoed by many of the Romish doctors, viz. that some passages of Scripture have no literal sense, (a) is dangerous beyond description.

(a) By literal sense here, Ernesti means a sense not allegorical or mystical; for to these literal is here opposed, and not to tropical, as is commonly said. There are a multitude of passages in Scripture, which have only a tropical meaning, and which, nevertheless, are neither allegorical nor mystical.

(b) This shows how dangerous it is, to let the diversities of religion an example of perverting the interpretation of the Scriptures.

Biography.

MEMOIR OF MR ROBERT BULL, OF NEWPORT, ISLE OF WIGHT, BY THE REV BENJAMIN CARVOSO

From the Wesleyan Methodist Magazine.

Robert Bull was born at Brighthelm, in the Isle of Wight, September 16th, 1760. His parents were from principle attached to the established Church, and evinced in their lives that they were influenced by the fear of God.

He was early engaged in the service of the minister of the parish, often accompanied him to different parts of the kingdom, and was, by his master, esteemed for his integrity and good behaviour.

At the age of sixteen, he was apprenticed to a Rookley, where his parents then lived, to learn the trade of a carpenter. In this village there were a few Methodists, a despised and persecuted people.

More than thirty years previous to this date Methodism existed in the Isle of Wight; but its progress was slow. Tuesday, July 10th, 1753, Mr Wesley says in his Journal: "I landed at Cowes, rode straight to Newport, the chief town of the Isle, and found a little society in tolerable order."

At five in the morning there was a large congregation, and every one seemed to know that this was the word by which God would judge them in the last day. Whether this society continued to exist, is not certain; it seems to have been subjected to much persecution. Mr. Wesley remarks,—"October 6th, 1782. This place (Newport) is now ripe for the Gospel. Only let our Preachers be men of faith and love, and they will see fruit of their labours."

The Rookley society was formed probably somewhat about this time by a zealous and useful Local Preacher, of the name of Hayter. In this society there was a youth of the name of Thomas Whitewood, remarkable for his piety and zeal, whose sudden death, happening about a year after young Robert Bull was apprenticed, was a principal means of his conversion.

"And am I only born to die? And must I suddenly comply With nature's stern decree? What after death for me remains? Celestial joy, or hellish pains, To all eternity?"

"Jesus, vouchsafe a pitying ray Be thou my Guide, be thou my Way To glorious happiness! Ah write the pardon on my heart, And whenever I hence depart, Let me depart in peace!"

Scarcely had he expressed the pious breathings of his soul to God, in this remarkable language, when he suddenly fell down and expired. This death made a deep impression on many hearts, and aroused the conscience of Robert Bull, inducing the serious inquiry, "Had I been thus called, what would have become of me?"

Soon after his conversion, under a deep concern for the eternal welfare of his neighbours, he began to give a word of exhortation in the meetings. Possessing naturally a good understanding, readiness and justness of speech, and being filled with love to souls, his first efforts met with much encouragement from the people.

evening, as he was walking homeward, thinking on what had passed that day, the truth came home with power to his heart. The road was overhung with high boughs, it was dark and dreary; but, more dark and dreary in his soul, he feared, as he afterwards expressed himself, the judgments of heaven were about to overtake him for his sins.

At this early period of his Christian profession, Robert Bull evinced that firmness of moral principle which characterized his whole life. It was customary, at a certain stage of the building, to give the workmen a treat; and as intoxicating liquors were then dispensed freely, many yielded to intemperance, a sin of which he was ever the bold and uncompromising antagonist.

There being no public religious service in the neighbourhood, he at once opened a room, for Sunday-evening preaching, and there being no one to assist him, he preached himself every Sabbath evening. His work was attended with power from on high, many crowded to hear, and much interest was excited among persons in different classes of life.

(To be concluded in our next)

Review.

A CRITIQUE ON THE HON. AND REV. MR. FERCEVAL'S APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION. BY THE REV. THOMAS POWELL.

Mr. Perceval entitles his third chapter "Presbyterianism." He first very properly takes up the scriptural evidence, as this, and this alone, can decide the question. The first passage he selects is from Num.

bers xvi. as to "Korah and his company." This, indeed, is not original; most high churchmen exult in this example as death to Presbyterianism. It is an old saying, that a man may make "more haste than good speed." The breathless haste with which such writers appear to run to this passage for weapons against Presbyterianism, i. e., everything but high churchmen, may possibly be the reason of their blindness when they arrive at it. The rebellion of "Korah and his company" is analogous, say these gentlemen, "to the rebellion of Presbyters against Bishops."—Indeed! Now who were "Korah and his company." Who?—Who! Yes, Mr. Perceval, were they priests or laymen? What does this mean—"Seek ye the priesthood, also!" If they were priests, how could they seek the priesthood? Dathan and Abiram were Reubenites, and could not be priests. They were of them were priests at all? No! No! ye Queen's Chaplains and Oxford Tract men, to trifle thus with the public mind! But your violation of truth will return upon your own heads. The case is plain enough, it was the Levites and the people rebelling against the priests, and not the priests against the high priest.

Mr. Perceval has the same sort of egrotous trifling about the false Apostles mentioned 2 Cor. xi. 12, and about Diotrefes, p. 23. He professes to bring these as Scripture grounds for Presbyterianism. Of course he would insinuate that Presbyterians urge them as such. However censurable this conduct may be in itself, yet possibly it may be excused in Mr. Perceval. He can believe things without evidence, why should he not go a step further in his opinion of Presbyterians, as he calls them, and persuade himself that they are foolish enough to suppose that an argument from false apostles and the ministers of Satan, will be found grounds for Presbyterianism: ministers being true apostles and ministers of God!! He just refers to the Angels of the Apocalypse. He does not, however, need to prove that these angels were prototypes of high church Bishops. His authority implying this is enough, and therefore he wisely spares all proof—proofs to some people are troublesome things.

At p. 26, the subject of the names of Bishops and Presbyters being used in common, is introduced. He acknowledges they were so "at the first, but have since been, by common usage, appropriated to distinct offices." Very well. Are we then to correct our Lord and his Apostles by common usage since those times? "But," says Mr. Perceval, "our Lord himself is sometimes designated as an Apostle, 1 Peter, ii. 25, sometimes as a Deacon, Rom. xv. 8. The Apostles are not only designated by that title, Luke vi. 13, but their office is called a deaconship, Acts i. 15, 25, and a bishoprick, Acts i. 20, and they themselves frequently styled Presbyters, 1 Peter, v. 1; 2 John i.; 3 John i.; and Deacons, 1 Cor. iii. 5; 2 Cor. iii. 6, and vi. 7. Again, the Pastors at Ephesus whom St. Paul addresses, are called indiscriminately Bishops and Presbyters, Acts xx. 17 and 28, and the same indiscriminate use of terms is observable in St. Paul's First Epistle to Timothy and in that to Titus." All this we grant is true: but then are deacons as indiscriminately called Christ?—are Deacons as indiscriminately called Apostles, as Presbyters are indiscriminately called Bishops, and as Bishops indiscriminately called Presbyters? Mr. Perceval knows they are not. Then what solemn trifling is all this! The reader will see the subject further treated at p. 80—82, of the Essay. The names thus indiscriminately common between Bishops and Presbyters, inevitably prove that their powers were common, that they were one and the same office.

