

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires: Part of pages [9] - 10 and 16 are missing.

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

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

The Wesleyan.

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

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

VOL. II.

TORONTO, CANADA, WEDNESDAY, OCTOBER 6, 1811.

No. 2.

Thology.

HOLINESS THE ONLY HAPPINESS ON THIS EARTH.

The journey we are engaged in is indeed great, and the way uphill; but the glorious prize which is set before us is also great, and our great and valiant Captain, who has long ago ascended up on high, supplies us with strength. If our courage at any time fails us, let us fix our eyes upon him, and, according to the advice of the apostle, in his divine Epistle to the Hebrews, look unto Jesus, removing our eyes from all inferior objects, that being carried up on high, they may be fixed upon him; which the original words seem to import. Then being supported by the Spirit of Christ, we shall overcome all those obstacles in our way, that seem most difficult to our indolent and effeminate flesh. And, though the way from the earth towards heaven is by no means easy, yet even the very difficulty will give us pleasure, when our hearts are thus eagerly engaged and powerfully supported. Even difficulties and hardships are attended with particular pleasure, when they fall in the way of a courageous mind; as the poet Lucan expresses it, "Serpents, thirst, and burning sands, are pleasing to virtue. Patience delights in hardships; and honour, when it is dearly purchased, is possessed with the greater satisfaction."

If what we are told concerning that glorious city obtain credit with us, we shall cheerfully travel towards it, nor shall we be at all deterred by the difficulties that may be in the way. But, however, as it is true and more suitable to the weakness of our minds, which are rather apt to be affected with things present and near than such as are at a great distance, we ought not to pass over in silence, that the way to the happiness reserved in heaven, which leads through this earth, is not only agreeable because of the blessed prospect it opens and the glorious end to which it conducts; but also for its own sake, and on account of the innate pleasure to be found in it, is far preferable to any other way of life that can be made choice of or indeed imagined. Nay, that we may not, by low expressions, derogate from a matter so grand and so conspicuous, that holiness and true religion which leads directly to the highest felicity, is itself the only happiness, as far as it can be enjoyed on this earth. Whatever naturally tends to the attainment of any other advantage, participates, in some measure, of the nature of that advantage. Now this way to perfect felicity is a means, that, in a very great measure participates of the nature of its end; nay, it is the beginning of that happiness, it is also to be considered as a part of it, and differs from it, in its completest state not so much in kind, as in degree; so that in scripture it has the same names; as, for instance, in that passage of the Evangelist, *This is life eternal, that they might know thee, the only true God; that is, not only the way to eternal life, but also the beginning and first rudiments of it, seeing the same knowledge when completed, or the full beatific vision of God, is eternal life in its fulness and perfection.* Nor does the divine apostle make any distinction between these two. *Now, says he, we see through a glass darkly, but then we shall see openly, or as he expresses it, face to face. Now I know in part; but then I shall know even as I also am known.* They will be there perfectly holy and without spot; and even here they are called holy and, in some respect, they are so. Hence it is, that those who are really and truly good and pious are, in scripture, often called blessed, though they are not fully and perfectly so. *Blessed is the man that feareth the Lord. Blessed are the undefiled*

this subject are not altogether to be rejected; for they almost unanimously are agreed that felicity, so far as it can be enjoyed in this life, consists, solely, or at least principally, in virtue. But, as to their assertion, that this virtue is perfect in a perfect life, it is rather expressing what were to be wished, than describing things as they are. They might have said with more truth and justice, that it is imperfect in an imperfect life; which, no doubt, would have satisfied them, if they had known, that it was to be made perfect in another place, and in another life that truly deserves the name, and will be complete and perfect. In this however, we heartily agree with them, that virtue or, as we rather choose to express it, piety, which is absolutely the sum and substance of all virtues and all wisdom, is the only happiness of this life, so far as it is capable thereof.

And if we seriously consider this subject but a little, we shall find the saying of the wise King Solomon concerning this wisdom to be unexceptionably true; *Her ways are ways of pleasantness, and all her paths are peace.* Doth religion require any thing of us more than that we live soberly, righteously, and godly in this present world? Now what, I pray, can be more pleasant or peaceable than these? Temperance is always at leisure, luxury always in a hurry. The latter weakens the body and pollutes the soul, the former is the sanctity, purity, and sound state of both. It is not one of Epicurus's fixed maxims, that "life can never be pleasant without virtue." Vices seize upon men with the violence and rage of furia; but the Christian virtues replenish the breast which they inhabit with a heavenly peace and abundant joy, and thereby render it like that of an angel. The slaves of pleasure and carnal affections have within them, even now, an earnest of future torments; so that, in this present life, we may truly apply to them that expression in the Revelations, *They that worship the beast, have no rest day or night.* "There is perpetual peace with the humble," says the most devout A' Kempis, "but the proud and the covetous are never at rest."

If we speak of charity, which is the root and spring of justice, what a lasting pleasure does it diffuse through the soul! Envy, as the saying is, "has no days of festivity;" it enjoys not even its own advantages, while it is tormented with those it sees in the possession of others; but charity is happy, not only in its own enjoyments, but also in those of others, even as if they were its own: nay, it is then most happy in the enjoyment of its own good things, when, by liberality, it makes them the property of others. In short, it is a Godlike virtue. There is nothing more divine in man, "than to wish well to man, and to do good to as many as one possibly can." But piety, which worships God in constant prayer and celebrates Him with the highest praises, raises man above himself, and gives him rank among the angels. And contemplation, which is indeed the most genuine and purest pleasure of the human soul, and the very summit of felicity, is nowhere so sublime and enriched, as it will be found to be in true religion, where it may exultate in a system of divine truth—most extensive, clear and infallibly certain; mysteries that are most profound; and hopes that are the most exalted; and he that can render these subjects familiar to his mind even on this earth enjoys a life replete with heavenly pleasure.

I might enlarge greatly on this subject, and add a great many other considerations to those I have already offered, but I shall only further observe that that sweet virtue of contentment so effectual for quieting the mind, which philosophy sought for in vain, religion alone has found; and last also discovered, that it takes its rise from a firm confidence in the almighty power of divine

Providence. For what is there that can possibly give uneasiness to him who commits himself entirely to that paternal goodness and wisdom, which he knows to be infinite, and so surely devolves the care of all his concerns upon it!

If any of you object, that we often see good men meet with severe treatment, and also read, that many are the afflictions of the righteous, I answer—do you not also read what immediately follows? *But the Lord deliver you out of them all.* Psal. xxxiv. 19. And it would be madness to deny, that this more than compensates the other. But neither are the wicked quite exempted from the misfortunes and calamities of life; and when these fall upon them, they have nothing to support them under such pressures, none to extricate or deliver them. But a true Christian, encouraged by a good conscience and depending upon the divine favour, bears with patience all these evils, by the efforts of generous love and unshaken faith. They all seem light to him. He despises what he suffers, while he waits with patience for the object of his hope. And indeed what either in life or in death can he be afraid of, whose life is hid with Christ in God; and of whom it may be justly said, without exaggeration, "If the world should be crushed and broken to pieces, he would be undaunted, even while the ruins fell upon his head!"—*Archbishop Leighton's Lectures on Theology.*

RECONCILIATION WITH GOD.

From the Manuscript of Mr. Watson.

To be reconciled to God, in the sense of the holy Scripture, is not the accommodation of some slight and accidental difference. The quarrel is deep; and the result of persevering enmity on our part is deadly. Our case is not that of a son forfeiting, by some imprudence, a father's smile; but that of children disinherited. It is more, it is that of subjects convicted of capital offences, and under a sentence of death, which extends to the soul, and through eternity. Proportioned to the evil is the blessing; and to the fatal character of the quarrel is the glory and grace of the reconciliation. To be reconciled is, in a word, to be again placed in a state of absolute and eternal friendship with our offended God. To this all obstacles have been removed on the part of Him who might have retained his anger for ever, by that wondrous act of wisdom and love, the gift of Christ. "God is love." His anger, therefore, is principle, not passion. The difficulty of showing mercy to sinners has been overcome by the death of Christ in our stead; and now the abundant mercy of God flows forth, and he reconciles all to himself who accept the grace. The question then is, If the reconciliation is friendship with God, what does this include?

1. It commences with the forgiveness of sins. That act restores the friendship. It includes the free and full forgiveness of sin. It leaves no lingering anger in the mind of God, and no trace of guilt on the conscience. Love, boundless love, flows from the heart of the Father, embracing his lost child. Final confidence and gratitude spring up in the breast of the subject of the mercy. Enmity is subdued by love, extreme, and fear which hath torment is cast out. The very sin is forgotten; and the friendship to man in his original glory, and to the angels that never sinned, is not more perfect than it is to that man who is reconciled to God by the death of his Son.

2. Friendship with God includes the right to pray. I grant that this is given before actual reconciliation takes place; but it is given only in virtue of God's reconciling the world unto himself, and with reference to the actual reconciliation. There is this difference too; one is a common right; the other is an especial and higher right. To the prayer of the penitent, one object is proposed, that of mercy; but now that the man is a child of God, the whole compass

of spiritual blessings is placed within his reach. "Blessed be God, even the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." O wondrous condition of man, to have God so near to him as all that he calls upon him for! "All things, whatever ye ask in my name, believing, ye shall receive." In all sickness, need, or any other adversity; in all duties, in all sufferings, in all high aspirations of the soul after God; there is the throne, the Intercessor, the mercy-seat, the promise, the fulness of God. Largely he has bestowed; largely he may now bestow; but who shall measure orathom that fulness of God which restored friendship offers! The language of St. Paul shrinks to feebleness in the grasp of the mighty thought. He "giveth exceeding abundantly above all that we ask or think."

3. Friendship with God comprehends a constant, vital, and hallowing intercourse with him. "Your sins have separated between God and you." That is the most emphatic note of the sad effects of our transgressions. But that tremendous evil is removed by reconciliation. Nor is any thing expressed in stronger language than this by the sacred writers. Our Lord prayed that believers might be one with him, as he is one with the Father. They are joined to the Lord, so as to be one spirit with him. A sense of God! This is the highest attainment of man; and includes conscious support from him; an interest in his yearning love; the renewing influence of his Spirit. No longer is the spirit carried about in any circles, seeking a rest which it cannot find. The dove returns to the ark. The centre is restored; and the machinery plays around it. God is the native element of souls. They have no light, no life, no purity; but his reconciliation rends the veil which has inclosed us in the damps and darkness of earthliness. When we are made sensible of our loss, we do not at once regain it. We pass through our night of penitence, like the traveller watching for the morning; but it breaks at last. The freshness of the breeze revives us; the clouds part; and then comes the burst of day, surrounding us, and all about us, with the vital glory. That light we shall never lose, unless we wilfully hide ourselves from it, till it is exchanged for the perfected vision of God.

4. Friendship with God is the pledge of safety. When I say safety, I mean to use the term absolutely, so long as this relation of friendship is maintained. It is of this that the Apostle speaks, and speaks to Christians ever moved by more than ordinary dangers, when he says, "And who is he that will harm you, if ye be followers of that which ye have seen?" Does any one smile at this, and ask, "Do not the friends of Christ suffer?" We answer, "Yes." "Are they not often oppressed and poor? are not their very persons sometimes persecuted even unto death?" We answer, "Yes." "Are they not then harmed?" is the triumphant and closing question. We say both, that they are "harmed," and that they are not; and yet we utter the words of truth and soberness. We repeat the assertion, that they are put out of the way of "harm;" and that they are invulnerable and indestructible. For tell me how you can, in any civil sense, "harm" a friend of God, maintaining his fidelity? I give you zealous persecutions of the world, and the various forms of a frightful death. One word of Christ dispartes the whole array. "Fear not them that can kill the body, and after that have no more that they can do." There is the limit, beyond which they cannot pass; the body, and the outward things which may affect it. O puny power of man! Shut up the Apostles in prison; but the free spirit sings praises at midnight. Multiply afflictions; persecutions also abound. Thunders the anathemas of bigotry: they that hat heaven; but

"work out a far more exceeding and eternal weight of glory." Finish the work by destroying the body. You can do no more: you have hastened the pilgrim home; you have placed him before the throne of his God, and crowned him with victory. And in the common afflictions of life, the friends of God are safe; for "all things work together for good to them that love" him. Poverty brings heavenly riches; and reproach, the honour that cometh from God. The storm makes you feel your refuge; and the rocking tempest makes you root yourselves, like the trees of the forest, more firmly in your God.

