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The Wesleyan.

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

VOL. II.

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No. 6.

Chronology.

CHURCH GOVERNMENT.

From Dr. W. L. Brown's "Comparative View."

It is very evident that Christ and his apostles prescribed no particular form of ecclesiastical government, which was to be adopted and invariably maintained in every country, and under every form of civil society, wherever Christianity should be introduced. Nor can I help thinking, that this circumstance itself affords no inconsiderable proof of divine wisdom, applied to the universality by which this religion is characterized. It was designed to spread over the world, to regulate the moral conduct, and to advance the present and eternal felicity of mankind, in every situation, whether domestic or civil, in which they might be placed. It was to furnish those grand principles, which must ultimately meliorate all the rigours of absolute power, and improve whatever excellence civil constitutions might exhibit, establish good laws on still firmer foundations, and gradually lead to the abrogation of such as were unjust and contrary to the eternal rule of right. The different modes and forms of administering, whether civil or sacred matters, are not the ends but the means of attaining the ends of government, the security and improvement of society,—of its peace, piety, virtue, and general happiness. Whatever form of polity most effectually promotes these great ends, is certainly the best.—For the apostle assigns it as the main reason why men should pray for governors, that "we may lead a quiet and peaceable life in all godliness and honesty." Now, nothing can so effectually tend to this, as the belief and practice of the Christian religion; and every form of ecclesiastical polity therefore should, as is professed, be uniformly directed to the maintenance, the enforcement, and the propagation of those most important truths which the gospel unfolds and establishes.

As Christianity spread through the world, and had such an admirable tendency to unite by the most tender bonds of affection all its professors, it naturally occurred to establish some common form of ecclesiastical government which might serve as a bond of union among different churches widely separated from each other. This could be easily accomplished among the Christians who lived under the same civil polity. Hence, the ecclesiastical form was generally modelled after that of the civil constitution; and, as the Roman empire extended over the whole civilized world, soon assumed a resemblance to the government of the state. The papal dominion was thus gradually established, and the principle which merely dictated a common centre of union among all the professors of the gospel, was at last perverted into a source of the most dreadful tyranny and most abominable corruption which the world had ever beheld.

The wisdom of the founder and first promulgators of Christianity, in leaving undefined any precise form of ecclesiastical polity, was particularly manifested. For, since this divine scheme was designed to pervade the whole earth, and to descend to the latest generations, it became necessary that the external form of spiritual administration should be more or less adapted to the peculiar circumstances in which Christians might be placed in the different and successive ages of the world. The fundamental articles of our faith are, like their author, immutable; but the peculiar mode of managing the concerns of spiritual communities might vary, provided the purity of doctrine, of ordinances, and worship, was maintained. Indeed, any form of church government, perverting the very ends of its institution, and, instead of promoting the spiritual interests of the people, rendering

the spiritual influence of rulers subservient to their purposes of worldly profit and ambition, is radically vicious, and inconsistent with the principles of a Christian church. Such was the character of the Romish hierarchy, and it became absolutely necessary to reform this corruption, as well as every other by which it was accompanied, and which it so powerfully fostered and maintained.

On this subject I completely assent to the opinion of my acute and judicious predecessor, whose words I shall here quote: "In regard to the outward order, however important it be, it effects not the essence of religion in the least; and even our adversaries themselves being judges, is not represented in scripture as affecting it. The garments which a man wears, or the house in which he lodges, however necessary for his accommodation and comfortable subsistence, are not, as his limbs and members, and still less as the powers and faculties of his mind, a part of his person. Now, in this respect there appears a very close analogy. For though, in our present situation, clothes and dwelling are requisite for protecting us against the inclemencies of the weather and other external accidents, we may, nevertheless, have both clothes and dwelling of different forms, yet equally commodious. Nay, one form may be more convenient in certain climates and certain situations, which is less convenient in other climates and other situations. The same thing may with equal truth be affirmed concerning the form of church government. This is evidently true also of civil government.

"Now, I can see no reason why a church may not subsist under different forms, as well as a state; and though it must be owned, that one form may be more favourable than another to the spirit and design of the constitution, we cannot always judge with safety from the first of these, how much it has retained of the last. Nay, I must acknowledge, that for any thing I could ever discover in the sacred oracles to the contrary, the external order may properly undergo such alterations, as the ends of edification in different exigencies may require, and prudence may direct. The only thing important is, that nothing be admitted which can in any way subvert the fundamental maxims, or infringe the spiritual nature of the government.

"Thus much in general is conformable to the doctrine both of the Church of England and of the Church of Scotland. For how different soever those churches are in the plans of government they have adopted, and how much soever each of them is attached to its own, they equally avoid limiting the Christian ministry to one particular model. The former, in her xxiii article, entitled, *Of ministering in the Congregation*, says expressly, 'Those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.' This, if it mean any thing, and be not a mere identical proposition, of which, I own, it has some appearance, refers us ultimately to the authority, however modelled, which satisfies the people, and is settled among them. Again, in the Westminster Confession of Faith, which is of equal authority with us, as the xxxix articles are in England, chap. xxv. entitled, *Of the Church*, sect. 3. 'Unto the catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world.' And this is all that is said on the subject. Neither has presumed to delineate the essentials of a Christian ministry, or to say any thing which could be construed to exclude those who are governed in a different manner from that in which they themselves are governed. So much moderation has on this article been shown by both churches. I

shall add to these the doctrine of the episcopal reformed church of Scotland, contained in a Confession of Faith, ratified by law in this country in 1560; which, though set aside in the time of the civil wars, to make room for the Westminster Confession, was re-enacted after the Restoration, and continued in force till the abolition of policy at the Revolution. I recur to it rather, in order to show how much, on this article, the sentiments of our late nonconformists (for we have none of that description at present) differed from the sentiments of those whom they considered as their ecclesiastical predecessors, and from whom they derived their spiritual pedigree.

"In article xiv. entitled, *Of the Notes of the true Kirk*, (I use the words of that Confession,) it is affirmed, 'They are neither antiquity, title usurped, local descent, nor multitude of men assisting an error.' Again, article xxv. *Of the right Administration of the Sacraments*.—That sacraments be rightly ministered, we judge two things requisite, the one, that they may be ministered by lawful ministers, whom we affirm to be only they that are appointed to the preaching of the word, they being men lawfully chosen thereto by some kirk, &c. We fly the doctrine of the papistical kirk in participation of their sacraments. 1st, Because their ministers are no ministers of Christ Jesus, &c. Here, not only is heretical descent expressly excluded, but its very channel is removed, as the popish clergy are declared (I think with too little ceremony, and too universally) to be no ministers of Christ. Nay, all that appears externally necessary, according to them, to constitute a minister, is the choice of some congregation. Far from believing one particular form of ecclesiastical polity to be sacred and inviolable, they say, article xxi. *Of general Councils*, &c. 'Not that we think any policy and any order of ceremonies can be appointed for all ages, times, and places.'

"It will be owned likewise by those who, on this subject, are capable of examining with coolness, and pronouncing with impartiality, that we have not that sort of information in holy writ, from which we can with certainty form a judgment concerning the entire model of the apostolic church. What we can thence learn on this subject, we must collect from scattered hints given, as it were, incidentally, when nothing seemed less the intention of the writers, than to convey to us a particular account of the plan of the society they had formed. It is a just observation of a writer of the last century, and deserves the attention of disputants on both sides.—We see that the apostles were, in their writings, more solicitous concerning the qualifications than the degrees of the ministers, and inculcated and delineated more largely that conduct which might be worthy of that state and condition, than they discussed the form of government."

CORRECT ESTIMATE OF RELIGIOUS INSTITUTIONS.

Not only the partial insisting upon some truth, but even the undue importance assigned to some rite or institution, has been productive of many heresies. Many do not distinguish between the essentials of Christianity, and its accessories; they lay almost as much stress upon a mean as upon an end; upon that which is relatively good, as upon that which is absolutely so. Christianity consists of truth, of holiness, and of happiness. That the truth should be presented before the mind, and continually kept there, by human means, and by divine aid, is all that Christianity can require. To contribute to this end we have two signs, baptism and the Lord's Supper, answerable to the two parts of salvation which are carrying on on earth, justification and sanctification, the washing away of sin, and the living by faith upon the Lord Jesus. Concerning the things signified by these

signs, there is no dispute amongst those who take the Bible for their guide; concerning the mode of administering those signs, there are endless controversies amongst inquirers after truth, who, to all appearance, are equally sincere. Whatever is important in the Scriptures is clear in proportion to its importance; we may conclude therefore, that the signification of these signs is highly important, but that the mode of administering them is not so, because very doubtful. It is clear that every one should be allowed to choose for himself, and to use the sign in that way which most directly carries the mind to the thing signified. Controversy here is entirely out of place. It makes the sign of no effect, and distracts the attention from the thing signified, which alone is the useful contemplation, to the mode in which the sign is administered, which is altogether an unimportant subject of thought; for the use of a sign, that the mind may pass immediately from it, to the thing signified. Thus these signs, not being continually disputed about, are to controversialists, not so much the signs of salvation, as the emblems of a peculiar party.

Nearly the same observations apply to disputes about church government. Government is not a thing valuable in itself; it is only the means of attaining some valuable end, and has therefore no excellency apart from its utility. The end of churches, and, of course, of church government, is to display and perpetuate religious truth throughout all generations. It is a matter of some difficulty, as we have already observed, to ascertain the exact form of the apostolic churches; what we know best of its structure is, that they were exceedingly simple, and that they owed their prosperity less to any positive and municipal regulations than to their innate energy and freedom. But suppose that we had a precise model handed down from the times of the Apostles, its whole excellency would consist in its aptitude to preserve and to spread the truth, and if, instead of directing our eyes to the gospel, it withdraw our attention to contemplate its own structure, so far, it would be not only useless, but hurtful.—James Douglas, Esq.

THEOLOGICAL INQUIRY.

From the Rev. M. Stewart's Letters to Dr. Miller.

TEST OF RELIGIOUS TRUTH.—It is grateful to find that your sentiments, in respect to the real foundation of Christian doctrine, agree so entirely with mine; and I trust I may add, with the fundamental principles of the Protestant religion. In your Letters, you have undertaken to show and reprove the "weakness" of Unitarians, in attempting to support their views by the authority of great names. You say, "The weakness of this plea is so obvious, that a formal refutation of it will not be thought necessary, by any impartial reader." In the sequel, you say very justly, that "transubstantiation and other gross errors and most wretched superstitious" might be proved to be true, if this mode of argument could be adopted.

In Letter IV, you say, "The word of God, as the orthodox believe, is the only certain test of divine truth; the only infallible rule of faith and practice. Of course, that which is not found in Scripture, however extensively and unanimously it may have been received by those who love the Christian name, must be rejected, as forming no part of the precious system, which God has revealed to man for his salvation." You then proceed to observe, that still there is consolation as well as duty in walking in the steps of the pious, who have agreed in the doctrine of the gospel.

All this I most freely and fully admit. I will only add, that the fact of Christians having been agreed in a doctrine, is not sufficient of itself to make the reception of it consolatory. It must prove, on examining

tion, to be really a doctrine of the gospel, in order to afford the consolation which we may receive from union of sentiment; for as you say, however extensively and unanimously those who bore the Christian name have received error, it is no reason for our admitting it.