The following is the best piece of reasoning in the whole book, and therefore we will give it respectful attention. "But, say the Presbyterians, in St. Paul's Epistle to the Philippians, he sends salutation to the Bishops and Deacons, Phil. i. 2, with no allusion to any other officer, therefore there were only these two instituted by the Apostles, and any thing beyond this is of human origin. Answer 1st. So do the prophets Isaiah and Jeremiah, and Ezekiel, uniformly designate the Jewish ministry as Priests and Levites, with no allusion to any other office; and a man might as well argue, that therefore, at that time, there was no superior office, no high priesthood among the Jews, as that there was no superior office, no chief episcopate, among the Christians

when St. Paul wrote," p. 27, 28. The reader is requested first to turn to pages 49, 50, 66, 67 and 77 of the Essay. Besides what is said in the above pages, especially the two points, 1st, that in case of the pollution of the high priest, a common priest was appointed to officiate for him, and 2nd, that all the ordination he had was necessarily by common priests, we further remark, that this above argument is really a fallacy. The fallacy is found in putting a part for the whole. We do not build our argument upon any one passage of the New Testament, but upon the whole. We say that there is no proof in the whole of the New Testament, not that there are no more than two orders of ministers of the gospel, for, by the New Testament, Deacons, as such, are not ministers of the gospel at all, but we say, there is no proof in the whole of the New Testament of more than one standing order of ministers of the gospel. To make the argument about the high priest, therefore, a just one, it must be assumed that there is no allusion in the whole of the Scriptures to any other office than that of priest in general. Let this be done, and we declare that, supposing the premises just, the conclusion would inevitably follow, that, by divine right, there was no really and essentially distinct office of the high priest above that of the priests in general. There is, however, frequent mention of the high priest in other parts of the Scriptures, though not by Isaiah, Jeremiah, and Ezekiel.

What Mr. Perceval says about the prophets so uniformly neglecting, with very few exceptions, to make any mention of the high priest, as distinguished from the other priests, is well worth attention. The writer has no quarrel with episcopacy, simply as such, yet the following particulars are remarkable. None of the prophets, excepting Zechariah, it seems, ever mention the high priest distinctly. How striking the difference between the sacred writers, and episcopalian writers: In the word of God, we have a series of inspired writers, addressing both church and state by the authority of God for centuries, and yet they never mention the high priest, but only as included among the priests and Levites, whilst episcopalian writers, addressing the church and state, seldom mention presbyters and deacons at all, but Bishops—Bishops—Bishops! No episcopalian dare professedly claim a higher authority over the other priests, yet, in very deed, they claim it yet times a higher authority. Where the prophets mention the high priest once, they mention bishops a thousand times. When the high priest was ceremonially incapable of duty, a common priest was considered capable of performing it for him, a thing impossible for a presbyter to do for a Bishop, according to high churchmen. The consecration of the high priest was always by ordinary priests, or by Moses, who was no priest according to the law, but the consecration of a bishop by presbyters, a thing which the Reformers maintained to be lawful by the word of God, our high churchmen consider as destroying Christianity itself! Mr. Perceval says that system is accused of Judaising, but the reader will see, that, on these points, Judaising was madness itself compared with such a system.

His observation about Timothy's being admitted by the Apostles to their own order, p. 29, is completely refuted in sect. 3 subsect. 4 of the Essay. We refer therefore to that place, and pass on.

Mr. Perceval tries to say something about the Apostle Paul's address to the presbyters or Bishops of the church of Ephesus, in Acts xx. 17, &c. His opinion is, that Timothy was with Paul at the time; that Paul had already committed the superintendance of these very pastors to Timothy, and that having Timothy with him, Paul gave "this pastoral charge to the pastors at (of) Ephesus, because their chief pastor Timothy" was with him on his journey, p. 30. All this is mere conjecture, and evidently contrary to the scope of the whole address. These presbyters are charged to "heed to the flock over which the Holy Ghost had made them overseers or bishops: but, according to Mr. Perceval, this charge ought to have been given to Timothy; and Paul should have taught these presbyters that Timothy was the bishop to whom the Holy Ghost had committed the government of the flock, and of themselves also; and

that they should take heed to be obedient to his lordship Timothy. But other absurdities follow Mr. Perceval's interpretation. First, on this scheme there are the Bishops of Ephesus, this the sacred canon settles beyond dispute. Secondly, here is Timothy, a bishop of bishops, a thing utterly repugnant to the first ages of the church. So Cyprian and eighty-six other Bishops in Council declare, "Neque enim quicquam nostrum episcopum se esse episcoporum constituit—neither does any one among us constitute himself a bishop of bishops." They account it tyranny to attempt it. Thirdly, here is an Apostle making another grade of ministers. Now high churchmen contend only for three standing orders in the church, including Apostles as one, and Deacons as another. However, Mr. Perceval can multiply orders with a dash of hyperbole. Here, according to Mr. Perceval, would be, 1st, Deacons, 2nd, Presbyters, except he fully grants, which he does not, that bishops and presbyters were one and the same office in the Apostles' days, 3rd, Bishops, 4th, Timothy, a Bishop of Bishops, and, 5th, Apostles. Five standing orders of ministers of the gospel!

The Epistles of St. Paul to Timothy, as pleaded by presbyterians, next come under Mr. Perceval's examination. His first argument makes Timothy a bishop of bishops, the absurdities of which scheme have just been exhibited.

As to the presbyters who ordained Timothy, all he has to say is, that commentators of the fourth and following centuries say they were bishops. We say so too, because presbyters and bishops were then one and the same. Bishops are their successors; then it follows, that they are successors of scripture bishops only, and not of the twelve Apostles. But this conclusion has more unimpaired brethren would tremble to hear mentioned. However Chrysostom, the principal commentator on whom he depends, says, on the very place, "the difference between the Presbyter and the Bishop is almost nothing." Admit the utmost, then, that they say, it will not do for Mr. Perceval's Episcopacy. But we do not admit them as authority, we admit nothing as such but the Scriptures, and the Scriptures clearly show that they who ordained Timothy were Presbyters.