5. Friendship with God is friendship with every thing beside. It harmonizes the soul with all that it has to do. It has no enemies; no discontents with Providence. All dispensations are sweet and welcome. It is attuned to the whole world of nature. The sun shines more brightly, and the fields look more lovely, in consequence of his union with the great Author of all. Reconciliation with God reconciles man even to death, and to another world. Heaven is peopled with the friends of those who are reconciled to God; and hence they are taught to regard it as their Father's house, and their home.

Biblical Literature.

HERMENEUTICAL INTERPRETATION.

The last branch of knowledge which belongs to the study of exegetical theology, may very suitably be distinguished by the appropriate name of Hermeneutics.* The term Exegesis,† taken in a limited sense, has been applied to it, and such an application of the word may easily be justified, since, according to the use of language, the very same thing may be signified both by hermeneutics and exegesis. It may, however, still more easily be shown, that in the distribution of the various parts of theology, a distinction between these two should be observed; or, that there are reasons for considering hermeneutics as one species of learning, which indeed belongs to a course of exegetical study, and is subordinate to exegesis.

In order to place this beyond the reach of doubt, it is only necessary to develop with accuracy the idea which the term expresses, and to set in a clear light the object to which it is particularly devoted.

The general design of exegetical study, it is plain, is simply this; to place us in such a situation, that we may be able to use the sacred Scriptures, wherein the divine truths of our religion must be contained, as the very sources of those truths, and from them derive our knowledge. Now, after satisfying ourselves, first of all, respecting their genuineness, their incorruptness, and their origin, the very next condition which is required to understand and properly to use those writings, is, to become acquainted with the languages in which they were composed. A previous study of sacred philology is therefore necessary, although it is easy to see, and still more so to experience, that this alone is not enough to enable us thoroughly to attain the design in view. Knowledge of the languages does indeed appear to lead to it more nearly than any other. In fact, it is of itself sufficient, in many cases, to make us acquainted with the true sense of those writings, but not so in all, for there are very many in which something else is required.

It is possible, whatever writing we may be examining, very often to understand all the words by which a sentiment is expressed, while, at the same time, we are unable to discover any intelligible sense in them. And yet oftener may we understand all the words of a sentence, and still not be certain of the writer's meaning, because his words may admit of various significations, and, when taken together, may give several different senses. Consequently, certain rules, directions, and marks are necessary, to enable us to ascertain and define what sense the author of a writing connected with the expressions which he selected, for this alone can be the true sense of the writing.

It is this which makes hermeneutics a distinct branch of learning, and thus a particular part of exegetical study; for it is this which makes it obligatory to find out, examine, and apply those rules, aids, and

directions of a higher character, by means of which, the true sense of our sacred Scriptures, can, without error, be investigated and perceived.

But, before entering into the actual discussion of the question, whence hermeneutics must derive these rules and directions, and obtain these aids and marks to guide the inquirer, it may not be useless to dwell for a moment on a preliminary observation, the immediate purport of which is indeed only to place the necessity of this particular science in a clearer light, but which, at the same time, may give most of the results in reference to that question.

The necessity of hermeneutics is undoubtedly shown in the strongest light, from the fact which experience attests, that our sacred Scriptures not only can be interpreted in the greatest variety of manner, but also that from time immemorial they have been so interpreted. All Christian sects, both those of ancient, and those of modern times, have always known how to explain scripture in such a way, as to elicit their own particular opinions; and since their opinions are often contradictory, some of them must therefore find there the opposite views to those which meet the eyes of others.

Let it be supposed now, that each of these sects announces its determination to proceed according to certain hermeneutical rules. Although, indeed, this would afford no favourable presentment respecting the confident reliance which ought to be placed in them, yet it would be a strong proof of the absolute necessity of establishing such rules as a foundation to act upon. For whoever is not conscious of having conducted his interpretation according to such rules, cannot certainly think of attempting to defend or to oppose the correctness of an exposition. Now, there is not a single one of these sects willing to confess, that they have interpreted, in a merely arbitrary manner, and consequently every one of them does, by this very circumstance, allow the necessity of hermeneutics, but at the same time also, every one of them shows very plainly what sort of hermeneutics is necessary, or what kind of rules ought to be established, in order to be useful.

We ought, in one word, to have such rules as both can and must be regarded, generally, as true and binding. So long as such principles are applied as are admitted by one party only, and rejected by others, it is impossible to unite in the true meaning of Scripture, because it is impossible for the one party to convince the other of the truth of their interpretations, or to show the falsehood of the opposite. But while this has always been attempted by each, even from the earliest periods, each has also maintained, that its own laws of interpretation are of such a nature, that they ought to be admitted by every one, for on no other supposition could a wish to make the attempt occur to any one's mind. On other grounds also, we know that each party is satisfied of this. Each, therefore, does certainly receive it as an axiom, that there are rules of interpretation, which are to be generally admitted as true, and that merely these and none others ought to be prescribed as hermeneutics.

It might be foreseen, also, that it must be very possible to deceive one's self, either in ascertaining these rules, or in trusting too much to their generally connecting power, or even in the application of them; for, if this were not the case, inquirers would not have been able to discover such various and conflicting views in the Bible. The true reason of this is immediately perceived, as soon as the source is named from which these rules must be drawn, and from which alone they can be drawn. This source need no longer be sought for; for as soon as it is admitted, that the rules must be so framed that they can be regarded as generally true and binding, only one can possibly be recognised.

In a word, that which alone must be generally respected, and the authority of which must be generally acknowledged, is pure reason; so that it is this alone from which hermeneutics can receive its directions, and borrow the respect which it requires. This principle must the more necessarily be allowed, as soon as we come to explain what God's revelation, or what the meaning of his declarations must be. The man whose reason cannot tell, that such a sense, and none other, lies in a revelation, is not bound to take it in this sense. If, then, it cannot be proved, that an interpretation of a pas-

sage in the Bible is agreeable to reason, or, in other words, that sound reason can find no other sense in it than this, it ought not to be expected, that a man should acquiesce in the interpretation.*

The whole art then, and the whole duty of hermeneutics, must consist simply in this, to explain with reason, that is, to explain in such a manner as is agreeable to those general laws of nature, according to which the soul of man must always govern itself in forming its thoughts and conceptions, in conveying its conceptions to others, and in receiving those which others communicate; or, in other words, all hermeneutics can be nothing else than unsophisticated logic applied to the explanation of Scripture.

It is unnecessary now to prove this. But the clearer it is placed before our eyes, and placed before them as incontrovertibly true, the more natural does the question become, — whether such laws of interpretation, agreeable to reason, do really offer themselves, and whether from the general natural laws of thinking, such principles can be drawn, the truth, correctness, and applicability of which, can generally be perceived.

Judging from experience, as already suggested, it would seem scarcely possible that such principles can exist, or else extremely difficult to discover them; for otherwise, how could opinions, so numerous, so diversified, and even in part so contradictory, be deduced by interpretation from the Scriptures? If true hermeneutics must derive its principles only from the general laws of thinking, or, in a word, from logic, hermeneutics can be but one for all persons, as is the case with logic and reason. But then, all persons, by applying this one hermeneutics, would necessarily find only one and the same sense in the Scripture, or it is clear that they could not conduct their operations according to the same laws. This appears to be undeniable, and therefore it is at least no less so, that these rules of a reasonable hermeneutics, which are universally recognised as the true and only correct rules, are not very readily discoverable; else, they would not have been so various as they must have been, if we may judge from the variety of interpretations which have resulted. Yet the phenomena on which this conclusion has been founded, undoubtedly do often arise from a cause altogether different from this difficulty.

The variety of interpretations and methods of interpreting, which, in various ages have gratified the fancy, originated much less frequently from variety in the principles of interpretation themselves, than from the various application which was made of them. There have, undoubtedly, been interpreters, who were guided by principles entirely false and unreasonable, and therefore their expositions bear on the very face of them the character of falsehood so remarkably, that the sound understanding perceives it at the first look; but still, most interpreters, or certainly the greater number, proceeded upon principles altogether correct, and differing from each other only in the application of them, for which many qualifications are requisite, which are not so easily found in connection, because they cannot be brought together without difficulty.

This will show itself in the clearest light, when some of these principles of interpretation themselves are developed, which simple reason prescribes to hermeneutics, or which this alone derives from unsophisticated logic. This development will most

* I have endeavoured to express the author's meaning, without confining myself closely to his language. It is evident that he speaks of reason uninfluenced by prejudice, and in this sense, the correctness of his remark is undeniable, as, truth must make its appeal to this principle. "This is the foundation of argument." All truths must be agreeable to pure reason, although many are far removed from the grasp of limited reason which man is able to appropriate. "Whatever truths are rejected by the understanding, are rejected from ignorance or prejudice."

† "Into the word of God," says Hooker, "being in respect of that end for which God ordained it, perfect, exact, and absolute in itself, we do not add reason as a supplement of any man or defect thereon, but as a necessary instrument, without which we could not reap by the scripture's perfection that fruit and benefit which it yielded." — "Because the sentences which are by the Apostles recited out of the Psalms, to prove the resurrection of Jesus Christ, did not prove it, if so be the prophet David meant them of himself, this exposition therefore they plainly disprove, and show by manifest reason, that of David the words of David could not possibly be meant. Exclude the use of natural reasoning about the sense of holy scriptures, concerning the articles of our faith, and then that the scripture doth concern the articles of our faith, who can assure us? That which by right exposition buildeth up Christian faith, may unreasonably, breedeth error; between true and false construction, the difference reason must show." — *Practical Piety*, Book III. § 8. The whole question is particularly worthy of the reader's attention.—Dr. F. H. Turner, Translator.

evidently show with what ease, on the one hand, these general rules can be formed, or at least be proved to human understanding to be correct and obligatory; and at the same time also, on the other, how much the application of them requires and presumes; how easily, therefore, they may be variously applied; and how necessarily this must produce variety of interpretation. —Dr. G. J. Plinck.

Biography.

"THE DAIRYMAN'S DAUGHTER."

To the Editor of the Wesleyan Methodist Magazine.

The following particulars respecting that truly excellent young woman, Elizabeth Wallbridge, were collected by the writer for the purpose of incidental notice in a brief memoir of her brother, Robert Wallbridge, who has recently gone to join his devoted sister in a better world; but as they were found both too long and too interesting to occupy such a position naturally, they are here presented in the form of a separate narrative. Any thing new in reference to "the Dairyman's Daughter" must needs be a matter of interest to the religious public, seeing that intelligent Christians from all parts of the world, on her account, come to the Isle of Wight, and repair to Arreton and elsewhere with all that intensity of feeling which is awakened in others by the sight of objects connected with classical antiquity. But what is here written will be found to be more especially interesting to those who cherish the most devout and grateful feelings on account of the good which it has pleased God to accomplish in the earth by the form of Christianity which is called "Methodism," but who may not have heard how much "the Dairyman's Daughter" was indebted to it for all that "seasoning power" which has made her a blessing to so many, and that in so many nations.*

Elizabeth Wallbridge was a native of the Isle of Wight. Her parents, who were always commendable for their morality, were indebted to their daughter for the knowledge of the way of salvation by faith in Jesus Christ. Her father survived her many years. He came to reside at Newport, where he became a member of the church of which that distinguished minister, the Rev. Mr. Tyerman, was the Pastor. An account of him was published by Mr. Tyerman, in a well-written tract, a little before he sailed on his Mission to the South Sea Islands.

Elizabeth was born at Hale Common, in the parish of Arreton, in the same cottage whence her happy spirit took its flight to paradise. She had five brothers and sisters. Robert was the eldest, and survived them all. He died at Newport, February 25th, 1837, much respected for his Christian character, and having been more than forty years a local preacher in connexion with the Wesleyan Methodists. Leaving her parents at an early age, Elizabeth lived many years as a servant in respectable families; and, having good wages, she was enabled to lay by a little money against the time of need. But notwithstanding this important testimony in favour of her prudence and economy, yet, according to the concurring statements of all who knew her, she was plainly far from righteousness. Being naturally cheerful and talkative, given to levity, and rather witty, she directed her ridicule and sarcasm with considerable force against those who manifested any serious concern for the salvation of their souls. The pride of her heart was likewise manifested in her great fondness for dress.

