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# THE MESSEYAN.

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, AUGUST 10, 1842.

No. 24.

## Poetry.

### ADDRESS TO THE OCEAN. (Rev. Daniel McAfee)

Hail, mighty ocean! I rejoice  
To view thy ancient face once more,  
And hear thy lofty, solemn voice  
Resounding from the rocky shore,  
For ere my budding sense conceived  
From whence thy power and being came,  
My infant heart through thee received  
Impressions which I could not name.

Unwearing strength and motion join'd,  
Succession and immensity,  
Grandeur and majesty combined,  
My youthful eye perceived in thee;  
Nor could I by my wit or will  
Thy constant movement once control,  
Unchangeable I saw thee still,  
One undivided mighty whole.

I loved thee then, but knew not why  
Thou wert so pleasing to my heart,  
I love thee still, and fain would try  
The secret reason to impart.  
On thee I gaze, and gazing see  
The being, skill, and power of God,  
Whose mighty fiat bade thee be,  
And spread thy flowing skirts abroad.

Great volume of divinity!  
Publish'd when time itself began,  
His autograph inscrib'd in thee  
Is legible to every man;  
But chiefly those whose fix'd abode  
Is on thy wild and mountain wave,  
Behold the wonders of our God,  
And know his mighty power to save.

Thy rich abundance fills the deep;  
Exhaustless are thy vast supplies,  
Into each nook thy waters creep,  
Or in thick sheets of vapour rise,  
Floating in clouds of varied hue,  
Spreading thy benefits abroad;  
In thy exuberance we view  
The boundless bounty of our God.

Millions of living creatures rove,  
Upheld, yet unrestrain'd, in thee;  
And thus to Him we live and move,  
Sustain'd both rational and free:  
Nor can we by our strength or skill  
Shun this vast element of life,  
Though we should thwart his sovereign will,  
And with him wage eternal strife.

Great is thy depth! but deeper still  
Those attributes which in thee shine  
Who can explore His boundless skill,  
Or sound the depths of love divine?  
Unfathom'd truth, with holiness,  
Embosom'd in His being lies;  
While mercy, peace, and righteousness  
In waves of life eternal rise.

What can thy angry strength restrain,  
Deep, rolling, huge, circumfused form,  
Swinging in gravitation's chain,  
Boiling and foaming in the storm?  
What but the same Almighty hand,  
Which drew thee from the womb of night  
And swathed thee with a swaddling band,  
The first-born image of his might!

Mirror of attributes divine!  
Type of his own immensity!  
He did thy mighty bound define,  
That to his miniature might see;  
Yet in the hollow of his hand  
Thy waters like a globe lie;  
And all things in thy compass stand  
Uncover'd to his piercing eye!

Hail, splendid picture! molten print!  
Medal of Majesty divine!  
Collage of Heaven's illustrious mist,  
Perpetual earnestness is thine!  
Roll on, immutably the same,  
Till time and motion cease to be;  
And Jesus, by whose wave proclaim'd  
The God who made and governs thee.

Who is this God, and what his name?  
That we his Godhead may adore;  
He still must be the great I AM,  
Which was, and will be evermore.  
And who is he? Thou Red Sea, tell,  
Standing like walls of polish'd brass,  
He did divide, sustain, repeat,  
To let his chosen people pass.

Who is this God? Thou deep blue main  
Of Galilee, his name declare.  
He lightly trod thy liquid plain,  
Yet left Jehovah's footstep there.  
'Tis he who bled and died for me,  
That I his praise might now proclaim;  
Lord of the heaven, and earth, and sea,  
And Jesus is his glorious name!  
Cork, March 1st, 1835.

### For the Wesleyan.

#### A CONTINUATION OF MORAL MIRACLES, IN CONFIRMATION OF THE GOSPEL.

"They went forth, and preached everywhere,  
THE LORD WORKING WITH THEM, and con-  
firming the word with signs following—  
Mark xvi. 20.

These "signs" were, as the word in-  
dicates, SIGNIFICATIONS and ATTESTATIONS  
of a Divine co-operation with the holy  
apostles, in their magnificent and compas-  
sionate enterprise—the conversion of the  
world "to God."

These "signs" were of a character re-  
markably SUPERNATURAL. They were ef-  
fects produced out of, and far beyond, the  
ordinary course of nature; or, indeed, they  
would not have been adapted to demon-  
strate a SUPERNATURAL SANCTION of the pro-  
phesy of the Apostles. They were termed  
"miracles," or wonders, on that account,  
and were, without doubt, divinely intended  
so to excite the astonishment of man-  
kind, as to SECURE THEIR ATTENTION to the  
Gospel, INVITE THEIR INVESTIGATION of its  
facts, and thus, by the gracious influence  
vouchsafed to the truly sincere, to CON-  
DUCE TO THEIR SALVATION, "through sanctifica-  
tion of the Spirit, and belief of the truth."  
Surely nothing would be more rationally  
suggested to recover an intelligent creature  
"to God," than for such an one to behold  
an efficient operation, a moral instrumen-  
tality, whose agents, were so sustained by  
SUPERNATURAL SANCTION, as to render it  
undeniable that "the Lord was working  
with them," in saving men from the power  
and deprivation of sin! In this ample  
provision for the faith of the world, we see  
the world's Gospel accountability!

It would at least amount to a criminal  
degree of inadvertency to suppose, relative  
to "the Glorious Gospel of the Blessed  
God," which was confirmed at the begin-  
ning "by divers gifts of the Holy Ghost,"  
that at length "the Blessed God" had  
ceased to "work with" its authorized  
agents—that now its interests exhibit no  
"signs" of a divine co-operation; and  
that these immediate attestations "from  
above" in its favour were confined alone  
to the primitive ages of the Christian  
Church. We admit, it is true, that in re-  
spect a "difference of administration"  
has taken place. But we most firmly be-  
lieve, and fearlessly maintain, that "the  
same Spirit" still "abides" with His  
Church, and that He will "abide with her  
for ever," yea, that He will yet more abun-  
dantly and more gloriously distinguish her  
"and make her wilderness like Eden, and  
her desert like the garden of the Lord."

The "signs" which the Apostles pos-  
sessed of "the Lord working with them,"  
were of two kinds, PHYSICAL and MORAL.  
The former consisted partly of "miracles"  
on the bodies of men, the latter, of "won-  
ders" upon their souls. As to their proof  
of a divine co-operation, both were of equal  
worth, in point of fact, but in point of de-  
gree, the latter description of "signs" was  
far more wondrously miraculous, and of a  
character far more interesting and momen-  
tous, than the former,—as far as the work

of the soul exceeds that of the body, or the  
things of eternity those of time.

Herein is to be observed the "difference  
of administration." Whatever may have  
been the supposed cause of that diversity,  
the truth must be admitted, that the PHYSI-  
CAL "signs following" the preaching of the  
Apostles have in a great measure ceased,  
but it must also be admitted that the same  
MORAL miracles still remain unto this day,  
in sanction of the same "glorious Gospel,"  
and, it may be added, they will never cease  
so long as a faithful Gospel ministry shall  
be found upon earth. Matt. xxvii. 19, 20,  
John xiv. 10, 17.

So far from concluding that "the Holy  
Ghost" has withdrawn or intends to with-  
draw any measure of His immediate sanc-  
tion of Gospel means for the salvation of  
sinners, there are at this moment many of  
the most learned and pious among the fol-  
lowers of Christ, who are humbly and con-  
fidently expecting that more glorious days  
are approaching, in which "the Eternal  
Spirit" will surprise even a "Zion" her-  
self with the number of moral miracles by  
which he will recompense her humble but  
believing toil. Isaiah xlix.

The conversion of a sinner "to God," is  
an effect produced, as completely above  
the common course of moral cause and ef-  
fect, as the raising of the dead would be  
in the physical world. Conversion gives  
to an individual, in the moral and religious  
sense of the expression, life to the dead.  
It is the point from whence he commences  
to walk "in newness of life," and to serve  
God "acceptably, with reverence and godly  
fear."

That memorable transaction of his life,  
by which a person is turned "from dark-  
ness unto light, and from the power of Satan  
unto God," "through faith which is in  
Christ Jesus," puts him in possession of the  
master-principle of all Gospel-obedi-  
ence, which is, "the love of God shed  
abroad in our hearts, by the Holy Ghost,  
which is given unto us." Then is he "born  
of God," and from that moment may truly  
be said to be "a new creature," or, as the  
original expresses it, "a new creation."—  
Gal. vi. 15.

Such a change is done: The Almighty  
"CREATOR" must work to the production  
of "A NEW CREATION!" It were to be-  
tray complete ignorance of the moral state  
"by nature," of every child of Adam—it  
were to deny the whole tenor of the Word  
of God—it were BLASPHEMY—to main-  
tain that such a conversion could be ac-  
complished without the immediate operation  
of "the Holy Spirit of God!" "We are  
his workmanship," is the declaration of St.  
Paul, "created in Christ Jesus unto good  
works." The same agency is asserted in  
the conversion of the soul as occasioned  
the formation of the world, "God who com-  
manded the light to shine out of darkness hath  
shined in our hearts," states the same in-  
spired apostle, and hence with devout con-  
sistency we add—"BY THE GRACE OF GOD I  
AM WHAT I AM!" The "Gospel of the Mes-  
sed God," is therefore STILL divinely and  
eminently "glorious." Never was it more  
really so than in the present day. It shines  
STILL with a heavenly radiance. It attract-  
s STILL by a celestial brightness. It is, to  
this present hour, STILL "MIGHTY THROUGH  
GOD!" Hence the age of Gospel-miracles  
has, in fact, NOT CEASED! Every converted  
person—every real Christian, is, in the  
sense for which we are now contending, a  
real moral miracle—a marvellous moral  
production of the Almighty, not to be sur-  
passed by any other portion of his won-  
drous works. (Psalm cxviii. 23.) And  
daily experience thus presents us with un-  
deniable evidence that there is STILL a  
divine co-operation with those who are in-  
strumental in the conversion of sinners,—  
"the Lord working with them" still, "and  
confirming the word with signs following."  
Amen!

A PRESBYTER.

## ARCHBISHOP WHATELY ON APOSTOLICAL SUCCESSION.

There is not a Minister in all Christen-  
dom who is able to trace up with any ap-  
proach to certainty his own spiritual pedi-  
gree. The sacramental virtue (for such it  
is, that is implied,—whether the term be  
used or not,—in the principle I have been  
speaking of) dependent on the imposition  
of hands, with a due observance of apostol-  
ical usages, by a Bishop, himself duly  
consecrated, after having been in like man-  
ner baptized into the Church, and ordained  
Deacon and Priest,—this sacramental vir-  
tue, if a single link of the chain be faulty,  
must, on the above principles, be utterly  
nullified over after, in respect of all the  
links that hang on that one. For if a Bishop  
has not been duly consecrated, or had  
not been, previously, rightly ordained, his  
Ordinations are null, and so are the minist-  
rations of those ordained by him, and  
their Ordination of others, (supposing any  
of the persons ordained by him to attain to  
the episcopal office, and so on, without end.)  
The poisonous taint of informality, if it  
once creep in undetected, will spread the  
infection of nullity to an indefinite and  
irretrievable extent.

And who can undertake to pronounce  
that during that long period usually desig-  
nated as the Dark Ages, no such taint ever  
was introduced? Irregularities could not  
have been wholly excluded without a per-  
sonal miracle, and that no such miracu-  
lous interference existed, we have even  
historical proof. Amidst the numerous  
irregularities of doctrine and practice, and  
gross superstitions, that crept in, during  
those ages, we find recorded descriptions  
not only of the profound ignorance and  
profligacy of life, of the Clergy, but also of  
the grossest irregularities in respect of  
discipline and form. We read of Bishops  
consecrated when mere children,—of men  
soliciting who barely knew their letters;  
—of Prelates expelled, and others put in  
their places, by violence,—of illiterate and  
profligate laymen, and habitual drunkards,  
admitted to Holy Orders; and in short, of  
the prevalence of every kind of disorder,  
and reckless disregard of the decency which  
the Apostles enjoined. It is inconceivable  
that any one, even moderately acquainted  
with history, can feel a certainty, or any  
approach to certainty, that, amidst all this  
confusion and corruption, every requisite  
form, was, in every instance, strictly ad-  
hered to, by men, many of them openly  
profane and secular, unrestrained by pub-  
lic opinion, through the gross ignorance of  
the population among which they lived;  
and that no one not duly consecrated or  
ordained, was admitted to sacred offices.