So far then as the simple investigation of the truth is concerned, in respect to any point in theology, the authority of great names is not to be regarded as obligatory.

PROVE ALL THINGS.—I am satisfied that the time has come, when it is necessary to examine well the doctrines which we believe and inculcate. The watchful opponents of our common faith have their eyes on all the steps of its advocates, and will demand a reason for all that they inculcate. But independently of this, the love of truth shall be enough to stimulate us to the highest efforts, in order to know what we ought to believe and teach.

We ought highly to venerate the pious fathers in the church, who have given us summaries of the Christian doctrine, which they apparently believed; but as the ministers of truth, we are obliged to call no man master upon earth. We have a heavenly master, who has made his word the supreme and only rule of faith and practice. That word we must investigate, to know whether the doctrines of our Symbols are true; and not taking those doctrines as already established, bring the word of God to their test. Thus lived and acted Luther, Zuingli, Calvin, and all that blessed host of worthies, who burst asunder the bonds of tradition and human authority; and we, their children in respect to professed principles, may venture to walk in their steps.

It is just as much our individual duty now, to bring every principle of the creed of the Protestant Churches to the test of the divine word, as it was the duty of the Reformers to bring that of the Catholics to the test of Scripture. This position is absolutely certain; unless we can prove that the formers of Protestant Symbols were inspired. If they were not, they may have erred in some things; and if so, it is important to us, if possible, to know in what they have erred. But how shall we, or how can we know this, unless their creeds are subjected, anew and repeatedly, to the test of the Scriptures?

Will it be said, that the dwarfs of modern days only exhibit their pride and self conceit in attempting a comparison with those giants of yore? If it should, my answer would be; That dwarfs as we are in modern days, we stand, at least, upon the shoulders of those ancient giants, and must needs have a somewhat more extended horizon than they. To speak plainly, the whole word of God represents the path of the Church, like that of the just, to be as the light, which shineth more and more unto the perfect day. The Kingdom of God always has been, and still is progressive. Glory is bursting in upon the church, in various ways intimately connected with making her light to shine still more brightly. Are all the treasures of the divine word yet unlocked? Are her fairest days past, and her brightest constellations set, to rise no more? The "thousand years" of glory yet to come, will supply a ready answer to these questions.

So long as we profess to be Protestants, and of course profess to believe that the Bible is the sufficient and only rule of faith and practice, so long, if we act consistently, we believe in the Symbols of faith which we receive, only because we find them supported by the Scriptures. It is not only lawful then to put them to this test; but it is an imperious duty for every man to do it, who is able to do it. There may be a show of modesty and humility in receiving what others have believed, without examination and without scrutiny; but in every case, where there is ability to investigate and bring to the Scripture test, a failure to do it must arise from undue regard to the authority of fallible men, or from mere inaction—from absolute sloth.

WORDS AND THINGS DISTINGUISHED, WITH RESPECT TO MYSTERY.—I fully accede to your views respecting the unreasonableness of those, who demand that the manner of every fact which is affirmed should be explained, before they feel themselves obliged to believe the fact itself. I go so far here as to say, that a great part of all the facts with which we are acquainted, either in the natural or spiritual world, are of such a nature, that the manner in which

they become facts, or exist as such, is utterly beyond the reach of our investigation. The manner in which a spire of grass grows, is as really beyond the reach of our knowledge, at present, as the sublime mysteries of the Godhead. The cry of *mystery, mystery*, which is so often raised against certain doctrines of the Scripture, can never influence the real lover of truth to reject them. The fact that the doctrines are true is the only thing which claims his serious attention; the manner in which these truths come to exist, or continue to do so, is not what a rational philosopher expects to understand, in his present imperfect state.

But what is unintelligible or surpasses our comprehension, belongs to *things* and not to *words*. What we *express* respecting things, must of course be intelligible; for language is merely the vehicle by which our thoughts are conveyed to others. What we understand in our own minds, we can express to the minds of others; and what we do not understand, of course we cannot express, because our language, which is only the vehicle by which our thoughts are conveyed, cannot convey thoughts or conceptions which do not exist.

It is very easy then to draw the line of distinction, between mystery which is connected with *things* or phenomena, and mystery which belongs only to *language*. The latter, I take it, always proceeds from either want of skill, or crafty design, or an intention to speak enigmas.

We are not allowed, therefore, by the common laws of language, to assert any thing which, when examined, proves to be either a contradiction, or an incongruity; and then to take refuge from objections which may be made to our language, under the pretence that the subject is mysterious, and consequently it is improper to urge investigation respecting it. It may be true, indeed, that the subject of which we speak is mysterious. But what I have expressed about such a subject, if I have used language with any propriety, is, of course, only what I knew or conceived about it in my own mind. This can certainly be made intelligible to another mind; and there is, therefore, no mystery in my expression; at least there ought to be none.

For the Wesleyan.

THE COMPLETION OF PROPHECY AN EVIDENCE OF THE TRUTH OF REVELATION—A PLEDGE OF FINAL SUCCESS—AND AN ENCOURAGEMENT TO OUR EXERTIONS.

That there should be objections to Christianity is not matter of surprize, considering the direful enmity of the carnal mind against God—scorners being such as walk after their own lusts. Talent, literature, philosophy, chronology, astronomy, geology, and political economy, have all been perverted so as to contribute their quota of aid in impugning the Christian religion. But the sincere believer rejoices that every argument has been fairly met, and successfully answered. Whatever of learning, talent, or science infidelity can boast, can be fairly balanced, and by far outweighed by similar qualifications in the defenders of our holy religion: and no objection to the Bible remains in force, but that of "a bad life;" infidels love and maintain darkness rather than light, because their deeds are evil.

Prophecy has always, and justly, been considered a powerful argument in favour of revealed religion. It has been denominated a standing miracle. "An ancient writer remarks, that he who is acquainted with the history of past ages lives twice. With equal truth may it be affirmed, that he whose mind is also enlightened with the views of holy writ lives thrice."

Objections, however, have been urged against Christianity, and doubts of its truth entertained on account of the obscurity of prophecy. But doubts imply some degree of conviction of the truth of a thing, for no one would ever doubt if he had no evidence at all; he would be a confirmed unbeliever. Doubt as much supposes a lower degree of evidence, as conviction does the higher. If religion be true, it is tremendously true. The apprehension that religion may be true, as really lays men under corresponding obligations as a full conviction that it is true. It behoves such individuals to use all endeavours to ascertain which way the evidence really preponderates, and to avoid all such practices as may sink them into

that perdition, which revelation asserts awaits all the wicked.

The allegation against prophecy, that some parts of it are obscure and unintelligible, does not invalidate the proof from foresight. There is a moral necessity that prophecy should be veiled in enigmatical language and consequently be obscure. And prophecies in part fulfilled, although the rest remain in obscurity, have a sufficient degree of evidence attached to them, to render them credible, because those parts which are made out afford as strong a proof of foresight as can possibly be afforded. No finite intelligence can see one step in advance of its present position. A long series of prophecies, being plainly accordant with certain specified events, is proof that those events were foreseen and predicted. This is an argument which is considerably extended, and amply developed in that master-piece of reasoning—"Butler's Analogy of religion."

We have, at present, ample and satisfactory proof that a Being who sees the end from the beginning is the Author of Scripture Prophecy. It, therefore, affords irrefragable proof, of supernatural communication with the Deity and of the truth of Revelation.

The satisfaction that we derive from it will be continually increasing as events more and more cast light upon the subjects of prophecy, by its fulfilment. That Scripture predictions are true is proved by their fulfilment in part; and, if true, their final and complete accomplishment is certain. Prophecy may be styled the history of future events. Events are the development of prophecy. Events imply time in which they transpire; and, therefore, time is continually bringing to pass those events which are predicted to take place in successive periods. "Prophecy," says Lord Bacon, "has a germinant accomplishment. Like the root it puts forth the blade, the stem, the perfect ear; and by different gradations, ripens into an accomplishment so full, that no one jot or tittle of it passes away." Thus while the doubter may be satisfied, the firm believer receives assurance of its entire completion, and a pledge of the final success of the Gospel. Great and glorious things are predicted to take place; and they shall surely be realized. Eventually, every valley shall be exalted, and every mountain be made low; every dark place of the earth now full of the habitations of cruelty, shall be irradiated with heavenly light, the cruelties so horribly practised, shall cease, and the wolf shall lie down with the lamb: the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign forever and ever. Popery, Mahometanism, and Paganism shall fall;—yea, the earth shall be filled with the knowledge of the glory of the Lord.

To those engaged in the glorious warfare against error and sin, the toil is arduous, and their spirits sometimes sink. Things sometimes look gloomy and discouraging; but final success will be the result. A clear apprehension of the "sure word of prophecy" will urge on the Christian philanthropist to fresh and increasing exertions. He daily beholds fresh triumphs, and gains fresh trophies; and these with the discoveries of revelation will give new impetus to his zeal.

"Every day the Lord of Hosts
His mighty power displays;
Still the proud Philistine's boasts,
The thralling Gittite slays.
Israel's God let all below
Conqueror over sin proclaim;
O, that all the earth might know
The power of Jesus' name!"

B. S.

Three Rivers, 1841.

Biblical Literature.

HISTORY OF HERMENEUTICS.
(Continued.)

V. Yet, before Luther made his appearance, some minds of the higher order were desirous of putting a stop to this confusion, and therefore occasional examples occur of a method of interpretation, less offensive to sound understanding. But the influence of these persons was not greatly efficacious, until that impetuosity of character, by which the reformer was led to the improvement of so many other things, was also directed to this subject, and broke through the obstacles that opposed him. After Erasmus and some other men of the same class, he and Melancthon were the restorers of hermeneutics; and this effect was produced principally by again bringing forward the gram-

matical system of interpretation, by re-establishing the literal sense in its rights, by granting anew to the usage of language its paramount importance, and by not granting, or at least not seeking, either mystical or allegorical significations, whenever the other would afford a consistent sense, and one adapted to the views of the writer.

Thus the way to a rational interpretation was re-opened. But it was necessary to set out entirely afresh, and therefore it became somewhat tedious, and the fatal impediment, which in the fourth century had arrested the progress of the understanding in pursuing this course, again but too soon presented itself. Luther was forced to form his new system of interpretation amidst noisy controversies; he became forced thereto by the very controversies in which he was himself engaged; and therefore it was natural enough that he should occasionally apply it in favour of them, although in other circumstances he would have regarded this as an abuse. This most excellent man did, in fact, very often direct his interpretation merely with a view to his polemics; but this was done by his immediate successors; it was done by those divines, who, after his death, and that of Melancthon, constituted the ruling party in the Lutheran church, so much more frequently, that this may be given as the discriminating character of our hermeneutics, from the end of the sixteenth century to the beginning of our own.

Amidst the hottest internal controversies, the Lutheran system of doctrine was fully completed in the form of concord. This system necessarily possessed its own interpretation; and as by the general union in one symbol wherein it was contained, the system itself became firmly established as unalterable, so also was of course that interpretation. Every *dictum probans* by which a point in the form of concord had been proved, or was thought to have been proved, must now always be so explained as to remain useful in reference to this proof; otherwise the prevailing theology would immediately complain of a departure from the system of doctrine.