At the time when it pleased God truly to awaken her to a sense of the vast importance of eternal things, and the necessity of caring for her deathless soul, she was living at Southampton, as a servant in the R— family. The Methodists had at that time no chapel in that town, but worshipped in a room which they hired for that purpose in Hanover-buildings, and which was supplied once a fortnight by the Travelling Preachers from the Portsmouth Circuit. In the year 1795 the Rev. Messrs. Algar, Devereil, Crabb, Jones, and Brook-

* Many years previous to the death of the honored author of the account of "the Dairyman's Daughter," he stated to a friend in conversation, that he had received information that the tract had been the means of the conversion of three hundred and fifty persons. Ten years ago, his biographer informed us that "the Dairyman's Daughter" had been translated into nineteen different languages, and that four millions of copies had been put into circulation. Since that time the circulation has not only been increased, but has been multiplied tenfold.

* From *Armenian*, to interpret.
† From *engaged*, to explain.

house were stationed in the Circuit, which then included what were called "two missions,"—one of which comprised part of Sussex and Surrey, while the other embraced the back and east parts of the Isle of Wight. In this latter section of the Circuit it was that Mr. Crabb principally laboured, changing occasionally with the Southampton Preachers. Mr. Crabb was deeply devoted to his Master's cause, and was very useful, and at the same time very popular; so that when it was known that the Missionary from the Isle of Wight was coming to Southampton, the little Methodist circle of that place was all pleasurable expectation.

Elizabeth had three fellow-servants; namely, Robert Taylor, Elizabeth Cox, and Elizabeth Groves. Robert Taylor and Elizabeth Cox were attendant at the Methodist place of worship. The latter had once professed to know something of religion by personal experience, but was now not a member of the society. She was subsequently restored to the enjoyment of the blessing she had lost, and again united herself to the people of God, through the affectionate exhortations of Elizabeth Wallbridge, and lived forty years a member of the Methodist society, abounding her Christian profession by an exemplary life, and at last dying in the triumph of faith and hope. Robert Taylor, at the time of which I write, was a truly pious member of the society, and zealous for the salvation of his fellow-servants. Elizabeth Groves and Elizabeth Wallbridge both went to the Established Church, and had never yet heard a Methodist Preacher. By the latter Methodism was viewed with much contempt, and even angry dislike, especially after her brother had connected himself with a sect every where spoken against, and had even ventured to address an admonitory letter to his sister, affectionately exhorting her to seek the salvation of her soul.

Mr. Crabb being about to preach at the room one week-day evening, Robert Taylor, happening in the course of the day to enter a room where Elizabeth Wallbridge and Elizabeth Groves were at work together, he said to them, "Minds, will you go this evening and hear preaching at the Methodist chapel?"—they called the little room: "Mr. Crabb, the Missionary from the Isle of Wight, is to preach. He is very much liked as a preacher; and I think if you were to go and hear for yourselves, you would be pleased with him." Elizabeth Wallbridge, with her characteristic levity and vivacity, gave Robert such a reply as left him no ground on which to rest any anticipations of a favourable result. But there was an overruling power at work. Curiosity also was at work; and as Elizabeth and her companion talked over the strange proposal that had been made to them, (so they considered it,) they became influenced by a strong desire to agree to it, and to hear Mr. Crabb; and eventually they were found that evening among his hearers. This step was not in itself decisive, but still it was a most important one; it was the step which, in their case, led to salvation. Prejudice was overcome; a degree of respect was gained both for the preacher and the service; and they both resolved to attend again.* Mr. Crabb soon returned to Southampton for the services of an entire Sabbath, and Elizabeth heard him in the morning. Still a captive to the vanity of the carnal mind, she was led to put on her gayest attire, that her foolish heart might be gratified by her utmost display among the poor humble Methodists. The text was taken from the fourth chapter of the Prophet Zechariah: "Who art thou, O great mountain!" &c. It was a memorable tune, and the mountains soon flowed down at the presence of the Lord. While the preacher, with the authority of an ambassador for Christ, bore hard on the sins of vanity, self, and pride, the light of truth enabled Elizabeth Wallbridge to see that she was the very reverse of being clothed with humility. Wounded by the sword of the Spirit, she returned home in silence, indignant at herself. There was now no foolish talking and jesting about things sacred; her mouth was stopped; she felt herself guilty before God, and trembled in his presence. Ignorant of the great change that was taking place in her mind, her fellow-servants were astonished that the giddy,

trifling, and talkative "Betty Wallbridge" had become serious, and "slow to speak;" but their astonishment was greater when they saw her sit down in a chair, and actually tear off those parts of her dress which she deemed most expressive of the foolish ambition of her vain and wicked heart. Retiring from her ordinary task, she retired to her own room to complete the demolition of her idols, and to converse with God and her own heart; and in the evening, divested of her to-dish and outward adorning, but full of eagerness for the ornament of a meek and quiet spirit, she once more appeared among the hearers of this heart-searching preacher. This contempt and dread of every thing in dress uncommanded by Christian propriety, she retained to the end of her life without change. From this memorable Sabbath, indeed, Elizabeth was "a new creature." The full stream of nature's tide was turned, and from henceforth her desires, her words, her actions, all tended towards God and heavenly objects. All parties concur in testifying that from the day of her conversion she was entirely and steadily devoted to God. She seemed to be actuated literally and permanently by the impression of that great truth, that "the things which are seen are temporal, while the things which are not seen are eternal." She absorbed was she in the pursuit of invisible realities, that her spiritual exercises seemed sometimes as though they would teach on the regular duties of ordinary life. If this was indeed her failing,—if she was in this respect "righteous overmuch,"—it is the only thing which I have ever heard said to the charge of "the Dairyman's Daughter."

I have taken some pains to ascertain the struggles of her mind prior to her obtaining that "glorious liberty" which she seemed ever to experience after her union with the Methodists; but I can learn nothing of the matter. Mrs. Y., who lived in the house with her at the time of the gracious change in her character, informed me that she could have suffered but little from her convictions of sin, before she found peace with God, as she had no recollection of anything but gratitude and praise proceeding from her lips from that decisive day on which the truth of God reached her heart. It is therefore probable, that being deeply convinced of her guilt and danger, but having, at the same time, clear views of Christ as the Almighty and present Saviour of all who believe in him, she at once rested her soul on his infinite merits, and found peace and joy in believing. Henceforth she breathed prayer and praise. Jesus now engrossed her supreme affections, and she felt "the heaven of loving him alone." While her hands were engaged about her work, and others were about her, her full heart would often constrain her to praise God aloud. She appears to have been of the happy few, (way should they be few!) who could "rejoice evermore, pray without ceasing, and in every thing give thanks."

One of the first of her spiritual letters was addressed to her brother Robert. It was written at Southampton in an early part of her Christian life; and was given by her brother, some years ago, to a gentleman at Cowes, who has expressed the value he sets upon it, by putting it into a handsome frame between two plates of glass, and suspending it amongst the ornaments of his own parlour. The handwriting and orthography are just such as might have been expected from an uneducated servant girl; but it contains the genuine effusions of a heart overflowing with love to God and man. Even did it partake less of excellence than it does, yet as it is an original letter from one so celebrated as "the Dairyman's Daughter," and was written three or four years prior to the date of those which have already been published, there is sufficient reason for giving it a place in this account; but I think the reader will see that throughout the whole, an elevated and admirable spirit continually breathes. I give it entire, with the exception of a piece of doggerel poetry, which she had picked up somewhere, and the mere alteration of slight and common grammatical errors. Seeing that she had but just begun to read the Bible attentively, and with a warm heart, her inaccurate quotations from Scripture are quite natural, and only what was to be expected. I subjoin it as nearly as possible verbatim, as I think it will in that state be more interesting; and will, at the same time, fully relieve Mr. Richmond from the charge of having himself written the other letters which are written in her name.

"Southampton, March 33, 1797."
"MY DEAR BROTHER."

"I received your kind letter the 21st inst., and you may think what a transport of joy I felt to receive such an affectionate letter from a brother I had so little regarded since he had left the world and me. You may well say what great joy it gave you to hear I was converted to God. But are you the only one? No, my dear brother. Thank what shouting and rejoicing there was with the angels of God in heaven, that are around the throne, and continually cry, 'Worthy the Lamb of God that was slain, to receive all glory, and honour, and praise.' Aha, blessed be God, who hath showed strength with his hand, and with his holy arm hath gotten himself the victory! Yes, and he hath scattered all the proud imaginations of my heart, the great enemies of my soul's salvation. O, how true are those words of my Redeemer, that 'whosoever is in me is a new creature;' for, behold, old things are passed away, and all things are become new! O, how often would the Lamb of God gather me unto himself as a hen doth gather her chickens, and I would not! And how often hath he stretched out his arm, and I have not resisted it! But how shall I ever praise my God enough, to thank how long a path so sweet a path like me, who drank iniquities like water, and felt how I after the virtues of my own doctortul heart, which was wicked above all things!

"It was when I was sitting under that delightful man, Mr. Crabb, that the Lord opened my eyes; it was the second time that I heard him. And on Sunday last, in the morning, I was standing at the window, and he came past, and when I saw him my heart leaped within me for joy; for I believe him to be commissioned from the most high God to preach the Gospel of salvation and peace to all that will hear it. My dear brother, I know it is not good to be partial to any of God's creatures; but I taken him to St. Paul, for he seems to labour more than they all; yet not he, but the grace of God which is in him, and that is extended to all that hear him speak. It seems as if I could say with David, when he is there, 'O that I could dwell in the house of my God for ever.' I shall ever have the highest esteem for him as a minister of God and Christ.

"And now, my dear brother, as I have no money with me, I beg you will apply to my dear mother for six guineas of my money, and give them to Mr. Crabb, and tell him it is a free gift of a poor, needy creature, who has been to the Lamb of God, naked and destitute of every thing; and then when He saw my wretched condition, with what tender compassion did he look down upon me, and sprinkle me with his blood, and give me the whole armour of God, the shield of faith, and the helmet of salvation, and the breastplate of righteousness! And now his sweet voice still whispers in my heart, 'I counsel thee, my child, to buy of me gold tried in the fire.' What, then, would the dominion of the whole world be to me, and what indeed to the love of God that he hath been pleased to shed abroad in my heart! My dear brother, praise God for it. Buy Mr. Crabb a very large Bible, that when he looks upon it he may bless his God, and thank what good he hath done for my poor soul, through the gracious influence of the Spirit of God, and the rest he may dispose of to the glory of God, and the good of poor souls. And what is between you and me think no more of; and pray, my dear brother, send your children to school, and I will pay for them as long as I am able. And do see that our dear brother is not in want of any thing that I can do for him; I hope that God will be merciful to all my dear friends who are yet in darkness: may they be filled with the Spirit of God, and may they feel the pardoning love of God shed abroad in their hearts! Do, my dear brother, if possible, assemble them together, and prevail on that good man Mr. Crabb to be with them, if possible, (I know he is a dear lover of souls,) that he may assist them in turning to God. I fear what you can say to them will be of no great use; for, remember the words of our Saviour, that a 'Prophet hath no honour in his own country.' My dear brother, how can you rest, seeing any so nearly related to you, so far from God! O when will God cease to be merciful! It is said, when the

tide ceases to ebb and flow, then may God cease to be merciful. See them—

"Lay on a neck of land,
Twist two unshod feet they stand!
O God, their inmost soul-courser!"

Be sure you do as I have desired in the name of the Lord, and for the glory of his holy name, and my love to all that are in him, and that are wanting to turn to him. Pray excuse this, and write as soon as you conveniently can.

"Adieu, dear brother."

"ELIZABETH WALLBRIDGE."

I should have been glad to have added here an extract from a letter which she wrote to her brother not long after this, and in which she gives an interesting account of the manner of her receiving the blessing of entire sanctification; but Mr. Wallbridge informed me that it was either lost or destroyed for the preservation of her letters was deemed a matter of any special moment.

Within the year after her joining the Methodist society, she was obliged, by ill health, to leave her situation at Southampton, and return to her parents, at Arrotton. Getting a little better, she went to reside in a pious family belonging to the Wesleyan society at West-Cove. After this she frequented several other pious families in the neighbourhood, but not quite recovering her health, and having something to fear from former years' sickness, she did not, after leaving Southampton, hire herself any more as a servant for stipulated wages. Choosing now to wear the humblest apparel, and desiring nothing but the plainest food, and at the same time, walking as she did on the verge of eternity, she felt that she wanted but little here below, and saw that she could not want that little long.

