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The Wesleyan.

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

VOL. II.

TORONTO, CANADA, WEDNESDAY, APRIL 20, 1842.

No 16

Theology.

POPERY.

In the history of the world, nothing is more wonderful than the change of Christianity into Popery. Nothing can be more dissimilar to the mild religion of heaven than the intolerant and absurd superstition which has assumed the name and place of Christianity, in countries where true religion once flourished. Each departure from the truth was gradual; those who were removing from the doctrines of the Bible and adhering to the traditions of men had little conception how far the stream of corruption, to which they were yielding, would, at length, carry them away.

No doubt the doctrines of Christianity are retained by the Romish church, as the Bible itself is retained, but both are considered too spiritual and elevated for daily and general use, and the saints take the place of the Saviour, and vain legends usurp the authority of the Scriptures, and idolatrous and absurd sacrifices conceal from the view the one great sacrifice which has abolished sin and death to all believers. Of all the artifices of the father of lies for the destruction of the human race, Popery is the most dangerous and successful, which effectually destroys the essence of Christianity, while it preserves the name, and deludes its votaries with a pretence of trusting in the Saviour, while it is causing them to bow down to dumb idols which can neither profit nor save.

Popery is Paganism, under a thin disguise of Christianity, and, accordingly, in all things it is but a gross and material counterfeit of true and spiritual religion. The Church of Christ is ever one and the same, and Popery aims at the same identity and universality; but, instead of the true church, which is a spiritual body with Christ for its head, Popery is but a putrifying and noisome carcass—a collection of unregenerate men, the doers of every evil work with those who love and those who make a lie, with the Pope, not the Saviour, for their head. Whoever believes in the Saviour is infallible, in the best sense; all things are working together for good to him; he shall be led by the Spirit, in due time, into all useful truth, and delivered from every hurtful error. Popery has its infallibility, but this infallibility consists in being infallibly wrong; even, when convinced of its errors, it cannot change them, having made a wrong step it cannot recede. Thus, while religion is the guide of the believer into all truth, Popery, by its assumption of infallibility, is the leader of the credulous into inextricable error.—James Douglas, Esq.

TESTIMONY OF NATURAL THEOLOGY TO CHRISTIANITY.

NO. III.

From Geology, Geography, Tradition and Mineralogy, in the first four chapters, Mr. Gisborne passes, in the fifth, to the consideration of "certain other circumstances connected with the surface of the earth." The nature and bearing of these circumstances are thus explained:—

"When, in the discussion of any large topic of enquiry, some leading truths have been established by adequate and direct arguments; it frequently happens, that collateral facts and observations, which present themselves, so harmonize with those truths, that to disregard the indirect and analogical support thus offered would not only be unwise, but would be grossly to fail in doing justice to the subject. On this principle, I proceed to the consideration of some additional phenomena in the material world, which correspond with the conclusions already shown to be attainable by Natural Theology, and strengthen them by that correspondence.

I believe, that, on the largest computation

the globe does not greatly exceed one-third part of the whole superficies. The habitable space is much less than this quantity. Immeasurable deductions are requisite for regions buried in polar snow, and for burning deserts consigned to desolation by naked rock, by moving sands, by irremediable drought, or by saline impregnations. Let it not be imagined, that I would imply that the interminable tracts, thus condemned to lonely barrenness, have not their appropriate office of usefulness in the Divine economy of nature. On a globe designed for the dwelling-place of man, such in character and condition as he now is, they are assuredly wise, benignant, and immediately or ultimately beneficial appointments. But I think that they are not appointments which we should anticipate, in representing to ourselves the probable state of the world, the inhabitants of which were continuing in the complete enjoyment of the favour of a Gracious God. Had we been at liberty to suppose a Garden of Eden expanded into an abode for the united millions and hundreds of millions of such a race; had we been desired to picture to ourselves an earth prepared for their residence, according to the model of a golden age; an age of which Virgil, alluding to its hypothetical revival, thus expresses the prevalent idea—

"Omnia feret omnia tellus!"

our imagination would not have interspersed immense and insupportable vacuities of torrid wastes and perpetual frost."

The first of these collateral arguments is drawn from volcanoes, of which the author enumerates several, adverting to the immense destruction caused by those still in existence or occasional operation, and by those whose craters have ceased to burn. "In Europe are found Etna, Vesuvius, Hecla, Stromboli, Vulcano, Lipari; and Calvo, in the Egean Sea, with many other volcanic islands." In Asia, one "in the Uralic chain, between the Volga and the Ob;" twenty in Kamtschatka; one insular; some in Japan, the Ladrone islands, the Philippino islands, and the Moluccas; in Java, a range of volcanic mountains, stretching through the whole length of the islands; with several besides. In Africa, at the mouth of the Red Sea, Bruce saw two volcanic islands; there is, also, a volcanic mountain in the isle of Bourbon; others have been observed in the isle of Amsterdam, in the Cape de Verd islands, the Azores and Canaries; "and pre-eminently Tenerife, by whose violence, in 1704, whole towns were destroyed." In America, several, both in the northern and southern divisions. The application of these facts and their attendant circumstances is thus made by the Author:—

"From different parts of the world examples might be accumulated almost without limit. In the materials of which such regions are composed, we read the records of sorrow and destruction: records not obliterated by the verdure, and the flowers, and the fruits, and the flocks and the herds, with which the now quiescent vaults may be overspread. Though Etna and Tomboro should rage no more, the aggregate of their former havoc will be unchanged. The fields of Austerlitz and of Waterloo may be smiling with grain, but the carnage with which they were reddened is not diminished.

"Earthquakes, which on some occasions are manifestly connected with volcanic fires, may originate, on others, from independent causes. From whatever source they originate, they are visitations which, though fully accordant with the condition of a world lying under the penalty of transgression, would not be, we might presume, let loose upon a race of beings innocent and completely retaining the favour of their God.

whom it attaches have offended their Creator. Existence bestowed might be intended by the donor to be but temporary. And happy existence, even for a limited duration, would be a gratuitous gift, to be enjoyed and acknowledged with thankfulness by percipient intelligences. Moreover, existence might be prolonged after death, and the stroke which seemed to involve the annihilation of the individual, might be the instrument of his removal into another scene, and a more exalted modification of life. But death, sudden, widely-spread, supervening in an unknown and a horrid form, bears the aspect, not of a placid dismission from existence; not of a gracious transposition into another and a nobler province of the universal empire of the Almighty; but of the execution of judicial sentence upon a race of transgressors. When the disciples of our Saviour showed themselves disposed to infer that the eighteen on whom the tower in Siloam fell, and the Galileans whose blood Pilate had mingled with their sacrifice, must have been sinners above the rest of their countrymen; the feeling, though in its application unauthorised and erroneous, was in its principle natural and reasonable. It did not become the disciples to institute needless and fruitless comparisons between the supposed guilt of the dead and of the living. The catastrophe which had taken place did not of necessity imply that the dead had been more sinful than their countrymen in general, or than the very disciples. But it did at least imply that the dead belonged to a race lying under the penalty of sin. If men had not forfeited by departure from holiness the primeval favour of a God of Love, the eighteen would not have been overwhelmed by the falling tower, nor would the blood of the sacrificing Galileans have flowed in a blended stream with that of the victims."

For a volcano, the author passes to earthquakes, which have so often and extensively occurred, and caused the most awful destruction of cities, towns, and villages, and, above all, of human life:—

"Think of the tremendous destruction which has been so frequently wrought by earthquakes; and apply the considerations which have been stated. To permit our imaginations to suppose that the thousands and the tens of thousands who have been engulfed by earthquakes were sinners, collectively or individually, above others, or at ourselves, would be impious presumption. But to behold in such fearful visitations evidences of the anger of God, and of the penal inflictions of His hand upon a world of transgressors; to behold in these visitations auxiliary testimony that the existing world is a world of transgressors; is natural, is consistent with reason, is a just conclusion of Natural Theology. Nay, so plainly is the conclusion rational, that in the volume of Revelation itself, and when earthquakes formed, as now, a part of the ordinary dispensations of Providence, the argument, as addressed to natural reason, is most awfully applied and illustrated in the marvellous judgment upon Korah and his associates in rebellion. "If these men die the common death of all men, or if they be visited after the visitation of all men: then the Lord hath not rent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain to them, and they go down quick into the pit: then ye shall understand that these men have provoked the Lord." The voice of the earthquake proclaims to the pupil of Natural Theology, "Man has provoked the Lord."

The reasoning, founded upon and following the statement of facts, is as follows:—

"I am aware of only one objection, which might seem to furnish grounds for escaping the conclusion, that the appointed or pec-

indications that man is in a state of transgression, and has lost the original favour of his Creator. It may be alleged, that the reasoning, if valid, would equally apply to the animal world, that if the destruction of men by the flames of the volcano, or by the jaws of the earthquake, proves the human race to be transgressors, and under a penal dispensation, the accompanying destruction of animals by the same catastrophe must establish the same inference respecting them also; and that the absurdity and the impossibility of the latter inference evince the futility of the former. In no degree. For animals are incapable of moral agency; and, consequently, are not placed under moral responsibility. There is an end, therefore, to all pleas of analogy between the two cases. Why, then, resumes the objector, were the animals consumed or engulfed? They suffered as belonging to a world in the present system of whose administration suffering is an ingredient; and under the general effect of the laws which produced the particular eruption or the particular earthquake. They suffered, as under human governments individuals are frequently involved in the participation of a national calamity, to the introduction of which they had not knowingly contributed; or lose their lives and their property by a conflagration, which broke forth without their fault or their consciousness in the house of a neighbour. Human governments, it may perhaps be replied, have not the power, neither in public troubles, nor in local distresses, of effecting discriminations and exemptions, but the Deity has the power. Do you then contend, that a system comprehending a frequency of marvellous interpositions on the part of the Deity should take place on behalf of the brute creation, should take place too, while no such interposition is employed on behalf of the human race to discriminate between the more and the less guilty of men? With equal reason might you require that the brute creation shall in no instance suffer in connection with man; that a miracle should always preserve a horse from being wounded in battle, and an ox from being lamed at the plough. Your reasoning, however, the objector answers, leaves the Deity open to the imputation of unkindness, and even of injustice, towards the animals, his creatures. No. God can compensate for any suffering. "Then animals are to live in a future state of existence." An inference altogether unnecessary. God can in any case give compensation, superabundant compensation, antecedently to the suffering which it is to counterbalance. Will you take upon yourself to affirm that an animal whose sufferings you are contemplating, may not already have enjoyed in the course of its existence a mass of satisfaction more than equivalent to the aggregate of its pain which it has hitherto endured, and of that which may yet await it? A post-horse is a familiar instance of animal wretchedness. You survey, in its seasons of pressure, its toils and its stripes under the impatience of a cruel driver, and the, perhaps, equally or more cruel traveller. But forget not, that it does not find the whole year a general election. Forget not that, in its most distressing periods, it has necessarily some alleviating gratifications in ordinary food and repose. Forget not that it has at less busy seasons, its longer intervals of gentle employment, or of positive freedom from labour. Forget not that during several continued years from its birth it knew not the lash or the burden; and enjoyed, nearly without interruption, the comforts and the happiness allotted to its sphere and mode of existence. To vindicate the justice and the benignity of God towards any one of His creatures, this fact alone can be requisite; that the being of that creature, whenever or in whatever manner termi-

Biblical Literature.

ARTICLE OF INTERPRETATION.

PART II.

Concluded.

(f) finding the *usus loquendi* generally in the dead languages.

11. The exercise of comparison should be often repeated. To the observance of these principles frequent practice must be added, so that the interpreter may easily discern what passages are similar, and how he may rightly compare and judge of them. It will be very useful here to consult good interpreters, not only of the Scriptures but of profane authors; that where they carry these principles into practice, and plainly make a right and skillful application of them, we may learn to imitate them by attentively considering the manner in which they attain to the understanding of things that are obscure or ambiguous. By frequently renewing this exercise, we may learn to go in the same path in which they have travelled.

The books of the New Testament, present more inducement to repeat this exercise very frequently than any other books. For (1) They are of all books the most important. (2) They are not only all of the same idiom in general, but they have reference to the same subject, viz., the development of Christianity. They originated too from contemporary writers, possessed of views, feelings, and language that were alike. Hence comparison has more force in illustrating the New Testament, than in the illustration of either Greek or Latin authors; many of whom that agreed with each other in all the circumstances, stated, can not be found. But (3) To all who admit that the same Holy Spirit guided the authors of the New Testament, and that their views of religion in consequence of this must have been harmonious, the inducement to comparison of various parts and passages with each other, in order to obtain a correct view of the whole, must be very great, and the additional force of the evidence arising from comparison, on account of the really harmonious views of the writers, must make this exercise an important duty of every theologian.

12. Many parallel passages should be compared. To compare one passage only is often insufficient, whether you are endeavouring to find the *usus loquendi* by the aid of parallel passages, or by testimony derived from the nature of the subject and from examples. (Comp. § 3.) Specially is this the case, when we are investigating the sense of words that have a complex or generic meaning made up of various parts. In this case, comparisons should be made from numerous passages, until we perceive that what we are seeking is fully and entirely discovered. (Morus, p. 109. xx.)