Along with this, however, it must be said, that the interpretation always proceeded on the correct principle, that the literal and grammatical sense must first be investigated, and that this must be determined by the usage of language. This was the point to which chief attention was always directed; but this usage, instead of being derived from the sources which alone can afford it any certainty, from other contemporaneous writers, from the spirit of the time or from the spirit of the kindred languages, from the characteristic formation of mind and mode of thinking of the different sacred writers themselves, and from comparing their works together, was derived merely from the uncertain, second-hand source of doctrinal divinity. That is, all expressions were taken merely in the sense in which this privileged divinity had taken them; this was presumed to be the only true sense, and then, as was natural, the same sense was always found in every place which this system of divinity had found there.

The impropriety and mischief of this method could certainly be the less observed, while so little refined and accurate knowledge of languages was possessed, with only here and there obscure impressions of a historic sense; in truth, attachment to the doctrinal theology even prevented the exegetical from being able to strengthen those impressions, and from using all its efforts to advance such a nice and thorough knowledge. When, therefore, towards the middle of the last century, Cocceius, among the reformed divines, again attempted to find everywhere in the Bible allegories, types, tropes, and prophecies, many of our divines zealously opposed the novelty; but when almost at the same time, Grotius and some other men of refined taste and more enlarged views attempted, by penetrating more deeply into the spirit of the languages and history of the times of our sacred writers, to withdraw interpretation from the authority of doctrinal divinity, a violent outcry was raised against them, and for more than half a century laborious efforts were made to hinder the diffusion of the light, which these men had thus enkindled.*

VI. Hermeneutics experienced yet another change, which at one time gave it a new distinguishing feature, but which happily it did not long retain. With the com-

* This remark respecting Grotius is to be received with caution and with some limitation.

mencement of our century, the newly rising party, called pietists, began to devote themselves particularly to the interpretation of the Bible, because they considered it as necessary, and certainly not without reason, to revive a zeal for the study of it, which had become very greatly diminished. But, unhappily, this party brought rather too much enthusiasm and too little learning to this subject, and this would necessarily impart to their method of interpretation a peculiar character. This consisted in pressing each word of the text, until every idea, which by mere possibility it might contain according to its etymology, was forced out; for, by this operation, the "prægnantes sensus scripturae," to use their own language, and the holy emphasis of its expressions, which had heretofore been neglected, could alone be received in all their fullness.

Had this been done according to a reasonable method, some real gain might perhaps have resulted; but from that which was generally pursued, any advantage could, in the nature of things, but very seldom be obtained; and, in truth, the effect must often have been injurious. These expositors might have endeavoured, and sometimes with the hope of a very happy result, to determine the whole extent and the full emphasis of an idea involved in any word or turn of expression from the general or particular usage of language in the Bible, from which alone confident conclusions could be drawn. But, instead of this, they generally adhered merely to the etymological or grammatical connection, from which they deduced the strangest conclusions; without reflecting, that, in a multitude of cases, the conventional, and the particular usage of the sacred writers, could not have been so accurately directed either by etymology or grammar.

If, for example, the apostles, by a Hebraism, had used *en* instead of *dia*, if they had written, "in the name of Jesus," instead of "through the name of Jesus;" a peculiar emphasis was supposed to be in the particle *en*, expressly intended by the apostle, because, if this were not the case, he could as well have employed the word *dia*. When St. Paul says of Christ that he is *hyper*usethis, (Phil. ii. 9.) the term must express much more than the idea of Christ's exaltation in general, for otherwise the apostle would not have added force to the verb *hupso* by compounding it with the preposition *hyper*. But that the first assistance is nothing but a Hebraism, and that with respect to the other, it was a very common usage with the Greeks, to employ such compound words interchangeably with the simple,* and in the very same sense with them, these sticklers for emphatic phraseology would by no means allow, because such a concession would completely demolish the whole foundation of their emphasis. This extravagant trifling could not long continue, and indeed it would scarcely have lasted to the middle of our own age, had it not been for a time assisted by the countenance of some men, who in other respects were very reasonable and deservedly esteemed, as, for instance, the pious and learned Bengel. Yet this system was the sooner dissipated, when some other divines of decided reputation, as Ernesti, announced themselves in opposition to it.

VII. Through the efforts of these men, and especially of the last named scholar, hermeneutics came in the end to the form in which it is at present; or rather, it received the principal characteristics of which it may now boast.

It may with propriety be said of it, that, in the present day, by means of a nicer and more fundamental knowledge, it can acquire much greater certainty respecting the grammatical sense of scripture, and by means of more enlarged literary investigations, can throw much clearer light on the historical sense than formerly; that, at the same time, it has laid aside the prejudice, which had previously restrained it from paying sufficient attention to the spirit of the age for which these writings were immediately intended; and that, in fine, it has seized and applied this same spirit in a degree far beyond what could possibly have been done in its earliest periods.

It may therefore be given as the distinguishing characteristic of the interpretation

of our own time, that it proceeds on the principle that each sacred writer thinks and speaks according to the spirit of his age, and consequently must be explained according to that spirit.* This may also without hesitation be given as its chief advantage; although it cannot at the same time be denied, that this principle has been occasionally carried too far, and that consequently injurious effects have now and then resulted. Such effects are principally to be apprehended, from the facility with which it might so often be erroneously assumed, that the sacred writers, in many of their declarations, in which the older theology and positive doctrines, have been governed merely by views of their own age. It may also be a more unfavourable circumstance, that no settled principles have yet been agreed on, whereby to define the bounds of this accommodating method of interpretation, although the subject had been warmly discussed for twenty years, when Semler gave new life to the excitement in relation to the scriptural doctrine respecting demons, and began by his "æconomium dicendi genus" to explain it away. But notwithstanding this, we may probably anticipate more benefit hereafter, than we need fear disadvantage. It was not altogether unnatural that interpretation, in the first joy that it experienced in being freed from the fetters of doctrinal divinity which it had so long carried, should, with the feelings which this must excite, have gone somewhat further than necessity or propriety justified; but, for this very reason, it may be hoped with the more probability, that in time it will of itself become right; and then even doctrinal divinity will undoubtedly derive the greatest advantages.—*Dr. G. J. Planck; translated by Dr. S. H. Turner.*

Biography.

BIOGRAPHICAL NOTICES OF THE REV. BARTHOLOMEW WESLEY, AND OF THE REV. JOHN WESLEY, HIS SON; GREAT-GRANDFATHER, AND GRANDFATHER OF THE LATE REV. JOHN AND CHARLES WESLEY: BY THE REV. W. BEAL.

"Known unto God are all his works, from the beginning of the world." What we were accustomed to term nature, providence, and grace, are but the development of these known purposes, and the manifestation of God. As these declare unto us "invisible things," must it not be equally the duty and the privilege of men to behold the Divine Being therein? Creation is the declaration of God; the disclosure of those plans which previously existed in His infinitely wise and benevolent mind; for "in his book they were written, when as yet there were none of them;" and these in material substances, constitute an important part of that temple in which the Creator ever lives, acts, and should be adored. Men who thus regard visible things, will not contemplate merely so much brute matter, and variously combined substances; but forms by and in which are brought to the senses and mind, the previously existing patterns and plans wherein the "back parts" of God are disclosed.

"He who made of one blood all nations of men to dwell on the face of the earth hath determined the times before appointed, and the bounds of their habitation." These "appointments and bounds" imply both plan and design; or what we are accustomed to term Providence. This important word ideally stands for prevision or foresight, and provision or supply. In the special endowments of men, and their disposal as to time, place, and circumstances, for the work appointed them to do, is not the development of plan very apparent? Especially in connexion with the purpose of God in Christ and the Christian church, "which is his body, the fulness" and the manifestation "of him who filleth all in all."

From Eden to Calvary; for the period when it was said, "Go ye into all the world, and preach the Gospel to every creature;" to this hour, Christianity has been, and is, the great work and manifestation of God, and especially of his only-begotten Son; "My Father worketh hitherto, and I work."

The agents employed have been created and formed by him. They have greatly differed as to distinguishing qualifications, but have all contributed in the way of heaven to the same end. As mighty operations, though unnoticed in one season, prepare the earth for the flowers and fruits of the next, so good men, comparatively unheeded and forgotten, have been chosen instruments in the hand of God to prepare his way.

In the agents by which Christianity was successfully made known, and has been continued in the world, amidst the "contending" and efforts of men, who resolved to set out the Gospel from the earth, as a "pernicious and pestilent superstition," divine Providence is strikingly apparent. In the estimation of the world, they were "base, weak, and as such despised;" but they brought to nought things that were. The immediate successors of the Apostles were vessels of honour, prepared and meet for the Master's use, whether they are contemplated as ministers, or as apologists. Such also were the witnesses clothed in sackcloth, who prophesied when the gold had become dim, and the most fine gold was changed. To the same end, and by the same Providence, the wars, purposes, and inventions of men were made to praise God;—the Crusades, for example, and the fall of Constantinople; these events led to the dispersion of valuable knowledge in western Europe,—the rise, also, of the Florentine school in the house of Medici and the great change in letters to which this led;—the invention, at this moment, of printing, and the rapid multiplication of books;—the building of St. Peter's;—the work of Petzel,—all, led the way to Luther, Melancthon, and the Reformation; by which, as from death, the church arose in her might.

The honoured names of the most conspicuous actors in this important event have been deservedly handed down to posterity, and long may they be remembered by men! But there were others equally worthy, who laboured, suffered, and prepared the way for their more distinguished successors, of whom but little is recorded and known. How scanty, for example, are the memorials which have been transmitted to us, of that Deacon who, A. D. 680, on his return from Mahometan captivity, was hospitably received at Mananalis, in the north of Syria, by Constantine, another Christian in suffering. In the morning, when about to depart, the only way in which the Deacon could reward his kind host was, by the gift of a copy of the holy Scriptures. This became to Constantine an invaluable gift, and precious seed. He searched the Scriptures, and they became the power of God to his salvation. The blessing he had found, he began to make known to his neighbours, and with great effect. As the Epistles of Paul were highly valued by this good man, and affectionately commended to his hearers, Constantine and his followers were speedily known by the term Paulicians. Their enemies reported them to be Manichees; but Gibbon, though not their friend, declares, "The Paulicians sincerely condemned the memory and opinions of the Manichean sect." Mosheim states the same fact. They were severely persecuted, yet they grew and rapidly extended. From Asia Minor and the east of Europe, they were driven towards the west, and were known as Cathari, a word akin to our Puritans. Still driven by intolerance, their representatives fled to the glens near the Alps, and were proscribed on one side of those mountains as Vallenses or Waldenses, and on the other as Albigenses. From thence they were hunted to the caverns of the Alps, &c., where, as if wolves and not men, they were the jest of their enemies as Tartarans. Still regarded and pursued as reptiles who should be trodden under foot, they fled wherever they could find a refuge. In France their designation was Trasserands, from their employ, and "the poor men of Lyons." Among these persecuted fugitives, and remnants of early churches, under different names, whom Bossuet acknowledges as "the theological, if not the natural, descendants of the Paulicians of Armenia," the Protestants of those ages, the flock and church of Christ was permanently found. It would be no difficult task, to attempt to connect the gift of one solitary copy of God's word by a suffering Deacon to Constantine, with the light that dawned on Wickliffe, Huss, and Luther, and which led to the Reformation. Yet the Deacon and the Paulicians, are but

little known; and, where known, generally it has been but to be dishonoured.