As an instance of her mortified spirit and self-denial, a friend of hers (who has just now gone to join her above) informed me that she dined with him, he believed, the last time she was at Newport; and when they sat down to partake of the humble meal provided for them, she abstained from the use of anything but potatoes, declaring that, so deeply was she penetrated with a sense of her own unworthiness in the sight of God, that she felt that only the meanest fare was fit for the use of such a sinner as she was; exemplifying the feeling of the Patriarch, when he exclaimed, "I am not worthy of the least of thy mercies."

In the above letter, we have a striking development of her benevolent and generous spirit as to others, however self-denying she might be in regard to her own personal comforts. There was in the Newport society a pious and a very afflicted man of the name of William Adey, well known and much esteemed; but at this time he and his wife were poor and much distressed. The charitable Dairyman's Daughter, now residing at Cowes, heard of his case, and forwarded for him a small parcel to a mutual friend residing at Newport, who took it at once to his parishing brother, and, carelessly throwing it on the table, said, with apparent unconcern, "I wish you may find a guinea in it." On opening its careful foldings, to their agreeable and grateful surprise, it did contain "a guinea for William Adey, presented to him by Elizabeth Wallbridge." William told me this himself, with much emotion, on his dying bed, on my incidentally asking him if he knew any thing of her. He added, "O she was a good creature; and at another time, when she knew that I was in want, she kindly sent me half-a-guinea."

She lived in the spirit of obedience to that useful direction of Methodism, "Exhort, instruct, reprove, all you have any intercourse with." None were spared; not even old professors, when she saw any hope of being useful. And a word of exhortation or reproof was sometimes followed by an act of kindness in reference to temporal circumstances, in order to engage attention to matters of higher moment. A little before her death, happening to be at a house in Newport, a neighbour stepped in; a poor woman, and destitute of religion. Elizabeth seized the opportunity of conversing with her very closely about her soul, and the affairs of another world; and, that she might fasten the words of holy counsel on the heart of the poor woman, she immediately afterwards sent her one of her own gowns, of some value.

Such was "the Dairyman's Daughter," when she so providentially fell into the hands of the Rev. Leigh Richmond. Till that period it does not appear that she had

* Elizabeth Groves (now Mrs. Y.) is a native of the Isle of Wight, and still lives there. She has, through grace, still held on in that good way on which she embarked of the same time with Elizabeth Wallbridge; and it is from her that some valuable portions of the present narrative have been received.

* By the comparison of various dates, written and corrected, I find it should be 1795, and not 1797. † It was then called West-Cove, and not West-Cove.

intercourse with any Christian friends but the Methodists. By them her dying bed was surrounded, and they followed her remains to the grave. The "remarkably decent looking woman," of whom Mr. Richmond speaks in his beautiful description of Elizabeth's funeral, was the late Mrs. Prangnell, of Merston, the leader of the class there, and truly a mother in our Israel; in whose class Elizabeth occasionally met, and of whom an interesting memoir was published by the Rev. A. B. Seckerson, when he travelled in the island. The singing in the open air, with which Mr. Richmond was so surprised, delighted, and edified, and of which he has given an account at once impressive and attractive, was led by one who has been an important, and is now a venerable, member of the Wesleyan Society at Newport.

As this account has been written partly to correct a mistake into which Mr. Richmond has fallen, it is necessary to take some notice of it before I close. He not only gives no hint of the fact, that "the Dairyman's Daughter" was a Methodist,—this might have been very proper, circumstanced as he was,—but he conducts the reader to the full impression that she was indebted to a clergyman of the Established Church for the instrumentality of her conversion. By this means, not only are those deprived of the honour which is their due, but it is ascribed to a quarter to which it does not belong. On this account, the author of that perhaps unequalled tract has been even severely censured,—not indeed by those who had the privilege of knowing his character, and his truly catholic and most affectionate spirit,—but by those who have been but imperfectly informed of the facts of the case. The matter is scarcely worth explanation, except as it is one of those overwhelmingly numerous instances which abundantly prove that God does work, not as though bestowing his "uncovenanted mercies" sparingly, occasionally, and as an evident exception to his established order, but liberally, constantly, regularly, by the instrumentality of persons not occupying a certain position in what has too often been asserted to be the exclusive order of the ministry. By those who are not in that order God so evidently works, that he is plainly blessing an instrumentality which he himself has created, and which therefore he recognises; and is not overruling in mercy the evil product of human infirmity, and making it an occasion of good.

Whether Mr. Richmond did or did not know that Elizabeth Wallbridge was a member of the Methodist Society, I cannot learn; but I have a full conviction that when he represents her as informing him that she was awakened in the established "Church," by a sermon from a missionary clergyman, it was a mere mistake, very naturally resulting from the imperfect recollection he would have of the terms which she employed. Mr. Crabb would at that time be called a missionary, as the tract of the country over which his labours were spread would then be called a Home Mission amongst us; and as Mr. Richmond wrote from memory, some years after the event had occurred, and when he had left the island, and resided in another part of the kingdom, he might easily confound the words which were floating in his memory, and suppose it was some wind-bounded missionary who had come on shore at the island, while the vessel was detained on the coast.

As the Rev. J. Crabb is still living, now a venerable and highly respected Minister of a congregation at Southampton, and has very kindly furnished the writer of this account with a letter on the subject, an extract from it will set the mistake in a clear and candid light. Mr. Crabb says,—

"You request me to give you some information relating to the conversion of the late Elizabeth Wallbridge, known by the name of 'the Dairyman's Daughter.' Perhaps it is known to thousands that I was the honoured though unworthy instrument of leading her to Christ Jesus, her only and dearest Friend. Several friends have urged me many times publicly to correct the little inaccuracies in Mr. Richmond's narrative; but I have felt very unwilling to do it, lest I should in any measure lessen the importance and value of the tract; especially as those little mistakes no more affect the truth of the facts stated, than if a man were, through forgetfulness, to make a mistake as to the right name of the person by whom a very fruitful vineyard had been planted.

What does that signify when it is seen that the trees live and bear fruit? And no one doubts the fact that it is the Supreme Ruler of the universe who gave life to the trees, and who preserves them in life. I was well acquainted with that highly and deservedly beloved servant of Christ, who visited the interesting family in their affliction; and I once ventured to ask him at his own house,—"Pray, did you know the instrument of Elizabeth's conversion?" "No," was the answer, "but I expect it was under the ministry of a Missionary who was going abroad,—to New South Wales,—I think it must have been Mr. Marsden." The remark evidently showed how he had misunderstood Elizabeth's reference to a Missionary. I said no more, only rejoicing in my heart that the Holy Spirit had converted her. Mr. Richmond must have fallen into the mistake by only writing from his memory some years after the events had occurred, and not having understood at the time the exact import of the words which fell from the dying lips of Elizabeth. I lost sight of her myself for several years, being obliged to retire from my public duties on account of ill health; but one day a friend came to me and said, "I have a guinea sent to me by the brother of Elizabeth Wallbridge for you. It comes from her death-bed, and she desires your acceptance of it as a small token of Christian love to you as the instrument of her conversion." I valued the manner in which it was done, and received the token as the grateful gift of a dying Christian. I love her memory, and rejoice that the memoir has been the instrument of converting and comforting thousands of my poor fellow-sinners; and I most fervently pray that it may long continue to be a blessing to the church and to the world. May all the glory be given to God for all his grace bestowed on us mortals!"

This sainted young woman, the influence of whose fervent and consistent piety has been so extensively diffused, and is still operating on so large a scale, died at Hale-Common, in the parish of Arretton, in the full triumph of faith and hope, May 30th, 1801, in the thirty-first year of her age. On this interesting spot, where "the Dairyman's Daughter" breathed forth her dying prayers, and where "the chariot of Israel and the horsemen thereof" rested for a moment to receive her happy spirit as it was delivered from the burden of the flesh, a very neat little Methodist chapel has, not long ago, been opened.

BENJAMIN CARVOSSO.

Newport, Isle of Wight,
July, 1837.

THE WESLEYAN.

WEDNESDAY, OCTOBER 6, 1841.

The well-written and highly-interesting account of the proceedings of the British Wesleyan Conference and its Committees, which we continue to copy from the *Watchman*, will doubtless be perused with pleasure, by our readers. Every member and adherent of our Connexion must feel anxious to learn the condition and prospects of the Body to which he belongs, and the deliberations and decisions of its Annual Ministerial Assembly. Nor can intelligent and liberal Christians, of other denominations, regard, with indifference, so widely-extended and influential a branch of the universal Church as the Wesleyan Methodists. Christians may differ in their views of minor points of faith and practice, and particularly of ecclesiastical polity, but in all the essentials of Christianity they are one. They think and believe alike, in relation to the essence of "the faith once delivered to the saints." They feel alike; for they uniformly experience the Gospel to be "the power of God unto salvation." They act alike; for they love both God and Man, and "live soberly, righteously, and godly in this present evil world." They all cherish the same sympathy with spiritual distress and danger, and pray for the plentiful and general effusion of the same enlightening and sanctifying Spirit. They labour in the

same field, for "the field is the world." They serve the same Master, for "one is our Master, even Christ, and all we are brethren." They walk in the same path, for the way of the upright is "the way of holiness." And they are all heirs, and shall soon be inheritors of the same celestial land; for "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Every Christian has three great objects in view—to save himself, to be instrumental in saving others, and to please and glorify God. And these are in perfect accordance with the Gospel, for its high and holy ends are human knowledge, holiness and happiness, and the Divine glory. Now, though we may differ about some of the means of accomplishing these ends, yet, if the ends are really accomplished, we should greatly rejoice. There is joy among the angels of God over one sinner that repenteth; not because some denominational peculiarities are confirmed, or some sectarian interests advanced, but because God's high and holy purposes are achieved and the happiness and holiness of the Universe augmented. Yet human bigotry, under the misapplied and deceptive names of principle and prudence, would pause to inquire into the peculiar means of producing this repentance and reformation, and diligently labour to detect some want of conformity with its own modes of worship or form of ecclesiastical polity. Thus are means preferred to ends, and forms and customs exalted above the spirit and purpose of the Christian Religion. We are not of the number who hold that the end sanctifies the means; but we believe that, in religion, the end cannot be accomplished but by right and proper means, and that when it is accomplished we should merge our sectional views and feelings in the joy and triumph of the Church militant and the Church triumphant.

To every right-minded member of the Christian Church, then, it will afford unfeigned delight that Wesleyan Methodism, viewed as one of the means of the world's conversion, is not labouring in vain. The past year has been marked with fresh conflicts and with fresh triumphs. In all the Districts, except seven, there has been an increase of members. In the mission-field, there are new openings for the promulgation of the truth and new calls for Christian Ministers. The very success of our Missionary Society proves embarrassing, because it creates demands, without adequate means of supply. When will the Christian world awake to its duty and its exalted honour, and, animated with the spirit of faith, benevolence and self-sacrifice, carry the lamp of life into "the region and shadow of death?" Much has been done, but vastly more remains unaccomplished. Let each believer remember that he has something to do; that the Church consists of individuals; that responsibility, toil and reward, are personal; and that without individual effort no progress can be made. At present our Missionary Society is both burdened with debt and in need of a greatly augmented regular income. Shall any Missionary be re-called? Shall any Church, planted in the Pagan wilderness, be abandoned? Shall any Mission-school be closed, and the children sent home to live in endless, hopeless ignorance? Shall the Macedonian-cry—"come over and help us"—be unheeded? The heathen themselves desire the Gospel; and we unto Christ-

dom, if the wants of perishing millions and our blessed Redeemer's last command be disregarded. Let the gold of Ophir be given to Christ and to his cause, let prayer be made for the success of his Gospel continually; and daily shall he be praised, in the extension and increase of his glorious kingdom.