"Moreover," says Mr. Perceval, "in the second Epistle, St. Paul ascribes Timothy's ordination to his own act, 2 Tim. i. 6. The Presbyterians (the author of the Essay he means) would represent this last passage to relate to miraculous gifts, but as there is nothing in the context to warrant such a supposition, but the contrary, it cannot be urged," p. 33, 34. The passage is, "Stir up the gift of God which is in thee by the laying on of my hands." Now an English reader will perhaps be surprised to hear it said, that there is nothing relating to miraculous gifts in a passage the pith of which is "Stir up the gift of God that is in thee." His surprise will be increased when he learns that the word "gift" in this passage is the very word *charisma*, which the sacred writers use for miraculous gifts, in 1 Cor. xii. 4, 9, 28, 30, 31. The phrase, the "gift of God," never means an office in the New Testament. The expression, "stir up," is never applied to an office, and seems incapable of such an application. Stir up thy Bishopship, thy Presbytership, &c. would be strange phraseology. All these objections would also apply to the interpretation which would suppose the gift to mean not Timothy's office, but his ordination. The phrase, "the gift of God," never means ordination in the New Testament. To say "Stir up thine ordination," is as absurd as to say "Stir up thy Bishopship." The passage, therefore, cannot mean, by the "gift of God," either Timothy's office, or his ordination. It evidently means spiritual gifts, gifts of the Holy Ghost. Accordingly, it immediately follows—"For God hath not given unto us the spirit of fear: but of power, of goodness, and of love, and of a sound mind." The phrase the "Spirit of power—*spiritus fortitudinis*," most properly means the "power" of miracles; as the word *dynamis*, when related to spiritual matters, mostly means miraculous power. Chrysostom thus interprets the phrase, "the gift of God," i. e., says he, "the gift of the Holy Ghost which thou hast received, to qualify thee for superintending the church, for working miracles, and for the whole service of the church." We have shown in the Essay, p. 56, that the gift of working miracles was conferred by the laying on of the Apostles' hands, as

a prerogative of their Apostleship. Now, are we to suppose that these gifts were conferred in this manner on so many inferior individuals, (as the Presbyterians say they were, and that so eminent an individual as Timothy should not be favoured with them? This would be strange.) I still think, therefore, that the peculiar sense of the passage principally refers to the gift of God. That all other rich endowments of the Spirit for the ministry would accompany it, we need no more doubt than that others, who had these miraculous gifts, were also favoured with rich endowments of the Spirit for the personal performance of every christian duty. Understanding the passage in this manner, the exhortation has great beauty and force. "Stir up the gift of God that is in thee by the laying on of my hands."—I, as an Apostle, having been honoured as the instrument in conferring upon thee this "gift of God," these gifts of the Spirit, presume I may use some authority in exhorting thee to exert them to the uttermost in governing the flock, in miraculous operations, and in the whole service of the church.

In his fourth chapter, Mr. Perceval proceeds to examine the arguments of Presbyterianism from ecclesiastical antiquity.

He first properly notices the testimony of Clement Romanus. In answer to the argument from the fact that Clement only mentions two orders, (suppose we count Deacons an order,) viz. Bishops and Deacons, or Presbyters and Deacons, he refers to what he has said about the prophets only speaking of priests and Levites, with no mention of the high priest, and we refer to the answer to what he has there said. But he finds it convenient to pass over the fact that Clement expressly says, that the section in the church was against the "Presbyters," Sect. 47; that they were "Presbyters" who had "the *κλεις οβρις* them," Sect. 51, that he speaks of "Presbyters" as having finished *totum episcopatum*, Sect. 41, and that in conclusion he exhorts the church to "be subject to their Presbyters," Sect. 57. He never says half so much about Bishops.

Clement, indeed, does occasionally use the word Bishop, as synonymous with Presbyter, for he never uses them together and distinctively, but all his authority and exhortations are applied to bring the church to submit to the government of the Presbyters. All these points Mr. Perceval forgets. However, like a drowning man, he catches at a straw. He says, "The unsoundness of the Presbyterian inference," from Clement in favour of Presbyterianism, "is beyond redemption, when we find St. Clement expressly ascribing to Divine appointment, obligatory in his time, the triple order of the ministry. These are his words: 'It will behave us, looking into the depths of divine knowledge, to do all things in order whatsoever our Lord has commanded us to do. He has ordained, by his supreme will and authority, both where and by what persons they [use sacred services and oblations] are to be performed. For the Chief Priest has his proper services; and to the Priests their proper place is appointed; and to the Levites appertain their proper ministries; and the layman is contained within the bounds of what is commanded to laymen.'" p. 38. Here he leaves the passage, as though it proved his point without a doubt. I wrote the Essay, but thought it too trifling to occupy space and attention; except one wished for material to make up a book. But Mr. Perceval should have gone on. Clement proceeds, "Let every one of you, therefore, brethren, heed God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him. The daily sacrifices are not offered every where; nor the peace offerings, nor the sacrifices appointed for sins and transgressions; but only at Jerusalem—thou, therefore, who do any thing which is not agreeable to his will, are punished with death. Consider, brethren, that by how much the better the knowledge God has vouchsafed unto us, by so much the greater danger are we exposed to." Now Mr. Perceval considers, that, because Clement says, the Lord appointed the Jews a high priest, priests and Levites, this proves that we are to have Bishops, Priests, and Deacons. But Clement also says, that the Jewish church had, by divine appointment, "daily sacrifices, peace offerings, and sacrifices for sins and transgressions." By his argument, therefore, we must have "daily sacrifices, peace offerings,

* The Essay, here and elsewhere referred to, is Mr. Perceval's on "Apostolical Succession," 2d edition.

and sacrifices for sins and transgressions." It will not do to say, that spiritually we must, for, spiritually, all God's people are a royal priesthood, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Peter ii. 5, 11. Therefore literally and really, without a figure, on his principles, we must have daily sacrifices, &c. This is absurd: his argument, therefore, proves nothing. The simple meaning of Clemens is, that Christians are to follow God's rule for themselves under the Christian dispensation, as the Jews were to follow God's rule for themselves under the Mosaic dispensation. What this rule for Christians is, he goes on to explain in the following sections, and clearly shows that God had appointed "Presbyters to be over the church, to rule it, and that the people were to be subject to the Presbyters."