Luther, and his noble associates, stand before us in glowing repute. Yet how few have heard of John de Wessala, and John Wesselus (at the latter is not the former name latinised) of Groningen, who was once known and honoured as the "forerunner of Luther!" Wesselus was born A. D. 1410, travelled in the east, became Doctor in Divinity, and for the "truth," and died 1484. In his day, Wesselus was so celebrated, as to be known as the "light of the world," but that which the most distinguished men, was his preparation, by his works and sufferings, of the way for Luther. By this great man some of the works of Wesselus were edited, and he greatly commended him for his learning and worth. By the kindness of Luther, principally if not only, the name of Wesselus has been preserved from perishing; yet assuredly the church owes that more very much, and should cherish his memory, who could be truly spoken of as the forerunner of the great Saxon Reformer. One other fact in reference to Wesselus may be noticed. At the elevation of Sixtus the IV. to the Papal throne, he had Wesselus ask at his hands some gift. He modestly expressed his wish and prayer, that the pontificate might be to its possessor a great personal and public good. "That," said Sixtus, "is my care: ask something for yourself." "Then, holy father," replied Wesselus, "my request is that from your library you would grant me a copy of the Scriptures." "That," said the Pope, "you shall have; but, foolish man, why do you ask a bishopric, or something of that sort?" The answer was, "Because I do not want such things." Like the late John Wesley, he was *Amicus libri*, "a man of one book."

The Reformation, though attended with mighty changes, did not accomplish all that might have been expected, nor long maintain its vigour. With all their faults, we are greatly indebted to the Puritans, and the noble band of the Nonconformists, for the preservation of the leading doctrines of the Reformation in Britain. But the children of these men renounced the faith, and departed from the spirit of their fathers. What is known as Methodism (a term by which the religion of Nonconformist Ministers was also known; Mr. Sandcock of Tavistock, in his notice of Richard Saunders, A. M., who was rejected from Kentsbeer, Devon, and who died at Exeter, reports that he was one of those who were at that time called *New Methodists*) has during the last century effected a great change in Britain, the direct and indirect operations of which are mighty in our churches; and from us and America, to the most distant parts of the earth. This "second reformation" has placed the name of the late Rev. John Wesley very prominently before the world. "The Centenary of Wesleyan Methodism," by our respected President, directs more especially the Wesleyan body to those names and labours in which they should ever glorify God. But there were other Wesleys, in whom also God should be honoured; less distinguished, yet not to be forgotten. By the world they were dishonoured; but as men of learning and worth, as Christian Ministers, distinguished by piety, the most exemplary patience, and resignation in circumstances of great suffering, they are worthy of lasting remembrance. The writer is favoured by being called to put together some fragments of the elder Wesleys, which he has carefully gleaned; that of these good men a permanent record may be found in the Wesleyan Magazine.

The Wesleys, it is stated by Dr. Clarke, believed their progenitors came from Saxony. Whether the Wessala, and Wesselus of Groningen, will give any countenance to this opinion, is a question freely left to the judgment of the reader. That the etymon of the family name is found in the Saxon language, has more of certainty. *Leigh, Leigh, Lea, and L-y*, have their common origin in the Saxon *Leag*; which implies "the extensive unploughed field," "the untilled pasture;" where

"The lowing herds wind slowly o'er the lea."

This, when the property of Ecclesiastics, was known as *Bishops'* or *Abbots' Leigh*. When found in an elevated situation, High Leigh is the designation. If the direction was west, when compared with some other place, then *Westleigh, Westlea, or Westley* is the name. In the rural history of our country, places of these or similar

* The remark of Dr. Planck, that "it was a very common usage with the Greeks, to employ compound words interchangeably with the simple," is by no means necessarily applicable to the word *hyper*. The *hyper* is evidently intensive, and the compound term expresses great elevation, agreeably to our own terms, "highly united," the same as *hyper*, but more, emphatic.—*Robinson's Lexicon, from Wall's Classics.*

* The reader is requested to keep in mind the limitations already laid down, in order to qualify the application of this principle.—77.
If the author had lived to the present time, he would have seen his anticipations realized. Indeed the extravagant and licentious wildness of some among the late German commentators, in the heyday of their wildness, has even been suggested.—77.

names may frequently be found; especially in the west of England, the residence of the Westleys.

By the history of Dorset it is found, that persons of the name of Westley, Westley, and Westley, had long resided in that county. Among the nuns, once found at Shaftesbury, is the name of Isabel Westley. In 1435 John Westley, a Prebendary, was Vicar of Sturminster Newton. John Westley was Rector of Langton-Matrayers, 1481. The borough-records of Weymouth state, that, in 1655, Jasper, the son of Ephraim Westley, Gent., resided in the town. In the list of Burgesses for Bridport, in 1691, James Westley is found. And the index of the Gentleman's Magazine seems to point to members of the same family in more modern times. The name of the last mentioned, from the Rector of Langton-Matrayers, to that of the Rector of Charmouth, is to a letter the same.

Dorset was the undoubted residence of Bartholomew Westley, the Rector of Charmouth; and of John Westley, his son, the Vicar of Winterbourne-Whitchurch, the former, the great-grandfather, the latter, the grandfather of the late John and Charles Wesley. Official documents and contemporaneous history attests, that Westley was the family name. Bartholomew Westley was born about the year 1600. No record is known, by which inquiries as to his parents, the place of his birth, or the circumstances of his early life, can be met. But his being sent to one of the Universities, and educated there, may be taken as some proof, that his parents valued learning, and were able to give their son the best means for acquiring this treasure. Dr. Calamy states, that while at the University, he applied himself to the study of physic, as well as divinity; a fact which is indirectly confirmed by Jennings, who, in his *Miraculum Basilicon*, says, that, in 1664, he practised physic at Charmouth. Bartholomew Westley appears to have been a studious, diligent young man; who, in addition to his appointed and directed work, acquired other knowledge, which, in after-life, greatly rewarded the labours of his youth. By his knowledge of medicine Bartholomew Westley supported himself and family in those dark days, when he and they were cast on the world.

(To be continued)

THE WESLEYAN.

WEDNESDAY, NOVEMBER 17, 1841.

We invite the special attention of our readers to an article in our columns, quoted by the *Watchman* from the *London Record*, and entitled "Judgment of our Reformers on Apostolical Succession." *The Record* is a journal in the interests of the Church of England, and, both on account of its position and the spirit and ability with which it is conducted, claims peculiar consideration. Our readers will see, from the article we have quoted, that the doctrine of "Apostolical Succession," as taught and defended by some in the present day, is not the doctrine of the Church of England, in the judgment of Bishop Jewel, "Archdeacon Philpot, Bradford, and our other martyred Reformers," Morton Bishop of Durham, Bishop Stillingfleet, Archbishop Whitgift, Dr. Cosins, Dr. Low, "the Bishop of St. Asaph, Thirleby, Redman, and Cox." We believe that the claims of the Successionists are wholly unfounded, put forth—to use the language of the *Record*—by "the fantastic imaginations of men ambitious of priestly domination." We have no objection to Episcopacy as a prudential and useful ecclesiastical arrangement; but we object, on every proper ground, to the vain and lofty pretensions of the Successionists, and the exclusive and belligerent spirit of their system. The scheme of Apostolical Succession is ecclesiastical selfishness concentrated and embodied. It is the *Ishmael* of church government, having its hand against every man and every man's hand against it. It deserves condemnation, not merely for its glaring opposition to the letter, the spirit

and genius of our holy religion, but for pretending to be the doctrine of the National Church. Well may the *Record* complain that "the Church of England should be represented as countenancing what it does not countenance, as repudiating what our Reformers did not repudiate. If any of its members adopt the Romish view of succession, let them set it forth as their own and not that of our church; for they have no just ground to ascribe to it such a notion." We hope the whole article from the *Record* will be carefully read and thoroughly digested. We believe the Successionists are among the most erratic and dangerous of the sons of the Church of England; and we regard every man as rendering that church and the Christian church in general essential service, that drives back the tables and figments of the scheme of succession to the dark ages of the world, or compels them to retire to their native region of blindness and superstition. The Church of England may well say of the advocate of such errors—"Save me from my friends." She needs not their dangerous friendship and support. Strong in the purity of her doctrines and the revived piety and zeal of many of her ministers and members, and especially in the blessing and protection of her divine Head, she requires no alliance with men who attach undue and injurious importance to rites and customs, and expatiate so disproportionately upon the "letter" of religion, to the neglect of its "spirit." "In every nation [and, therefore, in every sect] he that feareth God and worketh righteousness is accepted of him."

THE WESLEYAN METHODIST MISSIONARY SOCIETY.—Our respected contemporary, *The Church*, of the 16th ult., under the head of English Ecclesiastical Intelligence, quotes from the *London Patriot*, respecting the decrease in the funds of the London Missionary Society; and speaks of "the falling off in the income of the Wesleyan Missionary Society." The article is liable to be misapprehended, and, in fact, has been. The London Missionary Society is quite distinct from ours, being, chiefly, we believe, under the direction of the Congregationalists. Respecting the "falling off" in our finances, the public can easily judge from what we have already published; but, to prevent all mistakes, we again insert the following statement, from the last Missionary Report:—"As to Income, it appears that, in the regular contributions from the Auxiliary and Branch Societies of Great Britain and Ireland, there was an increase of £1,224, over and above the [recently-formed] Ashantee fund of £5,037. The amount received at the Mission House was less by £750 this year than last, but the last year included one donation of £1,500. The net home increase was only £467. There was a decrease in the foreign stations of £3,190, but this arose, very materially, from a new arrangement respecting local contributions for chapels which were not now, as heretofore, brought into the general account. In legacies, there had been a decrease of £1,746. The gross income of 1841 was, in round numbers, £90,182;—the gross expenditure £109,226;—excess of expenditure over income £19,044;—to which adding the debt of 1838 and 1839, (£20,871) the actual deficiency to December 31, would be £42,939. From this amount, however, should be deducted loans to foreign chapels, and balance unpaid in December, estimated together at £12,322,—making the real debt up to that time £30,616."

Legacies and very large donations are, at all times, matters of great uncertainty, and therefore nothing, respecting the stated, regular sources of income, can be inferred from them. It is success* that has occasioned the debt; and, instead of declension, there is an annual increase, both spiritual and financial. It is lamentable to see any professed christian rejoicing in the supposed embarrassments of other christians, unless he imagines that wisdom and worth are confined to himself and his party, and will die with them.

The Missionary Society with which we are connected is not the London but the Wesleyan Society, nor are the Missionaries with whom we have the honour to be associated London Missionaries but Wesleyan, in connection with the Wesleyan Conference, defined and identified in law, by the Deed-Poll of the late Rev. John Wesley, A.M.