Suppose the word *pistis* occurs in a particular passage, where you are doubtful what sense should be applied to it. First, you call to mind that *pistis* is a generic word, having several meanings related to each other, but still diverse, as species under the genus. You wish to determine how many species of meaning *pistis* has; and in order to accomplish this, many passages where it is used must be compared, in order that you may know whether all the species are found. This being done, you proceed to compare them with the passage under investigation, and see which will fit it. And in this way all generic words must be investigated, before the generic idea can be determined.

13. Testimony of Scholastic respecting the *usus loquendi*. It was said § 2, that testimony to linguistic usage might be derived from Scholastic; and this testimony is either given by themselves, or it is cited by them from others. It is valuable, in proportion as the time in which they lived approximates to the age of the author whom they interpret; (a) and also in proportion to their knowledge of the language in which he wrote. (b) The latter must be judged of by men of learning and practical skill; although to judge of it is not a matter of special difficulty. (Morus, pp. 113—115.)

Scholia mean short notes upon any author either of an exegetical or grammatical nature. On all the distinguished ancient Greek authors scholia have been written, in more recent times; many volumes of which are still extant, upon Homer, Thucydides, Sophocles, Aristophanes, &c. In like manner a multitude of scholia from the ancient Christian Fathers, especially of the Greek Church, have come down to us in their works. Originally they were brief remarks, occasionally made in their commentaries and other writings. Afterwards they were extracted and brought together, and they now form what is called *Catena Patrum*. Many scholia also are found on the margins of

manuscripts or Interlined, or placed at the end of a book.

(a) This is too generally expressed; for surely an ignorant scholar of the second century would not be more valuable than Chrysostom in the fourth. In short, antiquity adds nothing to the value of a scholar, except as it renders it more probable, *ceteris paribus*, that he may have a better knowledge of ancient manners, customs, history, &c., than a modern writer would have.

(b) Almost all that is important on this subject turns on this point. The simple question always is, Is the author interpreted well and skillfully? not when and where the commentator lived.

14. Glossaries. In a similar way is the testimony of glossographers to be estimated; which testimony is by no means to be despised. Its credit depends on its antiquity, and on the learning either of the glossographers themselves, or of others whom they cite. But here we must be cautious not to suppose the Greek glossaries to be like our modern Lexicons. They explain only particular passages or words; especially nouns that are in the oblique case, or verbs that are not in the infinitive, nor first persons of the present tense. An ignorance of this construction of the glossaries has often been the occasion of ridiculous errors.

(Glossarium is a book or writing comprehending glosses. Among the Greeks, *glossa* meant either an idiomatic word peculiar to a certain dialect only and unknown in others, or an obsolete word, or an obscure one. A glossary means a book containing explanations of obscure and difficult words; of course, it extends only to a few of the words and phrases of any author. It is not to be used as a lexicon; for it is only a comment on particular passages. It differs therefore in nothing except mere form from very brief scholia.

As to the authority of glossaries, it is regulated by the same principles as that of scholia, mere antiquity of itself adding nothing important to its weight, which is proportioned to the philological knowledge and accuracy of its author.

The principal ancient glossaries published are those of Hesychius, Suidas, Phavorinus, Cyrill, Photus, Etymologicon Magnum. Compare, on this note and the two preceding sections, Morus, pp. 116—130.)

15. Testimony of versions. The testimony of versions is to be estimated by their antiquity, and by the knowledge of the origin in which the translator possessed. In order to judge of the latter, the version must be compared in many places with the original, in passages where the sense is certain. But here we must well understand the language of the version itself, lest we should err in judging of it, and rashly suppose the translator has not hit the true sense (which has often happened to those who have passed sentence on the Septuagint version, and on the quotations from the Old Testament that are to be found in the New); or lest we should understand the words which are merely chosen, in a *low* and *rulgar* sense. Boyce has shown that even Erasmus and Beza have erred here. (Morus, p. 130. xxxv.)

Here again antiquity is to be regarded only as conferring more advantage on a translator, in respect to a knowledge of ancient customs, history, &c. In some cases, too, the translator may have lived before the language which he translates had ceased to be vernacular. But in either of these cases, an ignorant man could not be recommended as a translator, because he preceded by one, four, or ten centuries, an intelligent thorough philologist. The credit of any version turns on its fidelity and ability. No ancient version, either Septuagint, Vulgate, Italic, Syriac, Chaldaic, &c. will bear any comparison in respect to either of these characteristics, with many recent versions made by the finished oriental scholars of the present day.)

16. Other similar testimonies. Similar to the helps just mentioned are those writers, who have explained to their readers words and obscure expressions taken from another language. Cicero explains many Greek words, and Dionysius Halicarn. many Latin ones. Of the same class are writers who have inserted translations from another language; e. g. the Latin poets and historians, from the Greek; the writers of the New Testament, from the Hebrew of the Old. (Morus, p. 131. xxxvi.)

Passages cited from the Old Testament are frequently explained in the New, either by the same or by other writers.

language in which they are expressed. (Comp. Isa. xl. 13, with Rom. xi. 34.) or by some adjuncts or direct explanation.

17. Knowledge of the *usus loquendi* and all the circumstances of an author necessary. The principles of interpretation, thus far, apply to writers of all ages and nations. But in addition to these, there are some principles peculiar and appropriate to certain writers, of a particular age, nation, or sect. This peculiar *usus loquendi* may be known, (1) From the writer's own testimony, either express or implied. (a) (2) From the customs and principles of the sect to which he belongs. (b) whether philosophical or religious; and these customs and principles may be known, from the testimony of those who belong to the same sect, or have explained its principles. (3) The interpreter must have a knowledge of the manners and customs of the age, to which his author alludes; (c) and this is to be obtained by consulting those who have given information on these topics. (d) (4) The interpreter should have a general knowledge of writers of the same age. (Morus, pp. 132—141.)

(a) If an author have a manner of expression wholly *sui generis*, then his own writings are the only legitimate source of information in respect to it; and in them testimony may be either direct, where the author himself gives explanations, or indirect, where the explanations are to be drawn from adjuncts or the context.

(b) Every religious sect has terms used in a sense peculiar to itself. Of course, a writer belonging to this sect may be supposed to use its language, and an explanation of it is to be found, as Ernesti directs.

(c) Every age has its own peculiar language, customs, and sentiments, in some respect or other. Consequently a knowledge of these peculiarities is necessary, in order to explain language that is predicated upon them.—Hence it is plain.

(d) That contemporary authors are the most probable source of illustration, next to the writings of an author himself, as they were conversant with the same manners, customs, language, sentiments, &c., as the author.

The question, to what nation did the author belong? is of great moment, oftentimes, in explaining his method of using language. E. g. what can be more diverse in a great variety of respects, than the Jewish, and Roman, and Attic method of writing.

18. The nature of composition should be specially regarded in the interpretation of it. His ory is one thing, poetry another, oratory another. (a) Particular periods have their special characteristics in each of these modes of composition, which frequently arise from a fashion of writing or speaking introduced by some distinguished person. (Morus, p. 141—147.)

(a) History therefore is to be interpreted as history, not as allegory or mythic fiction; poetry is to be construed as possessing its own peculiar characteristics; and so of the rest. No one circumstance more displays an interpreter's knowledge and critical acumen, than a judicious regard to the kind of composition and the age, circumstances, and idiom of the author.

Biography.

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

(From the Wesleyan Methodist Magazine.)

The late Mr. John Patrick was born at Bingley, near Bradford, in the month of February, 1757. His father died when he was an infant; and being thus early bereft of paternal support, and left to the care of his widowed mother, he was at an early age bound apprentice to a clothmaker, at Baildon, with whom he served his time to the satisfaction of his master. Some time after he had married, and had begun business on his own account as a clothier, the light of truth broke in upon his mind, and he discovered that he was by nature fallen from God. But he had as yet imperfect views of the extent of his depravity, of his liability to the Divine displeasure, of the nature of repentance, of the way of faith, or of the efficiency of the great atonement for sin; though he had been wounded, he had not been slain, by the commandment; he had no conception of obtaining heaven in any other way, than by doing something to merit it; and therefore went about to establish a righteousness of his own. He resolved to be religious; and being sincere in his determination, he immediately set about carrying it into effect. He became regular and punctual in his attendance at

the church, purchased a prayer-book, acquired the art of finding with ease the different parts of the service, attended with assiduity to the cereaminals of religion, and passed for a decent Christian man; but all the while never dreamed that this was all a deal of letter. From some information he had received respecting the Methodists, he was led to go out in search of the place where they preached; and when on his way, he saw an individual whom he took to be the Preacher, and said within himself, "That is the man I want to hear;" and added, in the language of Ruth to Naomi, "Whither thou goest, I will go." He traced the Preacher's footsteps till he was led to the place of his appointment, and heard him preach from these words, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) The truth came home, and he felt its force. Under this sermon he discovered, that "circumcision is that of the heart, in the spirit, and not in the letter." His views on the subjects of Christian theology and experience were corrected, he was obedient to the heavenly vision, and instantly began in earnest to pray for pardon through the merits of the Crucified; and he did not long wrestle before he prevailed. This occurred in the year 1782 or 1783. The Preacher, on what to him, was a memorable occasion, was the late Rev. Thomas Mitchell, also a native of the parish of Bingley.

From this time there was an evident and lasting change in the spirit and manner of Mr. Patrick; and perhaps one of the most striking characteristics of that change was his love of devotional retirement. He was not satisfied with living in a devotional spirit, but had his stated periods every day for private prayer and serious meditation, and from an exact and regular attention to these, no pursuits were allowed to withdraw him.

His attachment to the word of God became deeply-rooted and permanent. He delighted to meditate in "the law of the Lord" day and night, and by a course of daily reading, for a series of years, he acquired a peculiar aptness in quoting strikingly appropriate passages from the sacred volume. After his conversion to God, he found no difficulty in breaking a snare by which, when under the influence of partial light on divine things, he had often and again been entangled; and the secret of his power was in his love to the oracles of truth. Previous to his conversion, his ungodly associates were in the habit of calling upon him every Sunday afternoon for the purpose of enjoying themselves (as they termed it) on that sacred day; and he found himself as though he was spell-bound in their presence, and could not resist their entreaties to accompany them in their unhallowed recreations. But then his mode of resistance became direct and simple, and therefore easy and effective. On the Sunday after he had heard Mr. Mitchell preach, they called upon him as usual. He was courteous and kind, he invited them in, and wished them each to take a seat; when he opened the Bible, and proposed that, in lieu of their usual walk, he should read them a chapter; on hearing which they left him to his studies, and gave him no farther trouble.

Having thus disentangled himself from his old companions, he sought a more intimate acquaintance with the people of God, and was ready to carry out Ruth's determination, "Thy people shall be my people, and their God my God." He was enrolled as a member of the Methodist society; and from that day he always set a high value on the privilege of enjoying "the communion of saints." His love to his class-meeting would allow no intervening obstacle to prevent his regular and punctual attendance on the arrival of the appointed hour: his Leader knew his habits, and as he always looked to find him in his place, so was he seldom disappointed. In the commencement of his religious course, he felt, for a short time, some difficulty in engaging in family worship; and his diffidence overcame his sense of duty, until conviction of its propriety, and a sense of its value and importance to his rising charge, impelled him to do violence to his feelings, and to establish an altar in his house to the God of the families of all the earth. His internal struggles, however, (and they were only short-lived,) were more than compensated by the sweet and refreshing seasons

with which himself and family were often favoured in drawing near to the throne of grace, and, ultimately, by the satisfaction with which he observed that the practice was continued by his children when they had families of their own.

At an early period he commenced the self-denying habit of fasting every Friday in the year; a practice which he maintained to a recent date, when his state of health, and the general lassitude of his physical energies, would not allow him to continue it any longer.

The performance of these and various other duties, relative and social, being based upon deeply-rooted principle, Mr. Patrick made considerable progress in the divine life; and it soon became apparent that he might usefully sustain the office of a Class-Leader. He was accordingly appointed to it, nor were the expectations which were formed disappointed; for he long led this important office to the edification of his little flock, and with advantage to the church. He and his people experienced the sympathy which attracts together kindred spirits made one in Christ Jesus by regenerating grace, and, being united in object, affection, and effort, they were mutually comforted, strengthened, and encouraged in the Lord.

His love to God, and the cause of God, directed the operation of the same divine principle toward those who, in the early period of Methodism, exercised an itinerant ministry of the Gospel; and his heart and his house were opened to receive them when they came to Bailden in their progress through the Circuit; and the Preachers arriving on the Saturday evening, and proceeding onward on the Sunday morning.

In the year 1802, he removed from Bailden to Kirkstall, and from thence, in 1806, to Burley, where he formed a class, and was appointed its Leader; and frequently, both in the prayer-meetings, and when the unexpected absence of the Preacher called for such assistance, he gave exhortations to those who were present, which, through the energy and point of their figurative character, are profitably remembered by some of his hearers to this day.

