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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. III.

TORONTO, CANADA, WEDNESDAY, NOVEMBER 30, 1942.

No. 6.

## WESLEYAN TRACTS FOR THE TIMES.

### WHY DON'T YOU COME TO CHURCH? A DIALOGUE BETWEEN A CLERGYMAN AND A WESLEYAN METHODIST.

(Continued.)

**Clergyman** Thank you I will read it carefully. There is another point or two on which I wish to ask a question if you please.

**Wesleyan** By all means, Sir.  
**C.** How is it, then, that all your Preachers now give the sacraments? Wesley, you say, ordained only two or three.

**W.** It is not quite correct to say all our Preachers give them. The Local Preachers, who follow trades, do not, nor the probationers for the ministry; but only those who, after due probation, have been solemnly ordained to the work and office of the ministry. The governing power of the Body has, since Mr. Wesley's death, been vested in the Conference, and these arrangements are made by its authority.

**C.** But can the Conference give a divine commission?

**W.** Certainly not; but it can give directions as to the mode in which the commission given to the Wesleyan Ministers shall be fulfilled. And this is all it pretends to do. It is the common authority to which those who have received a divine commission agree to be subject, for the sake of peace and order just as the first Methodists agreed to be subject to Mr. John Wesley during his life.

**C.** But the Conference has been unfaithful to its promises. It said, in August 1791, "We engage to follow strictly the plan which Mr. Wesley left us at his death." And in three or four years afterwards they authorized the administration of the sacraments, the very thing which he had so strictly forbidden.

**W.** I trust you will remember the difference, Sir, between plans and principles. Mr. Wesley altered his own plan repeatedly. Every instance of variation from Church order was an alteration of his plan, but an alteration demanded by his principles. Such was the cause of the Conference. They made his plan their own, at his death, just as he had made the rubrics and canons his plan at the beginning of his ministry. But they were compelled, like him, to choose between altering their plans, and abandoning their principles. And they chose the less of what they consider to be two evils.

**C.** The "people forced them into this deviation," they say; and hence they seem to be entirely at the mercy of the people. If this be so, you can have no security that greater deviations still may not take place whenever the people choose to demand it. You may deviate into Socinianism itself, if the people are to be judges of what is right, and the guides of the Conference.

**W.** You misunderstand the expression, Sir. When the debates on this subject were going on, those who wished all the Methodists to go to church for the sacraments, said frequently that the Preachers kept up an agitation on these points in order to increase their own power and importance. It is so this accusation that the Conference refers in the passage you quote. As though they should say, "We are content to remain as we were for ourselves; we have not promoted the discussion of this subject. If the harmony of our societies is endangered, it is not by our act, but by the acts of others. The people will not be content without the sacraments, though we may be content not to administer them." Nor do they mean to admit by this expression that they sacrificed their own convictions to a rude clamour out of doors. The people whose voices they listened to in this instance were, many of them, persons of enlightened and established piety. They had scriptures of conviction as to the propriety of receiving the Lord's sup-

per at the hands of such Clergymen as those at St. Ives or Sheffield, and in company with gross, notorious evil-livers. They therefore threatened their own Ministers to give it to them, and while they refused to do so, the persons either went to a neighbouring church, (often at great inconvenience,) or to a Dissenting chapel, or neglected that sacrament entirely. Thus the Conference had no alternative but to listen to the request of these persons, or virtually to dismiss them from the societies, and I am then exposed to all the spiritual dangers from which Methodism had at first rescued them. Their language in the very document which you quote to their disadvantage, shows that they were not borne away by a torrent, but acted with solemn deliberation. And as to the suggestion that other and more important changes may be effected by clamour, so that we have no security against falling into Socinianism itself." all that I shall say at present is, that we can afford to smile at it.

**C.** You are very bold.

**W.** Yes, Sir, you have emboldened me. I should wish you to know that, so far as doctrine goes, no body of Christians on earth has such securities for the perpetuation of their faith as we have. Our standards are few and simple, consisting of the first fifty-three Sermons in Mr. Wesley's collected Works, and of his notes on the New Testament. These are always before the people, just as your own Articles, Liturgy, and Homilies are. But here is our great advantage. Our Ministers are every one of them solemnly questioned every year as to their belief of them, and copies of the most searching kind are instituted concerning every one of them twice in every year. Any member of society is at liberty to impeach them of false doctrine, and bring them to trial, all reasonable facilities are afforded for this purpose, and the process is simple and unexpensive. Our chapels are secured to us on trust that no doctrine contrary to these standards shall be preached in them, and could it be shown that any general departure from Wesley's doctrine had taken place, the Court of Chancery would dispossess us of them. We have, therefore, a direct interest in maintaining the integrity of the faith, as our adversaries would also have in showing that we had not done so, if they could. Above all, we admit no man to the ministry until he has given every reasonable ground of hope that he has prevailed upon these doctrines to be the power of God to his own salvation. And while he continues to feel their saving efficacy, it is not likely that he should wish or attempt to set them aside. While the Spirit of God rests upon our Ministers, and they continue upright and pious men, it is morally impossible that they should teach any other doctrine than they now do, and if they cease to be honest men, it will not matter much what doctrine they preach, for God will not bless them, and they will soon come to nought.

**C.** I perceive that you are full of confidence and hope. But there is another subject to which I should like to bespeak your most serious attention before we bring this long conversation to an end.

**W.** After the patient hearing you have given me, Sir, it would indeed be a shame were I to demur to your request. Pray proceed.

**C.** You have admitted more than once that the Wesleyans were devotedly attached to the national Church, and longed for its reformation above all things. That they laboured long and hard for this, I readily grant, and also that their labours have been productive of great advantage to the country at large. But do you not think that the Church of England is now in a greatly improved state?

**W.** Unquestionably it is so; in some respects. I have observed with much pleasure her increasing purity of morals, and her active efforts for the spread of religion both at home and abroad.

**C.** Then let me ask, what do you suppose Wesley would do under present circumstances?

If he so closely adhered to the Church in her low estate, how much more would he do so in her revived condition? If he looked with jealous displeasure on any attempt at separation from her when the evil within her was so much greater, and the good so much less, than at present, how could he bear to see the people who, against his will, are called by his name, becoming a body of avowed Dissenters? Surely you should consider whether the time is not come when you are called upon to return as a body to first principles, and seek a closer union with the Church of England than has subsisted for many years past. I am without hope that you would find a disposition in some influential quarters to resist such a movement in the utmost, and if there were no other reasons in its favour, the rapid progress of Romanism might surely suggest to all classes of Protestants the advantage and necessity of a closer union among themselves. By such an advance the Methodists would gain much in comfort and respectability; the Establishment would derive a substantial benefit in the healing of an extensive breach, and the common cause of Christianity must be greatly assisted by an advance, though it were but of a single step, towards that blessed state of the Church for which our dying Saviour entreated his Father, "that they all may be made perfect in one."

**W.** You have suggested matter for an hour's discourse, Sir, but I will make my reply as short as possible. I am not inessential to the blessings of Christian unity in general, and would part with a good deal to secure it. Still less am I inessential to the advantage of union among Protestants, under present circumstances. Though I must take leave to say, that I do not think the anti-Romanist party in England would be strengthened by the junction of the Methodists with the Established Church, as it is certain that the tone of true Protestant feeling in the Establishment has declined most grievously in the last few years. The Methodists, therefore, can do better service against Rome in an independent position, than they could possibly render otherwise. They must needs be hampered by any thing like a coalition with the Establishment just now, when a large party exists within her pale, on whose speedy conversion to Rome the Pope and all his hosts are joyfully reckoning. But this is only one branch of the general subject, and looking at the cause as a whole, it may be thus stated.—First, I ask myself, Can we not have unity without uniformity? And a careful perusal of the Scriptures satisfies me that we can, and ought to have it. But, secondly, as my brethren of the Establishment think differently, how far is it my duty to act upon their views rather than my own? I say in reply, I will do so as far as I can with a good conscience. Then, thirdly, we come to the points in which I, as a private person, should conscientiously demur to the uniformity which they demand in order to unity. I say, as a private person, for as I have no authority to propose alterations on either side, I must take things as they are. Some of the subjects on which I should desire satisfaction are these.—Whether in the Established Church I should have the same privileges as I now have, the same opportunities for doing and recovering good, and if not, whether I may lawfully give them up without an equivalent? **C.** Privileges? opportunities? what can you mean? Would you not have the Liturgy, which Wesley pronounced the best in the world, and without which he protested that your services at the meeting were incomplete?

**W.** I suppose we should, and at this I for one should rejoice, but it would be with much trembling. I love the Prayer-Book as a whole, but it has great faults as well as great excellencies, and I should be very sorry to be tied to it exclusively. At present the advantage is on our side, we reap the benefit of the Liturgy and extemporary prayer too, and so secure the benefit of both methods

of devotion. But, if we joined the Establishment, we must give up extemporary prayer altogether. Our Ministers could never vary from the "prescript form" of any emergency, and in public worship, and all the offices of devotion, such as visiting the sick, or burying the dead, we should be actually deprived of all the gifts which God has bestowed upon them for the service of his church. Our prayer meetings, too, where other gifted persons, not Ministers, exert, so themselves, and edify the brotherhood, I presume, be at an end. Our class meetings, our love-feasts, watch-nights and covenant-meetings must needs follow in the trap of the prayer meeting.

**C.** You might then have less excitement (and that is a dangerous thing at best,) but you would gain in quietness and peace.

**W.** Sir, I take the liberty to doubt that. The excitement which these meetings keep up is not an enemy to peace, but a friend rather. Our Saviour severely reprimanded and threatened one of the children of old because he was not excited; all excitement, therefore cannot be wrong. Would not the Lascians have had more true peace, if they had so stirred up the gift of God, that their love had become a vehement flame which many waters could not quench, nor the floods drown? You say, the Church offers no peace, instead of excitement. I say, God be thanked, I have peace already; so that I need not go to the Church to get that, and I cannot spare the excitement which she proposes to do away with. Therefore the advantage is on the side of remaining as I am.

**C.** I am sorry to hear you speak of gifts and gifted brethren, that was the cant of the Commonwealth.

**W.** True, Sir, and the use which was then made of those terms has often disgusted me as much as it has you. But the terms themselves are scriptural, and may not be thrown away because they are abused. You will not deny that the gifts of the Spirit are bestowed upon believers for their mutual edifying, and if so, they must needs be exercised; and what can there be wrong in speaking of Scripture facts in Scripture words?

**C.** I think it tends to self-complacency and spiritual pride, and beside, were natural endowments are often mistaken for spiritual gifts.

**W.** Will you throw away your Prayer-Book because forms tend to formality? Do you not use it and bow at it too, notwithstanding this admitted fact? Suffer me then to speak of the gift of prayer, and of the exercise of it also, though I know that, like every good thing, such phrases are liable to abuse. You cannot deny, however, that to confine oneself to a form is to neglect, or throw away, the gift of prayer; for who cannot pray when he has the book before him?

**C.** But the Lord's supper is Christ's own ordinance, and must be, consequently, worth all the rest. Your classes, bands, and what not, are human institutions, not worthy to be named in comparison of the holy communion.

**W.** True, Sir, perfectly true. And could you offer us the eucharist in exchange for all our humanly-derived means of grace, we should be bound to make the exchange, to sell every thing, and buy that "pearl of great price."