Even in later and more civilized and en-  
lightened times, the probability of an irre-  
gularity, though very greatly diminished,  
is yet diminished only, and not absolutely  
destroyed. Even in the memory of per-  
sons living, there existed a Bishop concern-  
ing whom there was so much mystery and  
uncertainty prevailing as to, when, where,  
and by whom, he had been ordained, that  
doubts existed in the mind of many per-  
sons whether he had ever been ordained at  
all. I do not say that there was good  
ground for the suspicion; but I speak of  
the fact, that it did prevail, and that the  
circumstances of the case were such as to  
make manifest the possibility of such an  
irregularity occurring under such circum-  
stances.

Now, let any one proceed on the hypo-  
thesis that there are, suppose, but a hun-  
dred links connecting any particular min-  
ister with the Apostles, and let him even  
suppose that not above half of this number  
pass through such periods as admit of any  
possible irregularity, and then, placing at  
the lowest estimate the probability of de-  
fectiveness in respect of each of the re-  
maining fifty, taken separately, let him  
consider what amount of probability will  
result from the multiplying of the whole

...the ultimate consequence must be felt by one who sincerely believes that it is to the benefit of the Gospel Church to depend on his own Minister's claim of the supposed sacramental virtue of transubstantiation, and thus again, in perfect Apostolic Succession as above described, must be resolved, in proportion as he reads, and inquires, and reflects, and reasons, on the subject, in the most distressing doubt and perplexity.

It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, decry appeals to evidence, and lament that even the power of reading should be imparted to the People. It is not without cause that they dread and lament "an Age of too much light," and wish to involve religion in "a solemn and awful gloom." It is not without cause that, having removed the Christian's confidence from a rock, to base it on sand, they forbid all prying curiosity to examine their foundation.—*Kingdom of Christ delineated.*

MR. ALDER ON THE SAME SUBJECT.

Men who are nourished by the bounty of Protestantism, and yet either protest against the great principles of the Reformation, or practically contradict them; who themselves appeal to no other proofs that they are commissioned to preach the Gospel, than such as it is more difficult to find than it is to discover grass and flowers amidst the arid sands of an African desert; decry those whom it hath pleased God to honour, by having employed them in the accomplishment of this great work, as unauthorised teachers and presumptuous intruders into the sacred office. The character and the usefulness of the men triumphantly refute the accusatory statements of their haughty assailants. Missionaries who preach "the Apostles' doctrine," who have imbibed the apostolic spirit, who endure apostolic hardships and privations, who share in apostolic success, must be in the true Christian apostolic succession. In the sense in which Rome employs that term, and by means of which she makes merchandise of the souls of men, her tutors and advocates shall as far as the Wesleyan Methodists are concerned, enjoy the sole and undisputed possession of it. Instead of seeking, in the parlous of the seat of the papacy, for evidence of their claim to the character of ambassadors of Christ, Wesleyan Ministers will themselves obey, and exhort others to take heed to "the sure word," which says "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." How can she bless, who, because she preaches another Gospel, is herself under an anathema! Or how can she give authority to Ministers of Christ, who, prominently and emphatically, are anti-Christ! The Wesleyan Missionaries, having been "inwardly moved by the Holy Ghost" to enter upon their sacred vocation; and, after due examination of the reality of that call, as far as man can judge on such a subject, set apart to their office and work by the imposition of the hands and prayers "of the Presbytery," went forth "in weakness and in fear," but fully persuaded that they were called to "preach" God's holy word, and to administer his holy sacraments "in the congregation." The fruits of their labours prove that they were not mistaken, and that God has through them made known the savour of his grace in the places which they have visited. It is no doubt very convenient for invidious and exclusive Ecclesiastics, who can produce no sure corroborative testimony of the vocation which they profess to have received to be "ambassadors for Christ," to question or deny the validity of attesting evidence of this description, and to substitute for "living epistles, known and read of all men," and visible and intangible line, connecting—strange extremes!—the APOSTLES and THEMSELVES. But we appeal from the tribunal of such judges as these to the highest authority on this subject, even to that of "the Lord of all," who, when the disciples of John inquired of him, on behalf of their master, "Art thou He that

should come, or do we look for another?" said unto them, "Go, and show John again these things which ye do hear and see,—the blind receive their sight, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the Gospel preached to them." It is admitted, that the two cases are not identical, nor is it necessary to our argument that they should be, inasmuch that the principle here maintained is not that of infidelity, but of analogy. The question propounded by the agents of John was, in reality, "Art thou the Messiah?" The Saviour replied to it, by pointing to his works, of which he said on another occasion, "they bear witness of me, that I am he," and what we maintain is, that we are justified, by the example of the Great Teacher, in appealing to the effects which accompany and follow the ministrations of our Missionaries, in proof of the reality of their vocation to "preach the word," and to gather and "to feed the flock of Christ which he had bought with his blood." Let the call to the pastoral office, which they profess to have received, be tried by the principle involved in the test to which our Lord referred,—let them be judged by "their fruits,"—and we have no fear for the issue; for it will be found, that the spiritual and moral effects which, according to the sacred oracles, prove the presence of Christ with his Ministers, are produced by the instrumentality of the Missionaries; and that now, as in the first days of Christianity, "the word" is "confirmed by" those "signs" which always follow the preaching of the Gospel, when it comes "not in word only, but in power, in the Holy Ghost, and in much assurance." Were men "pricked to the heart" while primitive Evangelists exhorted them to "flee from the wrath to come!" This effect has been produced in numerous instances, under the preaching of the same doctrine, by our Missionaries accompanied by the same spiritual agency; and godly sorrow is felt and expressed by human beings, who never shed a tear until they were led to weep for their sins. Were believers "filled with all peace and joy through believing," in the early days of the church? So are the converts on our Mission Stations, at the present time; as their artless and scriptural statements testify. Were men then "turned from dumb idols to serve the living God," by the power of the Gospel? This result has been accomplished in our day, amongst whole tribes and communities of men. Were the early followers of the Lamb led to "walk in love one towards another?" The same lesson has been successfully taught, by modern Missionaries, to their flocks; and those who breathed nothing but slaughter against each other, are now united in bonds stronger than those of kindred or of patriotism,—the love of Christ. Did apostolic converts triumph over sickness and death? So do those whom God has given to our Missionaries to be their "hope, and joy, and crown of rejoicing, in the day of the Lord Jesus." "Jesus Christ is my only foundation," and, "I am going to Jesus," continues the sum and substance of their being testimony.—*Progress and Claims of Wesleyan Missions.*

THE FATHERS AS INFLUENCED BY THEIR OWN TIMES.

The Fathers, both Greek and Latin, had the ill fortune to be extravagantly esteemed by the Church of Rome; whence under a natural reaction, they were systematically depreciated by the great leaders of the Protestant Reformation; and yet hardly in a corresponding degree. For there was, after all, even among the Reformers, a deep-seated prejudice in behalf of all that was "primitive" in Christianity; under which term, by some confusion of ideas, the Fathers often benefited. Primitive Christianity was reasonably venerated, and on this argument, that, for the first three centuries, it was necessarily more sincere. We do not think so much of that sincerity which affronted the fear of persecution; because, after all, the searching persecutions were rare and intermittent, and not, perhaps, in any case, so fiery as they have been represented. We think more of that gentle, but insidious, persecution which lay in the solicitations of besieging friends; and more still of the continual temptations which haunted the irresolute Christian in the fascinations of the public amusements. The theatre, the circus, and, far beyond both, the cruel amphitheatre, constituted, for the

ancient world, a passionate enjoyment, that, by many authors, and especially through the period of time, is described as being on the verge of frenzy. And we, in our times, are far too little aware of the degree these great carnivals, together with another attraction of great cities, the pageants and festivals of the pagan worship, broke the monotony of domestic life, which, for the old world, was even more oppressive than it is for us. In all principal cities, so as to be within the reach of all provincial inhabitants, there was a hippodrome, often uniting the functions of the circus and the amphitheatre, and there was a theatre. From all such pleasures the Christian was sternly excluded, by his very profession of faith. From the festivals of the pagan religion his exclusion was even more absolute, against them he was a sworn militant protestant from the hour of his baptism. And when these modes of pleasurable relaxation had been subtracted from ancient life, what could remain? Even less, perhaps, than most readers have been led to consider. For the ancients had no such power of extensive locomotion, of refreshment for their wearied minds, by travelling and change of scene, as we children of modern civilization possess. No, nor public carriages established, nor roads, nor opened extensively, nor hotels so much as imagined hypothetically; because the reciprocal hospitality, and, latterly, the Roman relation of patron and client, had stifled the first motions of enterprise of the ancients; in fact, no man travelled but the soldier and the man of political authority. Consequently, in sacrificing public amusements, the Christian sacrificed all pleasure whatsoever that was not rigorously domestic; whilst, in facing the contingencies of persecutions that might arise under the rapid succession of changing Emperors, they faced a perpetual anxiety more trying to the fortitude than any fixed and measurable evil. Here, certainly, we have a guarantee for the deep faithfulness of early Christians, such as never can exist for more mixed bodies of professors, subject to no searching trials.

Better the primitive Christians were, (by no means individually better, but better in the total body,) yet they were not, in any intellectual sense, wiser. Unquestionably, the elder Christians participated in the local follies, prejudices, superstitions, of their several provinces and cities, except where any of these happened to be too conspicuously at war with the spirit of love, or the spirit of purity, which exhaled at every point from the Christian faith; and, in all intellectual features, as were the Christians, generally, such were the Fathers. Amongst the Greek Fathers, one might be usually learned, as Clement of Alexandria; and another might be reputed unusually eloquent, as Gregory Nazianzen, or Basil. Amongst the Latin Fathers, one might be a man of admirable genius, as far beyond the poor, vaunted Rousseau, in the impassioned grandeur of his thoughts, as he was in truth and purity of heart,—we speak of St. Augustine, usually called St. Augustine; and many might be distinguished by various literary merits. But could these advantages anticipate a higher civilization? Most unquestionably, some of the Fathers were the cite of their own age, but not in advance of their age. They, like their contemporaries, were besieged by errors, ancient, inveterate, traditional; and accidentally, from one cause special to themselves, they were not merely liable to error but usually prone to error. This cause lay in the polemical form which so often they found a necessity, or a convenience, or a temptation, for assuming, as teachers or defenders of the truth.

He who reveals a body of awful truth to a candid and willing auditory, is content with the grand simplicities of truth in the quality of his proofs. And truth where it happens to be of a high order, is generally, as own witness to all who approach it in the spirit of child-like docility. But far different is the position of that teacher who addresses an audience composed, in various proportions, of sceptical inquirers, obstinate opponents, and malignant scoffers. Less than an Apostle is unequal to the suppression of all human re-actions incident to the wounded sensibilities. Scorn is too naturally met by retorted scorn; malignity in the Pagan, which characterised all the known cases of signal opposition to

Christianity, could not but hurry many good men into a vindictive pursuit of victory generally, (where truth is communicated in simplicity, but as it exists in an exaggerated relation to error,) the temptation is excessive to use this argument which is so full, at the moment, upon the crowd of bystanders, in preference to those which will approve themselves ultimately to enlightened disciples. Hence it is, that, like the professional rhetoricians of Athens, we seldom find the Christian Fathers, where urgently pressed by an antagonist equally mendacious and ignorant, could not resist the human instinct for employing arguments such as would baffle and confound the unprincipled opponent, rather than such as would satisfy the mature Christian. If a man denied himself all specious arguments, and all artifices of dialectic subtlety, he must renounce the hopes of a present triumph; for the light of absolute truth, on moral or on spiritual themes, is too dazzling to be sustained by the diseased optics of those habituated to darkness. And hence we explain not only the many gross delusions of the Fathers, their sophisms, their errors of fact and chronology, their attempts to build great truths upon fantastic etymologies, or upon popular conceits in science that have long since been exploded,—but also their occasional unchristian tempers. To contend with an unprincipled and malicious liar, such as Julian the Apostate, (in its original sense, the first deliberate im-creator,) offered a dreadful snare to any man's charity. And he must be a furious bigot, who will justify the rancorous lampoons of Gregory Nazianzen. Are we, then, angry on behalf of Julian? So far as he was interested, not for a moment would we have suspended the descending scourge. "Cut him to the bone!" we should have exclaimed at the time. "Lay the knout into every 'raw' that can be found!" For we are of opinion, that Julian's duplicity is not yet adequately understood. But what was right as regarded the claims of the criminal, was not right as regarded the duties of his opponent. Even in this mischievous renegade, trampling with his orang-outang hoofs the holiest of truths, a Christian Bishop ought still to have respected his Sovereign, through the brief period that he was such, and to have commemorated his benighted brother, however wilfully astray, and however hatefully seeking to quench that light for other men, which, for his own misgiving heart, we could undertake to show that he never did succeed in quenching. We do not wish to enlarge upon a theme both copious and easy. But here, and everywhere, speaking of the Fathers as a body, we charge them with antichristian practices of a twofold order: sometimes as supporting their great cause in a spirit alien to its own, and retorting in a temper not less uncharitable than that of their opponents: sometimes, again, as adopting arguments that are unchristian in their ultimate grounds, resting upon errors the refutation of errors; upon superstitions the overthrow of superstitions; and drawing upon the armouries of darkness for weapons that, to be durable, ought to have been of celestial temper. Alternately, in short, the Fathers trespass against those affections which furnish to Christianity its moving powers, and against those truths which furnish to Christianity its guiding lights. Indeed, Milton's memorable attempt to characterize the Fathers as a body, contemptuous as it is, can hardly be challenged as overcharged.—*Blackwood's Magazine* (March, 1842)

Biblical Department.