He removed from Burley to Leeds, prior to the unhappy division which so painfully agitated the Methodist societies in the year 1827. Both then, and at the great division which took place in the year 1797, he manifested his strong attachment to the doctrines and discipline of the original body, by resisting, to the utmost of his ability, the attempts that were made to assail its principles, or to impair its unity.

(To be concluded in our next.)

Wesleyan Methodism.

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

Churchman.—If the writer of the pamphlet were a stranger, I should suspect him of dishonesty; but as he is my own Clergyman, I hope the best; yet exceedingly regret the manner in which he has laid himself open to suspicion. We will not discuss motives, but proceed, if you please, to the next doctrine, which you say he has misrepresented. It is thus stated:—"Perfect sanctification; or the doctrine, that through the agency of the Holy Ghost, absolute perfection is attainable in this world." Can you prove that this statement is incorrect?

Methodist.—I can; and I can prove, too, that the manner in which it is proposed is a violation of all controversial truth and fairness. It is here said to be Mr Wesley's doctrine, "that through the agency of the Holy Ghost, ABSOLUTE PERFECTION IS ATTAINABLE AND IS ATTAINED IN THIS WORLD." Now Mr. Wesley, speaking of the people who have attained what he called Christian perfection, says, "They are not perfect in knowledge. They are not free from ignorance, no, nor from mistake. We are no more to expect any living man to be infallible, than to be omniscient. They are not free from infirmities, such as weakness, and slowness of understanding, irregular quickness or heaviness of imagination. Such in another kind are impropriety of language, ungracefulness of pronunciation; to which one might add a thousand nameless defects, either in conversation or behaviour. From such infirmities as these none are perfectly freed till their spirits return to God. Neither can we expect till then to be wholly freed from temptation." See the original

not above his master." But neither in this sense is there any ABSOLUTE PERFECTION ON EARTH. There is no perfection of degrees, none which does not admit of a continual increase."

Now, sir, does this pamphlet correctly report Mr. Wesley's doctrine or does it not?

Churchman.—Certainly it does not. It attributes to him a tenet which he in so many words denies. You complained of the manner in which this mis-statement was introduced. To what did you refer?

Methodist.—I referred to this: That the writer of the pamphlet has placed in alleged opposition to Mr. Wesley's doctrine two extracts from the Articles of the Church of England, in which it is asserted that it remains in regenerated persons, and that they may fall into actual transgressions; as if Mr. Wesley opposed either of the positions. Whereas he published a sermon for the express purpose of proving the first point which it is here intimated he denied, entitled, "Sin in Believers;" and I believe no human being, till this pamphlet appeared, ever suspected him of supposing that Christians cannot fall into actual sin.

Churchman.—This, I confess, is not quite fair, but you have another difficulty yet to surmount. The pamphlet, you perceive, contains an extract from the second volume of Wesley's Hymns, which is intended to prove that the Methodists hold those strong views of perfection with which they are charged.

Methodist.—The "difficulty" you mention is not a very serious one; yet I approach the subject with pain. The insertion of that extract, in its present form, I consider one of the very worst things in this most offensive publication.

Churchman.—How so! Did not Mr. Wesley write what is there attributed to him?

Methodist.—He did write it, at an early period of his public life, but he soon perceived that it had been hastily composed, and he publicly retracted the strong expressions which it contains. He reprinted it in his "Plan Account of Christian Perfection," and continued to publish it to the end of his life, but always with notes, explaining and softening what he acknowledged to be indefensible. Now the "Plan Account of Christian Perfection," and Mr. Wesley's Works, both of which contain the preface with the author's explanations, are constantly on sale, and may be every where obtained; whereas the volume in which the preface appears in its original and objectionable form is one of the scarcest of all Methodist books; yet even this can be brought forward when it is needed to fix a charge of heresy upon the Founder of Methodism. His views of Christian perfection are said to be erroneous. He has written hundreds of pages explaining and defending his real sentiments on the subject. All these are passed over in total silence; and part of a paragraph which he had retracted is adduced to prove the charge! Is this the conduct which one Christian Minister ought to pursue towards a deceased brother? Is this heathen honesty? Yet the man who has done this concludes his pamphlet with the words, "Your affectionate Friend and Pastor." If "John Wesley" were as bad a man as Judas Iscariot, it would be wicked to use such means of vilifying him.

Churchman.—I regret the justness of your censure; and acknowledge that the charge of vagueness and indefiniteness against the Wesleyan theology has not been proved. May I ask you, what is the fact, so far as your Ministers are concerned? Is there, in the body of Methodist Preachers, any thing approaching to a general unity of sentiment on the leading subjects of theology?

Methodist.—I will answer your question with all frankness. There is not merely something "approaching to a general unity of sentiment," but that unity has long been attained; and it never was more complete than at the present day. Within the last few years there have been painful abatements in some of our societies, as you have heard, but they have had no relation to any doctrinal questions. A spirit of godless democracy attempted to subvert our pure discipline, but it was effectually resisted by the good sense and piety of the societies, co-operating with the Ministers. As ours is an itinerant ministry, any discrepancy in the doctrine of our Preachers would be in-

stantly detected, but we have no such cases among us. On all the essential truths of Christianity, especially those which bear directly upon the salvation of men, the same doctrine is heard in all our chapels from Bourne to Inverness. The honest boast of Mr. Wesley is as applicable to our whole connexion at this day, as it was at any former period:—"Where is there a body of people in the realm, who, number for number, so closely adhere to what our church delivers as pure doctrine? Where are they who have approved and do approve themselves more orthodox, more sound in their opinions? Is there a Socinian or Arian among them all? Nay, were you to take the whole catalogue of heresies enumerated by Bishop Pearson, it might be asked, Who can lay any one of these on their charge?"

And now that I have answered your inquiry, may I ask you what is the state of things in the Established Church, of which you are a member, in regard to theological opinion? Are the Clergy generally of one mind and one judgment on all the leading truths of Christianity? Are the same doctrines preached in all the churches throughout the land?

Churchman.—I confess I did not expect to have this question proposed to me. And yet it is perfectly fair; for I have proposed a similar question to you; and my own Clergyman has instituted a comparison between the Church and Methodism on this very point. He says that the advantage is altogether on our side; but this I am not prepared to prove. The Clergy certainly do not all preach the same doctrines. Some are highly Calvinistic; others are moderately so; and not a few are in the opposite extreme. The theology, learned and orthodox, which emanates from the book-establishment of the Messrs. Livington, in St. Paul's Church Yard, differs not a little from the Geneva and Millenarian literature which the Messrs. Seeley send forth from Fleet Street. The theology of the "British Critic," and of the "Christian Remembrancer," is not the theology of the "Christian Observer," nor of the "Christian Guardian." If the Regius Professor of Divinity in the University of Oxford has been perfectly orthodox in all his publications, I can only say that he has been very ill-used; for sad complaints have been raised against him, yet he is the instructor of many of our rising Clergy.

Methodist.—I thank you for your candour. The tone of doctrine in the Established Church has been vastly improved within the last few years, and I have no doubt will improve. In this no one rejoices more sincerely than myself; but not while you or I live will the Church present that unity in the faith of which Methodism sets the example. The absurdity of comparing them together, on this head, and claiming the palm for the Church, would provoke the smile of a stoic.

There is one passage in the pamphlet, relating to this subject, which seems to excel all the rest in folly. It is thus. Speaking of the doctrines of the Church, which are "solemnly recorded in her articles and homilies," the writer says, "THEY HAVE NOT BEEN, AND CANNOT BE CONTROVERTED." Is it ignorance, or is it recklessness of truth, that makes him write in this manner? Why, all the doctrines of the Church, being the doctrines of orthodox Christianity, have been "controverted" by Deists and Socinians, as every body knows. And it cannot be denied, that nearly all the doctrines of the Church have, in fact, been "controverted" by her own Clergy. Bishop Taylor wrote against original sin; Bishop Bull, against justification by faith; Dr. Samuel Clarke, against the proper Divinity of the Son and Spirit of God; Dr. Barnet, of the Charterhouse, against the eternity of future punishment; Bishop Watson, by his unqualified recommendation of the works of Dr. John Taylor to the younger Clergy, attacked the doctrine of atonement for sin, and that of the Holy Spirit's influence; and there are living Clergymen of eminence whose writings declare, in opposition to the "solemn" avowal of their own Church, that the souls of them that depart hence in the Lord are in joy and felicity,—that those souls are all fast asleep, and will never awake to either "joy" or "felicity" till the trumpet shall sound and the dead shall be raised.

Churchman.—If you please, we will proceed to the next charges, which relate to

fact, and may be decided without discussion. Of the Methodists it is said, "No Scripture is enjoined to be read in their public services. The person officiating is not required to read a single chapter; this is sometimes done, sometimes omitted." "No form of prayer is enjoined or used." Is this true or not?

Methodist.—"True!" It has not the semblance of truth. Here are the Minutes of Conference, containing the solemn engagement entered into between that body and the societies under their care, in the year 1785. Read the passage with your own eyes.

Churchman.—"THE LORD'S SUPPER SHALL BE ALWAYS ADMINISTERED IN ENGLAND, ACCORDING TO THE FORM OF THE ESTABLISHED CHURCH; but the person who administers shall have full liberty to give out hymns, and to use exhortations and extemporary prayer."

"Whenever divine service is performed in England, on the Lord's day, in Church hours, the officiating Minister SHALL READ EITHER THE SCRIPTURES OF THE ESTABLISHED CHURCH, OR VENERABLE FATHER'S ABRIDGMENT; OR, AT LEAST, THE LESSONS APPOINTED BY THE CALENDAR. But we recommend either the FULL SERVICE, or the ABRIDGMENT."

Methodist.—These are among the most sacred rules of the Connexion; and they convict of gross untruth the writer of the pamphlet before us.

Churchman.—I regret to say that they do. The rules are clear enough, and absolute; but are they observed? What is the practice?

Methodist.—As far as my knowledge extends, and that knowledge is not very limited, the rules are strictly observed. But I will put the matter upon a short issue. You shall attend any of the chapels where our regular Ministers officiate on the forenoon of any Lord's day you please; and if you do not find either the Liturgy or the Lessons read, I will forfeit five pounds. I will procure for you a note of admission to the Lord's supper, in any of our chapels you please to attend; and if you do not find that ordinance administered according to the form of your own Church, I will forfeit five pounds more. The ten pounds thus obtained, I further propose, shall be applied in aid of the circulation of this little pamphlet.

Churchman.—I will certainly accept your offer of attending the religious services you mention. The information which I have this evening received concerning your body has created in my mind a feeling in its favour. Having, however, the fullest confidence in your veracity, I have no expectation of receiving the money you mention; and if I were to receive it, I should be sorry to apply it to any such purpose as that you specify. I have seen enough of the pamphlet to be satisfied that its general statements are unworthy of credit. My hands shall never be employed in its distribution.

Methodist.—The Methodists seldom or never read the holy Scriptures in their public services! never use a form of prayer, either in their general religious assemblies or in the administration of the sacraments! and have no rule, enjoying either one or the other! Why halt a million of people in England, from their own personal knowledge, would contradict the impudent falsehood!

Allow me here to remark, that the writer of this pamphlet either is acquainted with the rules and usages of the Methodist body, or he is not. If he is acquainted with them, what shall we think of his veracity, when he makes the statement now before us? If he is not acquainted with them, what shall be said of his modesty, and respect for the public, when he takes upon himself to write and dignify on subjects which he knows he has never examined?

Churchman.—The rule you have actually shown me. The fact of its observance or neglect I will soon ascertain by my own senses. The pamphlet, I observe, accuses Mr. Wesley of leaving out some of the Psalms in his abridgment of the Book of Common Prayer. Is this statement correct, what do you suppose was his design?

Methodist.—Mr. Wesley has stated his reason for this; and a candid opponent would have adverted to it, and not have intimated by his silence that Mr. Wesley was actuated by caprice, or some bad motive. He thought that the imprecations which occur in some of the Psalms are not suited

he well know, are capable of a satisfactory explanation; but the explanations usually given are not generally known to the common people; and to habituate them to invoke curses upon their enemies is not to the use of edifying. These were Mr. Wesley's views. He might be mistaken; for he never laid claim to infallibility; but all over his reason ought to have been given. The omission of this, when a serious charge was brought against him, can never be reconciled with that justice which is due from man to man. Your Clergyman, I perceive, on this subject, quotes Archbishop Magee, who, in his eagerness to criminate Mr. Wesley, overstepped the bounds of truth. He was answered by the late Rev. Edward Hare, who convicted his Grace of various mis-statements. The Archbishop was very angry; but he had the candour to cancel one or more leaves of his book. I perceive your Clergyman says nothing on this subject.

Churchman.—I suppose it did not suit his purpose. Why Mr. Wesley should be severely condemned for omitting in the public service such Psalms as he thought unfit for that purpose, I cannot conceive; when there are passages in the canonical Scriptures which our own Church omits of set purpose.

To be continued.

THE WESLEYAN.
WEDNESDAY, APRIL 20, 1842.