**C.** Indeed, I am glad to hear you say so. That is just the offer the Church makes you.

**W.** I do not so understand her. There is really no exchange in the case. I now have the eucharist, and other ordinances too. I am requested to give up the rest, that the Church may give me—what? Why, the eucharist? You may call this exchange, Sir; to me it seems more like robbery.

**C.** I do not assert that you have the eucharist; but that I cannot grant. That is the Church's concession.

**W.** But you will not deny that you say, Sir, and I come to church sometimes, and communicate there, as I told you at the be-

THE WESLEYAN METHODIST CHURCH OF GREAT BRITAIN AND IRELAND, AND THE WESLEYAN METHODIST CHURCH OF THE UNITED STATES OF AMERICA, AND THE WESLEYAN METHODIST CHURCH OF CANADA, AND THE WESLEYAN METHODIST CHURCH OF AUSTRALIA, AND THE WESLEYAN METHODIST CHURCH OF NEW ZEALAND, AND THE WESLEYAN METHODIST CHURCH OF SOUTH AFRICA, AND THE WESLEYAN METHODIST CHURCH OF INDIA, AND THE WESLEYAN METHODIST CHURCH OF CHINA, AND THE WESLEYAN METHODIST CHURCH OF JAPAN, AND THE WESLEYAN METHODIST CHURCH OF HONG KONG, AND THE WESLEYAN METHODIST CHURCH OF PEKING, AND THE WESLEYAN METHODIST CHURCH OF SHANGHAI, AND THE WESLEYAN METHODIST CHURCH OF TIENTSIN, AND THE WESLEYAN METHODIST CHURCH OF HANKOW, AND THE WESLEYAN METHODIST CHURCH OF CANTON, AND THE WESLEYAN METHODIST CHURCH OF HONGKONG, AND THE WESLEYAN METHODIST CHURCH OF PEKING, AND THE WESLEYAN METHODIST CHURCH OF SHANGHAI, AND THE WESLEYAN METHODIST CHURCH OF TIENTSIN, AND THE WESLEYAN METHODIST CHURCH OF HANKOW, AND THE WESLEYAN METHODIST CHURCH OF 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gaining and I can still do this, and avail myself of the most ordinances also. Every way, therefore, the advantage is mine; and I cannot resign it without great risk of offending God. But do not suppose that, if I were never to communicate at church, I should be without sacraments. The Methodists have better assurance of the validity of their sacraments than the adherents of the so-called "episcopal succession" have. We are not troubled with doubts as to the genealogy of our Ministers, nor have we need of elaborate historical inquiries to trace the line in which a supposed authority has come down to them. We know by experience that the body and blood of Christ are verily and indeed received by the faithful in the Lord's supper, as the catechism teaches; for we find the effects, which the same book describes as following from the participation of them, the strengthening and refreshing of our souls. Our Ministers have the seals of their apostleship in the people by whom they are surrounded, and whom they have begotten through the Gospel; just as St. Paul was the spiritual father of the Corinthians. They say therefore to us, "if we be not Apostles to others, doubtless we are unto you," and we admit their claim without hesitation.

C. I grieve to see you so confirmed in your schism.

"If I will not allow the charge of schism, but it would be impossible to discuss that point to day. I cannot allow our conversation to close without mentioning another of our distinguished advantages, which must be renounced if we were to join the establishment. Our real unity would be at an end; and, instead of it, we should have division, and heart-burnings, and stripes of swords. At present, our Ministers, though with much diversity of talent and manners, speak the same thing, whereas with you, Sir, there are endless disagreements. One Clergyman has been a Socinian; another an Arian; another a Swedenborgian; another a Southcotian. Several are Millenarians; many scores are Arminians; and again, many scores are Calvinists. Hundreds, I grieve to say, are half Papists, and hate the very name of Protestant; hundreds more glory in Protestantism, and reproach their brethren as traitors to the Church. The only points of agreement between these parties are, first, they have subscribed certain formularies, which each understands in his own way; and, secondly, they consent that their construction is the view of the Church, and that this justifies them in living upon the Church's means. And the result of all this is, that when we go into a church, unless we know beforehand who is the Minister, we are never sure what doctrine we shall hear. Whether the prayers will give the lie to the sermon, or the sermon to the prayers, or whether both will happen to agree, we must be content to leave to the chapter of accidents. If, however, I could be sure that these difficulties could be at once got over in this country, I must be satisfied on another point, which, if possible, is still more momentous. The system of Methodism was not established by me, but came to me as an inheritance. I find it in existence, and in active operation, not only in England, Scotland, Ireland, and the colonies, but in many purely heathen lands. Were we to renounce our Connexional union, we should be parties to the destruction of one of the largest Missionary institutions in the world; and I want to know if the world could spare Methodism? It does not appear to me to be in a condition to do so at present. What is to become of Feejee, of Ashantee, of Kafirland, and of many tribes of the North American Indians? to mention no others. To bring them all into the English Establishment, is an utter impossibility, and unless this could be done, little or nothing would be gained in point of external unity. Meanwhile, Sir, if we cannot have the formal external unity which you seem to think so desirable, let us do what we can to secure mutual quiet and forbearance. If I think it my duty to "abstain in the same calling wherein I was called," do not count me as an enemy, but allow me to do so peaceably. You cannot give me anything; nor can you take any thing from me; for the law affords me full protection, and I ask no more. But I recommend to your careful consideration those sayings of the wisest of men: Strive not with a man without cause, if he have done thee no harm; and, "Devise not evil against thy neighbour, seeing he dwelleth assuredly by thee."

THE END OF THE WORLD.  
A Lecture preached in the Wesleyan Chapel, St. John's, C. E. by B. SWINT—  
Published by request.

Matt. xxiv. 14. 2 Thess. ii. 1-3

II. No events which must previously take place, before that day shall come

There are objects to be accomplished which, from the word of God, we have good authority to believe must be fulfilled before this final event takes place. These events are of such a nature as, without limiting the Divine power, but considering they are to be effected by human agency, are not probable to be accomplished in the limited time specified in the publications which are the occasions of these remarks.

There are several events which might be distinctly pointed out, but I will rather select a few, and my selections shall be directed to such as these writers have endeavoured to nullify. Conscious that if those scriptures which predict the universal spread of righteousness, &c. are taken in their commonly understood sense, it would destroy their system, they boldly assert, against all sober fact, that the gospel has been preached in all nations, and in short that all these predictions have been fulfilled. This is only untying the Gordian knot, by cutting it absurdly. I have, therefore a two-fold purpose in view: to show that there is something yet unfulfilled in these prophecies; that as they must be fulfilled prior to the termination of this mundane system; that theory which asserts the near approach of that termination must be false. The *reductio ad absurdum* will prove the truth of our proposition by showing the absurdity and impossibility of the contrary supposition. I refer

1. To the conversion of the Jews.

This is an event clearly predicted in scripture. To notice the numerous passages in the Old Testament which bear on this subject, would be more than the limits prescribed by a single Lecture would allow. I, therefore, turn to one single passage in the New Testament, which will be amply sufficient for the purpose. I will give the contents of the 11th chapter of the Romans, from Benson's Commentary: "Here the Apostle shows,—1st That, though the rejection of Israel was, for the present, general, according to the predictions of their own prophets, and attended with astonishing blindness and obstinacy, yet that it was not total, there being still a number of happy believers among them, verse 1—10. 2nd. That the rejection of Israel was not final; but that the time would come when, to the unspeakable joy of the Christian world, the Jewish nation should be brought into the Church of Christ, verse 11—24. 3d. He further illustrates the subject of the future conversion of the Jews; and concludes the argument with observing, that in the mean time their obstinacy was overruled to such happy purposes, as made the whole scene a most glorious display of the unsearchable wisdom of God, verse 25—26." This table of contents is in itself a luminous commentary on the whole chapter; but I would further refer you to the commentary itself, and to that of Dr Clarke, & others.

2. To the destruction of mystic Babylon.

The 18th chapter of the Revelations details this event. By Babylon in that chapter, is generally understood Antichrist.—The term Babylon was probably employed, because ancient Babylon was the enemy of the ancient people of God, and the modern enemies of true Christianity are, in consequence, described by that name.—The 17th chapter clearly identifies Rome. The Apostle (2nd Thess. ch. ii.) says that this day shall not come, until there shall first take place some future and great apostasy, which he characterizes so clearly as to convince us that Papacy is impressed with its image and superscription:—and then predicts its destruction by the breath of his mouth, and the brightness of his coming; i. e. the clearness and demonstration of truth. The preaching of the Gospel is termed a sharp sword proceeding out of the mouth of Christ. (Rev. xi. 15. See also, Hos. vi. 5.) and Isa. xi. 4. The sword of the spirit, by which he destroys his enemies, is the word of God. The previous accomplishment of this event, is clearly predicted as a preventative to deception on the subject; for false teachers had led them to conclude that that day was at hand. This, therefore, they were to understand could not be the case, because of the transactions which had first to take place. The appearance of this anti-Christian power is predicted

ed; and we are confidently look for its destruction before this day will come.

3. The gospel must be preached in all nations, as a witness.

If Matt. 24 is to be understood as a type of the destruction of the world, then (Matt. 14th v. implies that the Gospel is to be preached in all the world for a witness unto all nations before the end shall come. In the Apocalyptic vision (Rev. 14) St. John saw an angel, (i. e. messenger) fly in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue, and people. It is remarkable that another angel follows, denouncing the downfall of Babylon; and a third giving a voice of warning against complying with her pernicious errors; thus intimating the cause of that overthrow, its necessary connexion with it as its effect, as well as affording a hint of the extent of its application. Now take a map of the world, and mark as bright spots only where the gospel has been preached; then you will see how great a proportion of it yet remains in darkness. How great a proportion of the inhabitants of our globe have never yet heard the name of Jesus pronounced. Yet the gospel must be preached to every destitute part before the end come.

4. To the universal spread of Christianity.

The glory of the Church in the latter days, is described in many places in such glowing language that we are certain these descriptions have never yet been entirely fulfilled. I will refer to the following passages, to which I will request your especial attention. (Hab. ii. 14. Isa. ii. 5. Dan. ii. 35. vii. 29. Zech. ix. 10. Psa. ii. 6, and as an effect of the prevalence of Christian principle Zech. xiv. 20.) All nations, (Ps. cxxii. 17.) all families, (Gen. xii. 2) are to be blessed in him: the whole earth is to be filled with his glory (Ps. cxxii. 19.) But what a scene is presented to us. The world still lieth in wickedness, (1 John, vi. 10) Satan, its god, still holds men in bondage, (2d Cor. iv. 4.) The dark places of the earth are still full of the habitations of cruelty, (Ps. cxiv. 20.) The majority of those bearing the Christian name are still corrupt. Anti-Christ is not yet destroyed, yet his influence is extending. Infidelity and iniquity abound.

All these are unfulfilled prophecies; and according to the order in which the Scriptures point out their accomplishment, must be fulfilled before the end come. No word that has proceeded out of the mouth of the Lord can fall to the ground unfulfilled.—Therefore, no person, who believes the Scripture, and that God has spoken these things, can seriously admit the assertions of these writers. Whosoever duly regards the authority of God, would come to the conclusion, that the calculations contained in this publication, must be false, even if he could not perceive wherein the fallacy lies.

III. Having shown that the system we are controverting cannot be true because it supposes the frustration of the fulfilment of scripture prophecy, I now proceed to notice the fallacy, absurdity, and even blasphemy of the theory itself.