CONTENTS.—In accordance with the original design of this paper and the Prospectus of the present volume, we have endeavoured to store our columns with instructive and useful articles. Though many of our readers, no doubt, are largely occupied with the employments and cares of this life, we hope they will not neglect the means of religious information and improvement which are placed within their reach. If some of our selections, especially under the head of BIBLICAL LITERATURE, appear to be unadapted to some of our readers, it must be remembered they are adapted to others, particularly to Christian ministers. And, besides, it ought to be the desire and labour of every christian to understand the principles on which Holy Scripture is interpreted, so as to be able to "search the Scriptures" himself, with wisdom and success, and to distinguish between truth and error in the interpretations of others. All our selections on this subject, except in the first number, are made from a work which is both valuable and scarce—scarce at least in this country—namely,—"Introduction to Sacred Philology and Interpretation: By Dr. G. J. Planck. Translated from the original German, and enlarged with notes, by S. H. Turner, D. D." It forms the seventh volume of a series of very valuable Biblical works, published in Edinburgh under the title of "The Biblical Cabinet;" and contains very just and useful observations on Biblical Criticism and Exegesis. The article in the first number on Sacred Literature is an extract from Carpenter's excellent and comprehensive "Biblical Companion." Our extracts in THEOLOGY have been made from Dr. Spring, Rev. R. Watson, Archbishop Leighton, Dr. Chalmers, Rev. R. Hall, and Rev. R. Treffry, whose names are a sufficient guarantee for ability and excellence, while the extracts themselves relate to highly-important topics, such as "the moral glory of Christianity," "holiness and happiness," "reconciliation with God," "infant baptism," "the excellence of the Christian dispensation," and "the reality of Christ's resurrection." Our selections in the present number relate chiefly to ecclesiastical polity and the test of religious truth, from the writings of Brown, Douglas, and Stuart: Their bearing on religious differences in the Christian church and on the purposes and claims of the Christian ministry must be obvious to every intelligent reader, and deserves very serious attention. The department of BIOGRAPHY has exhibited well-

executed and instructive portraits of Mr. William Dawson, the "Dairyman's Daughter," and Mrs. Agnes Bulmer; we commence to-day the publication of very interesting articles on the lives and characters of the grandfather and great-grandfather of the late Messrs. John and Charles Wesley, which we have no doubt our readers will eagerly peruse. Of the most important CIVIL INTELLIGENCE we endeavour to give a condensed summary, and shall probably insert even more than heretofore, in our future numbers. The RELIGIOUS AND MISSIONARY INTELLIGENCE has embraced a report of the proceedings of the British Conference from the *London Watchman*, without abridgement; together with ecclesiastical information, British and American. The Charge of the Ex-President of the Conference to the newly-ordained ministers, which we inserted in our last, possesses decided excellence both of matter and manner, and amply repays perusal. It exhibits the spirit, character, and aim of the Wesleyan Ministry; briefly but effectually vindicates their authority to administer God's word and sacraments; and shows the folly and futility of the scheme of "Apostolical succession," falsely so called. We follow it up with the first part of the Pastoral Address of the Conference, which we hope will be attentively read throughout. Like all other similar addresses from the same Body, it is strongly characterized by soundness, spirituality and ability. It will probably be succeeded by the Pastoral Address of the Canada Western District Meeting. In the department of MISCELLANY we hope to be able to insert very soon, a greater amount and variety of matter than has, as yet, been practicable. Under the head of POETRY we shall not cease our endeavours to insert choice specimens of fancy and feeling, selected from standard, or established periodical literature. We shall also be careful to report the rates of the city market.

The very important document in another part of our columns on "Apostolical Succession" we have made the subject of a distinct notice.

We have the pleasure of informing our readers that the Rev. M. Richey, A. M. and family arrived in this city, in perfect health and safety, on Thursday last, the 11th inst. The objects for which he and the Rev. E. Evans went home have been most happily accomplished: Our Fathers and brethren in England feel a lively interest in the establishment and extension of Wesleyan Methodism in this District, and are determined to enlarge the work on the sound and scriptural principles which characterise their proceedings, both at home and abroad. The reception of Messrs. Richey and Evans was most cordial and affectionate, and we have no doubt that their communications with the Conference and the arrangements that have been made will eminently conduce to the best interests of the District. Further information may be expected in our next.

The British Wesleyan Chapel recently erected at Yorkville, in the Toronto Circuit, was solemnly dedicated to the worship of God on Sabbath the 14th inst. The Sermons in the morning and afternoon were preached by the Rev. Matthew Richey, A. M., and that in the evening by the Rev. Joseph Stinson. The constitution of the Christian Church, together with the importance of the public institutions of religion, were exhibited in the morning Discourse,

* upwards of forty additional missionaries were employed by our Society during the last year.

founded upon the 4th v. of the 27th Psalm: the object, nature, and obligations of religious worship, as suggested by our Lord's announcement to the woman of Samaria, (John iv. 21.) furnished the topics for the afternoon; while the sublime petition of Moses, "O Lord, I beseech thee, show me thy glory," was the appropriate theme selected by the Preacher in the evening. While that most elevated specimen of inspired devotion—Solomon's prayer at the dedication of the Temple—and the Ten Commandments were read at the opening service, *all the people stood up*—and a consentaneous sense of the presence and glory of God evidently pervaded the assembly. The large and respectable congregations that attended evinced their interest in the occasion not merely by their deep attention but by the liberality of the contributions, the aggregate of which was, we believe, more than £16. The erection of this beautiful place of worship, built of brick, is the fruit of a gracious revival of the work of God which has made ready a people in that neighbourhood to worship God within its walls in spirit and in truth. The ground on which it stands was presented to the Society by Mr. Bloor, to whose liberality and personal exertions, as well as to those of Mr. Hastings, and other excellent friends, the enterprise is greatly indebted. Ample accommodation for a Sabbath School is provided in the basement story.

OUR MOTTO.—An esteemed and respected friend has intimated to us that, perhaps, some of our readers may understand "wisdom" merely in the sense of "knowledge." In explanation and reply we wish to observe that we use our scriptural motto in its Scriptural sense. We believe it denotes both knowledge and practice. "Wisdom" is both speculative and practical, but chiefly the latter; and is only another name for true religion. Our motto suggests three things, namely, the nature, the importance, and the attainment of true religion: Its nature is "wisdom;" in point of importance it is "the principal thing;" and, hence, the inference and injunction, relative to its attainment, "therefore get wisdom." But Scripture is its own and best interpreter: Job says—"Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding;" Solomon says—"The fear of the Lord is the beginning of wisdom;" and St. James says—"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Such is christian wisdom—eminently pure, practical and excellent. So comprehensive and expressive, also, is our motto. We hope that each successive number of this Journal may solemnly and effectively say to ourselves and to our readers, by its diversified contents,—"**WISDOM IS THE PRINCIPAL THING; therefore GET WISDOM.**"

No intelligence, as yet, of the arrival of the Governor General.

A CARD.

Sir Allan McNab requests all persons who were directly concerned in the capture and destruction of the piratical steamer "Caroline," will forward to him, at Dundurn, with the least possible delay, their address, place of residence, profession or calling, and age; and if they have suffered any loss in consequence of their share in that exploit, to be good enough to state the same, and also to furnish any other particulars they may desire to communicate relating thereto.

October 29th, 1841.

Civil Intelligence.

LATER FROM ENGLAND—ARRIVAL OF THE BRITANNIA.

We have received New York and Quebec papers announcing the arrival of the Britannia at Halifax, on Friday the 5th, and at Boston on Sunday afternoon 7th instant, after a passage of 17 days to the latter port. The Great Western also arrived at New York at 1 o'clock on Tuesday morning 9th inst, after a passage from Bristol of 16 days. The Britannia brought upwards of 70 passengers, and the Great Western 127, among whom we notice Mr. Stevenson, late American Minister to London, and Capt. Hulloch, 93rd Regt. The dates by the Western are two days later than by the Britannia, but there is no intelligence of a Prince of Wales, although Dr. Loebeck and Sir James Clarke are in constant attendance on Her Majesty at Buckingham Palace. The news of Lord Sydenham's death had reached England.—*Toronto Herald.*

From the Europa.

The Britannia steam-ship, which takes out the present number of the Europa, sails forty-eight hours later than the period advertised, having been detained by order of the Postmaster-General, in consequence of the non-arrival of the Caledonia, which was expected to bring some important despatches for the government from the Canada. The anxiety of the people of England for intelligence from the other side of the Atlantic was intense, and special railway trains were for some days in waiting to convey her news instantly to London. She came into port on Tuesday evening, 19th inst. The news from this side of the water has some points of interest, but none of striking importance.

The Queen, whose accouchment is shortly expected, has arrived at Buckingham Palace from Windsor. Her Majesty has experienced two or three slight attacks of illness incidental to her situation; but, on the whole, may be pronounced to be in excellent health. The next European will most probably communicate the birth of a Prince of Wales.

The British parliament was prorogued on Thursday, the 7th inst., to the 11th of November; but it is understood that it will not re-assemble till February. The Queen's speech was delivered by commissioners. It says nothing about foreign relations, but after announcing that it seemed to Her Majesty advisable to close the session of parliament, it goes on to notice, in very short terms, the following facts.—1st. That Her Majesty had formed a new administration. 2d. That Her Majesty thanked the House of Commons for completing the supplies for the public service which the last parliament had left incomplete. 3d. That, at an early period after the recess, measures for equalising the public revenue and expenditure, and for other important objects connected with trade and commerce, would necessarily occupy the attention of both houses of parliament. 4th. That Her Majesty deeply sympathises with the existing distress in the manufacturing districts, and that the government will endeavour to prevent its recurrence.—It will easily be gathered from this document that, during the vacation, the ministers will be indetachably engaged in closely investigating the state of the country in its foreign relations, and its requirements at home, especially in reference to financial matters, with a view of meeting parliament with a series of well-digested and comprehensive measures calculated to repair existing evils, and guard against a recurrence of them. The measures contemplated will, no doubt, be founded on fixed principles of action, agreed upon by an united cabinet, and will of course leave room for no concession. If parliament should not adopt them the government will retire at once from office—but there is no ground for anticipating so speedily a resignation, as the Queen continues to honour Sir Robert Peel and his colleagues with her unbounded confidence, and the people are willing to give them a fair trial.

The trade of the manufacturing districts is more than commonly dull. The demand for the home-market is trivial, and the export trade is completely stagnant.

The weather has been very bad in England, Ireland, and Scotland, of late, and much damage has been done to the grain left exposed in the fields. The yield of wheat is expected to be a fifth or sixth short of an average, and a further importation of foreign wheat will, doubtless, be required in the spring.

FRANCE.—In revolutionary France an atrocious attempt had been made by a man named Quessnell to assassinate one of the Royal Dukes. The attempt was proceeding rapidly, but several adjoining demonstrations had been made in various parts by the country people, to whom it is distasteful.

SPAIN.—The latest accounts stated the total failure of the conspiracy in Spain—the sanguinary repulse of a band of traitors, who endeavoured to force an entrance into the palace of Madrid and carry off the young Queen—and the flight of Diego, the chief conspirator, accompanied by one of his principal accomplices, Concha, but the same accounts leave O'Donnell in possession of the strong citadel of Pampeluna, although closely besieged. We have no means of ascertaining what part our government will take in the Spanish question, in which the interests of our commerce are more immediately involved.

Accounts were received in Paris on Friday afternoon, dated Madrid on the evening of the 8th inst. They give further details of the events of the preceding night.

Eleven companies of the Princess's Regiment succeeded in forcing an entrance into the Queen's palace, where they burst open door after door until they reached the Queen's bed-chamber. They were vigorously resisted by the halberdiers, and the battle lasted from eight o'clock in the evening until four in the morning.

Finally, the palace was surrounded by Espartero in person, and the slaughter was horrible. During all this time the Queen and her sister remained on their knees loudly calling for assistance. Madame Mina, who was on service at the palace, took every precaution to protect them from the musket-balls which penetrated into their apartment.