The Imperial Legislature is now in Session, and we trust that every man, whose heart is actuated by principles of sound scriptural piety and loyalty, will fervently beseech the Father of lights to teach our senators wisdom. Important interests are now at stake; momentous questions are now to be settled; and it behoves every right-hearted man to remember and observe the apostolic injunction "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for ALL MEN, for KINGS, and for ALL that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." If it was good and acceptable to pray for the Roman emperor and to render to him the things that were his, though that emperor was Nero, how delightful must it be to every truly British heart to perform such duties towards our youthful, our lovely and beloved Queen VICTORIA! If the empire to which it is our honour and happiness to belong be mighty and extensive; if her constitution be the result of concentrated and consecutive wisdom, of Providential direction and government—tested and eulogized by experience in all its varieties and forms, and admired by all who carefully and impartially examine it; it is our joy and delight that the British empire is CHRISTIAN. Well may we exclaim, in reference to our civil liberties and privileges, as well as to our secular and religious advantages, "the lines are fallen unto us in pleasant places; yea, we have a goodly heritage." Loyalty to such a government as ours is the dictate of enlightened and unbiassed reason, as well as the prescript of revelation. Want of loyalty is want of principle and want of sense. Disaffection to such a government bears the stigma of Heaven and awaits his curse.—But sound and enlightened loyalty is as rational and dignified as it is obligatory and important. There is no true piety without it. If we cross the trackless ocean, it is ours to exclaim—

"O'er the deep waters of the dark blue sea,
Our thoughts are boundless and our souls are free;
Far as the breeze can bear, the billows foam,
Survey our empire and behold our home!"

If we tread the vast domain of Britain's crown and sceptre, from the coasts of the Pacific or Arctic to the shores of the Ganges

or the forests of New Holland, it is ours to repose under the power—

"Whose flag has braved a thousand years,
The battle and the breeze;"—

And to know that—

"Britannia needs no bulwark,
No towers along the steep;
Her march is on the mountain-waves,
Her home is on the deep!"

And that while her "meteor flag" floats in triumph along the shores and sea-board of her vast dominions, guarded by the same supreme and omnipotent Power that has defended and prospered her through revolving centuries, a Briton has nothing to fear. Long may the Rose, the Shamrock, and the Thistle be entwined in perfect harmony; and more eminently than ever may the Land of our Fathers, our choice, and our affections, be instrumental in preserving and diffusing the blessings of our holy religion! On all the glory of Britain and her churches, may there be a divine defence, till the kingdoms of this world become the kingdoms of our God and of his Christ!

By letter and the *Watchman* of the 2d ult. we have received the most gratifying and encouraging tidings respecting the Funds of the Wesleyan-Methodist Missionary Society. In a postscript to the "Notices," it is officially announced, "with the liveliest emotions of gratitude to Almighty God, and to the children and young people of the Wesleyan congregations," that the request for a special contribution, at the Christmas festival, by the Juvenile Friends, "has been nobly and munificently fulfilled, not only in all the metropolitan circuits but in the greater portion of those in the country; and that, much to their honour, several circuits in Ireland have, unasked, contributed liberal sums. The aggregate amount thus raised much exceeds the original calculation, being Four Thousand, Seven Hundred and Twenty-one Pounds, Seven Shillings and Four Pence." The Secretaries' "Circular for March 1st" announces that "it is now ascertained,"

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| 1. That the Total Income of 1841, from all sources, has realized the unprecedented amount of | £101,655 2 4 | £112,956 15 11 |
| 2. That the Total Expenditure, for 1841, has been | £28,754 7 9 | £109,757 9 0 |
| 3. That there is, therefore, a balance of Income over Expenditure, for 1841, of | £72,901 14 7 | £3,200 13 11 |

Comparing this statement with the accounts for 1840, it appears that the total increase, for 1841, is £11,505, 13s. 8d sterling, or £12,784, 1s. 10d. currency. With devout and fervent gratitude, we would exclaim, in the language of the "Circular," "the Lord's Holy Name be praised for this improved and cheering aspect of the Society's financial affairs!" Let us "thank God and take courage," assured that He who has commanded the publication of his Gospel to every creature, and whose is the gold and the silver, the earth and its fulness, will graciously provide both men and means for the due execution of his high and holy behests. Much has been done, but infinitely more remains to be achieved—Calls and openings are multiplying in every direction; millions are yet unsaved and unvisited; the command of God, love for souls, and glorious success should prompt to continuous and increasing exertion, and assuredly the earth shall yet be "full of the knowledge of the Lord, as the waters cover the sea." The cheering augmentation of the Society's Funds we regard as a plain indication of Divine approval and blessing, and a delightful pledge of future prosperity. "The best of all is God is with us."

"Among the ministers who have kindly engaged to favour the Society with their services," at the approaching Anniversary, are "the Rev. JAMES DIXON, President of the Conference; the Rev. Dr. HARRIS, President of Chestnut College; the Rev. Dr. BUCHANAN, Minister of the Tron church in Glasgow; the Rev. ROBERT NEWTON, of Manchester; the Rev. THOMAS WAUGH, of Dublin; the Rev. Dr. HANNAH, of London; and the Rev. ALFRED BARRETT, of Leeds."

We invite the special attention of our readers to the following truly admirable letter of THE HONOURABLE MR. CHIEF JUSTICE ROBINSON, copied from the

Church. Deeply impressed with its superior ability and excellent spirit, we give it the most prominent place in our columns, and trust it will extensively and permanently produce the beneficial effects to which it is so happily adapted. It is sufficiently circumstantial in the outset to render any preliminary statement of facts unnecessary. The views and principles which it embodies,—with the single exception of giving ground for a Popish chapel in certain specified circumstances, strongly and forcibly as even this case is put,—are, in our judgment, at once elevated, comprehensive, discriminating, and sound,—surrendering no just right or claim of the Establishment, guarding against the evils of needless and extravagant Dissent, and yet conceding to conscientious Nonconformity what reason, revelation, and fact most clearly warrant. The Chief Justice is a Churchman, but not a bigot; catholic and tolerant, but not latitudinarian. The style of the letter is classically easy, elegant and pure; and the spirit it breathes, the temper it evinces, delightfully accordant with the precepts and genius of our holy religion.—Pitiable exclusiveness and unbecoming assumption may well stand abashed and abased before its keen and well-timed reproaches. There are many expressions which we should be glad more particularly to quote and practically apply; but our limits prevent us. As it is, we postpone the insertion of valuable and interesting matter, in order to give early circulation to a document so adapted to the times; every sentence of which is significant and expressive; and which deserves the careful consideration of all, both Churchmen and Nonconformists. As British Wesleyan Methodists, we have neither fellowship nor sympathy with hostility to the Church of England, and, at least for our own denomination, most earnestly protest against the assertion that "ALL sects" are carrying on a war against her; while, as Protestants, we oppose the encroachments and absurdities of Popery, Puseyism, and narrow-minded zeal.

We cannot permit so favourable an opportunity to pass without recommending, to all orthodox churches, the cultivation of a friendly and fraternal spirit. We do it with propriety, because the Body to which we have the honour and happiness to belong has never been leagued with the foes of the Constitution, IN CHURCH AND STATE; is out of the Church because thrust out; and confines itself to the exalted aim of "spreading scriptural holiness throughout the land;" and we do it with advantage because one so gifted, so estimable in character, and so elevated in station as THE HONOURABLE THE CHIEF JUSTICE has furnished the example and led the way. "God is love," and the law he enjoins is fulfilled by love. Love to himself, love to his people, love to our neighbour is the spirit and completion of both the law and the prophets. Real believers, of all denominations, are friends and brethren; and if "cursed be he that soweth discord among brethren," so, also, "blessed are the peacemakers for they shall be called the children of God." We are no advocates of confusion any more than of contention; we have no disposition to conceal or depreciate the points of difference between Protestant and Papist, Arminian and Calvinist, Episcopalian, Presbyterian, and Congregationalist; but regarding the attainment of universal visible fellowship and ecclesiastical union as—at least for the present, if not till the end—visionary and unpracticable; we think it vastly more noble and christian to soften asperities than strengthen prejudice, to blend in affection than place in collision and mutual repulsion. Most cordially, then, do we adopt, and recommend the adoption to others, of the sentiment and spirit of the learned and excellent Chief Justice when he says—

"I cannot believe that principle to be a just and a sound one which would have taught us to look with the same feelings upon the ministrations of a Schwartz or a Swedenborg, and which admits of no distinction between the most fanatical and fantastic sects, and those religious bodies which have produced a Fennelon, a Blair, a Chalmers, a Wesley, a Doddridge, or a Hall; nor can I persuade myself to think that as regards all scriptural truth, the thickest darkness is to be preferred to any light which can be obtained through the aid of such teachers."

We shall no longer detain our readers from the pleasure and profit of perusing the letter itself.

To the Editor of the Church.

Toronto, 12th April, 1842.

Dear Sir,—I have read in the last number of *The Church* a paragraph extracted from the *Christian Guardian*, stating that "the Hon. J. B. Robinson, Chief Justice, a distinguished member of the Church of England, has just given a very eligible and valuable site at Holland Landing, to the Canada Conference, for a [Methodist] Church, which is to be immediately erected"; to which extract you have annexed an editorial commentary holding up the Chief Justice to the unqualified reprobation of the members of the Church of England, as setting "an erroneous, and pernicious example, and acting contrary to the teaching of the Bible and the Prayer Book."

If my public station, and private character, of which you have spoken with respect and kindness, are good reasons why my name should be dragged before the public, in the columns of a respectable newspaper, for the purpose of censure, they are also perhaps reasons why I ought not to remain silent, when such remarks have been applied to me in such a quarter. And I apprehend when the truth has been told of that act of mine, which has given rise to your observations, it will not seem worthy either of the commendation which it has received on the one hand, or the reproach which has been applied to it on the other.

I succeeded to some property of my late brother, near the Holland Landing, on which he had laid out the plan of an intended village. Some weeks ago a respectable farmer of the neighbourhood came to me, and informed me that my brother had always declared to him that, whenever the Members of the Methodist Society, of whom there were many residing there, might desire to erect a place of worship in the village, he would give them a site for the building; and he referred me to my brother's agent for a confirmation of the statement. I did not question the truth of what he told me, and readily consented to give the small lot which the Methodist Society expressed a wish to have. It is a fifth part of an acre, I think, in extent; and though not very valuable, I hope it will be found eligible for the religious purpose to which it is to be applied.

It may appear to some zealous members of the Church of England, but I hope not to many, that I ought to have disregarded the pledge of my late brother, from whom the land descended to me, rather than have done an act of kindness towards any community of Christians who are out of the pale of my own Church. I thought otherwise; and I ventured upon this occasion, as upon others, to govern my conduct by my own opinion.

You were most probably unacquainted with the facts which I have just stated, and I am quite sure that in the observations which you have chosen to make, you were actuated by no feeling of unkindness towards myself personally. But I must be permitted to remark that if to give a piece of ground for the site of a building, in which some hundreds of my fellow beings may meet to worship their Creator, and hear his revealed word preached to them, be an act so manifestly unchristian as you have assumed it to be, you should, in common justice, before proceeding to condemn with so little ceremony or scruple, have considered that in a matter of this personal nature, there might possibly have been something unknown to you, which would palliate, if it would not justify, the enormity of assisting those who are not of our own household. In judging of others, it is seldom safe to assume the worst to be true; and if charity can ever a multitude of sins, it may save us also from falling into a multitude of errors.

But though I would point out the imprudence of your coming so hastily to a conclusion, and acting upon it as you have done, without information or enquiry, I have really no right to complain that any substantial injustice has been done to me; for I must confess that I am certainly open to attack upon the ground which you have chosen. I am not at all sure that I should have refused the request of the Methodist Society, if it had been wholly unsupported by any promise of my late brother; and if I had yielded to it, it would by no means have been the first act of the kind for which I have to answer, nor is it very probable that it would have been the last.

I do not consider the inference a just one, that by acts of assistance of this nature to other religious societies, where the occasion seems to call for it, I give any evidence of an impression "that there is no material difference between the Church and dissent." It argues rather I think a conviction, which I do seriously entertain, that there is "a material difference" between an ignorance of all religious truths, and the being instructed in those truths by teachers, who may differ from us in several points of discipline, and even of doctrine, while they zealously and fervently inculcate the main articles of our faith. In travelling through the rural portions of Lower Canada, the most agreeable objects in the landscape, to my eye, were the numerous parish churches, although they were Roman Catholic; and if Providence had cast my lot there, among a French population, and the question whether they should have a Church to worship in or not had depended

* THE Hon. CHIEF JUSTICE ROBINSON, as we announced last week, had acted very generously in giving a site for a Wesleyan Methodist church at Holland Landing. We have now great pleasure in informing the Editor of the Church and the public, that the Chief Justice has just given land in this city, value 300 dollars, for a church, immediately to be built for the coloured Methodist congregation, in charge of the Rev. Alexander Hensley.—*Christian Guardian*, 12th April, 1842.

up in my giving them a few feet of ground on which to place it, I believe I should have settled the question in the affirmative, not doubting that I was saving the cause of religion, and doing some good to my fellow creatures.