In the very Epistle to Evaristus in which Jerome explicitly declares Bishops and Presbyters to be the same, he mentions the chief priest, priests and Levites, and laymen, as Clemens does. Grotius says, "Clemens's statement about the high priest, Levites, and laymen, does not pertain to the Christian church, but to the temple at Jerusalem; whence he infers, that as all things were to be done in a certain order by the Jews, much more should all things be done with decency and order amongst Christians," Grotii Epistol. p. 347, fol. Amstel. 1687.

(To be continued.)

THE WESLEYAN.

WEDNESDAY, JANUARY 26, 1842.

In the absence of fresh and important civil intelligence, we insert, in the present number, an unusually large amount of Religious and Missionary information, which our readers, we trust, will find interesting and encouraging, as well as diversified. Desirous of cherishing in ourselves and promoting in others a spirit of sound and enlightened liberality, we do not limit our quotations to our own denomination, or to one particular country. We rejoice if the gospel be preached and souls are saved, though the honoured instruments may not be able to pronounce "Shibboleth" rightly. And because we take an especial interest in the affairs and prosperity of the established church, we frequently publish corresponding items of intelligence, partly encouraging and partly otherwise, as facts and the interests of religion demand. We must chronicle truth, both pleasant and unpleasant; we must expose sophistry and error, whatever be their guise, pretences, and connexions. Nor can we be charged with impertinently intermeddling in other men's affairs: As Wesleyans and as Britons we have a right to observe with attention and anxiety the condition and operations of our national religious Institute, and to declare our sentiments. We have an interest in what Wesley cherished and honoured, in every thing that is national, and in every thing that affects Christianity at large. Some of our quotations to-day will show the success of Church-of-England clergymen in the conversion of Roman Catholics; and the article from the (English) *Standard Record, Sun, and Watchman* will aid in counteracting the attempts that have been made to place the apostasy of Mr. Sibthorp in a wrong and unwarrantable point of view. The information respecting our own Missions will, we trust, both stimulate and encourage; and, though we have not space for particulars, we must not omit a reference to the Rev. Wm. Scott's letter. We ought surely to "thank God and take courage," when success like this crowns our humble efforts. For ourselves and our readers, we thank the respected writer for the cheering information he conveys; while to those who question or deny the validity

of our ordination and ministrations we say—ponder these facts—these are our epistles, known and read of all men.

The respected Chairman of the Canada Eastern District, Rev. W. M. HARVARD, in a recent communication, adverts to the utility of inserting local religious intelligence, from both the Eastern and Western Districts. We fully concur with him in the opinion that "thereby each would provoke the other to love and good works," and that "each station would feel an affectionate interest in all the others." We hope this very appropriate suggestion will not be forgotten. Except from Mr Harvard himself and the Rev. J. Raine, we have received no contributions of religious statistics and information, respecting the Eastern District. We hope, however, that such will not be the case long; and not being now, as formerly, straightened for room by the insertion of lengthy (but interesting and valuable) articles, in the department of the paper to which we refer, we shall be glad to publish condensed accounts of the state and prospects of religion in the Eastern District, and from none with more pleasure than from the Chairman himself.

The Editor of the *Church* has worked himself up into a deplorable state of excitement and hostility against his real or imaginary foes. In his paper of last Saturday, he deals his blows about him, most furiously and indiscriminately, as if he thought himself beset on every hand by malignant and determined enemies,—with no alternative left him but to conquer or perish. In the fierceness of his wrath, he attacks our character and most egregiously misrepresents our conduct and position; and although the paper which he conducts is not an accredited organ of the Church of England in this diocese, we deem it expedient to notice his remarks. He charges us with "losing no opportunity of dealing a blow at the Church of England" and of "assailing" that church, and, also, of "showing a disposition" to indulge in a "habit of invidious remark." To all this we give a most direct and unqualified denial. We have not dealt a single blow against the body to which he belongs, either as a church or as a national institute, nor have we the slightest intention or disposition to do so. In our last number, we distinctly specified two dogmas which we—like the *Wesleyan-Methodist Magazine*, the organ of our Connexion—regard and oppose as unscriptural and dangerous; and we proceeded to characterise those dogmas: our contemporary punishes the character but wholly omits the thing characterised, which is certainly a most unwarrantable and unfair mode of quotation. We oppose opinions and practices, not churches or men; and the scheme of "Apostolical Succession," as it is generally though erroneously designated, and as we have explained it, our contemporary has not proved to be the doctrine of the Church of England. It is not "Succession" as it may be held by him or by others but as laid down and explained by ourselves that we discard and denounce; and we have surely as good a right to vindicate truth and condemn error as has the *Church* or any other journalist. But the attack upon our character—so wanton and unprovoked—throws every thing else into the shade. The editor of the *Church* says—"the *Wesleyan*, of this city, loses no opportunity of dealing a blow at the Church of England, though, at the same time, professing attachment to it." The man who professes attachment to another, and, at the same time, loses no opportunity of injuring him, must be wholly destitute of all honourable and upright principle, and deserve association with none but the most base-born and vile. Yet such are we, in the charitable judgment and courteous phraseology of the editor of the *Church*! Of course, we cannot degrade ourselves by denying such a charge; nor is it necessary: the public will judge between us.

We forgive our contemporary, and advise him to pursue a more moderate, judicious and dignified course. We have abstained from recrimination and aggression, and forbore the use of as harsh and emphatic

phraseology as we might have employed. We wish "as far as in us lies, to live peaceably with all men"; but we never shall shrink from the advocacy and defence of evangelical truth.

His Excellency Sir CHARLES BAGOT, Governor General of British North America, and Suite arrived at Kingston on Monday, the 10th instant. Loyal and congratulatory Addresses were presented to him both at Wolfe Island and Kingston, which, with His Excellency's replies, are inserted in the Kingston papers.

The Gazette of the 12th inst. contains a proclamation of His Excellency, announcing his assumption of the government.

The "Canada Empire Magazine" is superseded by *The Review*, the first number of which has been received. The paper is good and the type very neat.

The *Toronto Herald* has lately been enlarged. The title is printed in a new and handsome type. The ornament—city arms—is a neat engraving. The motto is excellent—"Fear God and honour the king; and meddle not with them that are given to change."

Zion's Herald and Western Journal, published at Boston, U. S. A., is also much enlarged and improved. The type is new and handsome; the paper broad and equal in size to the *Christian Advocate and Journal*. The first number of the new series contains some exceedingly well selected woodcuts. The contents are diversified and interesting.

The *German Canadian* is also improved and enlarged.

A letter, lately received from Odelltown, contains the following information.—

"We have not had any repetition of the burnings; but our situation may be supposed to be one of anxiety; as it is said the patriots have threatened to destroy our settlement. We have now an additional troop of horse; and a company of infantry has also been added to our means of protection."