In the first paragraph of the paper referred to it is alleged that there will be no millennium, or universal spread of Christianity, (as we understand the term) before the day of judgment, but that it will be a personal reign of Christ after that event—that the fifth kingdom, mentioned in Daniel is one of peace, but of war and destruction—and that these will follow the judgment.—As there is no argument in support of these allegations, I meet them at present by asserting the direct contrary.

I do not propose to spend much time in unraveling the long parade of calculations here exhibited. The entire error of all such calculations, of which there have been many at different periods, consists in fixing upon a date from which to compute the commencement of the time indicated by the various prophetic numbers. Men of the greatest talents, learning and research, have acknowledged this difficulty. But now, men without these accomplishments and acquirements, with the utmost totemity, positively fix upon one: I will merely, as quite sufficient for the purpose, select the principle on which the theory depends—the basis on which the whole structure rests. And if I can succeed in showing the fallacy of the premises, of course the plausible conclusions are destroyed. The principle on which this error rests

is in consequence of 2,300 days and the 70 weeks.—In making the latter included in the former. The writer makes all the visions and design, a regular, connected, series of prophecy, whereas they are separate visions, with separate designs, seen during the space of 22 years, i. e. from the first of Belshazzar to the third of Cyrus. There is not the least intimation given that one of these visions is included in the other. The writer should have proved this, as every one introducing a new interpretation of any passage of scripture is bound to do.

The 7th chapter is singular in meaning to the 2d. It points out by the emblems of four ravenous beasts; four successive kingdoms which should arise, the destruction of all carnal anti-christian power, the setting up of the kingdom of Christ. The son of man is represented as coming in the clouds of heaven, to show by what means this should be accomplished. He alludes to this passage in Matt. xxvi. 64, by which expression he acknowledges himself to be the Messiah here described: and in Matt. xxiv, where he predicts his coming to destroy Jerusalem, he uses the same terms. The application which our Lord himself gives to these terms cast light on Daniel's prophecies; and fixes their true import.—The predictions in the 8th chapter, this writer again brings down to the judgment, and makes the 2,300 days, interpreted as years, to indicate the period when the judgment shall commence, the date from whence to begin these years he fixes from the 70 weeks, or 490 years in the 9th chapter, considering them as inclusive, and a part of the same design. These 490 years bringing us down to the period of Christ's death; subtracting them from the 2,300, we have the period of the termination of the world, 1810 from the death of Christ, or A. D. 1843. The "little horn" he thinks represents popery. "Now," says he, "we have all we want; we know when to begin, the 2,300 days—we cannot but see that the 2,300 and the 70 weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year." These are the premises—now for the conclusion. With this admitted truth staring us in the face, who can, with eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision will run out in 1843, and that awful scenes of judgment will commence." "As sure as Christ was cut off at the end of 490 years from the going forth of the decree, the vision will run out in 1843."

This is the system—these are the premises, and this the conclusion drawn from them. To be sure, if we were to admit the truth of the assertion made in the premises, the conclusion would follow. But this is the very point in debate, and I think any candid enquirer, on examination, will deny the certainty of knowing when to begin the 2,300 days, or rather that that number will bear the interpretation he puts upon it.

The 8th chapter is a separate and distinct vision. It presents the various successive events in the Medo-Persian and Grecian Monarchies; and the division of the latter into four, by the successors of Alexander the Great. It is evident, according to the interpretation of the angel, that the "little horn" applies to Antiochus Epiphanes. To interpret it as applicable to the Papacy is to contradict the 9th verse, where it is expressly said, that this little horn came forth from one of four notable horns, or kingdoms into which Alexander's empire was divided. The period, therefore, to which the question verse 13, "How long shall be the vision?" and the answer 2,300 days, refer to the oppression of the Jews under him, and the taking away of the daily sacrifice by him. They are in fact literal, and not symbolical days. We are guided to this conclusion by the rest of the vision; which events, have already shown to have been fulfilled in the transactions of the two empires as above stated. If, therefore, I should be asked, why I interpret the numbers 2,300, and 490 literally in the first instance, and figuratively in the latter, I answer, not to suit any particular scheme I have adopted; but according to the principles I stated in the first part of this Lecture; and that events have fulfilled each prediction, and have, therefore, fixed the sense, in the first instance to Antiochus, and in the latter to the Messiah; and we cannot but see that the two numbers do not begin at the same time; and that they have no reference to another, being separate, and distinct prophecies, all the way, as the con-

any assertion, the whole scheme we are considering is founded. It is said that these writers have fifteen different methods of demonstrating the certainty of their conclusions; but as far as I have seen they all move on this fulcrum.

As to the "times, times, and half a time," or 1260 years, pointing to the continuance of Papal Rome, we know the only difficulty is in fixing on the point from whence to date the commencement. All here is mere conjecture, and accordingly it has been made by different writers to terminate at different periods, according to the events they fix upon: as marking the rise of that power. But of course to preserve consistency in this scheme, it must be shown to be on the eve of termination; and, here too, it is in this paper attempted to be fixed by the process, and with the accuracy of a mathematical demonstration. The A. D. when the Papal power was established is said to be 538. This is made to accord with the former calculations on Daniel, synchronous with a period established only by imagination, supposition, and assertion. But in order to make all things accord, the writer is driven to the necessity of asserting that this power ceased in 1793! So we have had no Popish power since that date! To make good this assertion he states,—"then it was when the Papal Government was suspended, a Republic erected, the Pope taken prisoner; and that since then he has exercised no power over any of the Kings of Europe, or the Protestant Church. Now supposing he had exercised no power over any of the Kings of Europe, or the Protestant Church; how does this prove that Anti-Christian power is destroyed? for it is even now on the ascendancy. But is this fact? Have no kings of Europe since 1793 felt any of his power? To attempt to prove the contrary would be offering insult to your knowledge of the state of things.

What then are we to think of the blasphemous assertion, that "Gabriel (or other-wise the Holy Spirit, who spoke through him) is 'proved a liar,' if the 70 weeks, considered as years, are not a key wherewith to open the meaning of the 2300 days?!" Thus making the veracity of the Holy Spirit himself to depend upon a theory he has drawn. I cannot employ a term to express the abhorrence I feel, and all modest persons will feel, at such an expression.

That there will be a time when the Son of man will come in Majesty, and glory to judge mankind, is certain to all who believe the Bible. But as to the time of that event, we are expressly assured it is uncertain.—Our Saviour informs us, we know neither the day nor the hour—that he will come as a thief in the night—that the time and the seasons the Father hath put in his own power,—that it is not for us to know them, neither for angels in heaven, no, nor for the Son himself;—i. e. as Mediator. The Apostle St. Paul tells the Thessalonians (1 epis. chap. v.) there was no need that he should write to them about it, because they knew themselves that the day of the Lord so cometh as a thief in the night;—therefore he suggests that they ought to repress this vain curiosity, and to confine themselves to things useful. God knew those things would be hurtful to them; and therefore he concealed them, and commanded them to watch.

The knowledge of the time might be supposed to give us warning to prepare. Our Lord, however, teaches us, that because it is uncertain, we have a motive to watchfulness. And in another place he teaches us, that his clearly revealed truth is sufficient for this purpose; and that if this does not prevail to that effect, no other warning would be sufficient (Luke xvi. 31)

I can conceive various evil effects which will result from such speculations.

1. They will strengthen Popery. The priests will say to their people, "see what use the Protestants make of the Scriptures. What we have always told you is correct, that it is dangerous for you to search, and to endeavour to understand the Scriptures for yourselves. The Scriptures are not a proper book for you; you must depend upon our teaching."

2. They will encourage infidelity. It is to be feared the infidel will triumph at the supposed uncertainty of what, according to his phraseology, is called inspiration.

3. They will induce an utter carelessness of religion. The dupes of this scheme, finding these confident assertions have utterly failed of fulfilment; and the calamities

with which they have been excited ceasing, will, it is to be feared, retire into apathy, and unconcern. And no arguments or appeals will be able to arouse them to a concern for their souls' interests.

In this paper there is a warning given, to cease consulting the works of men, and to go to the word of God, and examine for themselves. But if they did not wish to consult the works of men, why have we such a variety, and flood of publications poured upon us by themselves. But the plain English of all this is: Read our comment; receive our impression on this subject; and be careful to read nothing which might set you right. Very modest truly! But surely the ministers of the sanctuary, and all sound periodicals will not cease to proclaim, "Do not err in my beloved brethren."

In calling your attention to these remarks, I consider I have but performed a duty incumbent upon me. I shall not consider myself bound to notice any criticisms, or cavillings on any minor particulars. If the principles from which I have argued are attempted to be subverted, then perhaps, it may claim my attention. But at all events, I leave what I have advanced to the blessing of God, and your serious consideration.

THE UNITY OF CHRIST.

The root of our belief that Christ is God, is in the Scriptures; but we consider it spread into three branches: 1. The evident word itself, that "Christ is God." 2. The real declaration thereof in his manifold miracles. 3. The conclusions that arise to our understandings, thus illumined by the Scriptures, thus established by his miracles.

In every month, in every pen, of the Holy Scripture, that delivers any truth, the Holy Ghost speaks; and, therefore, whatsoever is said by any there, is the testimony of the Holy Ghost for the Deity of Christ. And from the Father we have this testimony, that he is his Son.—"This is my beloved Son;" and this testimony that his Son is God.—"Into the Son he saith, Thy throne, O God, is forever and ever." The Holy Ghost testifies, and his Father, and Himself; and his testimony is true.—"I am Alpha and Omega, the beginning and ending saith the Lord, which is, and which was, and which is to come, the Almighty." He testifies with his Father; and then their angels and his Apostles testify with him.—"I Jesus have sent mine angel, to testify unto you these things in the church, that I am the root and the offspring of David; not the offspring only, but the root also.—God and his angels in heaven testify it, and visible angels on earth, his Apostles.—"God hath purchased his church with his own blood;" he who shed his blood for the church was God. God, that is, God in all the Persons; angels, that is, angels in all their acceptations, angels of heaven, angels of the church, angels excommunicate from both, the fallen angels, devils themselves; testify his Godhead.—"Unclean spirits fell down before him, and cried, Thou art the Son of God."