During the entire of the 8th, vast crowds visited the palace to see the scene of action which was rendered more horrible by the dead bodies of the insurgents which still remained there. On the afternoon of the 8th, Madrid remained perfectly tranquil.

Sir J. J. G. Bremer had arrived in China in the Queen steamer from Calcutta. The steamer having on board the new plenipotentiary, Sir H. Pottinger, and the admiral, Sir W. Parker, had been spoken with on the 24th of July, in the Straits of Malacca, and was expected to arrive at Macao early in August.

The health of the troops, which suffered from great heat and great rains during the attack on Canton, was improving. Deaths—Captain Brodie, of the troop-ship Rattlesnake, by apoplexy; Dr. Walker, of Her Majesty's ship Conway, Adjutant Wilson, of the 18th Royal Irish, and Lieutenant Fitzgerald, of Her Majesty's ship Modeste, in consequence of a wound received during the attack.

Her Majesty's ship Nimrod, carries \$5,000,000 to Calcutta, as part of the ransom of Canton. Elliott has paid Dent & Co. £23,000 amount of his dishonoured bills out of the Canton ransom. The fleet was to sail on the 16th of June to put every city on the coast under ransom: the commoore's arrival may put a stop to that, however, and adopt some other plan of operations. The chief mate and thirty lascars of the Scobleby Castle were burnt to death in sending off fire-rafts from the ship. The treasure now on board the Nimrod was packed up and on the eve of starting from Canton.

The Queen has been pleased to appoint the Right Hon. David Boyle to be Lord Justice General and President of the Court of Sessions in Scotland, and the Hon. Charles Hope, to be one of the Commissioners of Greenwich Hospital.

Lord Stuart de Rothsay has received the appointment of ambassador extraordinary and minister plenipotentiary to the Court of St. Petersburg.

Lord Ellenborough is to be the new Governor General of India, in place of Lord Auckland.

The following is a correct and authentic list of the officers comprising the personal staff of the Right Hon. Sir Charles Bagot, G.C.B., who has succeeded the late Lord Sydenham as Governor General of B.N. America.—Capt J. T. W. Jones, of the Royal Canadian Rifle Regiment, to be military secretary and first aide-de-camp; and Capt. George Talbot, and Lieut. the Hon. Thos. Grenville Cholmondeley, of the 43d Light Infantry, to be His Excellency's aides-de-camp.

Large additions are being made to the Navy in consequence of the unsettled state of relations with America and China: for 20

years past the dock yards have not been in as active a state, there being from 25 to 30 ships of different rates fitting out for service.

Religious and Missionary Intelligence.

WESLEYAN CONFERENCE, 1841.

ANNUAL ADDRESS OF THE CONFERENCE TO THE METHODIST SOCIETIES IN GREAT BRITAIN, IN THE CONVENION ESTABLISHED BY THE LATE JOHN WESLEY, A. M.

In preparing these our Annual Addresses to you, dearly beloved brethren, we are often reminded of the language of St. Paul: "To write the same things to you, to me indeed is not grievous, but for you it is safe." We have from year to year to advert to what are, substantially, the same subjects; for in religion there is nothing new. The evangelical system is in itself all that it was designed to be; and those sacred writings, by which it is made known to us, contain all that is necessary to secure their intended object. We are fully persuaded, and desire to keep in mind in all our ministrations, that "holy Scripture containeth all things necessary to salvation;" and that here, therefore, are the doctrines which are to be believed and taught, here the commandments which are to be enforced and obeyed; here the "exceeding great and precious promises," describing the blessings which are to be desired, sought, and experienced. The Ministers of Christ, indeed, speak to the people of their charge in the name of the Lord, as being, whenever a truly apostolical order in the appointment of ministers is observed, not only partakers of the outward call, by the "laying on of the hands of the presbytery," but likewise first called to their work by the Lord himself through the inward testimony and mention of the Holy Ghost. But they who thus "have the rule over you," are to speak unto you "the word of God," ever seeking to accomplish the mighty work in which they are engaged, by doctrine and exhortation taken out of the holy Scriptures. And there is an important sense in which you are to be fellow-labourers with us. If in all our ministrations and prayers we are to seek "that you may stand perfect and complete in all the will of God," you, likewise, are to "give all diligence that you may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." We, by the careful study of Scripture, are to receive, as it were, the word at the mouth of God, and in speaking to you, always to be able to say, "Thus saith the Lord;" and you, loving the law of the Lord, and meditating in it day and night, are to seek that "the word of Christ may dwell in you richly in all wisdom;" that, being "filled with the knowledge of his will in all wisdom and spiritual understanding," ye may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Thus acknowledging the supreme and unalterable authority of the written word of God, we trust that in all our ministrations we shall be enabled to refer you to that true and pre-emptive antiquity which was constituted and marked out by the holy Apostles of our Lord and Saviour; and, in effect, to say to you, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." When we speak to you of what are sometimes termed (and what we ourselves occasionally, for the sake of brevity and distinctness term) the peculiarities of Methodism, we mean not that the doctrines on which our fathers laid so much stress, and which were, by God's blessing, the chief causes of their wonderful success, were derived from any other source than that which alone Christian doctrine can be derived, namely, the sacred Scriptures; or that patient investigation, carefully and devoutly conducted; availing itself, indeed, of all proper helps, whether of ancient or modern times, but yet, chiefly, making Scripture its own interpreter, and allowing nothing to interfere with the exalted, the unapproachable supremacy of the word of God. It was thus that the venerable Wesley acted in reference to what, at the time, they regarded as the novel doctrines which they heard from certain members of the Moravian Church, with whom they had providentially become acquainted. By the

blessing of God on that religious training which they had received, they had been preserved from the greater doctrinal errors of the day, and from those external immoralities which prevailed around them. They held the great truths of what is usually regarded as catholic orthodoxy; and such was their freedom from the practice of vice, as well as their diligence in attention to the outward duties of religion, that we are fully justified in applying to them the language of the apostle respecting himself, (and in the very sense in which he appears to have used it) "Touching the righteousness of the law, blameless." But they had not that "rest to their souls" of which the Scripture told them, applying true peace of conscience, power over inward sin, and the good hope through grace, which effects deliverance from the fear of death, and the bondage which it produces. They neither had this rest, nor did they see the way by which they might attain to it. At one time, indeed, they were in danger of that sincere, but mistaken and gloomy asceticism which, in the writings of Kempis, appeared so closely connected with the humble and self-denying piety, whose language continually exalted a crucified Redeemer, claiming to be the Head of spiritually-crucified disciples. But they were not satisfied that they had entered upon "the old path, where is the good way," although of this ascetic piety they found some of the most decided examples in a very remote period of ecclesiastical antiquity; for they did not experience the desired rest to their souls. At length, what appeared to them a novelty was propounded; but they were told, that if they examined the Scriptures with true simplicity and earnest prayer, they would find this apparent novelty to be that old path which they were so diligently seeking. God's wonderful method of justifying the ungodly was thus brought before them. They were called to consider the justification of a sinner before God not merely as a doctrine to be believed, but as a blessing to be enjoyed; a blessing, in point of fact, introductory to the whole range of Christian blessedness, whether of happiness or of holiness.

Such were the statements made to them; but while they were powerfully impressed with the descriptions which were given them of the actual experience of those by whom the statements were made, yet it was not from the mouth of man that they could receive religious doctrine. With much prayer, and an honest determination to abide by the decision of these only oracles of God, "they searched the Scriptures, to see whether these things were so." And the result was, a full conviction of their truth. And now, for the first time, they understood their own state. They saw the blessings they had so long sought, to be the fruits of faith and justification; and what they believed as a doctrine, they sought to experience as a blessing, which it was their privilege and duty to possess. And their prayers were answered. They were "filled with all joy and peace through believing." And thus the whole nature of personal religion, as connected with justifying faith in Christ, and the direct witness of the Spirit of adoption, was open to their view. This religion they immediately began to preach; and because the points to which they now attached such importance had fallen, comparatively, into disuse, their revival was considered by many as a new religion; and the points themselves, scriptural as they were shown to be, were represented as the peculiarities of Methodism. But God gave testimony to the word of his grace. From the moment that our fathers began thus to preach, the work of the Lord began to revive; and, from that time to the present, the faithful announcement of the same truths has been untiringly accompanied by the bestowment of the same unequivocal blessing.

We have reminded you of these things, dearly beloved brethren, chiefly for the sake of those practical considerations which they suggest. We are conscientiously persuaded, that what we have referred to as commonly called the peculiarities of Methodism, are the doctrines of holy writ respecting personal religion. For this same reason, however, they who hold them are, in all consistency, bound to see to it, that the great and fundamental blessings, to which these doctrines refer, be actually and clearly experienced by themselves. It is not sufficient that your views be correct; your hearts, likewise, must thus be right

with God. Again, therefore, beloved brethren, we repeat the often-used word of exhortation on this all-important subject. As members, by your own voluntary choice, of the societies under our pastoral care, you are supposed to believe those doctrines which are held and taught among us. And we would affectionately invite you to study them, as they are stated with so much precision in those sermons of Mr. Wesley which refer to them. Not only, however, seek to understand them more perfectly, but rest not satisfied without the clear and personal experience of the blessings which they describe. We suggest to you such serious inquiries as these: Have you deeply felt, in reference to yourselves, that you can only enjoy the divine favour by being justified freely by the grace of God through the redemption that is in Christ Jesus; and that this personal justification can only be obtained by faith in the great Propitiator? Have you seen and felt your own need of pardon? Have you sought and received the Spirit of adoption to bear witness with your spirits that you are the children of God? Having the love of God thus shed abroad in your hearts by the Holy Ghost given unto you, can you say for yourselves, "We love him because he first loved us!" We beseech you, brethren, not to rest without this clear experience of the pardoning mercy of God. So shall you have, not only a name to live, but be indeed alive from the dead through Jesus Christ our Lord. Your profession, proceeding from living faith, and sustained and animated by it, shall be both steady and consistent; and you will be in truth witnesses for God, and of his willingness and power to save all that come to him by his Son, with a present, free, and full salvation.

And being in this manner brought to love God from the delightful experience of his love to yourselves, a broad, and deep, and stable foundation will be laid for a superstructure of inward and outward holiness, far exceeding all that the world admires under the names of morality and virtue. You will love the law of the Lord. It will be so written in your hearts, that none of his commandments will be grievous unto you. And here, likewise, you will suffer the word of exhortation. On this very subject of obedience, our Lord once addressed to his disciples the remarkable, the very significant words, "What do ye more than others?" There is a human virtue, a social morality, the rules of which will be observed by all who wish to live in quiet agreement with their fellow-men, and to enjoy the benefits arising from a well-ordered constitution of society. But such human virtue is too often seen in melancholy association with human vice. Society may allow what the law of God prohibits. You, therefore, we earnestly exhort to the cultivation and practice of all that holiness which the New Testament describes and enjoins. Never dishonour the cause of Christ, and show your own departure from the grace of God, by falling below even the morality of the world. It, in this respect, notwithstanding your profession, you do less than others, the name of God and his doctrine will be exposed through you to reproach, gainsayers will be confirmed in their opposition to the Gospel, souls will be turned out of the way, and through your fault you may destroy them for whom Christ died. We beseech you to be careful to maintain good works. "As he which hath called you is holy, so be ye holy in all manner of conversation." Exhibit in your character the completeness, the value, and the beauty of the religion and morals of the Gospel. You are, indeed, only accepted of God for the sake of our Lord Jesus; and it is therefore your duty, by the maintenance of a genuine faith, to walk humbly with God; but it is likewise your duty to show your faith by good works, and thus, so to cause your light to shine before men, that they may glorify your Father which is in heaven.