PLAN OF THE MISSIONARY ANNIVERSARIES IN THE CANADA EASTERN DISTRICT.

- Jan. 27, Thursday, 10 o'clock, at P. M. Meeting
- " 28, Friday, Clarendonville, do.
- " 30, Sunday, Sermons at Clarendonville and Missisquoi Bay.
- " 31, Monday, Public Meeting at the Bay
- Feb. 1, Tuesday, do. Fugate Hill
- " 2, Wednesday, do. Danvers East.
- " 3, Thursday, do. St. Paul
- " 4, Friday, do. Outlet
- " 6, Sunday, Sermons at Stanstead.
- " 7, Monday, Public Meeting at Stanstead.
- " 8, Tuesday, do. Hatfield
- " 9, Wednesday, do. Compton
- " 10, Thursday, do. Sambrooke.
- " 11, Friday, do. Brantford
- " 13, Sunday, Sermons at Wellboro.
- " 14, Monday, Public Meeting at Mt. Horene.
- " 15, Tuesday, do. Kingston
- " 20, Sunday, Sermons at Odelltown
- " 21, Monday, Public Meeting do.
- " 22, Tuesday, do. Huntingford.
- " 23, Wednesday, do. Buxton.
- " 24, Thursday, do. Buntingdon.

W. M. HARVARD,
Chairman of the District.

MISSIONARY ANNIVERSARIES IN THE CANADA WESTERN DISTRICT.

- Hamilton, ... Sunday, Jan. 30th Sermons.
- do. ... Monday, 31st, Missionary Meeting.
- Brantford, ... Tuesday, Feb. 1st, Missionary Meeting.
- Oxford, ... Wednesday, 2d, do.
- Adelaide, ... Friday, 4th, do.
- St. Clair, ... Sunday, 6th, quarterly Meeting.
- Amherstburgh, Tuesday, 7th, Missionary Meeting.
- Colchester, ... Wednesday, 8th, do.
- Storax, ... Thursday, 10th, do.
- Romey, ... Friday, 11th, at 11 o'clock, A.M.
- London, ... Sunday, 13th, Sermons.
- do. ... Monday, 14th, Missionary Meeting.
- Guelph, ... Sunday, 17th, Sermons.
- do. ... Tuesday, March 1st, Missionary meeting.

JOSEPH STINSON,
Chairman of the District.

ANNIVERSARY OF THE TORONTO BRANCH WESLEYAN MISSIONARY SOCIETY.

The annual Sermons, in behalf of the Society, were preached last Sunday,—in George Street Chapel, by the Rev. JOSEPH STINSON, in the morning,—Rev. JOHN SUNDAY, (converted Indian Chel.) in the afternoon,—and Rev. M. RICHY, A. M., in the evening; in Lot Street Chapel, by the Rev. J. G. MANLY and Rev. J. STINSON; and, in Yorkville Chapel, by the Rev. W. CASE and the Rev. J. G. MANLY. The public Meeting was held in George Street Chapel, on the evening of the following day, (Monday,) and far exceeded our most sanguine expectations. W. B. JARVIS, Esq., Sheriff of the Home District, most promptly and cordially acceded to the request to take the Chair;

and presided on the occasion, with equal kindness and ability, and to the high gratification of the members and friends. After singing the 608th hymn, and prayer by the Rev. M. RICHY, Mr. JARVIS took the Chair and opened the business of the meeting with some very excellent and appropriate remarks, bearing most direct and unequivocal testimony—both from reading and personal observation—to the usefulness and success of the Wesleyan Missionaries, acknowledging the prominent position of the Parent Society, among kindred institutions, and expressing his readiness and pleasure with which he contributed to the furtherance of the cause of Missions. The Rev. J. STINSON then read the Report, which adoption was moved by the Rev. J. MANLY, and seconded by the Rev. W. CASE, the venerable father of Wesleyan Parent Missions in Canada, with appropriate remarks. The second resolution—concerning the numerous openings for Christian missions, and the effect they should have upon the Christian Church—was moved by the Rev. J. G. MANLY, and seconded by the Rev. J. STINSON. The observations of the latter were highly interesting and strikingly illustrative of the beneficial influence of the Gospel. He referred to the sanguinary and destructive conflicts, in days long past, between the Mohawk and Chippeway Indians, and contrasted them with the present prevalence of amity and good-will, and the cordial interchange of fraternal recognition and salutation between those tribes, while, by the wasting of the snow under the sun's constantly augmenting power, and the jets of snow in the spring—low and far between—he aptly explained the marvellous decrease of the Aborigines of America. With strong and evident emotion, he contrasted the Florida Indians,—hunted down and destroyed by the American troops with blood-baths,—with the Indians of Canada; and fervently thanked God for his birth and residence under the British crown. The third resolution—referring to the position of the Parent Society and the duty of aiding her to the utmost—was moved by the Rev. Mr. RICHY, of the Church of Scotland, and seconded by the Rev. J. STINSON. The remarks of Mr. RICHY were highly pertinent, just, and friendly; and evinced the deep interest which he feels in our prosperity, as well as in the cause of Christian Missions generally. To the Wesleyan Missionary Society, he assigned the foremost rank among the Missionary Societies of Great Britain, for zeal, activity and usefulness; and his testimony is the more valuable as, we understand, he has himself been a Missionary several years. Mr. STINSON expatiated on the necessity, dignity, and excellence of Christian Missions, and the motives to vigorous and unceasing exertions, with his customary copiousness, ease, and clearness—neatness and propriety of style. His speech was one of the very best we have heard him deliver. The fourth resolution was moved by the Rev. M. RICHY, and seconded by G. MOORE, Esq. Mr. RICHY, in supporting the sentiments embodied in the resolution—respecting prayer for the effusion of the Holy Spirit—dwelt upon the importance of the divine blessing, as the great source and secret of success; upon the awful degradation and wretchedness of the heathen, which nothing but divine power and grace could ameliorate; upon the noble liberality of the contributors and friends in Toronto, and upon our present position, in this district, as compared with last year. Alluding to the extraordinary but fruitless opposition which has been raised against genuine, original, and British Methodism in this District, he observed that the quiver of calumny had been exhausted, but that from our breast, as if girt with triple brass, every arrow had recoiled, harmless and ineffectual. He assured the audience of the permanence, increase, and pervading influence of British Wesleyan Missionaries in this district; and, while noticing some of the happy and cheering characteristics of the age, he very appropriately referred to christian catholicity, (despite the bigotry of Popery and Puseyism, and all mean and insidious infidelity,) and illustrated its gratifying growth and prevalence by the facts that at the last Anniversary of the Parent Society, the Very Reverend the Moderator of the General Assembly of the Church of Scotland, Dr. MAXWELL, and the Rev. R. S. CAMPBELL, A. M., preached some of the preparatory Sermons, and, at the public meeting in Exeter Hall, gave

In each of those Children and Young Persons... to be appointed, though the medium and order of purposes and guidance of their Parents...