In appealing to the Christian public in behalf of Wesleyan Missions, we may be permitted to urge the peculiar as well as the general grounds upon which such appeals are made. It cannot be denied that, under God, the Churches of Britain and of America are greatly indebted to Methodism. No historical facts are better attested than the lapsed and lukewarm state of both the Established and Dissenting Churches, a century ago, and the eminent usefulness of the Wesleys and Whitefield in awakening and reviving them. Writers of that age, in and out of the National Church, have left dark and gloomy pictures of abounding ignorance, error, infidelity and sin. Dr. Southey declares that "there never was less religious feeling, either within the Establishment or without, than when Wesley blew his trumpet and awakened those who slept." By means of Methodism—as God's appointed instrument—the nation has been restored to life and energy, and that fresh and mighty impulse given to the Churches, which may still be witnessed in the vigorous and successful exertions which are constantly made to extend and establish religion, both at home and abroad. Nor has Methodism dwindled down to a hostile dissenting sect, or confined itself to a contracted sphere. From the beginning it has cherished a peculiar respect and regard for the National Church; it has never assumed the position of broad dissent; it has never sympathised or leagued with the enemies of the Constitution in Church and State; and, on the other hand, it has zealously maintained the rights of conscience and rejoiced in the piety and usefulness of Dissenting denominations. It is essentially the same as it was at the first. It is neither an Establishment nor a Dissenting system. The Providence of God has assigned it a distinct and peculiar position, which we trust it will carefully continue to maintain. Wesleyan Methodism has one object—"to spread scriptural holiness throughout the land"—and it diligently and steadfastly keeps this object in view. It is the friend of all, the enemy of none. Surely a Body of Christians, so originated, actuated and honoured, claims the sympathy and regard of all Catholic and intelligent Christians.

But to true Wesleyans themselves, the report of the recent Conference must be peculiarly interesting, and the statements and appeals in behalf of Missions peculiarly impressive. There are many in British North America and the United States to whom the Gospel, as ministered by British Wesleyan Ministers, has proved "the savour of life unto life." Such, we trust, can never forget the circumstances and scenes of their earliest religious days. For, it may be, from the land of their nativity or the place of their spiritual birth, they cannot, while retaining the savour of piety, forget the honoured instruments of their conversion. To them the contents of our journal will prove refreshing and encouraging. But why should we limit such considerations to them? BRITISH WESLEYAN METHODISM IS THE PARENT OF GENUINE METHODISM THROUGHOUT THE WORLD. The stream of Wesleyan truth and influence, in its course, runs courts, may have been

to remote and sterile lands; may have poured its fertilizing waters over Africa's desolated coasts; penetrated Columbia's woods; and refreshed many an insulated distant tract; but ENGLAND is its source, BRITISH WESLEYAN METHODISM its clear and copious fountain. One sound and healthy tree may multiply its kind, till its fruit is plucked and its shade enjoyed in each inhabited clime, but the parent trunk can never be forgotten. The two great divisions of the Wesleyan Family are the British and the American Episcopal; and, in whichever of these two the lot of a genuine Wesleyan Methodist may be cast, as often as he turns his eyes to Britannia's shores, and as often as he observes the return of the last Wednesday in July,* and ponders his religious connexions and interests, he cannot but remember with gratitude and joy that BRITAIN is the birth-place, literal and spiritual, of JOHN and CHARLES WESLEY; the nation God delights to honour; the peculiar land of modern ages; the native place of the BIBLE, the TRACT and the SUNDAY-SCHOOL SOCIETIES; the country of HOOKER, BAXTER, HOWE, LEIGHTON, BARROW, BOYLE and NEWTON; the honoured guardian of the religion and liberties of Europe; the asylum of injured innocence and worth; the admiration of the civilized world; and, in a word, the Divinely-chosen instrument of the world's conversion. "Happy is the people that is in such a case: yea, happy is that people, whose God is the LORD."

The unintended length of these remarks precludes, for the present, the observations which we design to offer upon part of the machinery of Wesleyan Methodism. The calls and claims of the Missionary Society we would now particularly press upon the reader's attention. We rejoice to know that others, many others, are zealously and successfully labouring in the great Mission-field. The Churches of England and Scotland, the Baptists, the Independents and the Moravians, are working in the vineyard. We heartily bid them *God speed*, and joy in their success. But no one denomination, Established, Wesleyan, or Dissenting, is doing half what it should do for the spiritual regeneration of our race. Many give liberally and according to their ability, but many more give sparingly, or not at all. Before the universal triumph of the Gospel is witnessed, the Christian world must feel more deeply interested in so important an object; more fervent, faithful and constant prayer must be addressed to Heaven; and more adequate, personal and pecuniary exertions be made. To each professed disciple of Christ we would say—Go work in the vineyard—the time is short—what thou doest do quickly.

Review.

WESLEYAN METHODISM, considered in relation to THE CHURCH: By the Rev. R. HODGSON, M. A., Evening Lecturer of St. Peter's, Cornhill. Hatchard & Son, London, 1841.

Having been politely favoured with a perusal of this pamphlet by a gentleman in this city, we deem it expedient to notice it in our columns. The Author—who is a clergyman of the Church of England—first gives a historical sketch of the rise and progress of Methodism, for the purpose of ascertaining its present position towards the Established Church, and the causes of that position. His statement is compiled from the writings of Mr. Wesley and from au-

thentic publications in the Wesleyan Connexion, and displays an impartiality and research which are highly creditable. He acquits Mr. Wesley of any intention to become the head of a party and of having acted on a preconceived plan; and he does justice to his labours and usefulness, by candidly stating the prevalence of irreligion and infidelity when Mr. Wesley "blew his trumpet and awakened them that slept."

The Author notices, in order, the instances in which Mr. Wesley departed from the canons and customs of the Church, viz:—"Field-preaching," the formation of societies, the appointment of lay-preachers, and the assumption and exercise of the power of ordination. This was followed up, in 1795, by the Conference, in adopting the "Plan of Pacification," by which, on certain specified conditions, the Preachers were authorized to administer the Sacrament of the Lord's Supper: "The separation now existing between the Church of England and Wesleyan Methodism," says Mr. Hodgson, "was completed in the year 1795." To understand, then, the progress of Methodism, in reaching its present position, the following epochs must be marked:

1739, the institution of Methodism, by the formation of Societies.

1784, "the grand characterical year of Methodism," so termed, "not only from Mr. Wesley's assuming the power of ordination, but also from his causing to be executed the 'Deed of Declaration,' an instrument which established a legal definition of the term 'Conference,' and which has mainly contributed to maintain the perpetuity of his system and the purity of its doctrines."

1795, period of "Plan of Pacification."

The remarks of the Author, on the ecclesiastical "irregularities" of Mr. Wesley, are of a mixed kind, emanating, partly, from his attachment to the Church and his views of church-discipline, and, partly, from his catholic and evangelical feelings: Our limits will not allow us to quote them; nor is it necessary, in consequence of the frequency with which such matters have been handled. Mr. H. vindicates Mr. Wesley from the charge of Dr. Southey, "that his opinions upon the apostolical succession rested on no other ground than its convenience to his immediate purpose," by showing that the "opinion" existed, long before the "purpose." And while he disapproves of Mr. Wesley's departures from the canons of the church, he does not conceal or justify the improper treatment which Mr. Wesley and the early Methodists received from several in the Church, or the measures which were taken to drive them into the ranks of broad dissent. Throughout the pamphlet he honours the motives of Mr. Wesley and the Preachers; but urges his strongest objections against the administration of the Lord's Supper by the Methodist ministers. It is almost needless to say that our views, on some points, differ very materially from those of Mr. Hodgson. What he considers "culpable," we consider right. What he terms "irregularities," we term a proper adaptation of means to circumstances and ends. What he would ascribe to the force of human principles and prejudices, in many instances, we would ascribe to the superintendence and direction of Divine Providence. With him Christianity is paramount, but in indissoluble union with the National Church; with us Christianity is paramount, in connexion with the openings and leadings of Divine Providence and the existence of strong and uncontrollable circumstances. Wesleyan Methodism is, we believe, the religion of the Bible, originated and formed,

in its ecclesiastical modifications, by the Providence of God, and brought to its maturity and vigour by the blessing and protection of the great Head of the Church. Wesleyan Methodism is materially different from every form of British Dissent. It arose not from ambition, from love of wealth or power, from personal prejudice and animosity, or from hostility to the Established Church. The visible human causes of its origin were the lamentable moral condition of the nation, and the piety and zeal of Messrs. John and Charles Wesley, seeking to ameliorate that condition. But as, in the presence of God, "no flesh should glory," we must reverently acknowledge his mighty hand; and, the more so, because the fruits of Methodism are the fruits of righteousness to His honour and praise. Methodism has been a divinely-credited messenger to thousands, not casually or incidentally, but intentionally and directly; it has been the instrument of saving and sanctifying multitudes, and, in the face of facts like these, all theoretical and partizan objections to the validity of her clerical and ecclesiastical claims are light and feeble as a thread of gossamer. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles! Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Such are the maxims of infinite wisdom; such the standard of judgment furnished by the Head of the Church. To every one who asks "How am I to distinguish between true prophets and false, between real and nominal ministers of Christ," our Lord himself says "By their fruits ye shall know them." And we to the man who contradicts or contravenes the judgment of our Lord. Others may advance claims and pretensions which neither History, Biblical Exegesis, sound Divinity, nor matter of fact will warrant: yet we presume not to impugn or judge them, but leave both ourselves and them to Him who judgeth righteously. Do any inquire of us, whether we are authorized Christian Ministers or not? We point to the origin of Methodism, to its progress and present state, to its nature and operations; we point to thousands upon thousands, reclaimed from the grossest ignorance, sin, and misery, by its instrumentality; we point to a continuous line of redeemed and happy souls to whom it has proved an apostle; we point to its glorious usefulness and success, in missionary labours, in every quarter of the globe; we point to the death-bed scenes of holy exultation and heavenly triumph, which it has so long and so often exhibited; we point to thousands round the throne, whom it has been the means of conducting thither; and to every inquirer, to our impugnors and opposers, we say these are our "letters of commendation," these are certificates of our authority, these are "our epistles, known and read of all men."

Having closed his historical investigations, Mr. Hodgson proceeds to consider the best mode of re-uniting the Wesleyans, formally and fully, to the Established Church. The following observations, at p. 74, deserve consideration:—

"The strongest bond of union between Wesleyan Methodism and the Church of England is to be found in the neat, terse, elegant, and imperishable writings of Mr. Wesley himself. And we would recommend to the consideration of both parties one catholic principle enounced in those writings, and which Mr. Wesley professes to have adopted as his rule of conduct—to consider the Church of England, or the

cause of Methodism, but as subordinate to the general interests of the Church of Christ. Both parties will certainly acknowledge the propriety of this principle; but will both parties abide by its application?" "The first point, in favour of those who wish to 'close this breach' between the Church and Wesleyan Methodism, is the absence of any irreconcilable difference in matters of doctrine; and what little differences do exist affect rather the phariseology than the substance. But when we arrive at 'Church Government,' then commences the difficulty."

He then mentions two modes of closing the breach, which he designates the *Theory of Absorption* and the *Theory of Union*. The former is, in fact, the utter extinction of Methodism—dissbanding its Ministers, shutting up its chapels, closing its Sunday Schools, and abandoning its Missionary posts and conquests. This Mr. H. pronounces "perfectly visionary and impracticable;" and says, "No consistent and intelligent Churchman, however desirous of theoretical unity and perfection, could ever wish for such a consummation as this; and to believe that any person could seriously propound such a theory, is certainly laying a large tax upon human credulity."

He then explains his "Theory of Union." He proposes the creation of a "Wesleyan Bishop," who shall ordain the Wesleyan Ministers, presenting themselves for ordination at the Annual Conference, and who shall exercise the other functions of Episcopacy, as far as may be compatible with the discipline of Wesleyan Methodism, as at present constituted; and he explains the mode of appointing him. He then states what concessions he thinks ought to be made by the Wesleyans, namely, closing their Chapels in Church hours, "in rural and thinly-peopled Districts;" the use of the Liturgy; and attendance upon the administration of the Lord's Supper, "in the Parochial Church, at least once a quarter."

Of the expediency and practicability of this plan, various opinions will be formed. As it is wholly without express authority, and has elicited no opinion from our Fathers and Brethren at home, we shall leave it entirely to the judgment of our readers. We yield to none, not formally connected with the Churches of England and Ireland, in unfeigned respect and regard for our National Religious Institute. And whether the Church and the Wesleyan Methodists continue to retain their respective present positions, or become ecclesiastically one, we trust that a spirit of mutual kindness and good will will be cultivated by both. Mr. Hodgson's views are certainly moderate, and his spirit and purpose highly Christian and commendable. We have perused his pamphlet with pleasure, and shall close our observations with the following extract from his concluding remarks, in which we fully concur:—

"Nothing would afford him greater pleasure than to see members of the Church of England reciprocate the same feeling towards the Wesleyan Methodists as one of their writers [Rev. R. Watson, in his Life of Mr. Wesley] has evinced in the following passage, towards us: 'The prevalent sentiment of the Methodists, as a body, towards the Establishment, has been that of friendship. We rejoice that she has great influence with the mass of the population. We wish her prosperity and perpetuity, as we wish all other Christian Churches; and the more so as we recognize in her the "Mother of us all," and can never contemplate, without the deepest admiration, her noble army of confessors and martyrs; and the illustrious train of her divines, whose writings have been and still continue to be the light of Christendom.'"