This is the testimony of his word: the testimony of his works are his miracles. That his Apostles did miracles in his name, was a testimony of his Deity. "His name, through faith in his name, hath made this man strong," says St. Peter, at the raising of the cripple. But that he did miracles in his own name, by his own power, is a nearer testimony. For, *Mulier naturam, nisi, qui Dominus nature est, non potest*: (Ephraimianus) "Whosoever is able to change the course of nature, is the Lord of nature;" and he that is so, made it; and he that made it, that created it, is God. Nay, it is more to change the course of nature, than to make it; for, in the creation, there was no reluctance of the creature, for there was no creature; but to divert nature out of her settled course, is a conquest upon a resisting adversary, and powerful in a prescription. *The recedat mare and the sistat sol, let the sea go back, "the sun stand still," met with some kind of opposition in nature; but in the fat mare and fat sol, "let there be a sea," and a "sun," God met with no opposition, no nature: he met with nothing. And, therefore, *interregnum miracula, quid nobis de Christo loquantur*: (Augustine) "Let us ask his miracle, and they will make us understand Christ." *Habent enim, si intelligent, linguam suam*: "If we understand them, they speak loud enough and plain enough." In his fasting, his inability, his walking upon the sea, his resurrection, his body at the resurrection, Christ*

spoke in himself, in the language of miracles. So had they also a loud and a powerful voice in other men, and other things. 1. In his miraculous curing the sick, raising the dead, dispossessing the devils; in his miraculous change of water into wine, in feeding five thousand with five loaves, in bringing plenty of fish to the net. Christ speaks it all these in the language of miracles. So the Scriptures testify of his Deity, and so do miracles, and so do those conclusions which arise from them. For we reason thus: God gives not his glory to others; and his glory is in his essential name, and in his attributes: and to whomsoever he gives them, because they cannot be given from God, he who hath them. God. Of these, none is so peculiar to him as the name of Jehovah, the name which, for reverence, the Jews forbore to sound, and in the tongue thereof ever sounded Adam, and Adam is Dominus, "the Lord." Christ, by being thus "the Lord Jesus, is Jehovah; and if Jehovah, then God." He is Lord with the Father, as he was con-Creator,—his colleague in the creation, but for that dominion and lordship which he hath by his purchase, by his passion—calvary column. "He trod the winepress alone," not only no man, but no Person of the Trinity, redeemed us by suffering for us, but He. All that was written in the Scriptures, all that was established by miracles, all that is deduced by reason, conduces to this, determines in this,—"that every tongue should confess that Jesus Christ is the Lord."—Dr. Donne's *Sermon on 1 Cor. xvi. 22.*

BIBLICAL ANECDOTES.—Rah Morice, the secretary and friend of Archbishop Cranmer, relates a pleasing story of an ignorant Popish priest who resided near Scarborough. This man, sitting among his neighbours at the ale-house, and talking of the Archbishop, opposes those who commended him, and peevishly exclaimed, "What make ye so much of him? he was but an ostler, and hath as much learning as the goslings of the green that go yonder." Information of this slander being given to Lord Cromwell, the priest was committed to the Fleet-prison, and confined there for eight or nine weeks, till upon application to Cranmer, who was ignorant of his imprisonment, he was sent for by the Archbishop. "It is told me," said Cranmer, "that you be prisoner in the Fleet for calling me an ostler. Did you ever see me before this day?" "Nay, forsooth," answered the priest. "What meant you then to call me an ostler," said his grace, "and so to detace me among your neighbours?" The priest attempted his excuse by saying that "he was overseen in drink." "Well," replied his lordship, "now ye be come, you may oppose me to know what learning I have. Begin in grammar, if you will, or else in philosophy, or other sciences, or divinity." "I beseech your grace pardon me," said the priest; "I have no manner of learning in the Latin tongue, but altogether in English." "Well then," said the Archbishop, "if you will not oppose me, I will oppose you. Are you not wont to read the Bible?" "Yes, that we do daily," answered the priest. "I pray you tell me, then," continued his lordship, "who was David's father?" The priest paused, and then said, "I cannot surely tell your lordship." The Archbishop added, "If you cannot tell me that, yet declare unto me who was Solomon's father?" The poor priest, who was at a loss to answer the Archbishop's inquiries, apologized by saying, "Surely, I am nothing at all seen in those genealogies." "Then I perceive," said Cranmer, "however you have reported of me, that I had no learning, I can now bear you witness that you have none of all;" and after some expostulation with the priest, dismissed him by saying, "God amend you, and get ye home to your cure, and from henceforth learn to be an honest man, or at least a reasonable man."

EDWARD VI. AND LADY JANE GREY.—Many pleasing instances of the attachment to the Bible, and the ardent piety of this excellent prince, have been related by his biographers. "When he was once in one of his childish diversions," says one, "some what being to be reached at, that he and his companions were too low for, one of these laid on the floor a great Bible that was in the room, to step on, which he beholding with great indignation, took up the Bible himself, and gave over his play for that time." "When crowned King," says Fuller, "his goodness increased with his greatness: constant in his private devotions, and as successful as fervent therein, witness this particular: Sir John Choke, a schoolmaster, fell desperately sick, of whose condition the king carelessly inquired every day. At last his physicians told him that there was no hope of his life, being given over by them for a dead man. "Newly," saith King Edward, "he will not die at this time, for this morning I begg'd his life from God, in my prayers, and obtained it;" which accordingly came to pass, and he soon after, against all expectation, wonderfully recovered.

The hopes which had been entertained of the progress of the Reformation under the youthful and amiable monarch, were, with the great grief of the nation, disappointed by his premature death on the 6th of July, 1553. During his last sickness he settled the crown on Lady Jane Grey, his cousin, married to Lord Guildford Dudley. On his death, this lovely and learned female, who was then about eighteen years of age, and versed in the Hebrew, Chaldean, Arabic, Greek, Latin, French, and Italian languages, was, in opposition to her own wishes, proclaimed Queen. Her regal splendor was sustained only a few days. Mary obtained the throne, and Lady Jane Grey and her husband were beheaded on Tower-hill, February 12th, 1554. The evening before she suffered, she sent her sister, Lady Katherine, a letter, written on the blank leaf of a Greek Testament, and which is so excellent in its sentiments, and so clearly exhibited the piety of its author, that it well deserves to be inserted:—

"I have here sent you a good sister Katherine, a book, which although it be not outwardly trimmed with gold, yet inwardly it is worth more than precious stones. It is the book (dear sister) of the Law of the Lord. It is his testament and last will which he bequeathed unto us wretches; which shall lead you to the path of eternal joy, and if you with a good mind read it, and with an earnest mind do purpose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you to live, and learn you to dye. It shall winne you more than you should have gained by the possession of your wofull father's lands. For, as if good had prospered him, you should have inherited his lands, so if you ply diligently this book, seeking to direct your life after it, you shall be an inheritor of such riches, as neither the covetous shall withdraw from you, neither thieves shall steal, neither yet the moles corrupt Desire with David, good sister, to understand the Law of the Lord God. Live still to die, that you by death may purchase eternal life. And trust not that the tenderness of your age shall lengthen your life; for as soone (if God call) goeth the young as the old, and labour alwaies to learn to dye. In the world, deny the self, and despise the flesh, and delight yourself only in the Lord. Depend not for your sinnes, and yet despise not; be strong in faith, and yet presume not, and desire with St. Paul to be dissolved and to be with Christ with whom ever in death there is life. Be like the good servant, and open at midnight be waking, lest when death cometh and stealeth upon you as a thief in the night, you be with the evil servant found sleeping, and lest for lacke of oile, you be found like the five foolish women; and like him that had not on the wedding garment, and then ye be cast out from the marriage. Rejoyce in Christ, as I doe. Follow the steps of your master Christ, and take up your crosse: lay your sinnes on his backe, and alwaies embrace him. And as touching my death, rejoyce as I doe (good sister) that I shall be delivered of this corruption, and put on incorruption. For I am assured, that I shall for loosing of a mortall life, winne an immortal life, the which I pray God grant you, and send you of his grace to live in his feare, and to dye in the true Christian faith, from the which (in God's name) I exhort you that you never swarve, neither for hope of life, nor feare of death. For if you deny his truth for to lengthen your life, God will deay you and yet shorten your dayes. And if you will cleave unto him, he will prolong your daies to your comfort and his glory: to the which glory God bring us now, and you hereafter when it please him to call you. Fare you well, good sister, and put your only trust in God, who only must help you."—*Traveller's Illustrations of Biblical Literature.*

THE WESLEYAN.

TORONTO, NOVEMBER 30, 1842.

THE SIGNS OF THE TIMES.

POWER, PERVERSION AND PRUSSIA.—To the unhallowed alliance of secular ambition and ecclesiastical degeneracy, may without difficulty be traced the baleful operation of "the mystery of iniquity" in its most successful efforts to desolate the heritage of God. Let not this remark be misunderstood. We covet neither rank nor reputation among the croakers against the principle of an ecclesiastical establishment. We think it may be adopted in perfect harmony with the genius and spirit of the Gospel, and legitimately carried out so as amply to remunerate by its salutary effects, the nation that thus pays its public homage at the shrine of Revelation. At the same time, we are not blind to its susceptibility of abuse. When the arm of secular power, instead of sustaining and shielding the religion of the Bible, lends itself to strengthen the pillars and decorate the edifice of superposition and idolatry, its energies, unquestionably, are fearfully prostituted; and we are greatly mistaken if the King of Prussia is not at this moment exhibiting to the eyes of the world, an abuse of imperial power of precisely this character.

We had hoped better things of him. Till the affair of Cologne undeceived us, it was, we confess, our full and unsuspecting impression, that, if Protestant Christianity could boast a sceptred friend on the Continent of Europe,—one whose attachment was based on principle, and animated with some personal knowledge of the power of religion, that individual was King Frederick William, Unutterably painful to our minds, therefore, is the contemplation of the recent events at Cologne, by which the charm of that impression has been completely dissipated.

Directing a closer attention to the position and policy of this eminently influential prince, we find that the credit of whatever of grandeur—falsely so named—attaches to the project of uniting the Romish and the Reformed Churches, is due to the late King of Prussia; and that, in point of fact, the Son is merely prosecuting the favourite design, and aiming to realize the first wish of the Father. It may not be generally known that the late king, in the year 1817, with a view to effect a union between the Lutheran Churches of his empire and the Reformed Calvinistic Church, of which he was himself a member, desired all the clergy of both bodies to furnish individually their views of the best plan for the accomplishment of that object. Years elapsed without any satisfactory result. No approximation towards the consummation so strongly desired, or rather, so resolutely determined upon by the royal mind, was perceptible. Another expedient, likely to be more efficient, was therefore adopted in 1822. The king constituted the Rev. Mr. Bunson and seven other clergymen, bishops; who, in return, made him their Ober-bischof, or chief bishop. The next step was the preparation of a Liturgy, which was drawn up so as to conciliate as much as possible the acquiescence of both Lutherans and Calvinists. The state of the Prussian Clergy generally was highly favourable to the success of the measure. The spirit of the Reformation had well nigh evaporated; and its doctrines, too, were corrupted and neutralized by the admixture of neology,—in multitudinous cases, in fact, altogether superseded by ill-disguised infidelity itself. With all such clerical gentleness, scruples of conscience, if any conscience they had

on the subject, were not to be indulged at the expense of the royal favour, and temporal comfort and emolument to boot. The dissentients were comparatively few and feeble. And, to compel their submission, they were stripped of their office; and those of them who were subsequently detected exercising its functions had to endure severe penalties,—in some instances, imprisonment for years. Thousands of the private members of the Church sought an asylum in England or on the shores of America. About this time it was that the late King of Prussia (*mirabile dictu!*) received from the Pope a title of official dignity in the Church of Rome,—a fact which speaks volumes as to his ulterior object. In this advanced state of preparation for the development at Cologne, which has recently shocked the minds of all who attach any importance to the Reformation, did the late king leave this comprehensive project of union to his successor on the throne. Faithful to the trust committed to him by his father, but recreant to all his responsibilities and obligations as a Protestant Prince, King Frederick William throws the splendour of his throne around the erection of a Popish Cathedral, and glories in laying "the corner-stone of the union," as he himself designates it,—a union by which, under the seductive pretext of an expansive charity, it is attempted to amalgamate light and darkness, essential truth and destructive error, the pure worship of God and gross idolatry. And, in his own person, this anomalous union is exemplified, for the instruction and imitation of his subjects. He worships in the Protestant Church in the morning, and in the afternoon assists at the celebration of high mass.