While we exhort you to seek and preserve that experience of the pardoning mercy of God which constitutes so essential a part of the power of godliness; we would at the same time remind you, that there is a form of godliness, which, proceeding from the inward power, and directed and sustained by it, is not only a sacred duty as to the individual professor, but is designed and calculated to secure the most important results in relation both to the church and to the world. There have, indeed, been periods when the forms of religion

have been valued for their own sake, and the power of godliness has been denied by being stigmatized as enthusiasm. And there have, likewise, been periods when such views of the spirituality of religion have been propounded, as have represented even the most sacred institutions of the church of Christ as vain formalities, causing them either to be altogether neglected, or to be performed with a carelessness such, though not designed to be irreverent, has too often appeared to be so. Against this tendency to extremes, we beseech you continually to guard. Cultivate the inward life of religion, in all its holy power; but carefully observe, likewise, all its instituted forms. Diligently attend to all the means of grace; and attend to them in such a manner as shall show the world the sense which you entertain of their importance and value. Avoid all late attendance on public worship, all omission of sacramental services; and let your behaviour, in respect to all that is connected with the services of the house of prayer, show how deeply you are impressed with the solemn declaration of Scripture, "Holiness becometh thine house, O God, for ever." Show that it is possible to combine this experience of the blessings of religion which constitutes its inward power, with a serious and exemplary observance of the external duties which constitute its visible form.

And we would the rather urge upon you a careful attention to this subject, because we cannot conceal from ourselves that there is, in certain quarters of the professing church, a strong wish to revive that religion of external form in which Popery itself originated, and to the principles of which, Methodism, as a revival of spiritual religion, is directly opposed. It the abettors of these dangerous and destructive errors behold, among the professors of more correct views of religion, any carelessness as to the outward duties of religion, whether manifested by irregular attendance, or by a negligent manner of performing them, they will avail themselves of such conduct to promote the interests of their own system; arguing from it, that a high profession of the power of godliness, is inconsistent with the due observance of its proper forms. Let none of you, beloved brethren, ever give such advantage to those whose religious views we cannot but regard as being in direct opposition to the gospel, as a system of redeeming grace. Attend with regularity and devout reverence, to all the ordinances of religion, seeking in them for a closer communion with God; and by this devotion of your time and personal services, confess Christ before men, accustom your families to this performance of sacred duties, and call, by your pious example, the multitudes of your countrymen, who now habitually break the Sabbaths, and neglect the ordinances of God, to come and worship with you before the Lord your Maker.

And we particularly call you most seriously to consider the especial obligation which appears now to rest upon all members of Christian churches, to pay a more than ordinary attention to the sanctity of the Sabbath, arising not only from those gross violations of the law of God on the subject which are so alarmingly prevalent, but from the still more alarming prevalence of such modes of justifying them as not only take away all real sanctity from the Sabbath, but, if pushed to their legitimate extent, would sap the very foundations of divine revelation. Never forget that the law of the Sabbath is a part of what has always been considered as that sacred summary of religious and moral duty, given to us in the Ten Commandments, written with the finger of God himself. Have no fellowship, therefore, with those who teach men to break this commandment, by denying its moral obligation. And be careful yourselves to obey the commandment in the terms in which it is given. "Remember the Sabbath-day to keep it holy." Where Sabbath-violation prevails, the blessing of God cannot rest; and be assured of this, that where the blessing of God rests not, there is no security for either personal, domestic, or national prosperity. Let your conduct show that you desire this blessing for yourselves and families; and let it bear a faithful and explicit testimony, not only against the various ways by which the Sabbath is now so extensively desecrated, but also against those dangerous pleas by which it is sought to justify them.

DESTRUCTION OF PORTLAND CHAPEL, ST. JOHN'S, NEW BRUNSWICK, BY FIRE.—The intelligence of this distressing event is communicated by the Rev. Enoch Wood, under date of August 24th, 1841. The following is an extract:—

Extract of a Letter from the Rev. Enoch Wood, dated St. John, North Portland, New Brunswick, August 24th, 1841.

You will be pained to learn, that our commodious chapel and school-room here are burnt to ashes. On the 23rd inst., at one o'clock, p. m., while the carpenters were at dinner, a fire broke out in the ship-yard of our friends Messrs. Owens and Duncan, which has destroyed property to the amount of £35,000. Our chapel was the last house burned. I cannot describe to you my feelings when, from my study window, I look upon the spot, blackened with the destroying element, and the district over which the flames swept still marked by the smoke of the unquenched fires. "Our holy and our beautiful house, where we praised thee, is burned up with fire, and our pleasant things are laid waste." (Isaiah lxxv. 11.) Several of our members have suffered severely; the labours of years are destroyed in a few hours; and the general depression of business renders the visitation more oppressive. We had a Trustee-meeting last evening; and we were resolved upon having another chapel, of brick or stone. On Monday evening we shall meet again, with our leaders and friends, and commence subscriptions for that purpose. In the meantime, we hope to obtain the use of one part of the Madras school-room, which will do very well as a place of refuge for our congregation and society. The premises we have lost cost about £2,000; we had, unfortunately, only £600 insured. It will be hard work in these times to replace what we have lost; but the work is the Lord's, and he will make our way plain. Public sympathy is with us; and we hope to be aided by our friends in other Circuits of the District. You will doubtless hear of our doings to help ourselves in this emergency, by the next mail.—London Watchman.

WESTERN CANADA—RICE LAKE.—Our Camp Meeting at Alnwick, which was appointed principally for our Indian friends, commenced on Friday, Sept. 10th. The ground, which had been selected and prepared under the direction of our venerated friend, Rev. W. Case, lies about 3 miles from the Indian village, and nearly 2 from the Lake. It is a beautifully-shaded spot, rising with a gradual slope, from the part selected for the preacher's stand to its extremities, and is contiguous to a rippling stream of excellent water. A large number of our Indian friends were present; and many more would have attended had they not been prevented by sickness—several of them having been seriously ill this season, with the lake fever. The meeting increased in interest from the commencement to the close. On the Sunday, a large number of white people, also, assembled to worship in the grove. There was preaching at the hours of 8 and 11, A. M. In the afternoon, we had the pleasure of listening to two excellent discourses from our beloved Chairman, Rev. J. Stinson. The first from Gen. xxxii. 26; the second from Acts xiv. 3. Deep seriousness pervaded the whole congregation; and in the evening, under the preaching of our esteemed brother Sunday, the presence of God was manifested to his people in a peculiar manner. On Monday morning, our love feast was held, which was truly a "time of refreshing from the presence of the Lord." I shall not trouble you with the remarks (some of which were very excellent) made by the Indians while relating their christian experience. It is sufficient to say that the time was well occupied, and that many of us participated in the feelings of Big Jacob, when he said "his heart was like a boiling pot." After his the Sacraments of Baptism and the Lord's Supper were administered, in the latter of which the words of our Saviour—"My flesh is meat indeed and my blood is drink indeed"—were peculiarly verified. We then received a lively exhortation from the Chairman, in which he adverted to his recent journey to the west. The services were closed by him with prayers and the benediction. We trust that great good will result from this comfortable waiting before the Lord. During its progress, God's children were strengthened and comforted, and

sinners were brought from the error of their ways to the knowledge of the true God. To him be all the praise.

J. MUCKRIDGE,
Rice Lake, October, 1841.

Miscellany.

JUDGMENT OF OUR REFORMERS ON APOSTOLICAL SUCCESSION.
(From the London Record.)

In our former notice of this subject, we said, that to prevent mistake, the term, "Episcopal," should be here used, and not "Apostolical;" for the succession of orders, and not of doctrine, is what is intended. Whatever may be thought of sacerdotal succession, it cannot be viewed as important as the succession of truth, except we adopt the strange notion that the success and efficacy of truth is made dependent on certain orders of ministers; than which nothing can be more groundless, as it has neither Scripture, nor reason, nor experience in its favour; but it is what a vagrant imagination alone has discovered while under the guidance of spiritual ambition.

Bishop Jewel, both in his *Apology* and *Defence*, wholly concurs in opinion, on this point, with Archdeacon *Philpot* and our other martyred Reformers. He objects not to succession, but maintains that true religion is not confined to it; on the contrary, that false religion has often been found connected with it. He does not therefore make it an essential point in the constitution of a Christian Church. In his *Apology* he says:

"The grace of God is promised to a *pius* mind and one that feareth God,—not to chairs and successions.—If the place and designation of itself suffice, then Manasseh seconded David, and Caaphas Aaron; and an idol hath often stood in the temple of God."—P. 191.

Of singular import are the following extracts from the *Defence*:

"Lawful succession standeth not only in possession of place, but also, and much rather, in doctrine and diligence.—If it were certain, that the religion and truth of God passeth evermore orderly by succession, and none otherwise, then were succession a very good substantial argument of the truth. But Christ saith:—*In cathedra Moysis sedent scribae et Pharisei*; by order of succession, 'The Scribes and Pharisees sit in Moses's chair.' Annas and Caaphas, touching succession, were as well priests as Aaron and Eleazar. Of succession Paul saith to the faithful at Ephesus:—'I know that after my departure, ravening wolves shall enter and succeed me; and out of your own selves there shall (by succession) spring up men, speaking perversely.' Therefore St. Jerome saith:—*Non sanctorum filii sunt, qui tenent loca sanctorum*. (Dist. 40.)—'They be not always the children of holy men, that (by succession) have the places of holy men.'—Pp. 39, 127.

And having referred to the notorious heterodoxy and palpable vices of many of the Bishops of Rome, Jewel speaks thus of the Popish succession, and the same may be said of the Tractarian:—

"This is Mr. Harding's holy succession! Though faith fail, yet succession must hold: for unto such succession God hath bound the Holy Ghost! But St. Paul saith:—'Faith cometh, not by succession, but by hearing; and hearing cometh, not by legacy or inheritance from bishop to bishop, but of the word of God.' They are not always godly which succeed the godly. By succession, Christ saith, Desolation shall sit in the holy place; and Antichrist shall press into the room of Christ. It is not sufficient to claim succession of place; it behoveth us rather to have regard to the succession of doctrine."—P. 132.

And again he says:—
"The faith of Christ, Mr. Harding, goeth not always by succession. The bishops of Rome have been Arians, Nestorians, Monotholites, and otherwise found in horrible heresies."—P. 341.

The above extracts sufficiently prove, that Bishop Jewel did not consider the true Church necessarily dependent upon Episcopacy, but on the doctrine of the gospel. He viewed the Church as connected with the truth, and not with any particular order of Church government. But the following passages are more decisive:—

"We neither have bishops without Church, nor Church without bishops. Neither doth the Church of England this way

depend of them, whom you so often call apostates, as if our Church were no Church without them. They are no apostates, Mr. Harding; that is rather your name, and of good right belongeth to you. They are, for a great part, learned and grave godly men, and are much ashamed to see your folkes. Notwithstanding, if there is not one, neither of them nor of us left alive, yet would not therefore the whole Church of England flee to Louvaine. Tertullian saith,—'And we being laymen, are we not priests?' It is written, Christ hath made us both a kingdom and priests unto God his Father. The authority of the church, and the honour by the assembly or council of order sanctified by God, hath made a difference between the clergy and laity. Where there is no assembly of ecclesiastical order, the priest being there alone (without the company of other priests), doth both minister the oblation and also baptize. Yea, and he there but three together, and though they be laymen, yet is there a Church: for every one liveth of his own faith."—P. 131.