A new commandment I give unto you, that ye love one another.

* The second week, for the opening of the Wesleyan Conference.

† To be obtained from every dissenting minister, and from the Association of "Friends of the Cause."

Religious and Missionary Intelligence.

WESLEYAN CONFERENCE, 1841.

WEDNESDAY, August 4.

The Reports of several Committees were received and adopted.

The number of Members in the Connexion was officially stated to be as follows.

Table with 4 columns: Location, This Year, Last Year, Increase. Rows include Great Britain, Ireland, Foreign Missions, and Totals.

There has been an increase in all the Districts, except Cornwall, Bath, Leeds, Nottingham and Derby, Lincoln, and Aberdeen.

The number on trial at the March Quarterly Visitation was 16,825.

The cases of several Supernumeraries, who were mentioned as suitable to be again fully employed in the work, were considered and settled.

The following Ministers are now permitted to become Supernumeraries: RICHARD TRIFFERY, (to whom the Secretary was directed to send a letter of affectionate sympathy and condolence), WILLIAM LEACH, JAMES FORSTER, JOHN M. BUDDEN, (for one year,) JOHN ROGERS, WILLIAM DAVIES, (1st,) RICHARD SMITHAM, JAMES BLACKETT, DANIEL S. TATHAM, (for one year,) JOSEPH MARSH, and LUKE HEYWOOD.

The Conference appointed the PRESIDENT and EX-PRESIDENT, with the Rev. JOHN SCOTT, to attend the next Irish Conference, also the PRESIDENT and the Rev. Dr. BENJAMIN to attend the next Annual Meetings of the Scotch Districts.

During the consideration of the latter appointment, honourable references were made to the christian spirit and brotherly kindness of the evangelical Ministers of the Established Church in Scotland, and much sympathy with them was expressed, by several eminent Preachers, in the trying circumstances in which they are at present placed.

The PRESIDENT and the Rev. JOSEPH TAYLOR were appointed to attend the next Annual Meeting of the North Wales District; and the Rev. Messrs. STANLEY, SEN., and CUSWORTH, to attend the next meeting of the South Wales District.

A very affectionate, christian, and brotherly Letter was read from the Rev. Mr. HODGSON. (Author of a publication containing a plan for the union of the Church and the Methodists,) expressing his earnest hope, that a closer union, in spirit at least, between the two religious bodies, should be cultivated by the members of each.

The Conference resolved, that a reply, in the same affectionate spirit, should be addressed to Mr. HODGSON; but without expressing any opinion on Mr. Hodgson's plan.

The Committee for guarding the Privileges of the Connexion was re-appointed, and a cordial vote of thanks was given to its Secretary, the Rev. G. OSBORN, for his unwearied attention to the duties of his office during the year. Mr. OSBORN was re-appointed.

Arrangements were made for the Ordination of the Young Ministers in the evening; and it was ordered, that in future the act of Ordination should always be performed at the Conference by the President, the Ex-President, and the Secretary for the time being, together with two of the Senior Ministers to be selected by the President. The two chosen on this occasion were the Rev. R. REECE and the Rev. Dr. BUNTING.

After some other miscellaneous matters, the Conference adjourned.

THURSDAY, August 5.

The Report of a Committee, appointed to consider cases which had occurred of the assumption of a Ministerial Costume, was presented and adopted.

The Conference adjourned at eleven o'clock, to give time for the Stationing Committee to sit.

The Charge to the Young Ministers was given in the evening, by the Rev. R. NEWTON, Ex-President. (A full report of the proceedings on this occasion is given elsewhere.)

FRIDAY, August 5.

The Conference re-assembled this morning, at ten o'clock.

The Stationing Committee not having quite concluded its sittings, some time was profitably spent by the Preachers in singing and prayer;—after which the Rev. R. REECE observed, that this Conference had been one of peculiar interest to himself. Fifty-four years ago, Mr. Wesley received him as a Probationer for the Ministry, in the chapel in which they were now assembled; when a race of venerable Preachers was present, a great number of whom had since entered their Father's house above. Fifty years ago, he was received into "full connexion," in the same chapel. It was the year of Mr. Wesley's death, and Mr. Thompson was the President. He well remembered what were his views and feelings at that time. He often thought, that God would dismiss him from the work, for which he deemed himself so feebly qualified, he should be thankful; but if not, he would die before he forsook it. When he first attended the Conference, he was nearly twenty-one years of age; and from that time to the present, he could truly say, he had always found his great resource in prayer. He should now be quite ashamed, if he perceived in himself any shrinking from duty, or any disinclination to prayer. But he blessed God, that was not the case; and he wished to encourage the young men who perhaps might have to tell a tale like his fifty years hence. From his youth up, and especially for the last forty years, he had felt an anxious desire that the young might be much better, wiser, and more useful, than he had been. Whatever might be the advantages of the Theological Institution,—which he had helped to establish, and for the success of which he still laboured and prayed,—he trusted that all those advantages would tend to increase the glory of our ministry, which was, to aim at the conversion and salvation of souls. If the whole of the labour and life of the brethren were brought to bear upon this object, their course would still be onwards and upwards, and God would make them a far greater blessing than ever to the world.

A letter was read from the young Ministers, to whom the Ex-PRESIDENT delivered his admirable charge, most earnestly requesting its publication. It was then moved by the Rev. JOHN SCOTT, seconded by the Rev. Dr. ALDER, and unanimously and cordially approved by the Conference, that the Ex-President be respectfully requested to comply with the application, it being the judgment of the Conference, that the general dissemination of the principles and sentiments embodied in the Address, would materially contribute, under the blessing of God, to promote the efficiency of the Ministry at home and abroad. The Ex-PRESIDENT said,—he could not refuse anything which such a body of christian ministers desired, and which he was able to comply with. He much doubted, however, whether he could publish what he had delivered; but he would think upon it, and if he could collect the substance of it, he would prepare it for publication.

The Conference was chiefly occupied, during the remainder of the day, in reading over and considering the Stations of the Preachers for the next year. Several interesting conversations arose during this business; amongst others, one respecting the inexpediency of urging the Preachers to visit other Circuits on comparatively unimportant occasions. This practice was declared to be very injurious to those Circuits in which many of the more eminent Preachers were stationed, especially as it deprived them of many valuable opportunities of pastoral visitation amongst the people of their charge. A general hope was expressed, that the Superintendents would discountenance the applications for such visits, whether made to themselves or their colleagues.

SATURDAY, August 6.

The consideration of the Stations was resumed this morning, and occupied the time until half-past one o'clock; shortly after which the Conference adjourned for the day.

MONDAY, August 8.

The Chairmen of the Districts and Financial Secretaries were chosen this day, and the Stations underwent various alterations. The remainder of the day was occupied in miscellaneous discussions and resolutions.

TUESDAY, August 10th.

The Address of the Irish Conference was presented by Rev. THOMAS WAUGH, and the answer thereto read by the Rev. J. S. STAMP. Several changes were also made in the Stations.

ORDINATION SERVICES.

The Religious Services connected with the Admission unto full Connexion, and the formal Ordination, of those Junior Preachers in attendance, who have passed through their period of probation,—(having travelled at least four years.)—took place on Monday week, and were continued on three following evenings. The public Examination commenced in Oldham Street Chapel, on the evening of Monday, the Preachers, according to usage, sitting in Conference, and the people occupying the side aisles and galleries; except the front seats of the latter, in which, branching right and left from the centre, the Preachers were stationed. As soon as the doors were opened, every available part of the building was densely crowded, and many persons were unable to gain admittance.

The proceedings were commenced by the PRESIDENT, (the Rev. JAMES DIXON,) who gave out the 74th hymn, beginning, "The Saviour, when to heaven he rose,"—after which the Rev. Messrs. WADDY and A. BELL engaged in prayer.

Dr. HANNAH, the Secretary, then called over the Names of the Candidates, thirty-two in number, in the following order, each rising in answer to the call:—

- William Baddeley, John Shaw, Richard Petch, William Andrews, John H. Beech, Samuel Bowman, William Branley, John Cannell, Charles Carter, James Collier, David Evans (2d.), William Exley, Jas. P. Fairburn, Henry Graham, George Greenwood, Henry M. Harvard, James Sutch, William Hudson, Thomas Kent, Edward Jones (2d.), Elijah Jackson, John Luddington, John Maysey, Jabez Palmer, John Parry, James Roberts, George Russell, Thomas Shears, H. S. Thomas, James S. Thomas, Thos. Withington, Jabez Yardley.

The PRESIDENT then observed—Methodism, rightly understood, is the work of God,—it is vital religion existing in the human heart,—and its forms and orders have all arisen out of religious principles and religious feeling. It has always deemed a converted ministry absolutely necessary to its usefulness, as well as to its legitimacy. We cannot think any man authorised, or fitted, to preach the everlasting gospel, unless he has been himself brought into the faith of Christ, and the enjoyment of the love of God. With these views, we always submit our candidates for the Ministry to the strictest possible scrutiny, as to their religious state, and religious views. We carefully guard the pastoral office against any one, however great his learning, or however splendid his gifts, who cannot give a scriptural evidence of his sound conversion to God. In conformity with our usages and rules, the Young Men now before you have been examined in private on every point of religious experience, as well as upon all the doctrines of the gospel. Privately, they have witnessed a good confession;—they have also testified of the grace of God within them;—we are perfectly satisfied as to their acceptance in the Beloved, and their present enjoyment of saving grace. They now stand before the public, for the purpose of giving attestation to the same blessed work of God within them; but as our time will not permit all of them to speak, we shall not have the opportunity of listening to some. I may, however, assure you, confidently, that if we had an opportunity of calling upon each, every one would without exception, give clear proofs of his being a believer in the Lord Jesus Christ. Thank God, though great numbers of our fathers, year after year, are called away, yet, from the fulness of his own Spirit, he is anointing and calling others to the same work, and, I trust, with deeper piety and with better gifts. My hearty prayer is, that this ministry, in its spiritual and divine character, may continue to the end of time, the mighty instrument of God for carrying on his work in this nation, and every part of the world.

After a pause, on being called upon by the President,

JOHN SIZAW stated the dealings of God with his soul, and the circumstances of his call to the Christian Ministry. From a child, he had had the privilege of attending Wesleyan services;—he was brought under deep convictions of sin from events connected with the death of his mother, who had been a member of society 33 years;—these convictions were deepened under a sermon by the late Rev. Joseph Hollingworth, from the words—"And there shall be no night there;"—and soon after he obtained a clear and distinct "knowledge of salvation by the remission of sins." After he became converted, he felt a desire to make known to others what God had done for himself;—a way was opened for his commencing to preach;—he had continued from that time to the present to cry to sinners—"Behold the Lamb of God which taketh away the sins of the world;"—he had been divinely assisted and encouraged in the work;—and, in continuing to preach the gospel, his prayer was that his own heart might be brought more under its influence, and that he might be instrumental in "saving souls from death, and hiding a multitude of sins."

JAMES THOMAS had been regularly trained to attend the house of God, and, from instructions there communicated, with others of a more private character, had been led early to feel the importance of salvation. He was, however, unwilling to forsake the pleasures of the world, and vainly imagined that future obedience would make atonement for past transgression. Still, the good Spirit of God did not cease to strive with him;—he was drawn with the cords of love;—was given to see himself a sinner in the sight of God;—gradually, the depravity of his heart was disclosed to him; and after being much perplexed as to the mode of justification, and continuing some time in spiritual bondage, he was enabled, (while engaged in prayer, for which he had risen early one morning,) to rest on the sacrifice of Christ, and believe with the heart unto righteousness. He felt that God was reconciled to him, and he was reconciled to God. Deep convictions were afterwards produced upon his mind that he ought to devote himself to the work of the ministry, and were ineffectually resisted. He had been prevented from engaging in secular pursuits. "Necessity had been laid upon him" to go forth and publish the glad tidings of salvation to perishing man. His desire was to be rendered useful in plucking brands from the burning, and God had been pleased to vouchsafe some tokens of his approbation. In conclusion, he stated, that he had had the inestimable advantage of a three years' residence in the Theological Institution. There his piety had been deepened, his mind enlarged, his principles settled, and his evangelical views of christian doctrines and principles expanded. He should for ever have to praise God for the advantages he had received in that hallowed place.