Were the bearing of the unprecedented and momentous movement we have been contemplating circumscribed by the boundaries of Prussia, did it wake no sympathy, did it elicit no fraternal response in our father-land,—not to say in the very bosom of the Anglican Church,—it might then be treated as an isolated event, with which we have little or no concern, or even as a fiction of the imagination, which, indeed, it resembles much more than it does the analogy of human events. But if it be true,—as is stated by the *London Times*, and evidently believed by the *Churchmen* of New York, the great organ of the Republican Puseyites,—if it be true that the King of Prussia, taking his own authority in his own dominions, as the centre and basis, and the Germanic feeling of nationality as the immediate circle and atmosphere of his operations, embraces within his design those more remote influences towards which the moral powers of Prussia and Germany may be supposed to gravitate, and seeks to comprehend in that federal unity of creeds which he is bent upon consolidating, THE CHURCH OF ENGLAND on the one hand, and THE CHURCH OF ROME herself on the other;—if it be true that the principles of this antichristian scheme met with distinguished advocates in England, including the late Dr. Arnold, and the Regius Professor of Divinity at Oxford,—if, with a view to facilitate the attainment of his favourite object—the coalescence of the Popish and Reformed Churches,—the King of Prussia has entered into negotiations with some of the English Bishops, and contributed to the support of Bishop Alexander at Jerusalem, expressly for the purpose of obtaining Episcopal orders for candidates for the sacred office in the German Church, then does it behoove all who feel an interest in the maintenance of "the truth as it is in

Jesus," and in its transmission in uncorrupted purity and unimpaired completeness, to praterity, to be observant of the tendency of the great public events that are now transpiring, and to beware, lest drinking of the wine of the wrath of the fornication of mystic Babylon, they be partakers of her sins, and receive of her plagues.

That the reader may be satisfied that the concern we have expressed in the previous remarks is no exaggeration of over-sensitive apprehension, we subjoin the closing sentences of the article in the *London Times*, to which we have referred. He will thus be enabled to judge for himself whether we merit more the character of an interested alarmist, or that of a faithful watchman on the walls of Zion:—

"About the same time that the king's views were received thus favourably by the English prelates, they were making similar progress at the Court of Rome. Through the instrumentality of the same able diplomatist who organized the Prussian Evangelical Church, and negotiated the establishment of the Jerusalem bishopric, a settlement of the question in dispute between the king and the Archbishop of Cologne was obtained from the Pope, which conceded the whole question of mixed marriages, superseded the Archbishop from the practical exercise of his functions, and, in fact, gave a complete triumph to the Prussian Crown. The king naturally claims this as a momentous victory to his favourite principle; and the late ceremonial at Cologne has been a celebration of this victory, as the completion of that magnificent structure is intended to be a monument of it. As in London his majesty exemplified that principle by going in state to St. Paul's in the morning, while he privately attended the Lutheran chapel in the afternoon, so at Cologne he went first to the Protestant service, and afterwards (to the lively joy of a crowded Roman Catholic congregation) assisted at high mass in the cathedral. Nor was this conduct dictated by temporal policy, or religious indifference; it sprang from convictions evidently most deep and sincere, and shared at the time, as the circumstances would fairly lead us to infer, by the Pope's representative and the whole Roman Catholic population of Cologne;—convictions which the king expressed in his feeling and eloquent speech, when he said that "this was the work of the brotherly feeling of Germans of all denominations, of all creeds;" when he declared his hope that the path under those gates might never be trodden by "disturbers of the peace of confessions;" and when he uttered his prayer that the great work might prove "a monument of the brotherly feeling between creeds who feel that they are one before their sole, their Divine Head." It is not a little remarkable that the conduct and the language of the king in his intercourse with the Church of England, and the manner in which his advances were received by our bishops, should have been so closely paralleled by the events at Cologne, where the Roman Catholic Church was the religious body concerned.

INTOLERANT BIGOTRY AND CHRISTIAN CHARITY.—A highly illustrative specimen of the former of these qualities,—such as might appropriately enough have been inscribed on the walls, and emblazoned by the nocturnal twinklings, of the Star-chamber, but which, for the honour of the Christian body whose interests it is designed—certainly not calculated—to subvert, ought not to have been exposed to the Sun of religious knowledge, in his present elevation,—is furnished by the *Church* of the 25th inst. Here you have it:—

"Churchmen frequently attend Dissenting meeting houses out of curiosity, to see the difference of worship, or to hear some popular Dissenting teacher deliver a Sermon. But there can be no excuse for indulging this dangerous curiosity. If it be wrong to communicate with Dissenters at all, it is wrong to communicate even once. One theft is a violation of God's holy Word, and so is one act of communion, and so is one holding communion, and running after

a strange and forbidden worship, we run into that temptation, from which we pray to be delivered: "offending in one point, we are guilty of all;" we set a bad example to others; and, altogether, we have not the crutch of an excuse to lean upon, whenever we attempt to justify our attendance at any religious assemblage, gathered together in the violation of the unity of Christ's body, the Church, and presided over by "teachers who had no apostolical or episcopal imposition of hands,"—or who, as in the case with Romish priests, have a valid commission, but preach heretical and anti-scriptural doctrines, and administer the Holy Sacrament in an idolatrous and mutilated manner.

"If then it be sinful to be present even once at a schismatical religious assembly, how much more sinful is it to furnish assistance in money or land to those, who rend the body of Christ, and lie under the condemnation of His holy Church? What is this but to enable them to perpetuate their errors, and to widen the separation from generation to generation? We have already affirmed—we affirm again—and we will never, at fitting opportunities, cease to affirm,—that for a Churchman to contribute directly or indirectly, by donations in money, or land, or in any other shape whatsoever to the support of any sect—or in this Province, to the support of any denomination (without a single exception) besides his own—is to set at naught the teachings of the Holy Scripture, the testimony of the Primitive Church and early fathers, the authoritative voice of the Anglican Church, and the recorded declarations of our most illustrious Martyrs Bishops and Divines."

Bravo! To enforce these maxims and monitions of a wisdom so pure, so peaceable,—some one may probably ask,—what arguments are adduced? Arguments! Simple inquirer, if you wait for satisfaction of that kind your initiation is a desperate hope. Arguments are a species of articles in which the Editor of the *Church* finds it neither profitable nor prudent to deal. His object is much better attained in another way. He clothes himself with "a little brief authority;" and dragging into the field *canons*, not indeed taken from any national arsenal—thanks to the spirit and efficiency of the *British Government*—but actually exhumed from among the buried things of by-gone generations, arrays them against the cause of Christian charity. An argument this, at all events, which conclusively proves what he would do were it but in his power. Though we can well afford to smile at the impotence of such opposition to genuine catholicity, we really pity the subject of the infatuation, and would take the liberty to suggest to him, that those who meddle with such rusty and unlawful instruments of destruction have more to apprehend from their explosion than any others from their discharge: To be serious; we are concerned for the honour of the Anglican Church, and anxious to purify its escutcheon from the foul stain of Papal assumption, and undistinguishing exclusiveness which our contemporary seeks to fix upon it. Her uninvited spirit, before the milk of Christian kindness had curdled in her breasts, has yet some honourable—we might without adulation say—illustrious living example in this Province. From one of these, at whose feet the Editor of the *Church* ought to count it a privilege to sit, and learn, he has received lessons on this very topic which from the hour of their inculcation ought to have checked his exterminating zeal, and taught him something of "the meekness of wisdom." The admirable document to which we refer will live among the memorials of its author, a monument at once of his enlightened attachment to the Church of England, and of his truly Christian feelings and benevolence to other religious communities.



Missionary Intelligence.

MISSIONS IN SOUTHERN AFRICA. (From the Notices for October, 1842.)

ALBANY AND KAFFRARIA.

The steady and encouraging advance of these Missions, and of the various institutions connected with them, for the benefit of the natives, under the wise and diligent superintendence of the Rev. Wm. Shaw, will satisfactorily appear from a perusal of the following letters.

The temporal prosperity of the establishments formed at Haslope-Hills and Farmer-Field, as described in Mr. Shaw's letter, is cause of gratitude to the Giver of all good; as by this means many hundreds of our fellow-men obtain a regular and comfortable subsistence, as the return of their labour; and are also enabled to give up their wandering habits, and, living in a fixed community, constantly attend those means of spiritual instruction which promote their improvement and edification. It will be seen, also, that efforts for raising contributions in support of the Society's Missions are cheerfully and liberally made.

An additional and higher cause of gratitude to God will be found in the letter of the Rev. W. J. Davis. On the Butterworth Station, we have the encouraging fact of the employment of two native Preachers, Richard Watson, a Kafir, and Bithle, a Fingo. These are, perhaps, the first instances of any of these tribes becoming public teachers of the word of God. Most earnestly and sincerely will our readers unite in the prayer, that they may be eminently "able Ministers of the New Testament," and that many of their countrymen may be called by divine grace, and qualified by scriptural knowledge, to follow their example.

ALBANY—Extract of a Letter from the Rev. William Shaw, dated Graham's Town, April 1st, 1842.

I have been so much engaged during the last three months, that my letters to you have been necessarily few and brief. During the month of December I was occupied in travelling to and from Butterworth, and holding the District Meeting of the eastern section.

In January we held the Meeting of the western section of the District; and before the end of the month, I was enabled to send off to you the whole of the minutes, accounts, &c., of these two sectional Meetings, and of the Bechuana District; all of which will, I trust, reach you in due course.

In February I visited Haslope-Hills, and the other Stations in that direction; and transacted some important business connected with the prosperity and perpetuity of the Missions in those parts of the country. Mr. Boyce was kind enough to accompany me on this journey: as one of the brethren from Kaffraria happened to be here for supplies, and therefore fulfilled his appointments, &c., during our absence.

Since our return during the month of March, we have been occupied with the affairs of our Auxiliary Society; the several Anniversaries in town and country having all been held during the month which is just closed.

On my late visit to Haslope-Hills, I was much gratified by the state of the Mission there. The population is rapidly increasing. Many late slaves are now comfortably located on the Mission lands, and their industry is great, and I am happy to say, that the peace proves to be so favourable for agricultural purposes, that they have reaped a most abundant harvest of good wheat. The pasturage is also of the best kind, and their flocks and herds prosper exceedingly. Thus a large community will be collected, who will easily obtain the means of honest and comfortable subsistence; partly by labour on their own lands, and partly by engaging, at periods, in the service of the neighbouring colonists. The congregation and school are large, and will be much larger when the Mission chapel is completed. At present the people assemble in a temporary building, which is inconveniently small. Mr. Ayliff will send you a statistical report of his Station, which, I think, cannot fail to interest you deeply. This Mission has an important bearing on the Tambookies (Abatambu) whose territory adjoins the lands belonging to the Mission.