If conduct of this kind is unsound, and anti-Christian, it will work little direct mischief, so far as my agency is concerned, for it is in my power to indulge in it but seldom, and to a very limited extent; and indeed in practice I have made what I think ought to be admitted to be "a material difference between the Church and dissent"; for though I have frequently, and for various reasons declined, I hope not improperly, to contribute to subscriptions which were solicited by other religious societies, I can at present call to mind no one instance in which I have refused to contribute to a church of our own, although I have often regretted to find myself compelled to give much less than I wished, and less I dare say than had been expected from me; and whether it be a merit or not, I am sure I may venture to add that whatever I have bestowed among all other religious Societies united, would form but a trifle compared to what I have contributed to the single Church of which I am a member.

I have no doubt there are some Churchmen so entirely consistent, that true to the letter of your injunction, they have never "diverted one farthing of money or one rood of land," from the purposes of their own Church, to the relief of any other more destitute community. I have known, I think, some, who have maintained this principle with an inflexibility which no one could desire to see exceeded. They had a right to take that course, free from censure or remark, so long as they contributed to some Church, in a country, where all are more or less destitute; and if it can be shown that any such persons have, in proportion to their means, contributed more largely than I have done to the necessities of the Church of England, I shall rejoice, in the evidence of their liberality, and will most readily acknowledge it. But I have had some opportunity of observation upon this point, and 'till the fact has been proved to me, I must be allowed to doubt it.

The means of the Church, I think, are nothing detracted from, by such occasional gifts, under peculiar circumstances, to churches out of our pale, for if it be a weakness which impels to such benevolence, those who are chargeable with it, will not be likely, if I judge rightly of human nature, to give a shilling less on that account to the necessities of their own Church. Such persons seldom keep a nice account of their charities, and do not feel that they must stop from Paul as much as they have given to Peter.

I would stop here, for I am apprehensive that I have already trespassed unreasonably upon your columns; but the subject is one of great interest, and on several accounts important, and since I have felt it necessary to say thus much upon my personal connection with it, I will take the opportunity, if you will allow me, to add a few passages of a more general bearing.

I have observed from time to time in the columns of *The Church*, and especially of late, a good deal said with a view, as I understand it, of enforcing upon Churchmen as a religious duty, an utter refusal to contribute to the support of religion in any other form but their own,—and with much that has been written by yourself and by others upon that point, I can very cordially agree; but I must at the same time, take the liberty of adding that I think there has been an error in urging the supposed duty as one that admits of no discrimination, or exception, under whatever circumstances a country may have been peopled, or whatever may be its history or condition. There has also, in my judgment, been an error in urging this principle of conduct in terms from which the kind feelings of our nature are apt to recoil. I cannot believe that principle to be a just and a sound one which would have taught us to look with the same feelings upon the ministrations of a Schwartz or a Swedenborg, and which admits of no distinction between the most fanatical and fantastic sects, and those religious bodies which have produced a Fenelon, a Blair, a Chalmers, a Wesley, a Doddridge, or a Hall, nor can I persuade myself to think that as regards all Scriptural truth, the thickest darkness is to be preferred to any light which can be obtained through the aid of such teachers.

It is certainly not in that spirit that the Christian labours of England have been conducted in her East Indian possessions, where her Church Societies took under their protection, and into their service, the Missionary establishments of Denmark, nor is it in this spirit that the Sovereign and the Parliament of our country have proceeded in the United Kingdom and in the Colonies.

If the inflexible denial of all aid towards the erection of other Churches would lead their congregations to become willing members of ours, there would be a strong inducement to that course; but I doubt whether such a consequence would follow, and if it did, it would be some time, I fear, before we could afford accommodation and Clergymen for a tenth part of their number.

My opinions on this subject may very possibly be influenced by circumstances which are not of universal application, but which I think it would not become those who know them to leave out of their account. Before you were born probably, and at least before you had heard of Canada, I was in the habit of travelling annually into the remotest Districts of this Province in the discharge of duties connected with the administration of justice. Frequently in the most lonely parts of the wilderness;

in townships where a Clergyman of the Church of England had never been heard, and probably never seen, I have found the population assembled in some log-building earnestly engaged in acts of devotion, and listening to those doctrines and truths which are inculcated in common by most Christian denominations, but which, if it had not been for the ministrations of dissenting preachers, would for thirty years have been but little known, if at all, to the greater part of the inhabitants of the interior of Upper Canada. I confess I lamented that the people had not then in general more competent instructors, and the means of access to a calmer and more regular worship. I fear also there were reasons for regretting on other grounds that the duties of religious instruction were not in better hands; but I cannot say with truth that I believe the dissenting teachers rendered no valuable service to the community. On the contrary, I am persuaded that but for their zealous labours, there would have been thousands, and tens of thousands of our people who would have grown up in utter forgetfulness, or ignorance of every Christian doctrine and duty, strangers to any observance of the Sabbath, unmindful of the superintending Providence of God, uninitiated in any truth of the Gospel, and without any serious sense of their accountability in a future state. It was indeed sad enough, and it still had enough, in many parts of this new country, with all that has been done, or could be done, in the absence of that effectual provision which the Government of the Parent State could alone have supplied; but if there had been no ministers in Upper Canada but the few Clergymen of our Church, zealous and enlightened as they were, I fear it would very often have happened that the obligation of an oath would have been imposed upon jurors and witnesses, whose first and only acquaintance with the Scriptures would have commenced when the Gospels were put into their hands in a Court of Justice. This will not be doubted, when it is considered that there were only five or six Clergymen of our Church stationed in a country larger than England—traversed by roads scarcely passable, and partially settled in almost every section.

It is happily true that the means of religious instruction are fast increasing upon us, and are every where, and in all respects improving; but we ought not to forget the pit from which we were digged, and because we are emerging from that state of things in which a less regular and less enlightened class of teachers were the only resource, I have not brought myself to think it a religious duty to cherish a feeling of hostility against all other denominations, or to invite their hostile feelings towards ourselves.

In the past, I have seen much that was to be deeply regretted, especially in latter years, much uncharitable feeling displayed towards our Church by many members of other denominations, and much injustice in the part generally taken against her by different religious societies. But I cannot affirm that there have been no exceptions; and if the want of a kind and Christian feeling on their part had been indeed universal, I do not feel that we should be raising the Christian character by retaliation. We ought rather, I think, to set an example of a better spirit.

If I seem less rigid upon this point than becomes me as a Churchman, which I should heartily regret to learn, it is not because I think too lightly of the evils of Dissent. On the contrary, I feel more deeply than I can express the numerous mischiefs to which it gives rise. Some of these have been made more apparent to me, from particular circumstances, than they can be to all; and I cordially agree that the division of men into opposing religious sects, besides its tendency in a spiritual point of view, leads to some disadvantages in human affairs, which cannot be too earnestly lamented. Still, amidst all the evils, some good has arisen from it; and at any rate it is permitted by Providence, and doubtless for some wise end.

I have that confidence in what I believe to be truth, that admiration of the rational doctrines, the pure worship, the incomparable Liturgy, the just and tolerant spirit of our Church, that I do sincerely believe a time will come when those who have separated themselves from her, will gladly and of their own accord return under her shelter. If we could see this in our own time, I believe we should see the consummation of an object more desirable than all others for the happiness of mankind. That, however, we cannot expect; but it is encouraging that we are permitted to see some satisfactory signs, as I think we do upon this Continent, that the blessing is certainly in store for some future generation. In the meantime, I apprehend we shall not be hastening its approach, by exhibiting in our conduct or our language, that jealous spirit which is an argument of weakness, rather than of strength, or such harshness or exclusiveness of feeling, as may well lead others to doubt of the truth and purity of a system, which makes no allowance for seasons or circumstances, which can tolerate no shades of difference upon any point, either of principle or practice, which draws no distinction between the worst superstitions of paganism and any peculiarity of doctrine, or of form, which may separate from our Communion the most inoffensive and zealous of our Christian brethren.

I remember that in a debate in the House of Commons, nearly two years ago, while the Clergy Reserve Bill was under discussion, Lord John Russell, then Secretary of State for the Colonies, descended, for some purpose (I could hardly see for what), to refer to my supposed opinions upon religious liberty in Canada; and because I had had

occasion to vindicate more than once what I conceived to be the rights of the Church of England in a purely legal question referring only to her property, His Lordship thought proper to represent me as probably holding exclusive and zealous sentiments in regard to Religion generally. I should indeed have been ashamed if any such charge could have been fastened upon me with truth.—I mean a charge which any sound and liberal Churchman would feel it to be for his honour to deny—as it is, I have only to regret that for the purpose of helping on a public measure, a Minister of the Crown could have thought it just to impute to me gratuitously a description of intolerance which never formed a part of my character.

But it is more than time to draw to a close. With deference to the many conscientious and excellent people, who think differently on this point of contribution to other Christian Societies, it certainly does seem to me that it is a matter in which every individual must necessarily be allowed to judge for himself.

Whenever it is felt that more service will be done to Christianity by granting than withholding (and I believe there may be such cases) no one should be deterred from acting by his sincere conviction, by the opinions or censures of others; but should give, or decline to give, according to the view which he takes of the circumstances of his Church, or his own circumstances, and of the nature and necessity of the call which may be addressed to him in each particular case. If he is persuaded that by applying whatever means he can spare exclusively to the support of the Church of England, he can render the most essential service to religion, he ought surely to be suffered to observe that course of conduct without censure, and without question—and indeed if he feels that his conscience binds him to be thus rigidly exclusive, it then becomes his duty; and in neither case will any just and reasonable man dispute his right to judge, or blame him for the exercise of it. What I confess I lament to see is, that the bestowing aid under any circumstances, or to any extent, in relief of the religious wants of any other class of Christians, should be censured as a crime; for I am persuaded that a perseverance in such censures must materially injure the very cause which they are intended to serve.

I am rather surprised that at the conclusion of your strictures, you should appear to take credit for the boldness of the censures which you have directed against me, affirming that in the discharge of what you believe to be your duty, "you neither fear the face of man, nor have respect to persons." With the opportunities you have of observing the productions of the newspaper press in this and other countries, I wonder it could have seemed to you that in these times to assail persons "who stand high in official station," or have rendered valuable public services, is any argument of courage. On the contrary, it is the daily occupation of some of the least considerable, but most mischievous of mankind; an occupation they pursue not only with impunity, but without rique, and which indeed they seem to follow systematically, either imagining it to be the sure road to popular favor, or under the idea, however strange and unnatural it may seem, that it may procure them favor and patronage of a more substantial kind. What deserves to be dignified with the name of courage is the principle which impels one resolutely to withstand all such temptations, and to refrain from unjustly assailing those whose stations and circumstances usually render them the safest objects of attack. Whenever you may have happened to transgress this rule, even in appearance, I am sure it has been from no selfish or ungenerous motive.

I am, my dear Sir,
Your's very faithfully,
J. B. ROBINSON.

Upwards of eighty persons, in the vicinity and rear of the town of Brockville, among whom are three magistrates, have recently made earnest and pressing application, by letter, with their own proper signatures, for the ministrations and labours of a British Wesleyan Missionary. The applicants describe themselves as strangers from their own home and desirous of the privilege of re-union with the British Wesleyan Connexion; as sorrowful and dejected, when contracting their present position with their condition and privileges in the land of their Fathers; as fondly and gratefully cherishing the recollection of a CLARKE, a NEWTON, a WATSON, a BUNTING, a MARSDEN, and several beside, as well as of seasons and scenes of religious worship and prosperity, in former days, and in the distant land of their nativity. This may serve as a specimen of the deep and abiding attachment to the British Wesleyan Conference, which obtains in many hearts in Western Canada; and which, in all probability, in more instances than the above and several previous ones, will lead to appropriate and decisive exertion.—Every important and ecclesiastical attempt to tarnish and traduce the well-spring of Wesleyan Methodism must recoil upon its authors, in injury and disgrace. The economy, history and spirit of our beloved Connexion, for one hundred years, are before the world

and must neutralize and defeat, as they have done, every species of agitation, calumny and unnatural hostility. To every opponent we wish nothing but repentance and a better mind.

The truth of the extract from a Colonial paper, in our last number, respecting the Rev. S. Robins, is denied by a contemporary. We had no reason ourselves to doubt the correctness of the extract, and, though without proof on either side, we promptly and cheerfully apportion our readers of the denial. We shall be glad to find the whole statement respecting Mr. Robins an error. No one can be more decidedly opposed to Popery than we are, we report conversions to Popery, from any denomination, for obvious and sufficient reasons; but we are glad to be able to report many more conversions from Popery to the Church of England. Our readers cannot but have observed the numerous items of intelligence, favourable to the Establishment, which we have from time to time inserted; and they will find similar extracts in the present number. The promptitude with which we gave the counter statement respecting the Episcopal College at Perth, and with which we now give the denial of Mr. R.'s alleged perjury, (as every thing of the kind deserves to be designated,) as well as our whole course, sufficiently proves the spirit by which we are actuated, and places the appropriate stigma upon every dark, unfounded, and ungenerous insinuation of any contemporary.