THE INFLUENCE OF THE BIBLE ON MORAL SCIENCE. (By Dr. Spring.)

It is no difficult matter to discover the appropriate influence of the Bible upon the researches and certainty of moral science. It is just the influence that is needed. It is paramount to every other; is extensive as the wants of the soul, and the sphere of religious truth; is perfect and can receive no accessions. It illuminates where men are ignorant, and decides and establishes where reason hesitates and our minds are in doubt and uncertainty. Let us contemplate it a single moment in these two aspects. In the first place it extends the sphere of moral science. It reveals all truth. It

\* Supposing it to be one hundred to one, in each separate case, in favour of the legitimacy and regularity of the transmission, and the links to amount to fifty, (or any other number,) the probability of the unbroken continuity of the whole chain must be computed as 1/2 of 1/2 of 1/2 to the end of the whole fifty.

keeps back nothing that is best for a fallen creature to know. An intelligent child of six years of age, educated in the bosom of a Christian family, knows more on moral and religious subjects than Socrates or Plato. We are scarcely aware of the vast extent and compass of religious truth with which the scriptures are so perfectly familiar. We listen to their instructions so frequently, that the thought is not always present to our minds, that they are enunciating truths which none but God knows. They point us back to the eternity which the Creator inhabited before the foundation of the world, and forward to the eternity we shall inhabit after this world shall have passed away. They lead our minds up to Him, who, though he dwells in light unapproachable and fills the universe, is about our path and about our bed; on whom all beings depend from the archangel to the worm; and who, while he is slow to anger and of great kindness, is terrible in majesty. They make us acquainted with his vast and perfect purposes, comprehending all his works and all the events of his providence in this world and other worlds, in time and through interminable ages. They direct our thoughts to the great law which he has published, and by which he establishes the moral order and harmony of the universe. They lead us to take a view of that world of wonders—man—a mystery to himself, and yet more than all the works of God, the means of eliciting the manifold glory of his Maker. They proclaim to us the glad tidings of great joy through the incarnation and death, resurrection, intercession, and mediatorial reign and triumph of the Son of God. They make us acquainted with the character and offices of the Divine Spirit, under whose transforming influence the soul is brought out of darkness into marvellous light, and though by nature guilty and impoverished, is enriched and adorned, and made meet to be a partaker of the inheritance with the saints in light. They make us familiar with the import of momentous and melancholy themes—death and the grave; with the resurrection both of the just and the unjust. They pour a light upon our path by which we desecrate the vast continent, the boundless immortality that stretches itself away immeasurably beyond our thoughts, and then lift the curtain where scenes and prospects rise that alternately appal and enchant us—the Son of man coming in the clouds of heaven—the throne of judgment—the final sentence—the everlasting retribution.—How long would human reason have been clouded in mist, how long groped in darkness, had not the light dawned that has made such disclosures! He who knows all things, and sees as clearly at midnight as at noon day, not only becomes the light of reason, but even condescends to reveal to faith what our limited and imperfect reason may not in many instances comprehend. His intelligence is everlasting; he is the centre of thought, the law of all laws, and the last and supreme reason of all things. It belongs to him to originate and reveal the truths we are to receive; and even though they may not be comprehended by us, yet are they all clear and plain to him. Let the man who thirsts for knowledge, who is wearied in his pursuit of truth, and who feels dissatisfied with all that reason has ever taught him, repair to the Scriptures and see how fast he will learn under such a teacher. What an ocean of knowledge does he carry in the hollow of his hand when he grasps that sacred book! What uncreated wisdom seems then to be contained within the limits of his finite intelligence! When once a mind eager in the pursuit of knowledge begins in earnest to learn from this book of God, it continually advances.—There are no limits to these exhaustless instructions. As the intellectual powers and faculties expand and brighten by thought and prayer, as sinister and unworthy ends are lost sight of and superseded by the more steady and unalloyed love of the truth, the sphere of vision is enlarged—one degree of attainment facilitates the acquisition of another—the more is known, the greater will be the capacity of knowing, till light is poured upon the hitherto benighted mind from every opened page, and it increases in the knowledge of God till it beholds him as he is.

But the Scriptures do not merely extend the limits of moral science. In the second place, they fix its certainty. They reveal nothing as the object of conjecture, but

everything as of absolute knowledge. The truths they disclose are not matters of opinion; they are facts, facts ascertained by the God only wise, and the reality of which depends on his veracity speaking in his word. There is no foundation in the nature of things, for uncertainty in moral, rather than in natural, or mathematical, science. Every thing which men perceive, and about which they think and reason, is either certainly true, or certainly false.—Independently of all our views and the views of others, distinct from all the notions we derive from custom and education, irrespective of all our caprice, prejudice, and ignorance, there is such a thing as religious truth. There is in the nature of the case, no ground for doubt and uncertainty.—Though not decided by the same kind of evidence by which we resolve an equation, or demonstrate a theorem, or determine the nature and causes of disease, it is not on that account the less certain. Where infinite intelligence and integrity bear witness, there can be no room for uncertainty. All farther inquiry is out of place. One declaration of the God of truth is paramount to all the philosophical theories, and all the opposing systems of faith the world ever beheld. It is amusing to hear some modern religionists talk about a more rational religion than the religion of the Bible! What can be more rational than the religion of God! "Who hath been his counsellor, and who hath instructed him?" A suffering, but godly man was once asked if he could see any reason for the dispensation which caused him so much agony. "No," replied he, "but I am as well satisfied as if I could see ten thousand. God's will is the very perfection of all reason." So of the revelations of his truth. They are the perfection of all reason. The reason that is opposed to them is not reason, but folly. We need not be surprised, therefore, that the Scriptures claim for themselves certain knowledge; for how can it be otherwise, since they come from God? Nor should it be any matter of surprise to us that those who truly receive the Bible should regard it as an unerring standard, and be established in its truths. "Lord, to whom shall we go, but unto thee? Thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God!" Men who love the Bible, know that it is true. They have not merely learned to bow the understanding to the decisions of infinite wisdom, but they have felt its power. Its truths accord with their own experience. They perceive their excellency and beauty.—They have felt them; they have handled them; they have tasted and enjoyed them; and those wants of the soul which have so long been mocked, and deluded, and unrelieved, have found in them that satisfaction and peace which have elsewhere been sought in vain. "Do not wonder," says the devout Paschal, "to see some unsophisticated people believe without reasoning. God inclines their hearts to believe. They judge by the heart, as others do by the understanding. The Holy Scripture is not a science of the understanding, but of the heart. It is intelligible only to those who have an honest and good heart. Charity is not only the end of the Holy Scriptures, but the entrance to them." Men who are born of God, are begotten through the truths of the Bible; they are, as we were born into them, and they form the basis of their spiritual being. They have had access to the tree once guarded by flaming cherubims; they have plucked its fruit, have breathed its fragrance and perfume, and know indeed that it is the tree of life.

Nor is it a consideration of little moment, that the Scriptures fix the certainty of religious truth. Few principles are of higher importance than that truth, so far as it is attained, can be known with certainty. It is one thing to be on the whole persuaded, and another to be assured. It is one thing to view a proposition undulating between two different gradations of probability, and established only by the preponderance of probabilities; and another to consider truth beyond the influence of a doubt. If, after patient investigation, there were few subjects but may be unsettled by a corrupt philosophy; if, after a laborious, impartial, and prayerful study of the Scriptures, it were impossible to arrive at any other conclusion than conjecture, we might well feel ourselves involved in "an horror of great darkness." I cannot easily conceive of a more painful state of mind. Perhaps, in-

deed, there is no feeling in the human bosom so distressing as suspense and uncertainty, be the subject what it may. Man needs firm ground wherewith to place his feet, and not the marsh or quicksand, that trembles beneath him. He has a singular power to brace his courage on a level with his condition, and to endure with fortitude those evils which, before their arrival, seemed almost insupportable. But a state of hesitation between hopes and fears is, if possible, more tormenting than the fulfilment of his worst apprehensions. The haunting fear, the agony of suspense, prostrates his energy, and to escape them, he often leaps to grapple with the dread realities. Where then can be imagined a more dreadful state of mind than one of uncertainty as to the most important and vital subjects? Is there such a being as God? Is there a future state of immortal existence? Is there pardon for the guilty? At what rate shall we estimate the misery of the mind that ponders upon these momentous questions with doubt and uncertainty? To hang over the deep current into which all nations have sunk, while the eye finds nothing but darkness, nor even a ripple which shows the spot where they disappear, to lean over the abyss to see whether perhaps it might discover some faint outline of the world beneath, whether some gloomy echo, or some response of joy, some sound of mourning, or some song of praise, shall tell the dreadful mystery, what indescribable anxiety is this! But not thus is it with men who have the Bible. From these unerring pages speaks a voice that is echoed back from every bosom of the living, every tomb and monument of the dead. Every thing were conjecture elsewhere, here everything is certainty. We know now the value and the true business of life. And if we are misled and perplexed by the shadows of uncertainty, it is because we "love darkness," and prefer to trace our dubious, hesitating course, under the dim torchlight of reason, to being led by that book which eternal wisdom has revealed to be a "light to our feet and a lamp to our path."

But you will ask me, Has human reason no place in the pursuits of moral science? She has a definite and definable place. It is her province to ascertain that there is a God, and that he is a being of infinite power, knowledge and rectitude. It is her province to ascertain that he is able to make a revelation of his will to men, and with such evidence of its reality that she can believe and know that it comes from him. It is her province to inquire and judge whether the persons who speak in his name were truly sent by him, and to become assured that what they have spoken and written is in conformity with his own word. It is her province to look at the difficulties, and weigh well all the objections, to the primary inspiration of the sacred volume, and to be the more secure in her security because the volume claims to be the only infallible rule of faith and practice. Nor does her province terminate here. While it belongs not to her to erect herself into a tribunal before which the truth of God must appear to be judged, at the same time it belongs to her to inquire and ascertain what the divinely inspired book contains. This she must do diligently, humbly, and with becoming meekness.—Having ascertained that this is the book of God, she may take all her powers and all her learning, and what is more, all her earnestness and candour, to ascertain the true sense and import of the sacred writers. Her views of religious truth she must draw directly from the Scriptures. She is not merely to call in the aid of the Bible in confirmation of her own opinions, but to begin her investigations with the divine source of knowledge. The evidence of the truth she receives is the divine testimony, and she has nothing to do but ascertain and receive it. She may not interfere, nor hesitate, where the God of truth has decreed. Her business is to stand a silent inquirer at the shrine of these Oracles, and there hear what God the Lord hath spoken.—Her object is to get at their philosophy, and not her own. She must take leave of her lofty independence and dignities, if she would learn of Christ. Her philosophical speculations have nothing to do in ascertaining the meaning of the Scriptures. Nor can we give too great emphasis to this thought. Men are very apt, where they have fixed views of the laws which regulate mind, to look at God's truth through the medium of their own philosophy. If, for example, God

declares that the human race are sinners from their birth, they hesitate at such a statement, because according to their received opinions, the human mind is not capable of sin. If God declares that the moral renovation of men is effected by his own mighty power, they call in question this doctrine, because, according to their philosophy, the mind is an existence which is incapable of being acted upon except by light and motives. Instead of allowing the Bible to influence their philosophy, they allow their philosophy to become the arbitrary interpreter of the Bible. Instead of submitting their judgments to the decisions of the uncreated intelligence, they require that his intelligence should be subordinate to their own. There are few Christian divines that have not to some extent fallen into this error. This was eminently the error of Origen, of Cocceus, of Hutchinson, and of Swedenborg. This is the error of the Pelagians and Arminians of ancient and modern times. This is the error also to some extent of the Calvinistic and Hopkinsian schools. Nay, this is the error of most of us, heterodox and orthodox.—Strange to say, we can afford to bear in our hearts the shreds of our own philosophy with the wisdom of God. We do it meanly. But human reason was never given to man for such a purpose. When she has ascertained the true import of God's revelation, her work is done. To attempt more than this, is rebellion against God—nay it is rebellion against herself; for reason decides, and decides intuitively, that "if we believe the testimony of man, the testimony of God is greater." It has been well remarked, that "periods in which the pride of philosophy has been most exalted, have often been distinguished for the widest departures from the simplicity of Scriptural theology." Human reason is never so truly in her proper place as when she sits a learner at the feet of Christ. How can she soar on a lofty wing than when she flies so near the Sun as to see her face and lose her vision in the brightness of his rays? It is not reason that guides the soul then, but God. It is a heavenly light—a guide from a purer and more intellectual world. It is reason, but not her own—a reason that never hesitates, never tires, and never becomes weary; a reason that is never prejudiced, partial or benighted, and that never errs.