JOHN PARRY also had the early privilege of being instructed in the knowledge of Christ, and the importance of a personal interest in his death; and, although these impressions, like the early cloud, passed in some degree away, yet, though stifled, they were not altogether unavailing. When about the age of 19, in the absence of all outward and visible means, his sins were brought to recollection,—he was prostrated at the feet of Jesus,—his soul was filled with anguish,—and he obtained mercy, and was enabled to recognize God as his Father. Shortly afterwards, he became a member of another Christian church, and was called into the public ministry. His views of Christian doctrine subsequently underwent an important change, and he retired from the charge he had accepted, but still felt that his commission was not withdrawn. He offered himself to this department of the church, as one in which he could labour in unison with his views, and during the last four years had laboured in it with pleasure. He felt an increasing anxiety to do the will of God, and to exert himself in his service and for his glory.

JOHN BEECH had been trained up from early infancy in the fear of God, and could recollect, from his earliest days, being the subject of gracious influences. At an early age he was placed at a school, conducted by a pious Methodist local preacher, who, when it was, began family worship, to enter into conversation with his scholars, and explain the truths of christianity. Through this medium, his mind was deeply impressed with the necessity of pardon, and regeneration.

tion. Several of his schoolfellows were similarly affected; they established a prayer-meeting among themselves; and many conversions occurred at a prayer-meeting held in the parish workhouse, where he received power to believe, and felt a confidence and delight in God which were inexpressible. Darker days followed;—a new situation exposed him to new temptations;—restraints were removed, and watchfulness was relaxed; he neglected prayer, ceased to trust in the Lord, and lost the light of his countenance. But though he wandered, yet he was not left to the hardness of his heart, and was preserved from flagrant immoralities. He continued in this state nearly two years, when reflection upon his conduct led him again to seek the favour of God; but for want of faith, he long sought in vain, till at length he was enabled to take God simply at his word—he was enabled to believe in God,—his soul was filled with delightful calmness and hallowed peace,—and since that time he had held fast his confidence. . . . From that period, he felt impelled by a new and expansive principle of divine love to do something to promote the glory of God and the salvation of his fellow-men. He was placed on the local preachers' plan. He took no steps to enter into the regular ministry, and remained passive, but obstacles were removed, and at length he received an appointment to a circuit. He avowed his attachment to the system of Methodism, in which he was born and received nurture, and a love to which he inherited;—he believed in its doctrines, he admired its discipline, and he considered its peculiar means and whole apparatus most efficient for the purity of the body, and the spread of christianity throughout the world.

JAMES COLLIER said, it was his happy lot to have parents decidedly religious, who placed before him true piety in its most practical form, but no saving change took place in his soul till he arrived at the age of 18. In connection with his conversion was produced a strong impression on his mind, that he was called to the ministry, but he checked it for some time. At length, he was led to engage in the work;—he laboured as a local preacher for two years;—and, by a series of providential arrangements, he was ultimately brought to devote himself to the ministry, and had been engaged in the public field four years. He had felt many misgivings, but had not been without encouragement, and he was determined to spend and be spent in the service of his divine Master.

WILLIAM BADDELY from early life had been the subject of gracious visitations, but they were neglected, until God was pleased to remove an affectionate and pious mother. That painful event was the means of awakening him to seek personal salvation. After some weeks of penitential sorrow, he was enabled to exercise faith on the Lord Jesus Christ, and obtained a conscious sense of his acceptance with God. He regretted his little proficiency in the divine life; but felt a love to God and those who bore his image, and an anxious desire to increase in holiness. . . . Soon after his conversion, a deep and powerful conviction was produced on his mind that it was his duty to preach, but he endeavoured to remove the impression; and it was not until providential dispensations clearly opened his way, that he entered upon the ministerial office, to which he still felt he was called to devote himself.

THOMAS WITHINGTON had the advantages of early religious instruction, and, through the good providence of God, at the age of 12, was led to a class meeting. Soon after, he was enabled to rest on the atoning blood of the Redeemer, and had, ever since, held fast his confidence. Such were his views of the overwhelming responsibility of the ministerial office, that he feared to be employed in it, and his language was—"Send by whom thou wilt send, but send not by me." At length, by the openings of Providence, the increasingly powerful convictions of his own mind, and the counsel and solicitations of friends, he was engaged in the work, and God had given seals to his ministry. He expressed his obligations for a two years' residence in the Theological Institution.

HENRY HARVARD was brought to a saving knowledge of divine truth in consequence of the awful impression produced on his mind by the ravages of the cholera. Soon afterwards, he expressed an ardent desire to be engaged in the work of the

Church of Christ. He felt indebted to Methodism for everything he enjoyed;—his father, being a Methodist preacher, had brought him carefully up in the nurture and admonition of the Lord; and he expressed his thankfulness for so long a residence in Kingswood School, and for the education and principles he had received there.

EDWARD JONES had the advantage of religious parents, but lived in profligacy and sin until the age of 18. At that time, he was brought to a knowledge of himself by the affliction of an excellent mother. In the deepest possible distress, he went to a missionary prayer meeting, where he saw a local preacher, to whom he was desirous to open his mind, and whom he accompanied home, where he was surprised and delighted to find a dear brother had come, influenced by similar impressions, and for a similar object. Not long after, while attending a prayer-meeting, he was given to feel that his sins, which were many, were forgiven. He began to speak to others of the blessings he had found. He occasionally acted as an exhorter. But it was not until admitted as a local preacher that he had any distinct impression respecting a call to the ministry. This impression he checked, under a sense of his unfitness to "bear the vessels of the Lord," till he was made exceedingly unhappy. He was afterwards surprised to learn that he had been proposed to the Quarterly Meeting. He had been employed as a home missionary in the Bury Circuit;—and he now felt no doubts as to the will of the Lord concerning him.

ELIJAH JUDSON was early accustomed to divine worship, and in his 14th year, during a revival, received divine impressions; but, in consequence of removing to another circuit, these impressions wore off, and it was not till 1830, when he was awakened by affliction, that he sought for, and obtained, the pardoning mercy of God. He spoke of the spiritual benefit he had derived from a perusal of the Hymns, Mr. Wesley's Sermons, and Select Portions of Wesleyan Biography. Soon after his conversion, he felt interested in the spiritual welfare of immortal souls, and had been gradually brought, though with great timidity, into the work of the ministry. In conclusion, he adverted to his official connexion with Woodhouse Grove School, and his obligations to Mr. Morley.

Part of the 41st hymn, from verse 2, "Now then, My God, thou hast my soul," having been sung, the Rev. Messrs. RYNSONS and P. McOWAN engaged in prayer, and the proceedings were adjourned.

TUESDAY.

The Examination of the Young Men was resumed this evening at the same Chapel, in the presence of an immense congregation.

After the 429th hymn—"Behold the servants of the Lord,"—the Rev. Messrs. MORLEY and A. FARRAR were called upon to engage in prayer.

THE PRESIDENT observed—I am sure that the large congregation, which met last evening, must have glorified God, on account of his exceeding grace, manifested in the young men who addressed us on that occasion, and the almost sensible blessing which rested on the audience. I think we had proof given that he continues with us in this holy ministry. The "Fathers,—where are they?"—Many of them are in the silent grave; whose bright example we were accustomed to witness,—whose wisdom and whose eminent piety used to edify us,—whose ministry has perpetuated our doctrine and discipline to the present time. "Where are they?"—Gone into a future state. But we rejoice that God continues to us the same Spirit; and we had a bright display of its existence last evening. We think this is the right ministerial succession; and we trust, heartily trust, that our ministry will always rest upon a true faith, a sound conversion, a happy experience, and an entire consecration of ourselves personally to God. If we keep these constantly before us, and secure these best of all blessings, we need not be anxious about other things;—our polity will be right as our religion is right.

THE PRESIDENT then called, in succession, upon WILLIAM ANDREWS, HENRY THOMAS, GEORGE GREENWOOD, JAMES PALMER, DAVID EVANS, GEORGE RUSSELL, JOHN LUMSDEN, JAMES YARDLEY, WM. BRADLEY, HENRY GRAHAM, SAMUEL BOWMAN, JOHN MATHIAS, and GEORGE CARTER, who

severally gave clear and decisive testimony respecting their conversion to God, and their divine call to the ministry. We have not space for the details. The statements already given may be taken as specimens of the whole. Most, if not all, of the Candidates, were the children of religious parents, and spoke of the advantages they had derived from early christian instruction. Many of them had been Students in the Theological Institution; and, in grateful terms, expressed their obligations to its officers and supporters.

The 130th hymn, from the 2d verse—"Take my soul and body's powers,"—was then sung; after which the Rev. Messrs. HARRIS and G. B. McDONALD engaged in prayer.

THE ORDINATION.

Greater anxiety was manifested to be present at this ceremony, than at any of the preceding services. Long before the hour appointed for the commencement of the proceedings, on Wednesday evening, the Conference Chapel was crowded to an extreme in every part, so that the Ministers had great difficulty in obtaining access to the seats reserved for them, and many were unable to obtain admission at all.

The Candidates, thirty-two in number, were arranged in two lines at the front of the platform, which had been considerably enlarged, and otherwise adapted, for the occasion.

The PRESIDENT gave out the 701st hymn—"How beautiful are their feet," &c.; and the Rev. GEORGE MARSDEN and the Rev. Dr. AYER engaged in prayer.

The Names of the Candidates having been called over by the Secretary,

THE PRESIDENT said—I am reminded, by our proceedings, at the junction of St. Paul—"Lay hands suddenly on no man." Whether this divine injunction was in the mind of the authors of our economy or not, I take not upon myself to say, but must certainly our proceedings are exactly in its spirit. We think it a matter of too serious moment and consequence to admit persons to our holy ministry, without a very long and a very scrutinizing trial. In some sense, we consider ourselves as acting for our Master and Lord, in the name of the Great Head of the Church, as his ministers upon earth;—and we are impressed with the great importance of transferring these very highest functions of the ministry, in the Spirit of our divine Master. We never think it right, without we have evidence of a work of grace, of deep religious experience and knowledge of the work of God on the human heart, to admit any parties,—however elevated, however gifted,—into the ministry of our Lord Jesus Christ. We have taken all possible pains to ascertain, whether these our beloved brethren have been brought into the fold of Christ,—whether they have happily and experimentally been made acquainted with the love and grace of God,—and we believe they have given every proof that can be given of the genuineness of a divine work upon their hearts; and they now stand before their brethren, and before God's Church, not only as candidates for the ministry, but, we believe, as spiritual and converted men. . . . We are anxious, first of all, to perpetuate in our ministry the spirit of godliness, deep genuine godliness; and God forbid that the time should ever come when this great and vital principle shall either be given up, or be swamped. Our dear young friends, now before us, have passed through the usual trials of the connexion. Before they were recommended to us at all, they had exercised their ministry for four, and some for five years; and we think they have shown, by their life and conversation, that they are men of God. We are not about to lay hands suddenly upon them, but after the usual trials. We have come to an awfully-solemn part of our proceedings, and are about to consecrate them to the holy ministry. . . . I have been reminded of another part of the writings of St. Paul, where, to Timothy, he says—"Thou hast professed a good profession before many witnesses." It seems, from this passage, that something, at least, in the spirit of our proceedings, obtained in the primitive and apostolic church. Our young brethren, as many of you are aware, have "professed a good profession" before this very large christian assembly. They have borne open testimony to the work of God on their hearts, and their call to the ministry, by the anointing of the Holy Ghost. We are now about to perform the

order, the scriptural and primitive order of the Church. The Presbytery are about to lay hands upon them; and I humbly bespeak for them the sympathy and love of all my christian brethren. I pray that you may receive them as co-workers with you, in great affection, recollecting that you were once young, and that this anointment to them is the most deeply-anxious moment of their lives. They never stood in a position so solemn, so responsible, so onerous, so glorious. We doubt not that their minds are filled with serious thoughts of the solemn transaction now to take place. In some sense, this is the moment which must be the turning point of their lives,—perhaps of their destinies. They will either continue humble, faithful, zealous, fervent, useful ministers of the holy gospel; or, from the eminence on which they now stand, they will descend into ignorance, sin, apostasy, and shame,—either one or other of these must be the issue. I earnestly beseech for them the fervent, believing prayer of you, my dear brethren, who know what the exercises and trials of this Ministry are; I trust that while we are performing the office assigned to us, you will be beseeching the throne of grace, that the Holy Ghost may very richly and powerfully descend upon our young brethren; and I earnestly pray, that that may, in a pre-eminent manner, crown this ordinance with his blessing.