His Excellency, Sir CHARLES BACOT, is to visit this city to-morrow, (D. V.) to be present on St. George's day, the 23d inst., as Chancellor of the University of King's College, in order to preside at the ceremony of laying the foundation stone of the University buildings.

Want of space prevents the re-insertion of the notice respecting the Western Canada District Meeting.

Since our last, Lord Ashburton has arrived in the United States and commenced his negotiations with the Government.

The distinguished American senator, Mr. Clay, has retired from Public life.

An accident to the Press has delayed the Publication of the present number.

ERRATA.—In the Memoir of Mr. J. B. Douglass, in No. 14, the reader is requested to make the following corrections:—
Page 100, column 4, line 10, from the bottom, for *conversion*, read "conversation."
P. 100, col. 4, line 2, from the bottom, for *close*, read "commencement."

EASTERN CANADA DISTRICT MEETING.

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

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

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

The ANNUAL MISSIONARY MEETING for the District, to be held on the following Tuesday, being the BIRTH DAY of our most GRACIOUS QUEEN, when the Report is expected to be read and the General Committee for the District appointed. The Anniversary Sermons on the Sunday preceding the Missionary Meeting; that is the morning by the Secretary of the District Meeting, and that in the Evening by the Sub-Secretary. A Collection is to be had of our Mission Fund on each of these occasions.

W. M. HARVARD, Chairman.
Ouel Town, La Cote,
March 30, 1842.

Religious and Missionary Intelligence.

CONDENSED ACCOUNT OF WESLEYAN MISSIONARY MEETINGS AND EXERTIONS, IN GREAT BRITAIN. - In the Abercromby circuit, notwithstanding the long and very depressed state of the iron trade, the proceeds of the missionary exertions have, for the past year, amounted to the sum of £90 9s. 4d., and the Christmas offerings to £10, a noble sum, considering the circumstances of our people. At Waterbeach and Wingham, in the Cambridge circuit, a delightful feeling pervaded the meetings; and the collections surpassed and, in one instance, doubled those of last year. The Christmas fund was heartily entered into by our young friends: One family, in humble circumstances, collected £1 11s. 6d.; the total amount was £26. During the past year, the suggestions of the Parent Society have been carried into effect. Missionary meetings have been held at every chapel in the circuit; fresh collectors have been appointed; new subscribers have been obtained, and several of the old ones have doubled their subscriptions. The liberality of our friends has responded to the call. - In 1840, the income was £127 10s.; this year £108 17s. 1d., being an increase of £18 1s. 1d.; to which adding the Christmas donation, the total amount raised is £101 17s. 1d. At a social tea-meeting, held in the neat chapel, The Hill, Doncaster circuit, two hundred persons were present. - The provisions, which were excellent, were gratuitously provided by a few friends. - The sum of £11 12s. was contributed. - From Exeter, £21 had been remitted as a Christmas donation. The missionary account presents an encouraging aspect, and exceeds the previous year by £51 14s. 4d. - the amount being £166 15s. 6d. The increase arises chiefly from subscriptions, and shows that a growing interest is felt in the cause of Missions. The proceeds of the Gateshead circuit amount to £228, being an increase of upwards of £50 on the preceding year. At Lerwick, Shetland island, the annual meeting of the Missionary Society was held on December 22d, in the parish church, which had been kindly lent for the occasion. Charles Hay, Esq., took the chair; and the Rev. Messrs. McGuffie, (of the Secession church,) Brown and Reid, (Independents,) Hull, (Moravian,) and Webb, Butters, Bayle, and Ruten, took part in the proceedings, which were concluded with prayer by the Rev. Mr. Gardner, of the Establishment. The amount of collections was £20 0s. 2d. For our Missions this year, the amount raised in the Shetland district is as follows: - Lerwick, £51 18s. 3d.; Walls, £10 14s.; Northmavin, £11; and Yell, £4 6s.; - making a total of £80 18s. 3d. It is but right to state, that we are laid under great obligations to Christians of other denominations for the kind assistance rendered to us in this great work, - many members of our Society being so extremely poor, that nothing like the amount raised could by possibility have been obtained without the liberal aid of those not belonging to our own connexion. The Newbury collections amounted to £33; and the close of the missionary accounts for the year shows an increasing interest in the Missionary cause. At every place in the circuit, where meetings have been held, the collections have exceeded those of the preceding year; some friends have doubled their subscriptions, and new ones have become subscribers, so that, on the whole, there will be an increase of £30, besides £5 raised as a juvenile Christmas offering. In Pickering, the total receipts for the year are £300 17s. 9d., being an increase over last year of £40. The Christmas donation will amount to about £17. We are glad to perceive the Missionary spirit to be on the increase throughout this circuit, and we hope, if spared this year, not only to maintain our ground, but to be able at the close to report a further increase. In the Fourth London circuit, the annual meeting pledged itself to renewed exertions, and made a very liberal collection. The Report stated a fact which was of a most pleasing nature; that although the friends at Bow were not so wealthy as in many other districts, yet the average amount subscribed by each member to this society was 10s., being a sum considerably larger than the average of subscriptions in any circuit in London. In the Brigg circuit, the Mission cause continues

to prosper. In several villages, during the past year, missionary meetings have been held and branch societies formed, where previously but little had been done. The anniversaries have been attended with great good. At *Astingham*, on Tuesday, the 9th inst., we were favoured with the assistance of the Rev. Robert Newton. His interesting address, in which he gave an account of his visit to America, produced a most thrilling influence; and his sermon, also, in the evening, was listened to with profound attention, by a crowded congregation. The preachers in the circuit, the Rev. Messrs. Wilson and Rogerson, have been increasingly attentive and zealous in endeavouring to promote an increase of the society's funds. In this design, they have been cordially assisted by Mr. Thos. Bird, one of the circuit stewards. The income of the circuit for the past year is £190, being an increase of £45 3s. 11d. over the previous year. The special Christmas juvenile donations have realized £25 2s. 11d., making a sum of £215 2s. 11d., and a total increase of £60 6s. 10d. during the year. This is the largest amount ever realized in this circuit. At an interesting missionary meeting, held in the town hall of *Bridgend*, Cardiff circuit, more than double the amount of the preceding year was collected. In closing our Missionary accounts for 1841, the friends are delighted to find (notwithstanding the depressed state of trade,) that the sum of £150 4s. has been raised in this small circuit, being an increase on the proceeds of the preceding year of £65 5s. 4d., including the "Christmas offering" of £11. We are happy to state that the contributions, in the *Clipping Norton* circuit, for the past year, have nearly doubled the amount of the preceding year, which, together with a donation of £50, indicate that a missionary spirit is increasing among the friends here, and a greater willingness to support this glorious cause. Respecting *Guildford* it is stated that, during the past year, this infant circuit has made its first organized effort in support of our Foreign Missions; and though we are but a mere handful of Wesleyans, scattered here and there, over an extent of country 40 miles in diameter, surrounded by general apathy and spiritual desolation, - without a single chapel of our own in which to worship; - yet we have raised, during the year, £20 10s. 0d., and, by the Juvenile Christmas Card, £6 10s. 10d. We feel it a duty to express our thanks to those Christian friends who have aided us by contributions towards the erection of a chapel in *Guildford*, our circuit town; and to apprise them, that, in consequence of the enormous price demanded of us for land, we have seen it right to delay the purchase of a site, till Providence, "whose is the lot," and in whose hands are the hearts of all men, may open the way before us to lay out the Lord's money with due economy. We have money, received and promised, to the amount £600, which is placed at interest. For *Houdev*, the total receipts are £110 4s. 11d., (including £76 5s. 8d., the first year's effort of our juvenile friends,) being an increase over last year of £72 4s. 6d.; and, in addition to this, our Christmas offering amounts to £37 4s. 3d. There has been a considerable increase of the missionary spirit throughout the *Hungerford* circuit. At our larger meetings, - *Hungerford*, *Marlborough*, and *Lambourne*, we were favoured with the services of the Rev. Messrs. Ephraim Evans, Smedly, Piggott, and Lyon; whose addresses were listened to with great attention, and responded to with a liberality unknown before in this circuit. In every place we have had an increase in the amount of contributions; and in several, additional new subscribers. - The gross amount raised is £273 9s. 3d., being an increase on the past year of £101 11s. The Christmas Cards only reached us while we were holding our larger meetings, but by them, the liberal sum of £10 19s. 3d. has been obtained. The Wesleyan Methodists in *Newcastle-under-Lyne* made a plan which they ventured to suggest to other circuits, such was the success attending the attempt, that they realized nearly £50 more than the preceding year, without any increase of the expenses.

ENGLAND - SELBY. - On closing our Missionary accounts for 1841, we had the heart-felt joy to find, that the total was 365, being an advance upon the former year of 110. Both town and country have done their duty nobly, as the following

statement will show: -

| | | | |
|-----------|--------------|---------|-----------|
| | 1840. | 1841. | Increase. |
| Selby.... | £273 9s. 3d. | 384 0 0 | 110 10 7 |
| Country.. | 132 0 0 | 214 0 0 | 82 0 0 |
| Extras.. | 30 7 4 | 18 0 0 | 12 7 4 |
| | 435 7 7 | 616 0 0 | 180 2 3 |

We did not think it right to compare ourselves with other circuits, whether above or below us, - or even to ask what is our just proportion, considering the number of the means of the connexion, - but to influence our doings by the wants of the world, our measure of means, and the riches of providence and grace so freely bestowed upon us; and we trust we shall go forward in the same spirit, still praying for an increase. We have held during the year fifteen meetings in chapels, and five in other buildings, where we had no chapels. In one village we had not even a class formed, and in another there are but seven houses. Five of these meetings have been new ones. But our great dependence was upon an increase of subscriptions. - One excellent friend gave us 11l. 12s. 0d. Most of the small meetings have been held by the preachers on the circuit, aided by several lay friends, and the others with a little help as possible. Our great concern is, that each should feel and act upon his own responsibility to Him who has said, "Preach the Gospel to every creature." - *Watchman*.

SEAFORD. - On closing our Missionary accounts for 1841, we are happy to find, that our exertions of late, in this department of the Lord's work, have not been in vain. The visit of the Deputation to the county of Lincoln, has been of very great service to the Missionary cause; and its gracious influence has been felt by many of our friends, who had the pleasure of listening to their addresses. The stirring appeals, both from the Committee at home, and the Missionaries abroad, have been responded to. The result is, an increase this year, in our regular income, of 9s. 10s. above the amount of 1840. Several of our principal friends have doubled their annual subscriptions, and the collectors are carrying out a fresh canvass, and obtaining new subscribers; so that we are looking forward, with pleasing expectation of this increase being permanent, and even augmented another year. We have held about twenty public meetings during the year, and a very gratifying result has attended them all. - *Id.*

WAINFLEET. - We feel great pleasure in stating that, in closing the missionary accounts for this circuit, we find an increase on the amount of the preceding year; and had it not been for the unfavourable state of the weather during two of our principal meetings, there would doubtless have been a considerable accession to our funds. To remedy this, we have resolved upon having our anniversaries earlier in future. The amount of the Juvenile Contribution for this circuit is 137, being a larger amount than we anticipated raising. The missionary spirit is gaining ground amongst us, and the visit of the deputation, we doubt not, will be followed by glorious results.

JUVENILE CHRISTMAS OFFERING. - The opportunity of contributing towards the Funds of the Wesleyan Missionary Society, with a view to prevent any increase of debt for the year 1841, has been nobly responded to by the young people in many of the Circuits, both in the metropolis and the country. We hope shortly to have it in our power to report the aggregate amount of the Christmas Juvenile Offering received by the Treasurers. In some circuits we are informed that it was not found practicable or desirable to introduce the plan, but the friends have considered it incumbent on them to raise something additional and equivalent in some other way. This has been the case in *Branlwy*, where, in consequence of a wide-spread commercial distress, the plan was not adopted, but a few of the friends in that circuit have contributed, as under, towards the probable deficiency of the income compared with the Expenditure of 1841 - and we place their noble example on record, with the conviction that its benefit will be felt even beyond the liberal amount we have the pleasure to announce: -

A Friend, towards the Missionary deficiencies of 1841, by

| | | | |
|-------------------------|-----|----|----|
| the Rev. Thomas Cutting | £ | s. | d. |
| Ditto, ditto | 100 | 0 | 0 |
| Ditto, ditto | 50 | 0 | 0 |
| Other Friends | 25 | 0 | 0 |
| | 175 | 0 | 0 |

LOWESTOPE. - On Thursday last, the members of Mr. Hudgell's classes of this town, presented him with his portrait, painted by Mr. Goose, of Norwich, to be hung up in the new class room, lately erected, and fitted up by him, for their accommodation, at his own expense.