We think it, therefore, no small commendation of the Bible, that it is the only book that has opened to the world the extended field of moral science, and so marked and guided the path of human inquiry, that if the mind wanders, it can never be said that it is for want of light. Few truths come to us with such overpowering evidence, as the truths of the Bible. The cheerless gloom which hovers over the understandings of men had never been chased away, but for the beams of the supernatural revelation. Men may look with an unfriendly eye on that system of truth which reproves and condemns them, while they little know the loss the world would sustain by subverting its foundation. We have tried paganism; we have tried Mahometanism; we have tried deism and philosophy; and "we cannot look upon them even with respect." The Scriptures contain the only system of truth which is left us. If we give up these, we have no other to which we can repair. We must travel back under the faint and trembling light of reason and nature, where "darkness covers the earth and gross darkness the people." We must wander and the regions of fancy and scepticism, where there is no argument to convince, and no oracle to decide. Every thing we see, and hear, and feel, becomes more and more the source of solicitude and apprehension, and the farther we extend our views, unless guided by this heavenly light, we behold only a vast desert—a deeper abyss of doubt, darkness and despair. Between reflections upon ourselves, and reflections upon God; between just views of his character and our own, we see no ground for hope. We are burdened with a sense of our sin, misery, and darkness, and long in vain for some quiet resting place—some covert from the tempest—some shadow of a great rock in this weary land—some thing which has "the promise of the life that now is, and that which is to come." We strive to break our bondage, but every struggle binds us faster in our chains, and is only the intellectual effort of a mind separated from God to restore by its own wisdom its lost fellowship with its Maker. We counsel you therefore to cleave



to this unerring word of God. And we cannot you not be satisfied with mere intellectual attainments. A mere intellectual acquaintance with the Bible is not godliness. They know too much of religion, far so much for their future comfort, who know more than they obey. We claim for the Bible and for the truth it inculcates, not only the submission, the admiration of your understanding, but the submission and admiration of your heart. Ah, my young friends, where else can you find a moment's repose, when you have once cast away your confidence in the instructions of God's word? Cast away this confidence, and there is a chasm before you which nothing can fill—an abyss, a void which your dark, uncomfited minds throw their anxious glances, and feel that all their light and hopes are extinguished. You would wonder why you had been created with such insatiable desires after truth, such a thirst for the knowledge of God, and yet could find nothing to gratify them. Nor would this unquenchable ever pass away, until you had returned to the Bible. The severed bond would then be made whole, the separating chasm filled, the darkness dissipated, the agitated, despairing mind at peace.

## THE WESLEYAN.

TORONTO, AUGUST 10, 1812.

### SUNDAY SCHOOL ANNIVERSARY

On Sunday, the 10th ultimo, sermons were preached on behalf of the Wesleyan Sunday-schools of this city, by the Rev. Messrs. Davidson and Richey—the collections on the occasion amounting to £10. In promotion of the same object, a BAZAAR was held the following day, on that elegant spot of ground contiguous to the College Avenue, commonly known by the name of Carr Hoult. It is impossible to eulogize too highly the generous zeal and untiring exertions of the Female Teachers to render their disinterested traffic as productive as possible. With the strange and morbid infatuation of those who discountenance the active co-operation of ladies in the enterprises of Christian benevolence, we have no sympathy. Towards evening, about 500 friends of the Institution were regaled with tea, after which the articles that remained unsold were placed under the hammer of our respected fellow citizen, Mr. A. Macdonald, the sentiments of whose amiable humour soon transiuted them to gold.

Our estimable friend, William Osborn, Esq., whom hundreds were delighted to see able to attend, after his protracted confinement to his house, was subsequently called to the chair, and a series of resolutions proposed and adopted. The occasion was not the most favorable to effective oratory: still, deep attention was paid to the highly appropriate address delivered by the Rev. Mr. Manly, and to the brief observations of the speakers who followed him.

We must by no means omit a grateful recognition of the kindness of COLONEL SPARKS, in consequence of which the party were favored from 4 till near 7 o'clock with the attendance of the Band of the 93d Regiment, whose music, from the shady eminence they occupied, fell with the power of enchantment on the delighted assemblage. Their admirable performances closed, by request, with the majestic National air, to which a responsive chord in every heart present seemed to vibrate in the true spirit of genuine Wesleyan Methodism, or, in other words, of scriptural loyalty.—The pleasures of the occasion were not diminished by its profits, which, we are told, amounted to the handsome sum of £43. When to this and the collections on the Sunday, are added the proceeds of the Excursion to the Falls, which yielded £30 more, the institution, which now affords re-

ligious instruction to more than 500 children, will not only be relieved from the pressure of pecuniary embarrassment, but supplied with the means of augmented efficiency.

For the subjoined graphic account of the Excursion, we are indebted to the Rev. Mr. Manly.

### EXCURSION TO THE FALLS.

On the morning of Wednesday, the 27th ult., at half-past seven o'clock, the Steamer *American*, Capt. Twiby commanding, left the Yonge Street-wharf, Toronto, with a numerous and respectable party on board, for the purpose of making an excursion to the Falls of Niagara—the proceeds of which are designed for the benefit of the four Sunday Schools in Toronto and the immediate vicinity, in connexion with the British Conference. The weather was exceedingly favourable, not a drop of rain falling during the day, and the sun shone out brightly, while a delightful breeze cooled the atmosphere, rendering the voyage exceedingly pleasant. The time on board was spent in conversation, the participation of refreshment appropriately provided, promenading the deck, and surveying the beautiful scenery of the Niagara river. It was refreshing to the eye, after the monotony of the tranquil lake, to view the sloping banks of the river, tufted with verdure and crowned with forest foliage, and to behold in the distance, as the eye ascended the winding waters, an amphitheatre of verdure, terminating by a gradation of beautiful hills and slopes, in the heights of Queenston. In gazing upon the lovely scene, the eye could not fail to be arrested and the heart affected by the monument erected on the heights, to the memory of the brave Brock and the gallant soldiers he commanded and of the brilliant victory achieved, while the shattered and crumbling column proclaimed the baseness and treachery of the men who attempted its destruction.

From Queenston the whole party proceeded by rail cars and other conveyances, on the British side, to the Falls, dividing, according to previous arrangement, between the two excellent hotels—the Pavilion and Canton House. An excellent dinner, consisting of a variety of substantial and wholesome dishes, was served up, between the hours of two and three in the afternoon, at both houses; and the time before and after, till the period of departure, was occupied in gazing upon the magnificent waterfalls and the romantic scenery around. We shall not presume to attempt a description of this wonderful spot, leaving it to the recollection of those who have seen it and to the earliest visitation of those who have not: words can never adequately delineate the scenery of the Niagara.

An unexpected delay of the rail-cars protracted the departure of the boat, on her return voyage, till about 7 o'clock, P. M. But the evening was calm and beautiful; our fast-sailing vessel swiftly glided down the river, and across the placid lake, the moon shed her gentle beams upon the scene; and after an agreeable course across the Ontario, we reached the morning's point of departure; and without the occurrence of a single personal injury, the various groups and parties repaired to their several places of abode, to find in balmy sleep the refreshment which was so grateful and necessary after the fatigue and exertion of the day.

In the first number of the present volume of the *Church*, we are the subject of observations, the tone of which struck us, *prima facie*, and does appear to us palpably deficient, we say not in Christian charity, but in that degree of conventional courtesy demanded by a much lower standard of moral propriety. Owing to circumstances which we could not conveniently control, we have not had an earlier opportunity of referring to them; and at this distance of time we would, most likely, have permitted the matter to drop in silence, did we not, from an intimation in a previous number, feel ourselves pledged to a different course: and, moreover, that the interests of truth in connexion with certain

facts and principles involved in the controversy, require some vindication.

Instead of searching among our papers for the thoughts we threw together on the subject under first impressions, we shall set down such as occur to us now, as furnishing a suitable and sufficient response to the *ex cathedra* assertions and illiberal insinuations of our more ardent and talented, than judicious contemporary.

First, then, with regard to those celebrated "CONVERSIONS FROM METHODISM"—we humbly opine we had an indisputable right to endeavour the counteraction of a false and injurious impression which the mode of their display was directly calculated to produce. It is very little to the purpose to say, that the Societies under the care of the British Conference are not the only METHODISTS in the world. Admitting that they have no more claim to be so regarded, than the Anglican Establishment has to appropriate the appellation of the Protestant or Reformed Catholic Church, what then? Whilst we set up no exclusive claim to that designation, we are under no temptation either to abandon it or to permit ourselves to be confounded with all who may assume or receive it.—Having outlived its reproach, it would be an act of injustice now to despoil us of its honours. Indeed, did we consider it a stigma, and were we ever so anxious that it should fall into desuetude, superseded by the more classical term *Wesleyan*, Mr. Wesley's own DEED OF DECLARATION, enrolled in Chancery, would perpetuate it as the badge of his legitimate successors.

But we are told, that, in the article in question not the most distant allusion is made to the British Conference; and that, therefore, not merely was our inference uncalled for, but that it indicated an ungenerous wish to repress the triumph with which the Editor of the *Church* contemplated so valuable an accession to the cause he has so much at heart. This is specious, but, at the same time, utterly without foundation. We ingenuously confess that we were not astute enough to be able, without his assistance, to make up from the article itself the number of conversions reported, never for a moment suspecting that the local preachers referred to were intended to be included in the computation. Conjecture was afloat, therefore, as to who the six necessary to complete the number could be. On the whole, we can scarcely regret our mental obtuseness in the present instance, since it has led to a full elucidation of what appeared to others as well as to us, rather obscure. We are perfectly satisfied with the exposition; and if our esteemed contemporary is actuated by that charity which "rejoices in the truth," it will be matter of generous exultation to him to reflect, that no one can by possibility now entertain the impression that even one of the eight had any connexion with the British Conference.

The Stanzas which our contemporary quotes with so much self-complacency from the Rev. Charles Wesley, for the purpose of holding up the Methodist Ministry to contempt, admit of an easy and triumphant reply. That writer, though confessedly above all praise as a devotional poet, is not *authority* in Methodism. His brother John, whom alone we recognize as our founder, experienced opposition from him on that very point from the beginning of his more public career. His sarcastic effusions on such a topic, therefore, are perfectly impotent; to use a simile of Jeremy Taylor, they are "harmless as the breath of roses to the dis-

tant traveller." As to the *ability* of the first race of Methodist Preachers for their sacred work, we should divine from the amazing results of their labours, under the Divine sanction and blessing, that very few if any of them were *clowns*. They were, generally speaking, men of uncommon intellectual vigour, and though without any pretensions to erudition, thoroughly "instructed unto the kingdom of heaven." Let us hear Mr. Wesley himself on this matter. We hope the comparison he institutes will not be deemed invidious.

"I am bold to affirm that these unlettered men, have help from God for that great work, the saving of souls from death; seeing He hath enabled, and doth enable them still, to turn many to righteousness. Thus hath he destroyed the wisdom of the wise, and brought to nought the understanding of the prudent. When they imagined they had effectually shut the door, and locked up every passage, where any help could come to two or three preachers, weak in body as well as soul; who they might reasonably believe would, humanly speaking, wear themselves out in a short time: when they had gained their point by securing (as they supposed) all the men of learning in the nation; he that sitteth in heaven laughed them to scorn, and came upon them by a way they thought not of. Out of the stones he raised up those who should beget children to Abraham. We had no more forethought of this than you. Nay, we had the deepest prejudice against it, until we could not but own, that God gave wisdom from above to these unlearned and ignorant men; so that the work of the Lord prospered in their hands, and sinners were converted to God.