I visited Mr. Warner's Station, at the Invano, (Amabala.) It is seven hours ride on horseback from Haslope-Hills. I was pleased with the proofs which I witnessed of Mr. Warner's zeal and diligence since he commenced this Mission. I had an interview with the Chief Umtrara, the son and successor of the late Vosama, and who since the wars with the Amadonda tribe, resides here with his people. Having inspected a place about 4 or 5 miles southward of the spot where Mr. Warner now resides, we were all so delighted with its great capabilities as a site for a village or town, that I requested the Chief to give it to our Society for a Mission village. No natives reside upon the spot, but there is a considerable population of Abatambu surrounding it. The Chief complied with my request, and I have directed Mr. Warner to remove to this spot as convenient. The main inducement to this measure, is the facility with which the river (the great Kei) may be let out, so as to irrigate a very large tract of land. Mr. Warner will effect this with comparatively little labour, and then there will be a place which will afford the means of comfortable subsistence to a very large number of people, who will thus be able to reside together, and enjoy the means of grace and instruction. The spot selected is below the confluence of the three principal branches of the Kei river, and thus there will be an abundant supply of the best water for all purposes of irrigation, &c., in the most dry seasons; a point of great importance as ensuring a supply of food to the people. Two Moravian stations, called Shiloh, is higher up on one of the branches, called by the colonists the "Klip Plaat river." They derive great advantage from that stream, which enables them to keep at all times a population of 7 or 800 souls on their Mission village. We called at this station on our way back to Haslope-Hills. It was about half-way betwixt Invano and that place, though somewhat out of the line of the road.

After visiting Haslope-Hills and neighbourhood, and settling a variety of matters of great importance to the Mission, but which would be tedious to detail, we rode to Cradock, which is from 90 to 100 miles from Haslope-Hills. Here we found the new chapel ready to be opened for public service. I and Mr. Boyce, with the Rev. Mr. Taylor, Minister of the Dutch church, preached the opening sermons. The chapel is small, but neat; and it stands on land in the very centre of the village. There is ample room for a much larger chapel, Preacher's house, garden, &c.; whenever the time should come for farther erections. The village of Cradock is now rapidly rising in importance; many English have settled in it, and in the neighbourhood, including several families connected with us in Albany. Many of the Dutch inhabitants of the town have shown a most friendly feeling towards us, and the Rev. Mr. Taylor, their Minister, has given unequivocal evidence that he has our brethren, as fellow-labourers in a great work. The contributions of all classes of inhabitants to the chapel were handsome, the collections at the opening service were liberal, and a special effort was made at the tea-meeting, by which the entire debt on the premises will be reduced to about £100 sterling. Thus, Mr. Edwards, who has been appointed to reside here, will commence his work without any chapel-embarrassment to contend with. The brethren have visited this place from the surrounding Circuits (none of them nearer than 100 miles) for some time past, and about a year ago, I sent Mr. Denison to act as Local Preacher and Catechist. He has collected a very good congregation of coloured people, for whom service is held in the Dutch language. After Mr. Edwards is settled at Cradock, I shall be able to remove Mr. Denison to some other field of usefulness. From Cradock we proceeded to Fort Beaufort, to assist at the Missionary meeting there. The congregations were large and respectable, and the kind feeling of the inhabitants, civil and military, towards our Mission was never more apparent. The collections were very liberal. We had the assistance of two of the Missionaries from Kaffraria, belonging to the Glasgow (Church of Scotland) Missionary Society.

You will see by the account in the Graham's-Town Journal sent of last week, that our Missionary Anniversary, held on the 20th and 21st of March, was unusually

interesting. The attendance was unusual, numerous and respectable. The weather proved unfavourable on the Sunday; but the collections at the Anniversary, at that town only, exceeded £50; and appeared from the statements received from the various Branch Societies, that the total result of this Auxiliary for the present year, will not be less than £655. Being an out-let to his former residence, he earnestly requested that some person might be appointed to reside with his section of the tribe, to teach him and his people the way of life. This request was presented to our District-Meeting, and Bithle, who had long acted with acceptance as a Local Preacher, was selected for this duty. He was received by the Chief as a messenger to him for good. He has attended regularly to all the means of grace since the arrival of his Teacher; and uniformly uses his influence with his people to induce them to accompany him. The most pleasing circumstance of all others connected with the reception of this native Preacher by Potsana, is, that the Preacher is a Fingo, the Chief and his people Kafir, by nation. Now it is well known that the Kafirs have long looked on the Fingoes as dogs, inasmuch that when any act of oppression is charged on a Kafir towards a Fingo, the former easily justifies himself by saying, "Cannot I do as I please with my dog?" But behold here the power of divine grace! No sooner is the Kafir brought to see the value of divine things, than this power of taste is completely broken, and a Kafir Chief receives, and listens with attention and reverence to his instructions! It is indeed a sight most gratifying to see this Fingo Preacher and Teacher, not only preaching to his Kafir congregation, but teaching this Kafir Chief-tam and his children to read God's holy word,—a sight which the writer has felt to be more than a sufficient remuneration for all the sacrifices he has made, and the labours he has endured in the Mission field. May we not expect that this commencement of a native agency in South Africa, shall be but the prelude to a more extensive work of conversion among the native tribes? The saving work of conversion is by no means general among the Kafir tribes, and on this account we mourn before our God; but we hail the commencement of a native agency as fraught with promised and coming good; and while encouraged by the hundreds of converts over which we rejoice as those who have been gath. J into Christ's fold, we earnestly expect to see thousands. May I not request the prayers of all those who have power with God, on behalf of these infant churches in the wilderness, that they may shine as light in the midst of a dark land; that here the "little one may become a thousand, and the small one a strong nation!" May the Lord hasten it in his time!

ALBANY—Extract of a Letter from the Rev. William J. Davis, dated D'Urban, May 2nd, 1842.

You will, ere this, have received the Minutes of our District-Meeting, whereby you will have been apprized of my removal from Butterworth, and my appointment to this Station. I think it may be both interesting and encouraging to the friends of Missions, if, in taking leave of my old Station, I state a few circumstances connected with that Mission, that call for gratitude to the Giver of all good.

One special ground of encouragement is, the scriptural character of the Christian experience of the members of our society. They not only have a knowledge of the saving truths of Christianity, as taught in the sacred volume, but they feel those truths in power applied to their souls; and while in the classes they often mourn over the natural depravity of their hearts, they at the same time profess unshaken confidence in Christ as their Saviour, know God as their reconciling Father, and endeavour to walk in all his ordinances blameless. Many have been the undoubted conversions from sin to holiness which have taken place during my ministry among them; and I confidently expect, that in the day "when He shall come to be glorified in his saints, and to be admired in all them that believe," many from that society shall rise up to call Him blessed.

Their zeal for God is untiring. Some of them are engaged as Local Preachers, and several as Sunday-School Teachers on the Sabbath day, and are thus preparing for a more general outpouring of the Holy Spirit on the people. It is also cause of gratitude to see indications of good presenting themselves among many of the young females in the school, who, I trust, are seeing the evil of sin, and seeking the salvation of their souls. These serious impressions upon the minds of the scholars I mainly attribute, under God, to the faithful discharge of his duties on part of the native Teacher, and his constant solicitude for the conversion of the children. The welfare of their souls lies near his heart; and often in his class-meetings does he refer to the anxiety he is the subject of on their behalf, as one who in the sight of God, is responsible for their instruction in righteousness.

But that which affords the greatest encouragement as connected with the work of God at Butterworth, is, the establishment of two out-posts in the tribe, under the care of two native Preachers, both the fruits of Missionary labours on that Station. One of these is with a Fingo population, the other is with a section of the Kafir tribe. There are several circumstances connected with these sub-Stations which are pleasing and encouraging. The name of one of the Preachers is connected with pleasing associations. He was one of the first converts on the Butterworth Station, and is the fruit of the labours of the Rev. W. J. Shrewsbury, who named him in baptism after one who was specially interested in the prosperity of Missions in Southern Africa. Be it known, then, that the first native Preacher employed in taking charge of a Mission Station in Southern Africa, bears the honoured name of Richard Watson. May he long live to be useful to his countrymen and forward that work which lay so near to the heart of him from whom he is named!—There is a population of about 150 souls connected with this Station, who regularly attend the Sabbath services.

The other native Preacher, whose name is Bithle, is living with a Kafir Chief of the name of Potsana. This Chief, having

been driven from that part of the country he formerly occupied, by war, fixed his residence near the Mission Station at Butterworth, where he remained some time. During his stay there he often attended on the means of grace; and the fruits he there heard produced such an effect on his mind, that when he removed to his former residence, he earnestly requested that some person might be appointed to reside with his section of the tribe, to teach him and his people the way of life. This request was presented to our District-Meeting, and Bithle, who had long acted with acceptance as a Local Preacher, was selected for this duty. He was received by the Chief as a messenger to him for good. He has attended regularly to all the means of grace since the arrival of his Teacher; and uniformly uses his influence with his people to induce them to accompany him. The most pleasing circumstance of all others connected with the reception of this native Preacher by Potsana, is, that the Preacher is a Fingo, the Chief and his people Kafir, by nation. Now it is well known that the Kafirs have long looked on the Fingoes as dogs, inasmuch that when any act of oppression is charged on a Kafir towards a Fingo, the former easily justifies himself by saying, "Cannot I do as I please with my dog?" But behold here the power of divine grace! No sooner is the Kafir brought to see the value of divine things, than this power of taste is completely broken, and a Kafir Chief receives, and listens with attention and reverence to his instructions! It is indeed a sight most gratifying to see this Fingo Preacher and Teacher, not only preaching to his Kafir congregation, but teaching this Kafir Chief-tam and his children to read God's holy word,—a sight which the writer has felt to be more than a sufficient remuneration for all the sacrifices he has made, and the labours he has endured in the Mission field. May we not expect that this commencement of a native agency in South Africa, shall be but the prelude to a more extensive work of conversion among the native tribes? The saving work of conversion is by no means general among the Kafir tribes, and on this account we mourn before our God; but we hail the commencement of a native agency as fraught with promised and coming good; and while encouraged by the hundreds of converts over which we rejoice as those who have been gath. J into Christ's fold, we earnestly expect to see thousands. May I not request the prayers of all those who have power with God, on behalf of these infant churches in the wilderness, that they may shine as light in the midst of a dark land; that here the "little one may become a thousand, and the small one a strong nation!" May the Lord hasten it in his time!

GREAT NAMACQUALAND.

Since the publication of Mr. Hodgson's Journal of his visit to the Missions in the interior, a few months ago, many of our readers will have entertained a much deeper interest in the progress of divine knowledge among the widely-scattered tribes connected with the Station at Nisbet-Bath. They will therefore be the more concerned to learn, that Mr. Cook, who has been the instrument of so much good, has been under the necessity, through the failure of his health, of quitting his Station. A society of about four hundred members is thus temporarily left without suitable pastoral care and oversight; and schools, containing nearly eight hundred children, are left chiefly to the care of native Teachers. The financially-straitened circumstances of the Society render such occurrences doubly painful, as the Committee have it not in their power to supply at once the vacancies which are thus occasioned. The truly Missionary spirit of Mr. Tindal, as expressed in the extract of his letter, given by Mr. Cook, is very honourable to him, and will be observed with pleasure and thankfulness.

CARE-DISTRICT.—Extract of a Letter from the Rev. Edward Cook, dated Nisbet-Bath Great-Namacqualand, May 4th, 1842.