CONVERSION OF A JEW. - The ceremony of baptizing a Russian Jew, according to the rites of the Christian church, was impromptu performed at Leamington parish church, by the Rev. J. L. Galton. The name of the person baptized was Elhanan Simeonky, who received that of "John," being a very numerous congregation, to which a sermon, highly appropriate to the solemn nature of the occasion, was afterwards preached by the Rev. gentleman, on January 20. We understand that the name of the convert was a rabbi, or teacher of the Israelitish law in Russia. - *Watchman*.

DEATH OF DOCTOR SHUTTLEWORTH. - It is with much regret that we have to announce the death of the excellent and learned Bishop of CHERESTER. The appointment of Dr. Shuttleworth was one of the very best made during the reign of the Whigs, and while his character was unstained by mingling in the turmoil of political partizanship, he had, as the Warden of New College, signalized himself by a masterly exposure of the Puseyite error, which places the authority of tradition on a level with the word of God. At such a crisis as the present we could ill spare a Bishop of Dr. Shuttleworth's piety, learning, and authority in the Church. But by such events we are taught that we are not to repose our "trust in man, whose breath is in his nostrils," but in the Lord himself, who overrules for his own glory all the hostilities with which Satan seeks to consume the Church of Christ. - *Record*.

BIBLE SOCIETY AND THE BISHOP OF SALISBURY. - In our paper of the 23d February, and in many contemporary journals, a paragraph appeared to the following effect: - "The *Dorset County Chronicle* says that the cause of the Bishop of Salisbury's secession from the British and Foreign Bible Society, was the refusal of that society to put itself under the sanction of the Archbishop of Canterbury." We have since learned, officially, from the Committee of the Bible Society, "that no proposition of the kind has ever been heard of by them, and that no such reason was ever assigned by the Bishop of Salisbury for his retirement." - *Watchman*.

POPERY DECLINING AT BATH. - A large Roman Catholic chapel at Bath, known as Portland chapel, has been purchased by some members of the Church of England, and opened under Episcopal sanction. The Rev. Sydney H. Widdrington, M. A., Rector of Walsot, preached to an immense congregation on the day of opening. - *Id.*

THE REV. MR. SIBTHORP, whose conversion has been so loudly sounded, was on Friday ordained a Catholic Priest at Oscott College, near Birmingham. - *Id.*

STATE OF THE CHURCH. - The feeling of alarm in consequence of the spread of Puseyism increases among the laity of the Church. In addition to the addresses we have before mentioned, one has been forwarded to the Archbishop of Canterbury from the city of Worcester, earnestly entreating the Primate to take measures to check the progress of this painful and delusive heresy. At Ryde, we are informed, there is scarcely one head of a family, who is a member of the Church of England, but has signed an address to the Archbishop of Canterbury, imploring his Grace to apply such remedies to the growing evil of the doctrine promulgated in the "Tracts for the Times," as may be best calculated to arrest its progress. William Jaques, Esq., has received a letter from the Bishop of Winchester, couched in terms approving of the step taken in Ryde, and hoping that every place in England will follow the example of the people of this place. - *Oxford Chronicle*.

The Church members of Bristol and its vicinity have presented an address to the Archbishop of Canterbury, entreating him to take measures for obtaining from the Bench of Bishops their authoritative and united condemnation of Puseyite doctrines. The Primate's answer is that he will give due consideration to the matter.

MORE CONVERTS TO POPERY.—TENDENCY OF PUSEYISM.—It is with great concern that we record another example of the influence and tendency of Puseyism. Since the publication of our last paper a respectable tradesman of this city and his family have left the Establishment, and joined the Church of Rome; the party we refer to attended "the Sacrifice of the Mass" at the Roman Catholic chapel in St. Clement's on Christmas Day, and was then received into communion, and on Sunday last attended the same place with his wife and family. When we state that the person we refer to has been a diligent reader of the "Tracts for the Times," and a constant attendant upon the ministry of Mr. Newman at St. Mary's, the circumstance will excite little surprise, but indignation will mingle with the regret which the fact calls forth; and it will be demanded—how long will Mr. Newman be permitted from the pulpit of St. Mary's to point the way towards Rome? We have not a word of reproach for the man whose faith has been thus perverted;—"Church Principles" have been inculcated upon him; he has received them, and, no doubt after several mental struggles, he has followed these "principles" to their natural consequences.—*Oxford Chronicle*, Jan. 1.

IRELAND.—BALLYCASTLE.—On Monday evening, January 17th, a Missionary soiree was held in the School-house, *Ballintoy*, which was kindly granted for the occasion by the Rev. Mr. Trail, rector of the parish and patron of the school. The room was tastefully fitted up, and when the appointed hour (six o'clock) arrived, presented a most cheerful aspect to the numerous friends who began to pour in from Ballycastle, Bushmills, and various other places in the neighbourhood, and the Coleraine circuit. Tea having been served, Mr. Hugh Dixon, of the Castle, was called to the chair, and, in a few judicious observations, stated the noble purposes for which the assembly was convened. The Rev. Thomas Hickey, missionary, of Ballycastle, and the Rev. W. McKay, of Coleraine, then proceeded to urge the claims of a perishing world upon the Christian sympathies of all present, and called upon every individual, who loved Zion, to do something for God and his cause. The result was most satisfactory. Four persons received collectors' books, and the pecuniary advantage to the funds of the society fully answered our expectations.—*Watchman*.

CHURCH AT JERUSALEM.—Various unfavourable reports having been circulated in public journals in reference to impediments supposed to exist in carrying out the plans of the committee in the Holy City, we are happy to state, that the committee has received no information whatever respecting such impediments, on the contrary, all the correspondence from the East implies a hope that the wishes of the friends of Israel will be realised.—*Britannia*.

The Forte has withdrawn its protest against the installation at Jerusalem, of Bishop Alexander.—*Watchman*.

From the "Notices," for February 1842.

MISSIONS IN CEYLON.

The following letters from Ceylon are descriptive of the circumstances of three separate Stations in the Island.

The first relates to Batticaloa, from whence we recently published the gratifying intelligence of a considerable improvement in the state of the Mission; and of a remarkable opening among the Veddahs, or Wild Men of the Jungle, in the interior.

The Rev. Jonathan Crowther, as General Superintendent of the Missions on the Continent of India and in North Ceylon, has visited Batticaloa; and, in the following brief report, confirms the intelligence formerly received. We earnestly hope, that Mr. Crowther may find it practicable to make his proposed visit to the Veddahs in the course of the current year. Mr. Scott has been instructed, for the present, to make such arrangements for the instruction of this hitherto savage, but now docile, race of men, as may appear to him most desirable; the Committee entertaining the confidence, that any additional expenditure required in this case will meet with the full approbation of all their friends.

BATTICALOA.—Extract of a Letter from the Rev. Jonathan Crowther, dated Madras, October 21st, 1841.

At Batticaloa, matters were at present a much more promising appearance. The humble, yet energetic, labours of Mr. Scott appear to have been crowned with remarkable success. It is too soon to calculate with any great degree of confidence upon the permanence of the results which he has (probably) reported to you, but unquestionably, as it appears to me, there has been more than an ordinary movement upon the minds of the people (both natives as well as natives) in that neighbourhood; and it may reasonably be expected that, for a time at least, our cause there will be favourably circumstanced, from the cordial co-operation of Mr. Atherton, the District Judge; and that, all things considered, if the work remain under a judicious management, (like that which it enjoys at present under the care of Mr. Scott,) there will be results of an abiding and most delightful character. Scarcely, since my arrival in these parts, have I witnessed anything more refreshing to my spirit than the spectacle presented at the forenoon service in the chapel at Batticaloa, there being present from two hundred and fifty to three hundred persons, chiefly natives, some of whom had recently been turned from darkness unto light, and from the power of Satan unto God; and I could only regret that I was precluded by circumstances from undertaking a personal visit to the wilds from which some of the converts had been obtained. Should it be found practicable at the time, I purpose next year to make a regular excursion among the Veddahs, in company with Mr. Scott, and I may then be able to report upon their case somewhat more particularly than my present acquaintance with it enables me to do.

To be continued.

WESTERN CANADA.—TORONTO CIRCUIT.—In the account of this circuit, contained in our last number, reference was made to several protracted meetings, or special and continuous religious services, which have been held in different neighbourhoods. In addition to the information then published, we have the pleasure of laying before our readers the following communication from the Rev. J. Mockridge, respecting special services, held in Mr. Hunt's neighbourhood, in the township of Toronto, about 16 miles from this city:—

"The meeting was commenced on Sunday, March 20th; when a discourse was preached, in the morning, from Hab. ii. 2—'O Lord revive thy work'—and the religious part of the congregation seemed to enter deeply into that spirit of the prophet which prompted him to utter those emphatic words. In the afternoon, a public prayer meeting was held, in which the supplications which had been devoutly offered up at the dedication of the chapel, that God would 'fill this house with his glory,' were signally answered. In the evening, a sermon was preached from John v. 6; 'Wilt thou be made whole?' The people were solemn and attentive; but we discovered no special indications of good. On Monday evening, after preaching, six persons came forward to the altar, who were evidently drinking deeply of the bitter cup of repentance, and earnestly desired our advice and prayers; three of whom, before they left it, professed to 'believe in the Lord Jesus Christ' to the salvation of their souls. Deep seriousness and emotion pervaded the whole community, and many who, up to this period, had been buried in the world, or wrapped in the garments of self-righteousness and scepticism, were obliged, in the bitterness of their souls, to exclaim, 'How can we escape the damnation of hell?' On Thursday evening, we had an excellent sermon from our respected Chairman, Rev. J. Stinson, which was well adapted to promote the interests of the meeting, and was crowned with the divine blessing. On Friday, in addition to morning and evening preaching, a meeting was held, for the purpose of affording the disciples of Christ an opportunity to relate their Christian experience, in which several of the young converts spoke, in a manner which showed that their judgments were enlightened and convinced, as well as their hearts affected.

"On Monday evening, 25th ult., these services were brought to a close. Twenty-three adults, many of whom are highly respectable and intelligent heads of families, have already joined our Society; and, from the number of persons who came forward from night to night, there must have been,

at least, between thirty and forty who passed from darkness to light, and from the power of Satan unto the living God."

"During the progress of this meeting the most respectful conduct was manifested on the part of the entire congregation: All was done 'decently and in order.' The roads were bad beyond description, which must have caused the congregation to be much smaller than it otherwise would have been.

"When the chapel in this neighbourhood was opened, we had only four members; now, we have a very large class which, under the care of our highly esteemed friend Mr. Hunt, will no doubt, with the Divine blessing, continue to be united together in love, and become as 'a city set upon a hill,' forcing all by whom they are surrounded to say—'Behold how good and how pleasant it is for brethren to dwell together in unity!'"

"April, 1842."

Personal observation enabled us to add to the above our explicit testimony, in behalf of the excellence of the work described. Never have we known more gratifying and inimitable instances of the power of the Gospel in reclaiming souls than in the neighbourhood where these special services have been held. We have there listened to the afflicted christian's fervent expressions of gratitude and joy; we have seen and conversed with those, in youthful and mature years, who have become trophies of the cross of Christ; and, while we ascribe the whole glory to God, we feel to exclaim with renewed emphasis and delight—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Miscellany.

PROTESTANTISM, VERSUS POPERY AND PUSEYISM.—The question naturally arises,—What are the means and agencies at the command of Protestantism,—by what disposition and adaptation of them to the existing state of things;—and by what supplemental expedients, can they be made adequate, by God's blessing, to the defeat of the combined machinations of Puseyism and Popery? For, the union of the Anglican Church with Rome is not more the tendency of the Oxford system than it is the boldly-avowed aim of its open advocates, and the ill-concealed design of its masked supporters. Amongst our chief available resources are the Churches of England and Scotland, Wesleyan Methodism, and evangelical Dissent, with the literary and other agencies under their respective control. A few Institutions, such as the Bible Society, the Reformation Society, and the Protestant Association, are the common property of the Protestant public; although not one of them at this day does justice to the noble catholicity of principle recognized by the first of them, and for awhile acted upon by all the christian worth and talent of the last century. We rejoice to see the Church of England, as represented by a portion of her Episcopate, at length more aware of her danger, and more alive to her weighty responsibilities, although slow and perhaps not legally at liberty to deal, as strict ecclesiastical discipline would warrant, with benefited clergymen and salaried College Tutors and Professors, who are apostates in principle and enemies of the faith they swore to uphold. A few of the Bishops have denounced the new heresy in a tone and language befitting so grievous an offence. Nevertheless, the Protestant laity of England look up to the Episcopal Bench for a more unanimous expression of opinion, and for the adoption of some extraordinary measures of counteraction demanded by the urgency of the crisis. The spirited address of the lay Episcopalian of Cheltenham to his Grace the Archbishop of Canterbury, does them high honour, and will be echoed, we trust, from every quarter of the land, in order that the hands of the hierarchy may be upheld in the faithful discharge of their arduous and responsible duties. But with regard to the national clergy, as a body, it is deeply to be regretted, that so many of them, evangelical ions not excepted, are spoiled by high and exclusive notions of church government, so as to be unfitted for friendly and brotherly co-operation with other Protestant churches. The *Christian Observer* almost alone continues faithful to the principle of an evangelical catholicity. The *Record* too, has

done well high credit by most opportunely unfurling a banner of true Protestant liberty, under which Wesleyans and Dissenters may march in the same united phalanx with evangelical Churchmen. With regard to the Church of Scotland,—admirably qualified as she is by the spirit inspired by her historic recollections, the ascendancy of evangelical principles, and her pastoral and educational facilities, for occupying a most influential position in combating the prevailing errors of the day,—all, who rightly estimate the value of her services, must deeply deplore the schism which distracts her attention and saps her energies.—We had hoped, that by this time she would have been cheered by the prospect of a speedy dispersion of her troubles, and have been consequently at liberty to head her unbroken energies in the conflict, which demands the whole might and union of all Protestant and evangelical churches for its successful termination. This hope, alas, must stand in abeyance:—

"The favourable prospects," says the *Record*, "which we some time since intimated did then rest on the affairs of the Church of Scotland, have again in a great degree faded away. The coming events of that church, whether for weal or woe, are probably of much greater importance than is generally imagined in the division of the island. May God grant, if it be his blessed will, to this our Sister Church a happy deliverance!"