"Indeed, in one thing, which they professed to know, they are not ignorant men. I trust there is not one of them who is not able to go through such an examination, in substantial, practical, experimental divinity, as FEW OF OUR CANDIDATES FOR HOLY ORDERS, EVEN IN THE UNIVERSITY (I speak it with sorrow and shame, and in tender love) are able to do. But oh! what manner of examination do most of those candidates go through! And what proof are the testimonies commonly brought (as solemn as is the form wherein they run) either of their piety or knowledge, to whom are entrusted those sheep, which God hath purchased with his own blood!"

We shall here very probably be met with that stereotyped, and in the estimation of prejudiced and incompetent judges, unanswerable *argumentum ad hominem* against the validity of the ministrations of the Methodist Clergy, suggested by Mr. Wesley's sermon on Heb. v. 4. Of the passage to which we refer the readers of the *Church* have lately been presented with a fresh impression; and we are most anxious that every one who feels interested in such an investigation, should clearly apprehend its true import and legitimate bearing. It reads thus:—"I wish all you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek the priesthood also.' Ye knew 'no man taketh this honour unto himself, but he that is called of God as was Aaron.' O contain yourselves within your own bounds! Be content with preaching the Gospel."

We entreat the careful and candid attention of the reader who wishes rightly to interpret the design of this passage to the following remarks:—

First, Nearly four years previous to the date of the sermon from which the above extract is taken, Mr. Wesley himself set apart "three well-tried Preachers,"

namely, John Pawson, Thomas Hanby, and Joseph Taylor, "to administer the holy sacraments," as well as to preach the word of God in Scotland. And in the very year in which it was preached he obtained three other Ministers—Alexander Mather, Thomas Rankin, and Henry Moor, to exercise the same functions in England. With those authenticated facts before us it would, obviously, be absurd to consider Mr. Wesley's prohibition of the administration of the sacraments by the Preachers in connexion with him, as either universal or absolute, while it evinces his strong desire to deviate no farther from the order of the Established Church than he was impelled by urgent necessity, and his firm determination to confine the administration of the sacraments to those who from time to time might receive ordination.

Secondly, The sermon from which the extract under examination is taken is not included in those volumes which Mr. Wesley made the perpetual standard of the Body he was the instrument of raising up. It constitutes no part of the theological or ecclesiastical system to the maintenance of which he bound his sons and successors in the Gospel. We are therefore authorized to conclude, that he could not have intended that the sentiments it contains should be the law of the Connexion after his decease.

Thirdly, Mr. Wesley was no believer in the divine right of diocesan Episcopacy. "This opinion," he remarks, "which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's 'Irenicum.' I think he has unanswerably proved that neither Christ nor his Apostles prescribe any particular form of Church government; and that the plea of divine right for diocesan Episcopacy was never heard of in the primitive Church." In accordance with his lively conviction on this point, he does not hesitate to declare, "I firmly believe I am a scriptural episcopos (bishop) as much as any man in England or in Europe. For the uninterrupted succession I know to be a fable, which no man ever did or can prove." The inference is inevitable, that Mr. Wesley, upon his own principles, must have recognized those Ministers whom, assisted by other Presbyters of the Church of England, he had ordained, as scripturally empowered to ordain others. Such, then, is the medium through which Wesleyan Ministers derive their external appointment to the sacred office; their internal call, constituting their divine authority, is attested by a species of evidence, not very highly esteemed indeed in some quarters, yet immeasurably higher than any mere documentary evidence bearing a mortal's signature—even by living witnesses, written not without but with the Spirit of the living God, known and read of all men.

Other matters to which we intended to advert want of space, obliges us to defer

The first three articles in our present number will richly repay the attention of every unsophisticated mind. The original one, which would do honour to the name of its contributor, naturally introduces the argument we have selected from, probably, the most acute logician of the age. We mean not by this allusion to the Archbishop's intellectual character to intimate, that any uncommon acumen is necessary to expose that figment of the tool-theology of Rome which the argument annihilates and to which the noble denunciation of Dr. Alder on the same topic forms an appropriate sequel.

Communications.

For the Wesleyan. St. John, New Brunswick, June 16, 1822.

My Dear Brother,—I very seldom see "The Christian Guardian" as the Rev. E. Ryerson's paper is somewhat anomalously called, and when I do, I have but little time to read it. However, the number for March 16th, containing a communication from the ex-editor, in which he professes to deal with facts relative to the Wesleyan Missions in British America, has straggled this way; and could I be surprised at anything that aspiring and factious man can write. I certainly should be, not at the paragon feeling evinced at catching at an error which the gentlemen he hates took the earliest opportunity of correcting; but at the unblushing effrontery with which he

presumes to say, "they will account in part for the dissatisfaction with your proceedings among your own members in the Lower Provinces, especially in New Brunswick, that they have to send money to you, to carry on, as they say, an unnecessary and expensive warfare in Upper Canada, while their applications to you for labourers are rejected." &c.

The limits of a letter, and my being on the eve of visiting England, forbid my citing the whole passage, and I shall merely observe that either the Rev. Egerton Ryerson is most grossly misinformed, or it is a fabrication of his own, for—

1st, No money is sent out of this Province for the object he states. The grant of the Committee in aid of our work in this District, besides incidental expenses, is £1,300 sterling, but our Missionary subscriptions are not more than £900 currency.

2dly, The Committee, so far from rejecting our applications for more labourers, have ever met such applications with promptitude, and have either sent us men from home or taken out those in the Province whom we have recommended. Not fewer than 11 out of the 25 Brethren now labouring here were taken out in this country, supplying evidence that "native talent" is not unappreciated by us or the Committee.

3dly, Our societies in the Lower Provinces are not dissatisfied with the proceedings of the Missionary Committee, nor do they or the Preachers desire to have a Provincial Conference; and the unanimous resolution of our District Meeting, which our secretary will forward to you, may satisfy the Rev. E. R. as to our sentiments of his mediary communication.

4thly, If the Canada Conference and societies, calling themselves a Church, do not insist as the sole test of membership on a regular attendance at class, there can be no marvel that they number themselves so largely. We however are not such "a rope of sand"—we do not tangle so loosely. In these Lower Provinces, we reckon none as members but those who meet regularly in class, excepting however the aged and infirm who have long been identified with us.

5thly, A deputation from the "Canada Conference" to these Provinces, to see whether a Conference cannot be formed throughout British North America, will find, should one come, that we are both Britons and Wesleyans, having no disposition to relinquish either designation, or to barter our privileges as British Missionaries, for an independence as imaginary as it may be republican, or a tyranny as odious as it may be democratic.

I am, my dear Brother, yours, &c.

WILLIAM TEMPLE.

Chairman of the New Brunswick District, and 22 years a Wesleyan Missionary in the Lower Provinces.

To the Editor of the Wesleyan.

Rev. and dear Sir,—Conjuring events cast their shadows before," and to the observing Christian the present time appears portentous of Religious discord, persecution, and awful apostasy. Happy alone are they who can say with confidence, "The Lord of Hosts is with us, The God of Jacob is our refuge." I feel glad that in the "Lect. Wesleyan," you have so kindly represented to the Editor of the "Church," the untidiness of the course he has for some time past thought proper to pursue towards us as a body, and when reading his observations almost weekly made in the "Church," I have been particularly struck with the want of candour or the otherwise inexcusable ignorance manifested therein. I do not think that the respected Editor of that paper considers that the end will sanctify the means, in order to disparage any Christian community, but impute what he writes to his want of knowledge of the constituent elements, and the order of the "Wesleyan" societies, therefore I purpose with your consent briefly to explain this matter to him. Methodism, as propagated by the Reverend John and Charles Wesley, has now existed, and at the same time exerted a beneficial moral influence on thousands, both in England, and every other part of the world, where that influence has reached, for upwards of a century. It is true that the "God of this world"—"Satan," who is emphatically "the accuser of the brethren," has several times cast into the increasing mass of these societies a principle of evil which has variously fermented the component parts, and produced

in some instances an ebullition of disgraceful to the sacred name of Christianity, but the vital piety of the membership has at all times cast off the scum and dross thus brought to the surface, and preserved their pristine integrity and holiness. This scum has almost without exception produced scintillating carpers at all lawful authority, who generally have become "setters forth of strange doctrines," and it is the mixing up with, and defilement of pure Wesleyan Methodism with these, that the Editor of the Church so unaccountably persists in striving to effect, and against which we so reasonably complain,—nevertheless at the present day, "Wesleyan Methodism" presents not to the eye of the Christian observer the numbers of "speckled," "spotted," and "tinged" sheep which the Church of England now, at this very time, presents as prodigies to the Christian world. Witness the numbers of her professed members, who instigated by an unholy ambition, or something worse, seek every opportunity, both within the Church, and with the indiscriminating mob without, both places, more calculated for mischief, than are the excitements got up at Exeter Hall, to level her ancient and revered institutions with the dust. And be it remembered that Methodism can boast of a membership spread over the surface of the whole world at this day, consisting of 1,304,127 souls strong in the Lord, who are walking by the same rule and treading the same path. But, for the better information of our respected friend, I purpose to enquire what is a true "Wesleyan" as us in this country he is called a "British Wesleyan."—Politically, 1st. He is one, "who fears God," "Honours the King," and "meddles not with those that are given to charge."

2d. He believes that the British Constitution as it exists in both Church and State, needs not the tinkering of those unprincipled minds whose "eking palates" are ever ready to bedevil the beautiful fabric with their own "untempered mortar"—therefore he conscientiously opposes them, and a strict conservative of civil and religious rights as they now and have for ages obtained.

3d. He is one, whose principles and actions, "Test" has never been written, but who in the hour of danger and trial, and British history records many such since the rise of Methodism, has been tried and ever proved faithful to his Sovereign, and to his Religion.

4th. He is one who interferes with no political concern, has no sympathy with the unprincipled agitator, too many of whom now abound in all parts of the Empire, but goes quietly on his way rejoicing, and trusting in the "Lord his God," having no confidence in the flesh—except when his religious rights or privileges are in danger as has been the case, then he can accuse himself, and in the majesty of his strength, the integrity of his heart, and the influence of his numbers, protest against wrong, and obtain the redress he desires. And should a similar time arrive in the councils of the nation, or by the intrigues of party, he will cause his voice to be heard, and the right of his influence to be felt, to the astonishment and confusion of his enemies.

5th. He is one who joins not in, but deprecates, and opposes, the popular clamour raised by bigoted dissent, unprincipled malignity, and gossamer theories, whose cry against the Established Church conjointly, and in wicked harmony, is "take away her battlements, they are not the Lord's." On the contrary, he is a warm adherent to the principles and doctrines of the "National Church," and might, had it not been for the shortsightedness of that Church's own dignitaries have been amongst her own living and efficient members. The writer of this rejoiceth with pleasure, having observed when a boy the intense fervour with which the Methodist part of the congregation in the small parish Church where he was born, used the responses in its sublime and comprehensive liturgy; for in all small towns and villages in England, and it remains so to this day, the great, and most regular part of the congregation, in the parish Churches, are Methodists, who are found strict in their attendance at her services and communicants at her altars—the Methodist ministers in such places hold no service during church hours, but in many instances themselves, with their flocks, go from the church to their own chapels when the service is concluded.

Religiously—1st. He is one who professes to know his own forgiveness, through the merits and sacrifice of Jesus Christ;—whom he so worthily testify to be his all sufficient Saviour—who largely partakes of the peace of God, and the influence of the Holy Spirit, which is the blessed portion, without distinction, of all "who believe with the heart unto Righteousness."

2d. He is one who through grace looks for an entire change of heart, the living and abiding witness of the Holy Spirit, that all his actions are pleasing in the sight of his Heavenly Father,—who can say "the life that I now live, I live by faith on the Son of God, who gave himself for me." One who acknowledges that "he is but a stranger and a sojourner here, as all his fathers were"—but "who seeks a city that hath foundations whose builder and builder is God"—who is passing through things temporal, so as to finally lose not the things that are eternal, "and who knows assuredly that "he is a child of God, and an inheritor of the Kingdom of Heaven." All these, and a hundred more blessings and privileges he believes as being the portion, and found in the happy experience of all "who love the Lord Jesus Christ in sincerity."

If such be the character of a true Wesleyan Methodist,—at the hands of every true Churchman, what may a Wesleyan dare expect?

Surely not contumely, and unwarrantable misrepresentation—these at all times are beneath the real dignity of every genuine Christian.