THE REV. R. W. SIBTHORP'S CONVERSION TO POPERY.—The Rev. R. W. Sibthorp, one of the Fellows of Magdalen College, Oxford, and minister of St. James's Chapel, Ryde, has quitted the Church of England...

The withdrawal of the Rev. Mr. Sibthorp from our church to the Papish communion, is not an unexpected event, certainly, but it is a solemn and remarkable occurrence...

in his ministrations, and in the outward ornaments and services of his church. Now, we presume, we shall be rebuked no more by that class of our readers in the Isle of Wight...

Mr. Sibthorp is, we understand, a man of fearless honesty, though of bland and gentle manners; and having learned the lessons of the Oxford Tract School very diligently, he has proceeded at once to put them in practice...

There is too much reason to believe, that the Roman Catholic re-action has not yet reached its climax. The fresh accessions to the ranks of Romanism result chiefly from the preparatory labours of the pioneers of the Papacy...

solves. But Puseyism, like its elder sister Jesuitism, with all its counterfeit pretences to the character of moral greatness, is radically wanting in the sine qua non of real excellence.—common honesty.

Mr. Sibthorp's conversion was gradual. As soon as his opinions began to recede a tinge of the Tractarian school, his sermons by degrees became less and less evangelical...

DIVISION AMONG THE JEWS.—It will be interesting to your religious readers to be informed, that a movement is now taking place among the Jews, which promises to shake the system of Judaism to its centre.

THE REV. MR. MARSHALL.—We observe in a Newcastle paper an intimation that Mr. Marshall is speedily to be ordained by the Bishop of Durham. We believe there is no doubt of the fact...

that step, in the language of the world, he stands committed. If, as we would hope, it is with real reluctance he has consented thus far, we are surely right in thinking for granted that he has been with peculiar reluctance that he has applied to the Bishop of Durham...

IRELAND.—CONVERSION OF FOUR ROMAN CATHOLICS TO THE PROTESTANT FAITH.—On Sabbath, the 17th instant, the church of Colebrooke presented a remarkable scene.

MUNIFICENT BEQUEST.—The late Mr. Fanning, of Waterford, has bequeathed to the poor of that city £30,000.

CONVERTS FROM ROMANISM.—Thirty three heads of families at Dingle, converts from the Church of Rome to the establishment of the Church, have publicly certified that the Rev. Charles Gayer, incumbent of that place, offered them no bribe whatever...

LORD HOLLAND.—The statement which originally appeared in the Cork Examiner, stating that Lord Holland had been converted to the Roman Catholic faith, while at Rome in September last, is totally without foundation.

CONVERTS FROM ROMANISM.—At St. Auden's Church, on Sunday, Oct. 21, six persons renounced the errors of Romanism, and conformed to the established Church. Though no public announcement had been given of the recantation of these persons, the Church, in addition to its usual respectable congregation, was crowded by a large number of strangers.

the deepest seriousness and attention seemed to be manifested by all present. At the close of the sermon, Mr. Scott proceeded to the vestry room, and administered the form of abjuration to three other persons. Of the six persons who conformed to Protestantism, three were males and three were females. Some of them, we were informed, have had their sincerity well tested, for they have endured persecution on account of their change of faith. The form of abjuration was written on a sheet of parchment, and all the converts, after taking the oath, appended their signatures to the roll.—*Dublin Statesman.*

EASTERN CANADA.—MONTREAL WESLEYAN SUNDAY SCHOOLS.—On Monday evening last the teachers and friends of the Wesleyan Sunday Schools in this city, to the number of from four to five hundred persons, assembled and partook of tea and their refreshments in the basement story of St. James Street Chapel. After the toast of good things had been gone through with, of which there appeared to be no lack, and which was served up in a style that reflected credit on the ladies who kindly presided for the evening, Wm. Lunn, Esq., was called to the Chair, and the general Secretary proceeded to read the annual Report, a brief but comprehensive document, shewing the schools, of which there are seven, to possess one hundred and five teachers, with from six to seven hundred children in attendance. Upwards of eighty thousand verses of Scripture have been committed to memory during the past year, and a number of hopeful conversions to God have taken place among the scholars. After reading the Report, several gentlemen addressed the meeting, and set forth most happily the immense advantages of Sunday Schools to society, both in a civil and religious point of view. At intervals between the speeches, the Choir, directed by Messrs. Hilton and Rodgers, sang several beautiful and appropriate airs in a style that seemed to make all present feel the power of music when sanctified by the influence of religion. About half-past nine the meeting closed, and departed to their homes, as happy and interesting an assemblage of persons as ever it has been our lot to witness on any similar occasion.—*Montreal Transcript, of 12th instant.*

ST. CLAIR AND MICHIGAN.—We have the pleasure of laying before our readers the following letter:—

To the Editors of the Wesleyan.

In concluding the brief sketch given in your last of the state of the St. Clair Indian Mission, I alluded to a gracious work of God which has recently begun among the Indians of the State of Michigan, and promised to give some account thereof for a future number. I now beg to redeem that promise, though, I fear the length of my article may be considered objectionable. I will, however, compress the narrative as much as possible.

The Indians who are the subject of this blessed work are living about 50 miles west of this place, in Oakland County, Michigan. There is a small village near them called Lakeville. Like most Aborigines, who have intercourse with wicked white people, these poor Indians were exceedingly dissipated. They delighted in strong drink, and often worked hard for unprincipled men, in order that they might receive their wages in whiskey. These Indians were also the victims of Pagan superstitions, ignorant and uncivilized;—their feasts and foolish fancies were scarcely at all modified, though they had lived for many years among professedly civilized and religious people. But what mere civilization could not do, the gospel has done, changing their hearts and lives, and sweeping away every vestige of idolatrous imposture.