As to our own Connection, its ministers, its literature, its organisation, are all brought to bear energetically against the kindred errors of Puseyism and Popery.—It is as ready, also, for fraternal co-operation with other Protestant communities, as it is bent on the performance of its own appropriate duties. The evangelical Dissenters have, moreover, of late assumed a more aggressive tone and hostile aspect towards Popery, as the spirited protest in the *Eclectic Review* for December attests. Still the curse of disunion (into all the causes of which it would be foreign to our purpose to inquire) rests to a lamentable extent on the Protestant Churches of this country.—*Watchman*.

SPIRIT OF THE EVANGELICAL CLERGY, IN THE CHURCH OF ENGLAND.—Our readers are aware, from our late frequent extracts from the *Record* and other sources of information, that many of the evangelical clergy are cultivating a genuine catholic spirit towards their christian brethren of other denominations. They have doubtless their rich reward in the satisfaction inseparable from so enlightened a course. Nothing less, indeed, could be expected from them on the score of gratitude to Almighty God for having raised up men to reform a nation sunk into depravity through the supineness and defection from vital Christianity, exhibited by a race of Clergymen, their immediate predecessors. How could they honestly thank God, and yet despise the instruments of his merciful visitation to a guilty land? Not, as holding the genuine catholic principles of the Reformers, could they consistently call in question the right of Christian communities, equally owned and blessed by God in their evangelical labours, to share with them the arduous task of regenerating the nation. For they well know how inadequate for that task, at this moment, is the National Church, partly from the gross apostasy of many of the clergy from the doctrines of the Reformation, and partly owing to the population having outgrown the ecclesiastical provisions of the State. Not to dwell on the fact, that tens and hundreds of thousands have been folded by other shepherds, providentially thrust into the field during that fatal slumber of the parochial clergy which long left their respective flocks a prey to every contingency for better or for worse.—*Watchman*.

RUSEYISM.—"What is Puseyism?" It is (1) to "say anathema to the principle of Protestantism;" (2) to "depart more and more from the principles of the English Reformation;" (3) to "sigh to think that we should be separate from Rome;" (4) to regard "Rome as our mother, through whom we were born to Christ;" (5) it is to denounce the Church of England as being "in bondage, as working a chain, and as teaching with the starveling lips of ambiguous formalists;" (6) it is to enlarge the Church of Rome as giving "free scope to the feelings of awe, mystery, ter-

dearness, reverence, and devotedness;" (7) and as having "high gifts, and strong claims on our admiration, reverence, love, and gratitude." (8) It is to declare our "articles are the offspring of an un-Catholic age;" (9) and that the "communion service is a judgment on the church;" (10) and to teach that the Romish "ritual is a precious possession;" (11) and that the mass is a "sacred and most precious monument of the apostles." (12) It is to assert that "the Scripture is not the rule of faith;" (13) that "the oral tradition of the church is also an exposition of God's revealed truth;" (14) that "the Bible placed without note or comment in the hands of uneducated persons, is not calculated in ordinary cases, to make them wise unto salvation." (15) It is to assert, that in the Lord's supper, "Christ is present under the form of bread and wine;" (16) that he is then "personally and bodily with us;" (17) and that the clergy "are entrusted with the awful and mysterious gift of changing the bread and wine into Christ's body and blood." (18) It is "to maintain the lawfulness of prayer for the dead;" (19) to make "a distinction between venial and mortal sin;" (20) and to "assert that a person may believe that there is a purgatory, that relics may be venerated, that saints may be invoked, that there are seven sacraments, and that we may, with a good conscience, subscribe the thirty-nine articles of the Church of England."—*Oxford Chronicle.*

The *Welshman*, after proposing the question "What is Popery?" supplies for an answer—"It is Popery somewhat diluted—diluted and partly disguised for the present, in order to render it the more palatable to those who may still have some misgivings about receiving it pure and unalloyed as the article issues from the grand laboratory on the banks of the Tiber; but containing the genuine quintessence of all that constitutes the 'mystery of iniquity.'"

Civil Intelligence.

THE NEW CORN LAW.—On Friday, March 4th, Sir Robert Peel introduced his new Corn Bill into the House of Commons, and it was read a first time, and was to be considered on the following Wednesday. In the course of his remarks Sir Robert said, if the bill passed it was designed to go into immediate operation without waiting for the new system of averages.

THE SPANISH INSURRECTION.—In the House of Lords, the Earl of Clarendon asked for information respecting the conspiracy said to be maturing in Spain, for the overthrow and assassination of the Regent Espartero.

The Earl of Aberdeen said there was such a plot in progress, but it was known in all its movements to the Spanish Government and would be met with efficiency.—Assurances had been received from the French Government that it took no part in the conspiracy, and that measures would be taken to remove all suspicious persons from the frontier and prevent others from going thither.—He did not think there was any concert of action between the conspirators and the adherents of Don Carlos; and he assured the House that the British Government would take all proper and necessary steps to help the Government of Spain in putting down insurrection.

Mr. S. Herbert brought forward the Navy estimates. He stated that the number of ships in commission would probably be reduced, but he should not propose a decrease in the number of Seamen, which would enable the Government to send ships to sea, in the most perfect state of equipment. He moved that 43,000 men be voted for the service of the ensuing year.

THE NEW CORN LAW.—The results which the writer of the *Banker's Circular* considers will follow the passing of Sir Robert's measure, as he has proposed it, are the following:

- 1.—It will create a regular trade in foreign corn, and a large quantity will be annually imported.
- 2.—It will so stimulate the production of corn in Spain, Egypt, and the United States (as well as in Russia, Mecklenburgh, and Denmark), as to cause additional supplies to be brought from those comparatively new sources, at all the rates of duty stated in the government scale.
- 3.—It will lower the prices of corn in England so much as to render those of the five or seven years, commencing with 1842, the lowest to be found in the present cen-

tury, for a consecutive period of equal duration.

We submit these conclusions with that unhesitating confidence which long examination and consideration of the subject inspire; but they are given on the assumption that the measure will undergo no important change in its passage through parliament, and also on the assumption, that the existing money-laws of England shall be maintained during its operations. These provisions are inserted to prevent the misrepresentations of the ignorant, careless, or un candid, who sometimes quote this publication unfairly.

Maynooth College.—The petitions against the annual grant to the Romish College of Maynooth are to be presented to the legislature in a few days. They have been lying at Exeter Hall for signature for some weeks, and there are appended to them a greater number of names than on any former occasion. It is generally thought that the grant will not be disallowed at once, but that it will be considerably diminished by the present Parliament. The petition to the House of Lords will, it is believed, be presented by the Earl of Winchelsea, and that to the House of Commons by Mr. Plunket.—*Times.*

Debt due from American States.—We understand that very decisive measures are about to be adopted for the recovery of debts due by the States of the American Union to British subjects. Mr. R. Crichton Wyllie, himself a creditor, authorised by other holders of American securities to represent them, has embarked on the *Columbia* steamer for New-York. His first object will doubtless be to resist and counteract the dangerous doctrine of the repudiation of certain English claims on American States,—a doctrine equally dishonest and dangerous, but set up by some authorities in the Union. The amount of British money invested in American State bonds, banks, canal and railroad shares, is from twenty to twenty-five millions.

The Vice-regal Court is maintained with great splendour. Balls, dinner-parties, and levees follow each other in quick succession, and render the metropolis of Ireland a scene of constant bustle and gaiety. At the last ball of the Countess de Grey, upwards of 500 guests were present. The brilliancy of the Court has had a sensible influence on the prosperity of Dublin, and has given a general stimulus to all kinds of trade and manufacture.

The atrocious practice of assassination still proceeds actively. From the county of Munaghan intelligence has been received of the murder of a man named Andrew Martin, who was shot dead by his own fireside, through a small window in the back part of the house situate at a place called Donagh. The assassin is unknown. The *Gazette* offers a reward of £100 for the detection of the murderer.

The *Hannibal* has arrived at New York from Macao, bringing advices to 11th December.—The British Forces were in winter quarters at Chusan, awaiting reinforcements, and the return of a more favourable season to pursue their operations.

It is said that Keshen, who was degraded for the ransom business at Canton, has been restored to his rank, and ordered to Ningpo to communicate with Sir Henry Pottinger.

From Burmah intelligence to the 7th Oct. had been received at Canton. The King of Ava, with the whole of his army and family, and some 18000 boats, was within twelve hours journey of Rangoon. There was great doubt however, whether he would venture upon hostilities. The news of the capture of Canton, and the extraction of six millions of dollars from the pockets of the Chinese, had astonished and alarmed Tharawadie a little, and preliminary steps were immediately taken by him for a retrograde movement. His Majesty had, however, laid an embargo on the export of timber. Great preparations were in progress at Rangoon for receiving the King.

The Kayens of the Yoonzaler are represented to be crossing over to the British in great numbers, in consequence of the cruelties and extortions to which they are subjected from the Burmese authorities.

LATER FROM TEXAS.—The Mexican movement, instead of being an invasion, by an army of fourteen thousand, as has been stated, was a mere predatory incursion, carried on for the purpose of plunder and annoyance. The number of Mexican troops that crossed the Rio Grande is believed not to have exceeded twelve hundred. After plundering San Antonio, they began their retreat. Gen. Burleson, with about 1,500 Texas troops,

was in full pursuit at the latest dates, with every prospect of overtaking the enemy. It is now his intention to CARRY THE WAR INTO MEXICO.—To support him in this, another detachment of 1,500 men has been sent forward.

LATER NEWS.—The "Great Western" has arrived at New York, and brought English news up to the 2d inst. We have time and space for only a brief notice.—From the "European" we learn that a prince has been born in Portugal; that negotiations for a commercial treaty between Great Britain and Spain had commenced, the latter country continuing tranquil; that the Circassians were making inroads on the Russian territory; that Bishop Alexander's formal recognition by the Porte had not been ascertained; and that the violation of the truce by the Chinese had led to the renewal of hostilities. The news from India, (Afghanistan,) is very disastrous and painful. "Sir W. M'Naghten, British envoy at Cabul, has been murdered; the garrison of the place capitulated, and were subsequently cut to pieces after three days' hard fighting in the fatal Koord-Cabul Pass; five thousand four hundred men, including a Queen's Regiment (the 44th) perished; several ladies, wives of British officers, were captured and carried off by the Afghans." The slaughter of officers was very great. "In the meantime, the utmost exertions are made by the governments of Bengal and Bombay to send troops towards the scenes of conflict."

We have the pleasure of informing our readers that JOHN COUNTER, Esq., has lately been unanimously re-elected Mayor of Kingston. The *Chronicle and Gazette* says:—

"Mr. Counter's unwearied and active exertions, for the welfare of the town, fairly entitle him to the honour thus, for a second time, conferred upon him by his fellow citizens. A more energetic, assiduous, and faithful Mayor cannot be found at the head of any Corporation."

In the last and present numbers, some advertisements have been omitted to make room for CIVIL INTELLIGENCE.

TORONTO MARKET:

The following changes have taken place since our last report:—Oats, per bushel, 1s. 1d. a 1s. 3d.; cheese, per lb., 4d. a 6d.; hay, per ton, 55s. a 65s.; straw, do. a 40s.

Advertisements.

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

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

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

TORONTO AXE FACTORY,
NORTH STREET.

THE SUBSCRIBER tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 123 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW,
Toronto, Oct. 2, 1841. 2

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

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

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

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

- Linseed Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 9x7 to 40x26,
- Crato Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whiteners, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Cameo 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

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

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

ALEXANDER HAMILTON,
King Street.
Toronto, October 6, 1841. 2

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

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

NEW CUTLERY.

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

Country Store-keepers are invited to call and examine for themselves.

SAMUEL SHAW,
Toronto, Dec. 29, 1841. 8

LETTERS received, during the last fortnight:—Rev. H. P. CHASE; Rev. W. M. HARVARD; (2); Rev. E. EVANS, sub.; Rev. J. BOLLARD, rom.; Mr. H. BASSON, secr.