But what ought he to expect? Liberation for his own peculiar tenets which, by the bye, are found in all their plenitude, in the articles and homilies of the Church of England! No, thank God, this is provided for in the beloved constitution of the Church, and which as a Nation is so zealously and practically endeavours to uphold entire, and which as a Nation is so unalterable a right; and of which some may yet be justly deprived.

In the simplicity and simplicity of his heart, to the Churchman, the Wesleyan can say, "for our brethren and companions' sake—for your own noble army of martyrs and confessors, and for the "burning and shining lights" that have, and do now illumine the darkness of the world, pouring the refulgence of their living light through the agency of their theological works, and the many Christ an virtues that adorned their lives—for the sake of our own beloved Wesley, who lived and died a member of your venerable communion, we wish you God speed. In all your deeds of mercy and labours of love—may you be "abundantly blessed of the Lord." Surely then he may reasonably expect the right hand of fellowship, not in political matters only, these to a Christian are "small things,"—but in all the offices of love and charity which humanity in its present condition, and the instability of all worldly affairs require—to be acknowledged as a "brother in the Lord," "beloved for His sake"—and as a member of that great family which no man can number.

How mysterious are the ways of Providence, what Christian observes but sees the wheels that encircle the wheels, and regulate, and control the affairs of nations, churches, and individuals.

Had Methodism in its infancy, become, as was the fervent wish of its founder, incorporated with the establishment, what advantage, shall human probability could that church have derived in the expiring fiery track, and seems now to meetably await, and also being brought to pass by the untold number and vast charity of many who have ministered at her altars? May the Almighty God ever be her protection!—and let the worst case, her detection be found amongst her professed and pious race for a time, we can intend in the integrity of "Wesleyanism," and the Holy zeal which continually inspires her for the glory of the "Lord of Hosts," that living fire which shall again replace and re-illumine her desecrated altars, build up her ruined walls, and supply to her from the byroads that shall flock to her support as "doves to their windows," that regeneration which she may require. That these few observations may be taken by our respected friend in the spirit in which they are written, and produce those feelings of brotherly kindness which is the distinguishing trait in the character of every Christian, is the sincere desire of

Rev. and dear Sir,

Yours affectionately,

\* A WESLEYAN METHODIST.

Religious and Missionary Intelligence.

EARTHQUAKE IN ST. DOMINGO, AND REPORTED DESTRUCTION OF CAPE HAYTIEN.

(From the Missionary Notice for June.)

Our readers will have generally heard that a dreadful and destructive Earthquake is reported to have occurred in St. Domingo, now generally called Hayti, and they will naturally feel anxious concerning the safety of our excellent Missionaries who were stationed in that Island.

By the following letter from Mr. Eacott, it will be seen, that a severe shock of an earthquake was felt at Turk's Island, on the 7th of May. On the same day it is stated that an earthquake was experienced in Louisiana, on the continent of America.

It is added that after the earthquake a fire broke out in the ruined city, (Cape Haytien,) which, on Monday, the 9th, destroyed the powder-magazine, and with it the miserable remnant of the inhabitants who had survived the earthquake.

To Mr. Eacott's letter we append the two letters last received from Mr. Bird, and the latest Report of the state of the Mission and School, as forwarded by him in January.

May this most awful visitation lead the people of Hayti to begin, at length, to care for their spiritual and eternal interest! The general apathy of that people on the subject of religion, and their almost universal immorality, have long been continual subjects of sorrowful remark in correspondence of the Missionaries with the Secretaries of the Society.

TURK'S ISLAND.—Extract of a Letter from the Rev. James Eacott, dated Gaud-Cay, Turk's Island, May 1st and May 14th, 1842.—The brethren at Hayti, though looking lean, are all in good health: they labour hard, with, at present, but little apparent success. A few of the people among whom they live and labour seem to be infidels; a few females are perhaps conscientious devotees; but the people generally are perfectly indifferent.

the love of Christ and of souls more than reconciles us to our lot.

In this Circuit our cause is somewhat advancing. One proof of the spiritual improvement of our poor people at Turk's Island is, I think, their liberality during the last year. They have raised in subscriptions, towards repairing the Mission-house, the support of the missionary, and the enlargement of the chapel now in hand, about £300 sterling.

May 14th.—Since the above was written, I have been much afflicted. On Wednesday last I was unable to preach; and I am still very weak. The weather is exceedingly warm and sultry. May the Lord enable me to preach on the morrow!

"Teach a worm as I can spread The common Saviour's praise. Jesus, support this tottering clay, And lengthen out my days."

This day week we were visited with an earthquake, which shook the whole island, stopped several clocks, set house-bells ringing, and caused many to run out of their houses, fearing they were falling. Some, though unconscious of any movement in the earth, swooned away; some were lead to think that death was suddenly coming upon them, their feelings being so peculiar. I had gone to the chapel which we are enlarging, a wooden building, between four and five o'clock, and, sitting down by the side of the communion-table, I soon heard a noise above, as if several persons had been tripping about on the ceiling. Immediately the side shook on which I leaned. I rose, felt a kind of nausea almost similar to sea-sickness. Walking towards the door, the men cried aloud, "What is the matter? How the chapel shakes!" I said, "It is an earthquake."

That fine steamer, the "Medina," was wrecked on the northern end of this island, on Wednesday night last. One member of our society, who came out in her, has called upon us.

CAPE HAYTIEN, HAYTI.—Extract of a Letter from the Rev. Mark B. Bird, dated Cape-Haytien, April 9th, 1842.—Our District Meeting commenced on the 7th inst., and was closed on the following day. All I am happy to say, was most harmonious; and although we have not to rejoice in abounding prosperity, we have at least to be thankful that our general prospects throughout the District are improving; and we hope the time is not far distant when even benighted Hayti shall "comprehend the light that shines so clear."

The brethren, I am happy to say, are all in health.

PORT-AU-PRINCE.—Extract of a Letter from the Same, dated Cape-Haytien, Hayti, April 19th 1842.—The Capital, I am informed, is still in a state of excitement, and many fears are entertained as to the result. but I do not think there is much reason to fear that the agitation will extend far beyond.

Since my last, nothing remarkable has occurred with regard to the work of God. On Saturday last our congregations were better than usual, both at the French and English services; and I am now almost ready to hope for good days at Cape Haytien.

THE DISTRICT-REPORT (OF THE HAYTI MISSION, DATED JANUARY, 1842.

Table with 2 columns: Stations and Missionaries. Stations include Port-au-Prince, Cape-Haytien, Port-au-Prince, Samana, Jeremie. Missionaries include Rev. James Hartwell, Rev. Mark B. Bird, Rev. William Fowler, Rev. W. T. Cardy, Rev. St. Denis Baudouin.

PORT-AU-PRINCE.—The last accounts from this Circuit, with regard to the general work of God, are of an encouraging nature. The Missionary there is extending his sphere of labour, in the neighbourhood of the capital, and has commenced preaching in the streets of this populous city. A new chapel is also in progress

and with regard to Sunday and other schools, there is no reason to believe that they have at all decreased. On the whole, it is evident that the good cause is gaining ground in this part of the island, and we only want more missionaries, to avail ourselves of the openings which now present themselves in this Circuit.

We have, indeed, to mourn over the death of our beloved sister Hartwell, who, having won the esteem and affection of many in the capital, was bidding fair to be made very useful; but we bow to unerring wisdom. Her end was peace.

CAPE HAYTIEN.—In this Circuit there is indeed but little to encourage, but still there is no ground for despair. In the city of Cape Haytien, Protestantism is doubtless extending its influence; and there is no question but that if many yielded to their own convictions, they would cast away their idols, and begin to serve the living God. In the neighbourhood of the Cape, our ministry is listened to; and in one place called Gonaves, we have hitherto been favoured with numerous and attentive congregations. But among a people under the enchantment of Popery, it can be easily imagined that our difficulties are neither few nor small. In God alone is our trust and hope; and we know that his truth shall ultimately prevail.

PORT-AU-PRINCE.—In this Circuit our English society is tolerably healthy, and our Sunday-school is kept up.

As it respects the native work, much cannot at present be said. Every effort, however, is made among the Spanish people. Services are regularly held amongst them, and they very gladly receive the tracts which are given to them in their own language.

SAMANA.—The general state of things in this circuit is encouraging. The American emigrants are rousing themselves, and have lately, in one part of the Circuit, erected a small chapel. Amongst the natives our hearts have been delighted, by the cheering fact, that one Roman Catholic has openly abandoned the errors and absurdities of Popery, and has united himself to our society. This individual, although not properly a Haytien, is a citizen of this republic, and was a thorough Roman Catholic. He is an intelligent man; and understanding English, Spanish, and French, it is hoped he may become a useful member of our society.

JEREMIE.—It is truly gratifying to report, with regard to this new Circuit, that our prospects are of a most encouraging kind. Our Missionary at this place is already favoured with pretty numerous congregations, and there is some reason to hope that a French society will be formed there before long.

MISSIONS IN SOUTHERN AFRICA.

BECHUANA DISTRICT.—The Missions of the Bechuana District occupy some of the most remote points in South-Eastern Africa which have been reached by Europeans. From these "ends of the earth" we have often had the pleasure of announcing the most delightful intelligence; and it will appear from a perusal of the following letters, that indisputable signs of the divine presence and blessing, in the conversion of sinners, and the increase of the church, continue to follow the ministry of the word of God. The joy which must be produced by the contemplation of a work so beneficial, is, however, greatly qualified by a consideration of the wretched and lost estate of the many tribes beyond the present Mission-Station, on whose behalf the affecting appeals are from time to time reiterated. God has prepared the way of the Gospel into the far interior of Africa. When will the self-denying zeal and liberality of British Christians enable the Committee to send forth and support the men who are ready to enter on this great and divinely remunerative service? A very handsome offer has been recently made to the Committee towards the commencement of a new Mission on the South-Western coast of Africa, which they have been under the necessity of respectfully declining, on the settled principle, that no new Mission can be undertaken by them until they have secured a considerable augmentation to the regular and stated income of the Society. For this the Committee must chiefly depend on the exertions of the Juvenile and other Collectors, and on an increase, both as to number and amount, of the Annual Subscriptions.

Extract of a Letter from the Rev. Richard Giddy, dated Thaba Nchu, Bechuana-Land, December 6th, 1841.—My last letter to you from this place has, I trust, ere this, been received. You will have learned from it the agitated state of the country in which the Missions of this District are placed, and the very considerable obstacles which at present are thrown in the way of our work.

Sekonyla, the Chief of the Mantatoes, continues his marauding exploits, and holds the surrounding country in constant anxiety and alarm. The result is, that our Missions in and near the country which belongs to him have become in a great measure depopulated, and the people are drawn off to other places, where they can obtain better protection for their cattle. Some have gone over to Mosheshe, the Basout Chief; some have removed to Lashuan; and others to Thaba Nchu. Many of the members of the society, who have been obliged to quit their places of residence, have gone to our other stations, and thus will be saved, I trust, from losing their piety, and returning to Heathenism. Amidst all this agitation, and all these difficulties, we have learned some useful lessons; and if these outward trials lead us to the cultivation of deeper personal piety, and to a more implicit dependence on God, they will not have come upon us in vain.

Though I thus write, you must not by any means regard this whole District as being in a discouraging state. While some of our Stations have been decreasing in population, others have been increasing; and while on some our work has been retarded, on others we have been proceeding steadily and successfully. We have moreover, now a better prospect than ever, that peace will be established in the land, and that we may go onwards in our work without interruption.

You will be glad to learn that on this Station we have suffered but little from the causes which have so seriously affected our Mantatee Stations. Though at one time we feared that we also should be involved in war, our fears have happily not been realized. The population on this Station has been considerably enlarged. Our congregations, both on Sabbath-days and in the week, are large. Our society has increased, and our schools are now in a more efficient state than they were at any former period. We have lately commenced a sewing-school for the native women, which promises favourably. Our Sabbath-school is large. Many can read well, and a considerable number are making great progress. Our writing-school is also in a satisfactory state. Several can write tolerably, and we have no doubt but that ere long many will be able to write, as well as read, in their own language. Several young men are also under special tuition, apart from our ordinary school. Our object is to raise up and train native youths, who, we trust, may become efficient teachers of their fellow-countrymen. The good effects of this have already appeared in their taking the lessons which they have received in school, and teaching them to others.

We have printed lately a Catechism in the Coranna language. The clicks in this uncouth language render it extremely difficult. I have endeavoured to mark them by arbitrary characters, such as commas, apostrophes, inverted commas, &c., inserted where the clicks occur; and I hope the Catechism will thus be understood. It is, however, only an experiment; and I have considerable doubt whether the Coranna will ever become, to any great extent, a written or a printed language. Indeed, if the Corannas, by intercourse with other natives, become acquainted either with Dutch or Sichuana, the sooner their own language becomes extinct the better.