Under the influence of no common feelings I sit down to address you. The present state of my health appears to leave me no choice as to continuing in this country; and therefore we purpose setting off in August, to try some other situation, as we may be advised by the District-Meeting. Such being the circumstances of the case,

I am most concerned lest with our limited means, we should not be able to send a Missionary to supply the vacancy thus occasioned; the necessary consequence of which would be, neglect of the members collected, a disorderly scattering, and perhaps an entire loss of influence with the people. I can enter into the difficulties of the Committee, and sympathize with all the kind supporters who bear a share of the present burden. But I am overcome by excited feelings of interest for the Mission which has been established through your care and benevolent support, and a fear lest the little enclosures formed should again become waste, and the fields, opening bright with promise, be suffered to close against us in darkness; and cannot refrain from appealing to you for such assistance as may be necessary to meet our case. I again intrust you, by the neglected condition of these tribes, and their frequent application to us for assistance, to give this object all the support your circumstances will permit. We have already suffered these poor outcasts to sit in darkness too long, hoping, and in many instances longing, for the light of the Gospel. And the present favourable disposition of almost every tribe inhabiting the country, from the skirts of the desert which separates the Namacqas from the Bechuanas, to the west coast, and northward to the boundary of the Damara country, appears to me an irresistible indication that this is, in a peculiar degree, the time to favour them, and that, if our Committee intend ever to help them, they must now do it.

We have been expecting a party of Missionaries sent expressly for the commencement of a Mission in the Damara country by the Rhenish Society; but they have not yet visited us; and rain having fallen copiously on the 2nd of April somewhat unexpectedly, so as to render the country favourable for travelling, we immediately determined that Mr. and Mrs. Tindal should set off to visit the tribes in that direction, although they had just returned from Rlyde Verwacht; and accordingly they left us on the 8th ult.

On the 19th Mr. Tindal thus writes from the residence of the late Derk Isaac at Lion River, Kamope:—"Jan Waer Boer, and a number of the people, and a few of Ameral's people, have arrived here on their way to Polla, upon a trading expedition, with elephants' teeth, &c. They intend coming by way of the Bath. Ameral lives where you left him. Jonker Africamer has removed to a more fruitful field, well supplied with water, six days on ox-back from Ameral, and has built a house where he no doubt intends to reside. As I advance towards them I feel much grieved on account of its being necessary to return in so short a time. I should have felt much happier had I been going for three years instead of three months. I have held four services with the people here, and have appointed Paul as a leader. Upwards of thirty came to class, some of whom are very sincere, but others are doubtful. We entreat a continuance of your prayers on our behalf, and the people we have visited and expect to visit, and that a way may be made to the Damaras."

From Mr. Tindal's informants, I further learned that Jonker Africamer had succeeded in carrying to his residence one of the Gonnama Damara peoples, and again dismissed him with overtures of peace to his Chief; sending, at the same time, a present of some articles I left for that purpose. The result, however, was not all we hoped it would be; and when last heard of, Jonker was anticipating an attack from the same people. He will, nevertheless, remain where he is, if possible, and we hope, greatly assist in bringing about a friendly intercourse with that injured people. Of this Chief's recent conduct we have invariably heard good accounts. He attends to the instructing of the children, and conducts the religious service, in a very exemplary way.

Ameral has sown some wheat which I left with him, and obtained a good crop. This is important, for to grow bread-corn will no doubt tend to collect and settle them together; and although, depending as it will upon the periodical inundations of their fine valley, they may not be able to sow every year, it will probably be made up in the abundance of good seasons.

I am desirous to translate a note received from one of our native Exporters, as an instance of our not labouring in vain among

the Hunderd Zwaarts. It is as follows. "I make known to you, Sir, that brother Kowit's <sup>was</sup> died on Wednesday. She was <sup>very</sup> ill, but her confession was good. She said that God was present to her, and that she had found peace. She was not afraid to die, angels appeared to come to her. When I spoke to her about the things of God, she was rejoiced. When I asked her if God was at peace with her, or if she felt peace with God, she said, 'Yes.' Again I asked, 'Are you afraid now death approaches?' She answered, 'No.' Such was the confession of the dying Namacqua.

"It is,  
"JOHN WITBOOL."

Civil Intelligence.

The *Acadia* reached Boston on Thursday, 17th inst., thus having made the passage to that port, via Halifax, from Liverpool in, at this season of the year, the unusually short space of twelve and a half days. The *Acadia* had an average number of passengers, a list of whom will be found in another place. The news, which is 15 days later than that brought by the Great Western, is comparatively unimportant; and in all probability there will be nothing of political consequence until the meeting of Parliament, which it is expected will assemble at the commencement of the new year. Notwithstanding the relief afforded to the poorer classes by the operation of the new Corn law and the new Tariff—and in open defiance as it were of the warning given by the conviction and punishment of the Chartist disturbers of the public peace—the anti-corn law league continues its factious agitation, and openly declares that it is ready to expend tens of thousands of pounds in promoting its turbulent designs. Sir R. Peel's policy carries relief to the operative classes as far as is practicable with due regard to the equal rights of the agriculturists, and we look upon the proceedings of "the league" as all similar "agitation" movements, with much distrust, and as cloaking mercenary and partizan motives under the bald pretext of serving the working classes. Of English politics we are unable to speak, not having yet received any London papers.

(From Willmer's American News Letter.)

The news which the *Acadia* carries out is meagre and unimportant, both in a political and commercial point of view. We continue to "drag on a miserable existence" in mercantile matters, with but little prospect of a speedy improvement. The feeling of despondency which has so long existed amongst the commercial classes continues rather to increase than to diminish. The revulsion in the corn trade, by overwhelming so many houses at home and abroad, has spread difficulty and alarm on every side. During the last week, another extensive house, that of Coventry and Hunter, (one of the partners in which was worth £40,000 six months ago,) has gone in London, and the accounts from the south of France, bring a most appalling list of Corn houses which have failed at Marseilles. During the last year, the trade with the Mediterranean was the best carried on by this country, but has owed its activity chiefly to the demand for grain for the English market, it is to be feared that the breaking up of so many of the corn houses at Marseilles, and the cessation of the demand for corn, will have an injurious effect upon it, and especially on the demand for British goods, in which all the returns to that part of the world are made. The firmness with which the Liverpool corn houses have stood the recent shock has excited great surprise in London. Shipping continues very dull, and in one extreme case, a British American vessel has been sold in Liverpool, for the almost incredibly low price of two pounds sixteen shillings a ton. Such a thing was never heard of before. Money continues abundant, and food, by the operation of the new tariff, is gradually becoming cheaper, but from the want of confidence, and of demand, as yet no perceptible change has taken place. The produce market is

without any striking feature, and during the past week the home trade has continued in almost all cases to confine their purchases to actual want only, while the advanced season naturally contracts the export trade, and capitalists, from the continued unsatisfactory state of things, do not possess sufficient confidence to employ their capital in mercantile; altogether the appearance of our markets is anything but encouraging. All kinds of provisions being on the decline, must, in a great measure, ameliorate the condition of the working population, and with a more extended demand for our manufactures we see no reason why a beneficial change should not take place. The raw sugar market has maintained a buoyant character, and the demand has been rather more lively than in the preceding week, with an improvement in the value of all good qualities. Foreign Sugar improves in demand, and prices are in some cases a shade higher. In the Coffee trade considerable heaviness still prevails, and prices of inferior descriptions do not yet appear to have seen their lowest, though strenuous exertions are made by the holders to prevent any further depression; this state of things is produced by the immense quantity on hand, and the trade all over the country being full of stock. The prices of Cocoa remain very low, still the trade do not appear willing to purchase. In the Spice market not the slightest change has taken place, and the transactions are of an insignificant character.—Rice almost neglected, and its value unaltered: and the principal topic of conversation is the result of the late Sales of Indigo, which have gone off very satisfactorily, for the importers; but that so large a quantity should be bought by Foreigners appears to be a subject of grave consideration, inasmuch as it shows that the manufacturing trade with them is in a far more healthy state than with us. The Corn trade is improving, and higher prices have been paid.

In Liverpool, since the 21st, the market has worn a lively appearance, and the sales from the date of the 21st to the 29th of last month, amounted to 27,500 bales. The quantity taken for consumption has not however, been larger than usual, the increased demand having arisen from the purchases of speculators. The great abundance of money for banking purposes has reduced the rate of interest so much as to tempt capitalists to invest their funds in produce, and at the present price of cotton it is probably as good an investment as can be found. Owing to the contusion in the corn trade, there is a great indisposition to risk money in that business, though there are persons of good judgment who believe that grain purchased at the present prices would pay very well a few months hence.

Parliament it is thought will not meet before the beginning of January.

From the Continent we have had little news of interest since the Great Western sailed. In France the whole press is in a blaze with England and the English, and the interminable question of the right of search, but it is evident that the object of the invective is to please M. Thiers at the head of affairs, to effect which they seem to think it necessary to persuade the French people that the minister who now occupies the post after which M. Thiers and his friends so eagerly pant, is anti-national, and willing to submit to any insult from foreign powers, and particularly from England; but as neither M. Guizot nor any one else can show want of spirit in resenting insults, unless insults are offered, the first point to be made out is, that England is bent on insulting France. For this purpose, all manner of false, frivolous, or exaggerated stories have been trumped up, and have been used for the purpose of enabling the Thiers faction to stab M. Guizot through the sides of England, and it is difficult to say what will be the upshot of this conspiracy, against the honour of England and the peace of Europe. It is at present extremely annoying in its effects; and we cannot help fearing that one of its results will be to induce France to withdraw from the noblest and most disinterested association of nations ever formed—viz: that for the suppression of the African slave-trade. The Guizot Ministry has already allowed itself to be frightened by clamour into a refusal to ratify one treaty which her representatives had signed, and it will require great firmness on the part of M. Guizot and his colleagues to prevent the abrogation of the

In Paris the opposition to the ministerial project for the customs union with Belgium, is assuming a formidable appearance. A meeting of Deputies has already been held, and hostile resolutions passed against it, and a general meeting of all the Delegates of National manufacturers and traders are called for the 5th of November, to adopt measures for a combined opposition.

The French papers generally express strong opposition to the proposal for a commercial treaty with England, for which negotiations are said to be on foot between the two governments. In England the feeling is, that no great good will result from it, the general opinion being, that the French manufacturers will never suffer their ministers to remove any of the restrictions which protect them from competition with English goods.

Advices from Lisbon to the 24th ultimo, have been received, by which we learn that the Portuguese Commissioners appointed to negotiate for a mutual reduction of customs duties between Portugal and England, have at length given in their ultimatum, which must now be finally accepted or rejected by the British Government, which it is thought will not feel itself justified in accepting the terms proposed by the Portuguese. Whilst Great Britain is to reduce the import duties on Portuguese wines nearly one-half, they refuse to reduce their heavy export duties on the same wines, alleging that the British are compensated by the Portuguese reduction of duties on imports of British manufactured goods; although in fact, the reductions demanded by Britain, would amount, in gross, to five times the sum which they offer to sacrifice by the partial reductions on British manufactures. The probability of an early settlement of the question, either one way or the other, has given satisfaction to a very large class of mercantile men.

The Belgian Government has resolved to retaliate against the United States, for the heavy duties levied upon the *British Queen*; orders are issued to impose on American shipping entering the Scheldt, the highest possible duties of tonnage and pilotage, placing them on the footing of the least favoured countries.

By an arrival from the Cape of Good Hope we have papers to the 6th of August, which bring news of the termination of the insurrection at Port Natal, and the return of part of the expedition, under Lieut. Col. Clote, after he had completed the pacification of the Colony. The Emigrant farmers having made a solemn declaration of their submission to the Queen; having given up the cannon captured, as well as that belonging to themselves; and having restored all public as well as private property seized by them. The Lieut. Col. granted a general amnesty or free pardon, to all persons who might have been engaged in resistance to her Majesty's troops and authority, with the exception of the five ringleaders. All private property to be respected, and the emigrant farmers to return and keep possession of their farms. The existing administrations and civil institutions to be retained to the pleasure of her Majesty be made known.