When I came to this mission, on the 23d of last June, Brother Elliott, our interpreter, informed me there were some brethren who wished to visit an Indian tribe in Michigan, as it was understood they had expressed a desire to hear the Gospel. It seemed to me a door of Providence which ought to be entered at once, and I therefore provided them the means, and the next day a small band of faithful Indian prayer-leaders and exhorters, started on their journey. In about two weeks most of them returned, with glad hearts and joyful news. Their mission was so far successful, that the tribe had renounced their idols and medicine bags, and were earnestly seeking the Lord. They

brought also an earnest request that the Missionary at St. Clair would go to them, and give them Christian instruction, preparatory to baptism. Accordingly, the next week I started with my interpreter, and preached there on Tuesday, July 18th. That afternoon I preached to them from 1 Tim. 2: 3, 6. This was the first sermon they ever heard, and it was to them "glad tidings of great joy." For three successive days we had three services each day, during which time we endeavoured to draw those poor sinners "the good and the right way." We read and explained the ten commandments—the Lord's Prayer—and the essential parts of the Gospel history. Every night we had a prayer-meeting, in which we were assisted by more than a dozen of the St. Clair Indians, who had hastened to our help. On the last day we explained the ordinance of baptism, and, in the evening, received into the Church, by Baptism, about 50 adults and 33 children. Many of these adults had received a measure of comfort, through believing in Christ; the rest were earnestly seeking the Lord. On the morning of our departure, we held a farewell meeting at sunrise,—gave them suitable advice, and commended them to God. Aware of the many trials to which they might be exposed, we left two native teachers to hold meetings for prayer and exhortation, until provision could be made for the care of the mission by the Michigan Conference. The work thus auspiciously begun, was, in reality, a genuine work of grace. The poor Indians brought and laid at our feet all their pagan relics, and symbols of superstition. There were several bushels of rattles—conjuring skins, and medicines. A large heap of these were committed to the flames, only preserving a few specimens, as trophies of the wonderful power of the grace of Christ. Ever since then they have been persevering and prosperous. At a large camp-meeting in Michigan, we met again the greater part of these Indians, and had an opportunity of witnessing the reality of the change wrought in their hearts, and took the occasion of giving further religious instruction. Our own camp-meeting was made very interesting by the presence of these new converts. Here some that were seeking the Lord were made happy, and spoke their experience, with great clearness. The Chief of the tribe, who was one of the first to embrace religion, attended this camp-meeting, and gave a very affecting account of his conversion, and his strong desires for the happiness of his people, and the education of their children.

The case of the Lakeville Indians was laid before the Michigan Conference, which met in September last, by the Presiding Elder of the Detroit District. He read a communication I had addressed to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, and succeeded in obtaining the appointment of an excellent native teacher, as Missionary and Superintendent of the School. Brother Mackman has arrived at his station,—a school-room has been erected, and the regular meetings held in it. At the Michigan Camp-meeting mentioned above, upwards of \$200 were subscribed to start this interesting mission, and I was much pleased to hear a few days ago, that Brother Mackman and his charge are happy and prosperous. The Lord is with them, and the work of conversion is still going on. Other small remnants of Indian tribes in Michigan are beginning to make enquiries about the "good religion;" and we have reason to believe, that the conversion of the Indians at Lakeville will lead to the conversion of those who have hitherto refused to yield to the yoke of Christ.

In signing at brevity I fear my communication will be found deficient in perspicuity, but I think sufficient has been said to encourage the friends of missions. It is thus the world will be evangelized. The influence of divine love on the heart, leads us to desire the salvation of others. To achieve this glorious work, some give their prayers and contributions, and others their labours and anxious toil. So our St. Clair Indians—"themselves but newly found in God"—go and labour night and day, until they succeed in fully preparing the way for the gospel and the regular ordinances of religion. Who will regret having given his contribution, while God is pleased to bless the gift? He maketh the dumb to speak, and those who were, not long ago drunkards and pagan, are now active co-workers with

the Missionary of Christ. "One generation shall praise thy works to another, and shall declare thy mighty acts: I will speak of the glorious honour of thy Majesty and of thy wondrous works. And thou shalt speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy goodness, and shall sing of thy righteousness." Wm. Brott. St. Clair Mission, Dec. 1841.

KINGSTON—The Annual Meeting of the British Wesleyan Missionary Society of this city took place in the lower chapel, on Monday evening last, Thomas Kirkpatrick, Esq. in the chair. The Rev. Messrs. Richey, Simpson, and Sunday, who occupied the pulpit in the services of the preceding day, assisted by other gentlemen present, ably advocated the cause of missions. The proceedings were of a highly interesting character.

On Tuesday evening the Missionary Tea meeting took place in the same building. The arrangements on the part of the ladies having superintendence in providing, were most satisfactory, and the performance of several beautiful pieces of sacred music by an excellent choir assisted by the Band of the 14th Regt. elicited the most hearty applause.

We understand the receipts of the Mission fund thus far have amounted to about £100.—*News.*

WHITBY—A Missionary meeting was held in the Baptist Chapel, in the township of Whitby, about 30 miles from Toronto, on the evening of Thursday last, the 20th inst. A respectable farmer in the neighbourhood, Mr. Wm. Dow, sen'r., belonging to the Church of Scotland, very kindly and promptly acceded to the request to take the chair; and presided over the meeting in a highly satisfactory manner. After singing and prayer, he opened the meeting with a few remarks, commending the Wesleyans for their zeal in religion and for their devoted loyalty in trying times. The first resolution,—for the formation of the "Whitby Branch Wesleyan Missionary Society"—was moved by Mr. G. Flint and seconded by the Rev. J. G. Manly. The second resolution,—adverting to the position of the Parent Society, the condition and claims of the heathen, the value and efficacy of the Gospel, and the duty of Christians,—was moved by the Rev. M. Richey, A. M., and seconded by Mr. M. Robinson. Resolutions were also passed appointing a Committee, Secretary and Treasurer, and thanking the Chairman for his kind and judicious attention to the business of the meeting. The congregation was large and attentive; the collection and subscription amounted to £6 18s.; and it is hoped that the society which was formed will prove an effective auxiliary in the universal diffusion of "scriptural holiness" and evangelical truth.

Miscellany.