The Coranna Station, in connexion with this, is going on well. A chapel, erected with but little expense to the society, is nearly completed. Our congregations are large, and our school, though small, is in an encouraging state. But the Corannas are a very fickle-minded people, wandering from place to place; and we have not infrequently had the mortification of witnessing our efforts rendered apparently ineffectual by their nomadic habits. Of this tribe, however, we hope better. I baptized one of them last Sabbath, and in meeting the class was much pleased with the simplicity and Christian feeling with which they expressed themselves. A considerable number



of Corannas from the neighbourhood of the Vaal-River are on their way to join those now living among us. They come for the purpose of being near to the word of God. Thus our Station will increase in population, and our sphere of usefulness will be extended.

It is a matter of considerable regret that, on account of the debt on our Society's funds, we cannot proceed to visit the nations dwelling beyond us. The Baraputsa, the Balakubabaleh, the Makauking nations, powerful and numerous, and desirous to have the Gospel, offer to us most promising fields of usefulness. The Baraputsa have repeatedly sent to us for a Missionary. Hitherto they have no Teacher, no religion, no light. They have heard of our Missions, and of the God of the white people; and they are anxious that some one should be sent to them to preach the Gospel. But as yet we have to lament that their request has been preferred in vain.

With many things to discourage us, we have much cause to rejoice. Our members continue steadfast in their attachment to the cause of God. Our labour is not in vain. But we want a more copious outpouring of the Holy Spirit's influences, and a more simple dependence on God, as he alone can make our efforts a blessing to the people.

*Extract of a Letter from the Rev. James Cameron, dated Plantberg, Bechuana-Land, January 21st, 1842.*—You will doubtless be glad to hear that our new chapel at this place is finished, and was solemnly dedicated to the worship of Almighty God, on Sunday, the 2d instant, when the Rev. Eugene Casahs, of the Paris Missionary Society, in compliance with a previous invitation, preached first to the Bastards or Newlanders from 1 Tim. i. 15, and then to the Basuto, upon our Lord's parable of the talents. Both sermons were well suited to the occasion, and were heard attentively by the people. The Lord's Supper was administered in the afternoon, of which not less than one hundred and fifty persons partook. Amongst the communicants were Mr. Casahs, and four members of his Church, who had accompanied him from Thaba Bossir. Names, and sects, and parties were almost forgotten, whilst a Minister of the French Protestant Church, with the living seals of his ministry kneeling beside him, and two Wesleyan Ministers with their people, merging for the time all ceremonial differences in the grand principle of Christian love, commemorated together the sacrificial death of the world's Redeemer. This union, so congenial to the catholicity of the New Testament, produced a sacred and hallowed pleasure, such as never accompanies religious exclusiveness and intolerance.

The Rev. James Allison preached in the evening, from these words: "Of the increase his government there shall be no end." The familiar and strikingly appropriate illustrations, which the Preacher's long and intimate acquaintance with all classes of natives in this country enabled him to employ, produced a manifest impression upon the minds of his hearers.

In addition to the foregoing particulars, it may be stated that the people of Plantberg, besides building the chapel in which they now comfortably perform their public devotions, contributed, during the past year, about £10 to the cause of God. This shows their love for the Gospel, and encourages the hope that at some future day they will take the whole burden of supporting their Minister upon themselves. The Basuto members of the society are not less willing than the Bastards to lend their aid in furtherance of their newly embraced religion. Silver and gold have they none; but they bring of the fruits of the ground as an offering to the Lord.

The religious state of the society is also prosperous. With the conduct of the members in general I have every reason to be satisfied. The Class-Leaders, eleven in number, attend sedulously to the duties of their office, and manifest in all their meetings a due subjection to pastoral authority, which is continually held up to their view in the light of Scripture, and according to the Wesleyan economy. The Local Preachers are unwearied in their efforts to spread abroad the savour of the knowledge of Christ; and though they have not hitherto realized much fruit in the form of saying conversions to God, yet they are clearly rendered the instruments of awakening attention to the subject of religion in

the surrounding country, and of increasing the number of our regular hearers on the Station.

We have two excellent young men in the society, who may, in a year or two, with a little training, be deemed fit to be Assistant Missionaries. They are both at present employed in the work of God, the one as a Schoolmaster and Interpreter, and the other as a Class Leader and Local Preacher, and from the very satisfactory way in which they fill these offices, we argue their future and more extensive usefulness. I intend this year, by the blessing of God, to devote some time daily to their instruction in grammar, theology, and other branches of useful knowledge; after which, should the divine blessing rest upon my efforts, they will be better qualified to become Assistant Missionaries in this country, than young men generally from the Colony. The most difficult part of my task will be so to raise them in the scale of society, as to enable them in the character of Ministers to command a proper measure of respect from the natives in general; but the difficulty is by no means unconquerable, as I hope shortly to prove, whilst the benefit to the Aborigines of South Africa will be great and lasting.

I have only a word to add in reference to Englishmen. Some of them find their way hither as traders and artisans; and, with but few exceptions, their godless lives are disgraceful to the country which gave them birth. Only last week some Boers brought brandy to the Station, which Englishmen bought and drank, in conjunction with the refuse of the Bastard people. By setting my face as a flint against such practices as this, I bring upon myself much enmity and ill-will; but I am content to be persecuted for righteousness' sake, not only by the Heathen, but also by my own countrymen, whom I have no desire to know any more after the flesh.

#### EDINBURGH MISSIONARY SOCIETY

The annual meeting of the Wesleyan Branch Missionary Society for the Edinburgh district, was held in Nicolson-square chapel, on Wednesday evening. The chair was taken by Baile Johnston, who opened the proceedings by several impressive observations on the importance of missionary labours, and in particular referred to the numbers of Wesleyan missionaries, and the success which had accompanied their efforts in so many parts of the world. After the reading of the Report, which announced an increase in the contributions in this city, the resolutions were moved and seconded by the Rev. Peter Duncan, of Edinburgh, formerly a missionary to Jamaica; the Rev. Mr. Innes; the Rev. Dr. Alder, one of the General Secretaries of the Parent Society in London; and the Rev. Dr. Candlish; and the Rev. James Dixon, President of the Wesleyan Conference. In connection with the great object of missions, a spirit of Christian liberality pervaded the addresses of the several speakers. While the deputation from England expressed the most kindly feeling towards the various evangelical bodies of Christians in this country, they particularly referred to the lively interest felt and manifested by the Wesleyans towards the Church of Scotland. The same fraternal sentiments towards the Wesleyans were reciprocated by Dr. Candlish, who mentioned the hearty welcome he received in London a year before, while he had the satisfaction of preaching the gospel in their pulpits, and taking a part in the proceedings of their Missionary Society. He contemplated the growing union which was taking place between the two Churches, (the Church of Scotland and the Wesleyans,) as an event of great importance to the cause of Protestant Christianity. That in the mean time each ought diligently to attend to its own institutions for the furtherance of the gospel, while the bonds of Christian union might be drawn more closely by the interchange of friendly offices on such occasions as the present, until that day "when the watchman shall lift up the voice, and they shall see eye to eye, when the Lord shall bring again Zion." After an eloquent and impressive address by the President of the Conference, and a vote of thanks to Baile Johnston for his conduct in the chair, the meeting was adjourned to one o'clock the following day, to assemble in the Hopetoun Rooms.—On Tuesday, at one o'clock, the adjourned meeting was held, the rooms being filled with a very numerous and respectable au-

dience. The Lord Provost occupied the chair, and was surrounded by a number of ministers and members of the various evangelical denominations in Edinburgh, and by Dr. Alder and Mr. Dixon, deputation from the Parent Society in London.—The Lord Provost having read the Report presented the pleasure which it afforded him to preside at this meeting, and the Secretary to read the Report, an abstract of which was accordingly read, and stated the income last year to have been £101,000, and the expenditure £100,000, and that during the past year the Lord had abundantly blessed them.—The Rev. Mr. Drummond, in moving the approval of the Report, expressed his surprise that a sum so large as £100,000 should have been raised in one year by the Wesleyan Society. The members of the Church of England, though their resources were much greater, had only raised about the same sum for their Missionary Society. The liberality of the Wesleyans was great, and could only proceed from a sincere and heartfelt love to the cause of Jesus—the first and chief spring of all Missionary enterprise.—Dr. Alder, one of the deputation, seconded the motion. He was happy to see the Lord Provost of the city in the chair at this meeting. Public men could not better exercise the influence which, from their official situations, they possessed, than by using it for the advancement of Christ's cause, and in behalf of those great principles which were to evangelize the world. And in his laudable, and the Rev. gentleman who had just spoken, he was glad to see representatives of the two Protestant Establishments which had proved, and which, he trusted, would long prove, the bulwarks of the Reformed faith.—Establishments which he and his Wesleyan brethren anxiously desired to see perpetuated. (Applause.) Dr. Alder then went on to state the objects and present condition of the Wesleyan Missions. Their object was not to build up a sect, but to evangelize the world, to bring it in penitence and faith to the mercy seat of Him who was waiting to be gracious. The amount of their income last year, as had already been stated, was upwards of £101,000, of which there were £2,000 left after the whole expenditure. But they ought to remember that this overplus was in a great measure owing to their not having supplied vacancies occasioned by the disease or death of their missionaries. They had not felt themselves warranted to incur an extraordinary additional outlay, without the prospect of the means of paying it. Their liabilities were increasing every year, and unless they met with increased liberality, of course they would have to reduce their missionary establishment. In prosecuting their work, they had met with much that was embarrassing, perplexing, and painful, but they had also met with much that was very animating and highly encouraging, from the increased measure of success with which it had pleased their Heavenly Father to honour them. The Rev. Doctor then showed the increased blessings with which the Lord had visited the Wesleyan Missions; and concluded by appealing on their behalf to all Christians of all denominations. The object of their exertions was a common object, the evangelization of the world—the bringing about of the time when the kingdoms of this world shall become the kingdom of our Lord and his Christ, and He—not a sect—He shall be all in all. The Rev. Gentleman concluded amid loud applause.—The Rev. Mr. Innes spoke next very shortly. Among other things, he expressed the heartfelt satisfaction with which he had observed the repeal of the act of 1709 by the General Assembly, so that Dissenters might now enter the pulpits of the Establishment. The proceedings of the General Assembly, in reference to that matter, had given universal satisfaction to all the disciples of the Lord Jesus with whom he had met.—The Rev. Mr. Dixon, President of the Conference, and other gentlemen, next addressed the meeting, but we are sorry that our limits compel us to content ourselves with the mere mention of their having spoken. The meeting seemed to be highly delighted with the various statements made.

On both occasions the attendance was respectable, but we cannot help joining in the regret expressed by Mr. Drummond of Trinity Chapel, that these interesting meetings should be held at such a dead

time of the year, when so many of our influential people are out of town, and when such things are in some measure out of season. Let our Wesleyan friends work us better, and they will perhaps find more warmth of heart amongst us than they imagine.—Great efforts have been made by the body during the past year for the liquidation of the debt of £31,000, contracted in extending their missionary operations in those directions where Providence seemed to make imperative calls upon them to do. Dr. Candlish, in addressing the meeting on Wednesday evening, dwelt with much interest upon the circumstance of no less than £6,000, having been subscribed at the last Christmas holidays by the children of the Wesleyan denomination, out of their own little Christmas stores. We think this is not only a novel interesting but a most encouraging fact. The whole Contributions to the Society during the last year have amounted to £101,000, while their expenditure, within the same period, has not exceeded £99,000. This limitation has arisen from the painful circumstance, that vacancies in the missionary stations, occasioned by disease or death, have not been duly supplied. Principle, in one sense, demanded this sacrifice; but we do hope that the expression of feeling on the part of the Christian public, one and all, will be—God forbid that this state of things should exist! that God should call, and that his people, by whatever name they may be called, should refuse to answer.—Dr. Alder, together with the worthy President of Conference, Mr. Dixon, furnished at great a body of valuable information regarding the operations of the Society, as we ever remember to have heard at any former meeting. To how many a plausible sophism and cleverly written volume of infidel ingenuity do the human labours of the Wesleyan Missionaries form a triumphant reply! In the numerous villages of the fierce manlayers and cannibals of New Zealand the voice of morning and evening prayer is now distinctly heard. The savage turns with loathing from his former banquet, the reign of terror is no more; and courtesy and hospitality are exercised where the very names of those virtues were unknown. The aborigines of New Holland, whose level was with the brutes, and whose very capacity for any degree of civilization was strongly questioned by philosophers—who had no God, no temple, no priest, and had no word in their language to express a single one of the better emotions of the mind, as hope, confidence, faith, benevolence,—they are now gathered around the missionary, they plant and sow with him, learn from him the elements of letters, and are enabled to comprehend that they too have souls which shall never die.—Upon the coast of Africa they have been miserable captives rescued from the notorious hold of the slave ship by some British cruiser, and sent to our colony Sierra Leone, who have there heard from the Wesleyan missionary the glad tidings of the gospel, and have actually purchased the very slave vessels which were to have transported them to their wretched doom, and returned with them to their native districts, carrying with them the message of peace and salvation.—We do give the fullest and most implicit credit to the statements made by Dr. Alder, that it is not the interests of a sect which the Wesleyan body has at heart in their missionary exertions, but those of the human family,—not a zeal for proselytizing, but love for the glorious gospel of Christ.—Edinburgh Witness.