Intelligence has been received at Constantinople, according to the *Augsburg Gazette*, that the Shah of Persia had accepted the mediation of Great Britain to arrange the differences between him and the Ottoman Porte.

Up to this hour no intelligence of the overland mail from India and China.

**RUMOURD RETIREMENT OF LORD LYNDHURST.**—It is rumoured in legal circles that, in consequence of the declining state of his health, the veteran Lord Lyndhurst will shortly retire from the woolsack, which his brilliant talents have so pre-eminently adorned, and that he will be succeeded *pro tem.* by Lord Abinger, now Lord Chief Baron, who will shortly afterwards retire in favour of Sir William Follet. These changes will involve the elevation of the present Attorney-General to the dignity of Chief Baron, and, in all probability, the promotion of Mr Fitzroy Kelly and Cresswell Cresswell.

**MEETING OF PARLIAMENT.**—We hear from a quarter likely to be well informed, that the state of the country, and the probability of the existing distress increasing as the winter advances, has occasioned Sir James Graham to urge upon Sir Robert Peel the assembling of Parliament before



Christmas. The reluctance of the Premier to adopt this precautionary course is supposed to arise from the natural disinclination he is likely to feel to meeting Parliament with the formidable defalcation in the revenue disclosed by the late official returns; while the Home Secretary is naturally anxious to be relieved, in some degree, from the responsibility which rests on him to take measures for the preservation of the public peace. The Cabinet Council, which is summoned to meet on Tuesday, will determine the period at which Parliament shall assemble for the despatch of business.

RUMOURD ADDITION OF THE KING OF FRANCE.—We are informed on respectable authority, that the King of the French has discussed with persons in his confidence the propriety of applying the throne in favour of the Duke of Nemours. Without expressing an opinion on the authority of the rumour, we give it for the purpose of preparing the public for an event which is not improbable to happen in the course of the ensuing session of the French Chambers.

The Pacha of Egypt has forwarded to Sir C. Napier a medal, splendidly enriched with diamonds, and a sword, the hilt and scabbard of which are nearly all composed of solid gold.

It will give all admirers of poetry gratification to hear that her Majesty has conferred a pension of £300 a year upon William Wordsworth. Long may he live to enjoy it!

SUMMARY.

A storm at Rome has thrown down Tasso's oak and the Colonna pino. The duty upon brimstone exported from Sicily has been reduced by 2 taris per quintal. At Hamburg discoveries have been made of regular depots for stolen colonial produce. The 53rd Regiment is to be made a Royal Regiment, having attended her Majesty in Scotland. Col Longfield, who had been for some time ailing, expired on the 18th ult., at his seat at Longueville. Leave of absence to an officer cannot now be given without the express sanction of his Grace the Duke of Wellington. Bailly's statue to Vice-Admiral Sir Pulteney Malcolm has been placed in St. Paul's Cathedral. It cost about £1,000. By an ordinance of the 5th ult., no person in Paris, will for the future, be allowed to sell gunpowder without a licence. A great deal of pilfering, we find, is carried on in the dock warehouses in London, and before the goods are deposited there. The Lady of Mr Baron Pennefather died on the 18th ult., after a long illness, at Arley Cottage, in the 64th year of her age. Accounts from Switzerland, state that the Judge-Advocate-General, Sir John Nicholl, is seriously indisposed in that country. The States of Hanover have granted eleven millions of Prussian crowns (£1,500,000) for a general railway system of sixty German miles. The wheat crop of France in 1842, has almost doubled itself during the last thirty years, and that of potatoes being fivefold, during the same period. An official statement of the quantities of tea exported from China to this country from July 1st, 1842, gives the total of 24,765,314 lbs. During the last few days, since the new tariff came into operation, about 3,500 loads of colonial timber have been taken out of bond at the port of Sunderland. The Sicile mentions a serious quarrel as having taken place at Rome, between the Secretary of State, Cardinal Laneruschini and Mr. Krizoff of the Russian embassy. The Emperor Nicholas is said to have allowed, for the first time these twelve years, full permission for any families that wished it, to spend their winter in Paris. A letter from Stockholm, in the Augsburg Gazette, states that during the ten years ending in 1840, the exports of that city have increased 50 per cent, and the imports 43. The disease amongst horned cattle, as well as that amongst sheep, still continues to be excessively injurious, and the losses from it fall very severely upon the farmers in all parts of the empire. Sir William Rae, it is reported, will be succeeded in the representation of Bute-shire by the Honourable Archibald Wemyss, third son of Lord Wemyss, and not by Mr. Duncan McNeil as stated. The sum levied for poor-rates in England for the year ending Lady-day,

1842, was £6,000,531. The rate in the pound on the annual value of real property assessed in 1841, was, for the whole of England &c. Lady Heathcote, wife of Sir Gilbert Heathcote, Bart., died on the 21st ultimo, from the distressing circumstances of her clothes having caught fire; and before assistance could be procured, suffocation took place. The Queen has been pleased to grant the office of her Majesty's Advocate for Scotland to Duncan McNeil, Esq., her Majesty's Solicitor General for Scotland, in the room of Sir William Rae, Bart., deceased. The Queen has been pleased to approve of M. Dillon as consul at Newcastle, for his Majesty the King of the French; and of M. Charles de Witte as consul in New Zealand, for his Majesty the King of the Belgians. A dividend of 2s 2d. in the pound has been declared on the joint estate of the partners in the Chichester Oil Bank, which, with the former dividend, makes 6s. 2d. in the pound, which may be considered the amount the creditors will obtain. A rich mine of yellow amber, of a hardness equal to rock crystal, has just been discovered in the neighbourhood of the town of Rehderick, near Potedam. This discovery is the more remarkable, as up to the present time yellow amber has only been found in the Baltic, or on the shores of that sea. The Queen has been pleased to direct letters patent to be passed under the great seal of the United Kingdom of Great Britain and Ireland, constituting and appointing the Right Hon. Francis Blackburne, Keeper or Master of the Roll of Records of the Court of Chancery in that part of the said United Kingdom called Ireland, in the room of Sir Michael O'Loughlin, Bart., deceased. At the Hull sessions on Thursday week, Francis Fortune, late cashier of the Agricultural Bank of Hull, was found guilty of having stolen a parcel containing £870, in bank notes, which he had been entrusted to take to the Post-office at Hull to send to York in July last. He was sentenced to be transported for seven years. This culprit was apprehended at New York. Suspicious circumstances, it will be remembered, attached to the account given by a person named Wolf, of his having been robbed of a box of diamonds of the value of £9,000 at a Covent-garden Theatre. He has since been arrested at Brussels, at the suit of a gentleman in London, to whom he is indebted upwards of £1,000; a searching investigation will no doubt take place. It is also stated that the Vogles, his nephews, are gone to Brussels. Tuesday, Nov. 1st, was the day for the annual Municipal Elections throughout England. There was very little excitement, and no such prodigious expenditure of money as at the preceding elections. Both parties seem sick of such senseless contests, which, after all, are of no political significance. In Liverpool, the Conservatives gained thirteen wards, the Liberals three. In Manchester, on the contrary, the Liberals gained the whole sixteen. It is settled, that the next Mayor for Liverpool, is to be Mr. Robertson Gladstone, brother of Mr. W. E. Gladstone, the Vice President of the Board of Trade. The iron trade is again in as great a state of depression as ever. Five guineas are offered, but refused, for flat bars in Wales, but in Liverpool, from reduction of stocks, retail prices run better. The Potteries are very bad, particularly as relates to the export branch. One gentleman whose ordinary establishment has been between four and five hundred hands, now employs but twelve. His trade is, or rather was, with the United States. The farming interest is also beginning to suffer severely, and to be loud in its complaints of low prices. Lord Francis Egerton has purchased Burford Hall, formerly the property of the late Admiral Sir Thomas Williams. On Saturday night, a fire broke out in its extensive mill of Mr. Joseph Eccles, Darv in street, Blackburn. Notwithstanding every exertion was used to check the flames, the whole building was burned to the ground. The books, &c., were with difficulty saved. The damage is estimated at from 30 to £40,000. The shipping interest, is in a most wretched condition, with no chance of revival for a long time, so great is the excess of ships over freights. The latter are merely nominal—15s. for instance, to Bombay. Good vessels sell for the cost of rigging. Brunswick Dock, (Liverpool) is a melancholy spectacle, exhibiting several hundreds of ships, at least one third well brooms at their mast-heads, and the remainder laid up. Repairing of vessels is nearly at a stand-

COLONIAL. RELIGIOUS STATISTICS OF THE DISTRICT OF GORE—NOV. 11, 1842. Church of England, 102475; of Scotland, 6116; of Rome, 2093; British Wesleyan Methodists, 3020; Canadian " 3242; Episcopal Methodists, 2078; Presbyterians not in connexion with the Church of Scotland, 3870; Congregationalists, 751; Baptists, 1620; Lutherans, 132; Quakers, 174; Menonists, 230; Dutch Reformers, 23; Other Methodists, 507; All others, not included above, 427.

MARRIED. In this City, on the 23d inst., by the Rev M Richey A. M., Mr. Thomas Christie, of Kilsyth, son of the Rev John Christie, Wesleyan Minister, England, to Mary eldest daughter of Alexander Hamilton, Esq., of Toronto.

Advertisements. Earthenware, Wholesale and Retail. JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per Souter Johnny and Mahack, and expect a further supply by the Thorburn, Alpha, and other vessels. McGill-street, Montreal, May 17, 1842. 10

J. E. PELL, LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &c. Removed to King Street, nearly opposite the Commercial Bank. Toronto, Dec. 15, 1841.

C. & W. WALKER, MERCHANT TAILORS, 181, KING STREET, TORONTO. All kinds of ready-made clothing constantly on hand.—Terms moderate. Toronto, Oct. 6, 1841. 2

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 approved Credit. Country Store-keepers are invited to call and examine for themselves. SAMUEL HAW. Toronto, Dec. 29, 1841. 8

LOOKING GLASSES, PICTURE FRAMES, &c. &c. THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold Framed Mantel and Pier Glasses Cheral; 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 Needle work, &c. framed on the shortest notice and on the most reasonable terms. ALEXANDER HAMILTON, King Street. Toronto, October 6, 1841. 2

TORONTO AXE FACTORY, HOSPITAL STREET. THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and could 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 CHAMBERLAIN, 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 every description manufactured to order. SAMUEL HAW. Toronto, Oct. 6, 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, Doeskins, &c. &c. Also a selection of Scotch Vests, 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

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, Gauntlets, 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, Martlet, Mink, Astrachan, Russia-Lamb, Nutria, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Banding, Coaches and Militia Ornaments. The highest price paid, in cash, for Shipping Furs. Toronto, Feb. 8, 1842. 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, Vermillion, 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 Milled Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Pitch, 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

The Wesleyan Is published, semi-monthly, for the COMMITTEE OF MANAGEMENT, at the corner of New and Newgate Streets, Toronto. EDITOR:—Rev. M. RICHEY, A.M. ADVERTISEMENTS will be limited to one page, and inserted at the usual rate. TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance. AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro', and H. C. BARTON, Esq., P. M., Wood-