THE PEOPLE'S ALMANAC.—A scandalous Annual, called "The People's Almanac," has been published by Messrs. Leslie of this city. We have turned over every page of it and pronounce it a production of the most infamous description. Its tendency is to encourage rebellion and infidelity, and it is just such a collection of stale and ridiculous calumnies on the Church of England, and indeed on every Christian body receiving support from the State, as a William Lyon Mackenzie would write, with a Thomas Paine at his elbow. The man who could concoct such a mass of disloyalty and untruth, must have the heart of a traitor to his Queen, and the emity of a French Revolutionist, or an American sympathiser, to the Christian Religion. If any one wishes his children to grow up rebels and atheists, he will place in their hands *The People's Almanac*, as a very fit manual to prepare the way for such a fearful consummation.—*Church.*

A NEW METHODIST UNIVERSITY.—The Ohio and N. Ohio Conferences have united to found a University in that State. Premises have been purchased at Delaware, containing 20 acres. \$200,000 are necessary for its completion and endowment. "The college enclosure," says the *Western Advocate*, "is tastefully laid out with gravelled walks, and with ranges of all kinds of forest trees. The natural mounds and inequality of the ground are preserved, so that the whole presents one of those charming spots which will vie with the shades of the Athenian Academy, or the Elysian

groves of New Haven. Perhaps the earth does not afford a more attractive spot to the student, where the health and spirits can be better preserved, than the grounds which inclose the mansion house, the apartments and the bath, both cold and hot."—*Zion's Herald.*

THE LONDON WATERMAN is now being extensively circulated, at Home and Abroad, among the thoughtful and respectable Classes of Society, than any other *Penny Newspaper*. A reference to the *Parliamentary Returns* will show that, in this respect, it exceeds the *Morning Post*, *Standard*, *Globe*, *Chronicle*, and other established Papers, as well as the *Review*, *Opinion*, *Patrol*, *Atlas*, and other Religious and Family Journals.

Watchman, each Publication	1.00
Operator	2.00
Reader	3.00
Printer	4.00
Atlas	5.00

THE WITNESS OF THE SPIRIT.—I know Mr. Wilmans in his work against Paganism (a work which we observe is receiving high attention in Europe.) says—"It more nearly concerns the Methodists, to call on, clearly to understand, explain, and defend this doctrine; (the witness of the Spirit) because it is one grand part of the testimony which God has given them to bear to all mankind. It is by His peculiar blessing upon them in searching the Scriptures, confirmed by the experience of His children, that this great evangelical truth has been recovered, which had been for many years well nigh lost and forgotten."—*Zion's Herald.*

FILIAL PIETY.—The rectory of a parish in a distant southern diocese of our Church, had eight years since, leaving (in very extraordinary circumstances) a widow, two daughters, and two sons. The oldest was a daughter, and the sons afforded no aid to the mother. This noble daughter opened a school—was respected and patronized; having herself received an accomplished education, was an accomplished instructress. Her efforts, though at the expense of her own health and the entire sacrifice of all social intercourse, were crowned with glorious success. She has supported the entire family; educated and recently settled in marriage her sister; has erected a costly monument to the memory of her father; and has (though without the slightest obligation resting upon her) voluntarily paid several thousand dollars of her father's debts! These facts—all within his own knowledge—have been communicated to us by a personal friend of this noble American daughter. Many daughters have done virtuously—but she has excelled them all!—*N. Y. Churchman.*

THE QUEEN DOWAGER'S BENEVOLENCE.—One of her Majesty's pages, named Blake, being at the point of death, the Queen visited him, and having administered some spiritual consolation to the dying man, she told him to set his mind at rest with regard to his family, as she would provide for them. A few days after his decease, she announced her intention of allowing the widow (who has seven children) £100 a year, and a residence in Bushy Park, so long as that continues her property; and such of the family as were old enough to go to school were to be sent at her expense, and as they grew up she would provide for them.—*London paper.*

BIRTHPLACE OF THE DUKE OF WELLINGTON.—MR. EDITOR.—Wellington has been justly called "public property;" he is part of the history of Portugal, Spain, France, Belgium and the East Indies. The most succinct account of those countries must mention his name; and it is indeed, without any violent stretch of acceptance, part of the history of the world. Every particular concerning so extraordinary a man must, therefore, be interesting, and surely his birthplace is not a matter of indifference. It is always given as Dangan Castle, county of Meath; but that is an error, his Grace was born in Mornington House, Dublin, now the Royal Irish Academy, No. 114, Grafton-street. This you will find to be confirmed by due investigation. I derived the information from a near relative of the Duke's nurse, about twenty-five years ago. He told me that the error, which was as ripe then as now, originated in the circumstance of the infant having been sent down, shortly after birth, to Dangan Castle. The name of nurse was, I think, Hodges. G. M. Dublin, August 6, 1841.

Poetry.

WELCOME TO THE PRINCE. BY MRS. C. MARY WILSON.

Welcome noble Prince of Peace... To the land that bids the North... To the land that bids the North...

PRAYER FOR THE PRINCE.

O, God, bless thou the day... The Prince was born to-day... O, Lord, in beauty shined...

PRAYER FOR THE PARLIAMENT.

Lord God of hosts, who dost think... In heaven and earth, thy sovereign will... With wisdom, truth and righteousness...

MARRIED.

At Port Sarnia, on the 6th of Jan inst., by the Rev. Wm. Scott, Wesleyan Minister...

Also, at the same place, by the same Minister, on the 7th of January inst., Mr Wm. H. B. Dowling to Miss Mary Taylor...

DIED.

At the St. Clair Indian Mission, on the 21st of December last, an Indian female named Pegkungezhogooqua... She was about 50 years of age...

Wm. Scott.

NEW CUTLERY.

THE SUBSCRIBER respectfully informs his friends that he has just received direct from a Sheffield...

C. & W. WALKER, MERCHANT TAILORS, 121, KING STREET, TORONTO.

All kinds of ready-made clothing constantly on hand.—Terms moderate. Toronto, Oct. 6, 1841.

BOOKS FOR SALE.

THE following Books have been sent to the Junior Editor of "The Wesleyan," for sale... The Wesleyan Methodist Magazine for 1838...

THE SIGNS OF THE TIMES.

THERE is issued every fortnight, in the quarto form, by an Association of Christian Ministers, at Boston, a newspaper called the "Signs of the Times and Expositor of Prophecy..."

Ready Money the Spirit of Trade!!! CLARKE & BOYD, HATTERS AND FURRIERS.

RESPECTFULLY announce to their Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts and Drivers...

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...

LOOKING GLASSES, PICTURE FRAMES, &c. &c.

THE Subscriber offers for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold, Framed Mantel and Pier Glasses...

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours...

J. E. PELL, LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &c.

Window Cornices and Room Bordering made to order. Ladies' Needlework neatly framed. A variety of splendid Patterns for Ladies' Needlework to be let out for short periods...

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...

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, &c. &c.

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 Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

LETTERS received, during the last fortnight:—Rev. B. SLIGHT, rem.; Rev. W. STEVENSON; D. B. STEVENSON, Esq., rem.; Rev. J. BORLAND, rem.; Rev. T. CAMPBELL, subs.; Rev. J. DOUSE, sub.; Rev. H. LANTON, sub.; Rev. J. NORRIS, subs. and rem.

The Wesleyan.

Is published, semi-monthly, for the COMMITTEE OF MANAGEMENT, at the corner of New and Newgate Streets, Toronto. EDITOR:—Rev. Messrs. M. ROWE, A. M., and J. G. MANLY.