We have so often described the ceremony of Ordination, that the details can be of comparatively little interest to our readers.

After the Collect, the President read the Epistle (Eph. iv. 7 to 13) and the Gospel (John x. 1. to 16). . . . He then,—particularly addressing the Candidates,—delivered the Exhortation "Ye have heard, brethren," &c. . . . He next proceeded with the Ordination Questions, to each of which an answer was taken, separately and singly, from each candidate,—a proceeding which occupied a considerable time. . . . Having proceeded up, with great solemnity, the Ordination Prayer, the PRESIDENT called upon the congregation to unite in singing the 27th hymn—"Come, Holy Ghost, our hearts inspire," &c., during which the Candidates were "devoutly kneeling." . . . The ceremony of "laying on of hands" was then proceeded with, the President, Ex-President, and Secretary, as on former occasions, laying their hands upon the head of every Candidate, together with Dr. Bunting, and Mr. REECE. Each of the Candidates was addressed by the President, on the imposition of hands, in the usual form, "Mayest thou receive the Holy Ghost," &c.; and to every one a copy of the Bible was given, with the charge—"Take thou authority to preach the word of God," &c.

All the Candidates having been ordained, part of the 431st hymn, from the second verse, "Now then, my God, thou hast my soul," was sung; after which, by desire of the President, the Rev. Messrs. THOMAS JACKSON and THOMAS WAUGH closed the services with prayer.

Civil Intelligence.

From the Hubart Town Courier of April 18th, we learn that the "British exploring expedition to the South Pole" had returned in safety to that port, after a voyage of six months to the Antarctic Pole. The expedition consisted of H. M. ships Erebus and Terror, Captains Ross and Crozier. The expedition reached within about 100 miles of the magnetic pole, nearer approach being prevented by immense barriers of ice, and penetrated four degrees south farther than either the French and the Americans. The usual appearances of polar regions prevailed, but what cannot fail of exciting surprise, is the curious fact that a volcanic mountain has been discovered in a high latitude of perpetual ice and snow. The officers and crew have returned in good health and not a single casualty has occurred.—Toronto Herald.

If the Prerogative Court, Dr. Bayly, in a few days ago, moved for the produce of the will of Mr. Hoagh, the steward of the Prerogative Court, which left New York on the 11th of March last, and was seen on the 12th, during a heavy gale of wind, in a very disabled state, but has not since been heard of. He was in question, which is dated the 17th of August, 1830, Mr. Hoagh had bequeathed all his property to his widow. Mr. H. Jenner thought the application ought not to

early, and ordered it to stand over for a few weeks.

The subscriptions at Liverpool, for the relatives of those unfortunate persons who were on board the President, do not appear to flow in very rapidly. Mr. Mackie, who exerted himself in their behalf, having been enabled to place only the small sum of ten pounds in the Bank for their benefit. It appears that it will be a long time before the public can be fully impressed with the fact that the noble steamer President and all on board, are forever lost!

Moore, the Chartist preacher, died a short time back in Tewkesbury work house. Previous to his death he feelingly repented his having joined the Chartist Association, having awfully prostituted the word of God by getting people together on the Sabbath, and preaching sermons three parts politics and the rest a little better than scepticism.

On Tuesday, the Collingwood, an eighty-gun ship, built on the modern plan, with only two decks, and each of her guns being thirty-two pounders, was launched at Pembroke.

A distance of 57 miles has been travelled on the common road, in a Bath chair, by electro-magnetic power, in one hour and a half.

Abridged from the Kingston Chronicle, Sept. 25.

FUNERAL OF LORD SYDENHAM.

The rites of sepulture were yesterday performed over the remains of the late Governor General. Upon this melancholy occasion, crowds of persons flocked into Kingston from the neighbouring country, and with the town population lined the road in dense masses from Alwington House to St. George's Church, the numbers collected amounting, at a low calculation, to between six and seven thousand.

At eleven o'clock, the procession left Alwington House in the following order:—

- The Chief Justice.
- The Members of the Executive Council, and Speaker of the Legislative Council.
- THE BODY, upon a frame erected on a gun carriage drawn by six horses, with Artillery Drivers.
- Dr. Gds.
- Dr. Gds.
- The Administrator of Government and Mr. Baring.
- The Staff of the late Governor General.
- The Staff of the Administration of the Government.
- The Medical Gentlemen who attended the late Governor General.
- Members of the Legislative Council.
- The Judges—Fyke, Hargreaves, and McLean.
- Members of the House of Assembly.
- Messrs. Robertson, Messrs. Robin, Simpson, Gilchrist, Durbakire, Smith, Small, Cartwright, Hinks, Dunlop, DeSallaberry.
- The General commanding the District, and Staff.
- The Commodore.
- Heads of Departments.
- The High Sheriff.
- The Mayor of Kingston and Common Council.
- Officers of the Army.
- Officers of the Navy.
- The Clergy.
- The Mayor and Sheriff of Toronto.
- The Grand Jury.
- Officers of the Militia.
- The Mechanics' Institution.
- Deputations from other Societies.
- Gentlemen.
- Inhabitants of Kingston, &c. &c. &c.

The procession, on entering the town, was headed by the band of the 14th Regt., who added much to the solemnity of the occasion, by performing Handel's sublime requiem.

The Bells of the different churches tolled from an early hour in the morning, and minute guns were fired by the Royal Artillery stationed on the common until after the interment.

The Gallery of St. George's Church having been reserved for the ladies, was filled at an early hour; the body of the Church was left for those forming the procession.

The Funeral Service of the Church of England, at all times sublime, this melancholy occasion rendered peculiarly solemn, eliciting the strongest emotions from all present, was read by the Archdeacon assisted by the Rev. R. D. Cartwright and the Rev. W. A. Adamson, Chaplain to the Legislative Council, and Domestic Chaplain to His late Excellency the Governor General.

The military, composed of the Royal Artillery, Magrath's troop of Dragoons, the Dragoon Guards, the 14th and 43rd Regiments of Infantry, in chain order lined the road from the Common to St. George's Church. On the approach of the corpse each soldier rested on his arms reversed, presenting an effect worthy of the occasion. All places of business were closed during the day, and every countenance wore an expression of sadness—and although thousands came to pay their last tribute to the illustrious dead, all passed off without accident, and in the most perfect order.

THE TOMB.

The vault is built under the floor of the middle aisle, not far from the altar, and near the pulpit and reading-desk. The body was inclosed in three coffins—the inner one of walnut, the next of lead, and the outer one of mahogany, covered with black silk-velvet. There was no ornament upon the coffin, except a silver plate with the inscription, surmounted by the coronet of the deceased.—*Montreal Gazette.*

THE INSCRIPTION.

The Right Honourable CHARLES, BARON SYDENHAM, Of Sydenham, in the County of Kent, And of Toronto in Canada. One of Her Majesty's Most Honourable Privy Council, Knight Grand Cross of the Most Honourable Military Order of the Bath, Governor General of British North America, and Captain-General and Governor-in-Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, And the Island of Prince Edward, and Vice-Admiral of the Same: Died September 19th, In the Year of Our Lord, 1841, Aged 41 Years.

Friday, Sep. 21, immediately after the funeral, His Excellency Lieut. Gen. Sir Richard Jackson was sworn in as Administrator of the Government at Alwington House, in presence of the Judges, Executive Council, Heads of Departments, and such members of the Legislative Council and Assembly as were in town, and members of the bar.

Poetry.

THE WEeping WILLOW.

From the Wesleyan Methodist Magazine.

I gaze upon thy drooping boughs, When sunset rays are beaming, And the woodland fount beneath thy shade In golden light is gleaming; For pensive thoughts are waked by thee, And the heart in sorrow strung Can trace a silent sympathy, A sadness round thee hung. Perhaps 'tis fancy links thee thus With brooding thoughts of sadness, For sure thy weathing sprays might win The sorrowful to gladness; But waving oft where sleep the loved, The beautiful, the gay,— Oh, memories fond are stirr'd by thee, That long had pass'd away! Meet emblem of affection true, In sorrow bending low, Where darkly rest departed ones, Escaped from earthly woe; Thy weeping boughs the tomb o'er shade, As mourning for the dead, Their pale leaves spreading as a pall Across the greenward bed. Then dear to me thy silvery sprays, Since hallow'd thoughts are shrouded Within their pensile foliage, Of gentle forms and kind. Oh! be there ever round thee cast Such spell as this, to move The heart, whence kindred ones have fled, To seek its home above. ADELINE.

POSTSCRIPT.

By the late English mail, a letter has been received from the Rev. M. Richey, A. M., giving full information of the decisions of the Conference on Canadian affairs. The proceedings of the Committee, appointed last year, with full powers, are approved; and the general principles which it then laid down are fully sanctioned. The Dissolution of the Union is expressly confirmed, while "a tedious and useless controversy" is declined. The events of the past year are adverted to in strong and appropriate terms, as fully justifying the position of the Conference. The members and adherents of the societies, in Western Canada, in connexion with the British Conference, need feel no uneasiness whatever: the idle rumours, which had been industriously circulated

District by the British Conference, are now proved to be wholly unfounded. Genuine Wesleyan Methodism, the Methodism of the venerable Parent Connexion and of the British empire, the Methodism planted and watered by the hand of WESLEY himself, imbued with his spirit, and established and extended in conformity with his well-known principles, has taken deep root in Canadian soil, and will flourish and spread, under the blessing and protection of its Divine and gracious Author.

We beg to apologize for the non-insertion of the notice of Mr. J. F. Elliott's death, in our first number. It was, so far as we can recollect, either entirely an oversight or occasioned by the hope of speedily receiving "further particulars." The notice will be found in this day's paper, and we hope to be able to insert a fuller account of Mr. Elliott soon.

TORONTO MARKET.

Wheat, owing to competition, and the detention of several vessels in harbour to complete their cargoes, has slightly advanced, good samples, on Saturday, selling at 5s. 3d. Oats rather lower, 1s. to 1s. 2d.; Flour, miller's warranted, 8s per barrel; do. farmer's, 5s to 5s 1-2; Berley 1s. 2d. to 2s. per bushel; Rye 2s. 3d. to 2s. 6d.; Potatoes 1s. to 1s. 2d.; Hay \$11 to \$14 per ton.—*Toronto Herald.*

Advertisements.

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

THE Subscriber is receiving, direct from England, a great variety of Gemine 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.
- Linsced Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Fitches 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.

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, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

ALEXANDER HAMILTON, King Street.

TORONTO AXE FACTORY, HOSPITAL STREET.

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

SAMUEL SHAW, Toronto, Oct. 6, 1841.

FASHIONABLE TAILORING ESTABLISHMENT, 128, King Street, Toronto, & King St., Kingston, (opposite Bryce & Co.'s) REDUCED PRICES.

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHIFF, SATIN, AND MARSELLA VESTING.

Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.

W. Clergymen's and Barristers' ROBES made in the neatest style. Toronto, Oct. 6, 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.

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

RESPECTFULLY announce to their Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz.

Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming. Robes made to order. Naval and Military Lace, Mohair Barding, Cockades and Militia Ornaments.

The highest price paid, in cash, for Shipping Furs. Toronto, Oct. 6, 1841.

DIED.

On Sunday morning, the 4th of August last, Mr. J. F. ELLIOTT, who had been placed in charge of the Wesleyville Station in the Eastern District. His dying illness was short and severe, but his bereaved flock have the greatest consolation in his truly Christian and eminently blessed end. A few further particulars may be expected of this excellent and lamented fellow-labourer in the Gospel-vineyard.—*Communicated.*

LETTERS received up to October 6th:—Rev. R. L. LUSHER; Rev. W. M. HARVARD (2); A. DAVIDSON, Esq. P. M.; Rev. W. CASE.

The Wesleyan

Is published, semi-monthly, for the COMMITTEE OF MANAGEMENT, at the corner of New and Newgate Streets, Toronto.

EDITORS:—Rev. Messrs. M. RICHEY, A. M., and J. G. MANLY.

ADVERTISEMENTS will be limited to one page, and inserted at the usual rates.

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

AGENTS:—THE WESLEYAN Missionaries, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro', and C. HAZEL, Kingston.