#### BIGOTRY.

*Extract from a speech of the lamented Cookman, before the Young Men's Bible Society of New Brunswick, Nov. 17th, 1825.*

"Before I sit down I have a duty to perform to that portion of the army here assembled. I have to forewarn them that there is lurking in different sections of our camp a dangerous and malignant spy. I will endeavour to describe this diabolical spy as well as I can. He is remarkably old, having grown gray in iniquity. He is toothless and crooked, and altogether of a very unsavoury countenance. His name, sir, is BIGOTRY.

"He seldom travels in daylight, but in the evening shades he steals forth from his haunts of retirement, and creeps into the tents of the soldiers, and with a tongue as



and deception as the serpent who deceived our first mother, he endeavors to sow arrows, fire brands and death in the camp. His policy is to persuade the soldiers in garrison to desert, to open a field, and again, those in the open field to desert to go to garrison, to unite the cavalry against the infantry, and the infantry against the cavalry, and in so doing, he makes no scruple to employ more representation, slander, and falsehood—nor, like his father, he is a liar from the beginning.

"Now, sir, I trust the army will be on the alert in detecting this old scoundrel, and making a public example of him. I hope if the Methodist cavalry catch him on the frontiers they will ride him down, and put him to the sword without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet, and should the Baptists find him skulking along the banks of the river, I trust they will fairly drown him, and should he dare to approach a post or garrison, I hope the Episcopalians will open upon him a double flanked battery, and the Dutch Reformed greet him with a whole round of artillery. 'Just him do the death of a spy, without military honors, and after he has been gibbeted for a convenient season, let his body be given to the Quakers, and let them bury him deep and in silence. May God grant his miserable ghost may never visit this world of trouble.'"

**General Intelligence.**

**ARRIVAL OF THE STEAMSHIP GREAT WESTERN.**  
The Great Western, about 9 o'clock, came up the harbor with the French flag half mast,—an incident that excited the liveliest interest on board the French war steamer. Gunter, now in our harbor, and among our French population, who were observers of the fact. The cause of it was not known until the news came from the steamer reported the sudden and extraordinary death of the Duke of Orleans.

The following is the official account of the Government.

"A dreadful disaster has fallen upon the King, the Royal family, and France. The Prince Royal is dead! This morning at half-past ten, the Duke of Orleans went to Neuilly, to take leave of the royal family, intending to set off in the evening for the camp of St. Omer. A short distance from Neuilly, the horses ran away. The Prince leaped out of the carriage. He was taken up senseless. One moment there were hopes of saving him, but the evil was beyond all earthly remedies. At half-past four, after having received the succours of religion, the Prince breathed his last, surrounded by the King, Queen, and Royal family, whose grief no words can express."

The news of the melancholy result of the accident created an intense sensation in Paris last evening. Groups were seen on the Boulevards in the Palais Royal, and at the other places of public resort, sadly discussing the melancholy event. The theatres, and other places of public amusement were closed as a mark of respect to the illustrious deceased, and a general air of consternation was perceptible throughout the city.

**IN PARLIAMENT.**—On the 11th of July, Lord Brougham called the attention of the Lords to the state of distress in the country, and after showing that it was not owing to the harvests nor to competition in foreign manufactures, concluded by attributing it to the Corn laws, and moved a reference to a Select Committee.

The Earl of Ripon opposed the argument and the reference.

Lord Stanhope took up the same side. Lord Melbourne admitted the great distress but opposed the reference as useless.

Lord Wharcliffe opposed it also on the ground that an eight weeks trial of the new Corn Law was not long enough to test its efficiency. Lord Brougham replied at length, but his motion was negatived by 61 to 14.

**ARRIVAL OF THE COLUMBIA.**

The steamer Columbia arrived on Monday the 1st inst at Boston from Liverpool, in 12 days and 10 hours—by her we have received advices from London and Liverpool to the 19th ult.

The news by her does not appear to be of any great importance, and is only three

days later than brought by the Great Western.

**FRANCE.**—A Royal Ordinance convoking the Chambers for the 26th inst, has been issued and is known to be for the purpose of passing a Regency Bill, and all parties begin to regard this question as the first trial of strength. The constitutional journals announce that the intention of Government and of the King is to have the Duke of Nemours appointed Regent, the Duchess of Orleans remaining tutress of the children.

**CHINA.**—By the Great Liverpool, from Alexandria we have received private letters from China, which mention the return of Sir Henry Pottinger to Hongkong from Macao, and his intention to join the expedition in the north in ten days, and proceed with it to Peking. The general opinion at Macao and Hongkong was, that the Plenipotentiary was resolved to take all responsibility upon himself, and direct the most decisive measures to be adopted to bring the war to a close, by a simultaneous attack on Peking by the land and sea forces. The Plenipotentiary's well known firmness of purpose, and his tact in keeping the naval and military authorities in good humour, promise the most happy results. As we very soon expect to hear of the British flag being planted in Peking, and the Emperor of China having acceded to the reasonable terms our arms have been sent to enforce. We have good reasons for stating that two or three of the most important positions for trade will be retained and that a large naval and military force will be permanently stationed in China, for the future security of British commerce.—*Naval and Military Gaz.*

**BIRTH.**

At Pickering Mills, on the 23d ultimo, the Wife of W. Long, Esq. of a son.

**DEED.**

In the town of Hamilton Gore District, Canada West on Friday the 29th ult. Miss ELIZABETH second daughter of Mr F. BROWN

Also, on the same day, on the same place, Mrs ANN GALBRAITH late wife of Mr W. GALBRAITH in the 34th year of her age.

On the Sunday evening following, a sermon was delivered in the Wesleyan Chapel, Hamilton by the Rev. J. G. Manly in reference to the above melancholy events, when the following statements and observations were made:

"Of the foregoing truths and reflections arising from an exposition of Job. xiv. 2, 3 we are solemnly reminded by the melancholy events which have occurred since last December. The decease of Miss ELIZABETH BROWN in the morning of life, touchingly attests that 'all flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth the flower falleth, because the Spirit of the Lord bloweth upon it: surely the people is grass. When one is young is taken away, who has a right to presume upon a lengthened life? Leave the heavens as to feel that death is at the door, and that the Providence, as well as the word of God, solemnly calls us to prepare for death, and for our last account."

"Scarcely had the last evening made childhood his prey, till he visited an adjacent abode, and stole another victim. But about four hours elapsed between the decease to which I have already referred and the departure of Mrs ANN GALBRAITH. To the life and death of the latter we design more particularly to draw your attention. She was born at Rushill county Sligo, Ireland, in the year 1792. In the year 1826, in the town of Sligo, she was convinced of her fallen condition and consequent danger, and brought to a saving knowledge of the truth, as it is in Jesus. She then united with the Wesleyan Methodist Society, and continued a consistent and exemplary member till the day of her death. In the year 1831 she immigrated to this country, with some of her relations, and entered the marriage state in 1832. Her health was delicate in her native country, but was apparently greatly improved by the voyage to Canada and change of air. In the year 1840, however, she was for some time greatly afflicted, and exemplified the patience and resignation of the Christian character. Her final illness continued about seven weeks and issued in her release from pain and trouble, on the morning of Friday, the 29th inst. between seven and eight o'clock. Under acute and protracted pain, she evinced the most marked and exemplary patience, frequently giving no indication of her sufferings, when they were exceedingly severe. Her soul was bowed in meek submission to the will of her heavenly Father, and relied for acceptance and salvation on the merits and mediation of Christ. Notwithstanding her exhaustion, feebleness and pain she faithfully and affectionately exhorted some who visited her to secure the salvation of their immortal souls, and we trust that her dying admonition and advice will not be ineffective or forgotten. At various intervals during her last sickness, I had the opportunity of applying to her mind the truths and consolations of our holy religion, and of witnessing her tranquil and pious spirit and the sincerity and reality of her piety. God graciously vouchsafed to her the comfort and aid of His holy Spirit; in fulfillment of his benign assurance he was with her through the valley of the shadow of death, conducting her, as we may count and trust, and entering her with the hope of dwelling in His house for ever. My last interview with her was in the evening immediately preceding her death, and the scene to myself and to others was deeply touching and impressive. She spoke of her unworthiness in a manner that evinced her lowliness and self-abasement but at the same time spoke of the peace she enjoyed with God. Shortly before her death she requested a pious female friend, who was present to sing the doxology—'Praise God from whom all blessings flow.' When, with weeping and strong emotion, her request was complied with, she intimated a desire for prayer, and, after prayer, we believe, she solemnly and devoutly committed her soul to God, saying, in the language of the promatory, Stephen, 'Lord Jesus, receive my spirit'—thus recognizing and adoring Christ as her God and Saviour, and expressing her entire trust in him. Soon after we had a struggle or a crisis, she departed this life in the faith and hope of the Gospel, to be for ever with the Lord.

"Thus religiously and impressively has terminated the earthly pilgrimage of our highly esteemed and lamented friend. In life she adorned the doctrine of God her Saviour; in death she proved the power and excellence of the Gospel; and though dead she yet speaks,

admonishing us to glorify the grace of God in her and to walk worthy of the vocation wherewith she was called. She lived here but four and thirty years, but in heaven she shall live for ever, here she endured weakness, trouble, and pain, there all tears are wiped away from her eyes, there no more sorrow, pain and death are felt and feared no more. To her husband and near in this world her name was a brief one of only three years, but she is now immortal, and indissolubly united to Christ her living and Divine Head—her soul shall no more go down, for the Lord God is to her an everlasting light, and the day of her mourning is ended."—*Communicated.*

**Advertisements.**

Earthenware, Wholesale and Retail.

**JAMES PATTON & Co.** Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per *Sauter Johany and Mohark*, and expect a farther supply by the *Thorburn, Alpha*, and other vessels.  
McGill-street, Montreal, }  
May 17, 1842 } 10

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

ALEXANDER HAMILTON,  
King Street.

Toronto, October 6, 1841. 2

**THOMAS J. PRESTON,**  
WOOLLEN DRAPER AND TAILOR,  
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TORONTO.

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

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

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

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
  - Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
  - Saxon, Brunswick, Imperial, Chrome, and Emerald Greens,
  - Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome,
  - Spruce and Common Yellow, English and Dutch Pinks,
  - Terra de Sienna, raw and burnt, Umber, raw and burnt,
  - Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson,
  - Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil,
  - Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.
  - 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 Naked White-was, superior,
  - Ground Brushes, all sizes,
  - Bristle Tools, do.
  - Quilled do.
  - Camel do.
  - Fitch, Camel and Sable Pencils, &c.
  - House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.
- To his Customers he returns his sincere thanks for former favours, and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.
- ALEXANDER HAMILTON,  
No. 5, Wellington Buildings,  
King Street.  
Toronto, Oct. 6, 1841. 2

Ready Money the Spirit of Trade!!!

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

**TORONTO AXE FACTORY,**  
HOSPITAL STREET.

THE Subscriber 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 SNEPPARD, and recently by CHAMBERS, 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. 2

**NEW CUTLERY.**

THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit.

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

**J. E. PELL,**  
LOOKING-GLASS MANUFACTURER.

Carver, Gilder, Picture Frame Maker, Glazier, &c.  
Removed to King Street, nearly opposite the Commercial Bank.  
Toronto, Dec. 15, 1841.

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MERCHANT TAILORS,

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All kinds of ready-made clothing constantly on hand—Terms moderate.  
Toronto, Oct. 6, 1841. 2

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TAILORING ESTABLISHMENT,

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REDUCED PRICES.

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

ALSO, A BEAUTIFUL ASSORTMENT OF VILLET, FRENCH CHINE, SATIN, AND MARSEILLA VESTING.

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

**The Wesleyan**

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