The bringing forward of this passage from Tertullian, in connection with Episcopacy, can leave no doubt in our minds respecting Jewel's views. Like our other Reformers, he regarded Episcopacy as the best form, but not essential. Nor can we be surprised at this; for, like Bradford, and, we believe, all our martyred Reformers, Jewel did not think that there is any scriptural authority for Episcopacy as a distinct order from Presbytery. Had he, therefore, been a strong advocate for succession, which he was not, he could not have held the indispensable necessity of Episcopacy succession. His thoughts on this subject will be seen from the following quotations:—

"Mr. Harding saith,—'The Primates had authority over other inferior bishops.' I grant they had so. Howbeit they had by agreement and custom, but neither by Christ, nor by Peter, or Paul, nor by any right of God's word. St. Jerome saith, (In Ep. ad Tit. c. 1.)—'Let bishops understand, that they are above the priests, rather of custom than any truth or right of Christ's institution; and that they ought to rule the Church altogether.' And again, (In cod. loc.)—'Therefore a priest and a bishop are both one thing; and before that, by the influencing of the devil, parts were taken in religion, and these words were uttered by the people, 'I hold of Paul, I hold of Apollos, I hold of Peter,' the Churches were governed by the common advice of the priests.' St. Augustine saith, (Ep. 19.)—'The office of a bishop is above the office of a priest (not by the authority of Scripture.' Jewel adds, "but") after the names of honour, which the custom of the Church hath now obtained." (P. 111.) Again, in another place, Jewel says:—

"What meant Mr. Harding here to come in with the difference between priests and bishops? Thinketh he that priests and bishops hold only by tradition! Or is it so horrible a heresy as he maketh it, to say, that by the Scriptures of God the bishop and priests are all one! Or knoweth he how far and unto whom he reacheth the name of an heretic! Verily, Chrysostom saith,—(Inter Episcopum et Presbyterum interest ferme nihil. (In 1 Tim. Hom. ii.)—'Between a bishop and a priest there is in a manner no difference.' St. Jerome saith, somewhat in a rougher sort,—'I hear say, there is one become so peevish that he setteth deacons before priests, that is to say, before bishops: whereas the Apostle plainly teaches us, that priests and bishops be all one.' St. Augustine saith,—'What is a bishop but the first priest, that is, the highest priest.' So saith St. Ambrose,—'There is but one consecration of priest and bishop, for both of them are priests, but the bishop is the first.'—P. 108.

We may adduce here, on the same subject, the sentiments expressed by *Morton*, Bishop of Durlam, in the reign of Charles the First. From his book, *Apologia Catholica*, we translate the following passages. He introduces the objection of the Papists, and answers it:—

"The question is not concerning every difference, but concerning the difference of order, or the power of ordaining (potestati ordinandi). The opponent—'Aerius, the heretic, denied the difference of order by Divine right: so do the Protestants.' Answer—'The same thing does Jerome hold, nor do the other Fathers assert any thing different. Mich. Medina affirms, that not only Jerome thought the same in this respect with the Arians, but also Ambrose, Augustine, Sedulius, Primosius, Chrysos-

tom, Theodoret, Oecumenius, Theophylact.' Thus, says Valentius, the Jesuit, 'thought these men, otherwise most holy and orthodox! but,' he says again, 'this answer is not to be borne.' But I shall prove that this is not only to be borne, but that it is to be preferred to all other answers. It is advocated by *Erasmus*, who says,—'Antiquity makes no difference between a presbyter and a bishop, as Jerome testifies.' It is advocated by *Alphonsus de Castro*, who declares, 'Jerome was of such an opinion, that he believed a bishop and a presbyter to be of the same order and authority.' Behold even another, even *Bellarminus*.—'Jerome,' he says, 'seems in every deed to have been of that opinion.' And was he alone! 'Anselm and Sedulius,' adds *Bellarminus*, 'accommodated their own opinion to that of Jerome,' which same opinion your *Medina* has ascribed to all the Fathers alike."—Par. i. c. 33.

We shall also refer on this point to a work of Bishop *Stillingfleet*, the *Irenicist*; in which he gives an account of the contents of a manuscript of Archbishop *Cranmer*, which he had in his possession. It was a document that contained the proceedings of an assembly of divines, which met at *Windsor Castle* by the order of King *Edward the Sixth*, about the beginning of his reign. There were certain questions proposed, which each of these divines answered in writing. The Archbishop's answers to some of them are given by *Stillingfleet* from the manuscript. One of the questions was concerning the original difference between bishops and priests. *Cranmer's* answer was this:—

"The bishops and priests were at one time, and were not two things, but both one office, in the beginning of Christ's religion."—P. 390.

"Another question was about consecration, to which *Cranmer* gave this answer:—

"In the New Testament, he that is appointed to be a bishop or a priest needeth no consecration by the Scripture: for election or appointing thereto was sufficient.' And *Cranmer* gave this also as his opinion:—'The people, before Christian princes were, commonly did elect their bishops and priests.' Then *Stillingfleet* proceeds thus:—

"In the same manuscript it appears, that the Bishop of *St. Asaph*, *Thurleby*, *Redman*, and *Cox*, were all of the same opinion with the Archbishop, that at first bishops and presbyters were the same, and the two latter expressly cite the opinion of *Jerome* with approbation. Thus we see by the testimony, chiefly of him who was instrumental in our Reformation, that he owned not Episcopacy as a distinct order from Presbytery or Divine right, but only as a prudent constitution of the civil magistrate for better governing in the Church."—P. 393.

Stillingfleet then goes on to show that our Reformers in Queen Elizabeth's time were of the same opinion, that they did not consider Episcopacy as "absolutely prescribed and determined in Scripture as the only necessary form to be observed in the Church." We shall add the remarks which follow:—

"The first who solemnly appeared in vindication of the English hierarchy was Archbishop *Whitgift*, a sage and prudent man, whom we cannot suppose either ignorant, or afraid, or unwilling to defend it; yet he frequently against *Cartwright* asserts that 'the form of discipline is not particularly set down in Scripture.' And again, 'No kind of government is expressed in the word, or can be necessarily concluded from thence,' which he repeats over again, 'No form of Church government is by the Scripture prescribed to us or commanded the Church of God.' And so *Dr. Casine*, his Chancellor, in answer to the 'Abstract':—'All Churches have not the same form of discipline, neither is it necessary that they should, seeing it cannot be proved that any certain particular form of Church government is commanded to us by the word of God.' To the same purpose is *Dr. Iove*, in his *Complaint of the Church*:—'No certain form of government is prescribed in the word, only general rules laid down for it.' Bishop *Bridges* says, 'God hath not expressed the form of Church government, at least not so as to bind us to it.' They who please but to consult the third Book of learned and judicious *Hooker's Ecclesiastical Polity*, may see the mutability of the form of Church government largely asserted and fully proved."—P. 394.

According to what *Stillingfleet* afterwards proves by evident quotations, there were no

differences of opinion on this subject between our Reformers and those on the Continent. Both held, that the form of Church government is not specifically detailed or expressly enjoined in Scripture, and that the best government is that which is best suited to the circumstances of the times. Hence it was that our Reformers did not make any serious objection to the ecclesiastical order of things on the Continent, nor did the Continental divines, not excepting *Cadrew*, oppose Episcopacy as such, but mainly its abuses. The common opinion was, to use the words of Bishop *Stillingfleet*, 'that no one form of Church government is so necessary to the being of a Church, but that a good and perfect Christian may and ought to conform himself to the government of the place where he lives. The extraordinary virtues which are said by Tractarians to be connected with Episcopacy succession, are hereby completely negated. And indeed they never have had any existence except in the fantastic imaginations of men ambitious of priestly domination.

What has been stated respecting our Reformers cannot be reasonably disputed; but a change of opinion gradually took place in many of their successors. What was viewed by our Reformers as comparatively indifferent, being not prescribed in the word of God, became by degrees important, and from being important, it grew to be essential. Such has been the progress of erroneous views on this subject. Some, holding the last opinion, were in the Church as early as the reign of Charles the First, if not earlier. So soon did Popish corruption creep in among its members! *Baxter* in his *Treatise on Church Government*, published during the Protectorate, expressly refers to two classes of Episcopals at that time; and the same are existing at present. "Of late years," he says, "a new strain of Bishops were introduced, differing much from the old, and yet pretending to adhere to the Articles and Homilies." (*Five Dissertations*, pref. p. 6.) And he calls them, the one, "the old Episcopal party," and the other "the new Episcopal party." And the difference between them he states in these words:—

"The old Episcopal divines did take Episcopacy to be better than Presbyterian equality, but not necessary to the being of a church. But the new prelatical divines of both sorts unchurch those churches that are not prelatical. The old Episcopal divines did hold the foreign Protestant Churches in France, Savoy, Holland, Geneva, Helvetia, &c., that had no prelates, as true Churches, and their pastors as the true ministers of Christ, and highly valued and honoured them as brethren. But the new sort do disown them all as no churches, though they acknowledge the Church of Rome to be a true Church, and their ordination valid."—Pp. 7, 8.

There was here certainly a consistency—to discard the foreign Churches, and to own the Church of Rome,—to deny the right-hand of fellowship to Churches holding the truth, and to extend it to a Church awfully sunk in apostasy! The one cannot be well done without the other. There is no hatred of light, without loving darkness. The same thing, the very same thing, is done at the present day.

Now, what we complain of, and we think, justly, is this,—that the church of England should be represented as countenancing what it does not countenance; as holding what the Church of Rome holds, which it does not, and as repudiating what our Reformers did not repudiate. This is wholly unjust, and betrays either ignorance or something much worse. If any of its members adopt the Romish view of succession, let them set it forth as their own, and not that of our Church; for they have no just grounds to ascribe to it such a notion. They may, if they please, adduce the names of others in our Church who adopted the same view, but this cannot implicate the Church. And such instances, however numerous, can only prove the inconsistency of men. And to defend such a view on such an authority, is to justify one inconsistency by another. It is the same thing as to excuse a dishonest act by alleging that others have been guilty of the same—a plea that no court of justice can allow.

There are two serious evils arising from this act of injustice to the Church. The one is, that an approach is hereby made to the most degenerated and corrupt communion on earth; and that in a particular that has been the great stay, guard, and defence of its dreadful corruptions. It has been in

a great measure by the claim of succession that the Church of Rome has for ages deluded the world, and that it still continues to delude it. To coincide with such a church on a point of this kind, is to render it odious in the sight of a Protestant community. To symbolize with Rome is to symbolize with apostasy.

The other evil is to alienate the affections of Protestants who are not Episcopal. To hold succession as an essential point, is in reality to excommunicate them, to exclude them from the pale of the Christian Church. Such narrow-minded exclusiveness, justified by no scriptural authority, cannot fail to produce an alienating effect on the minds of all other Protestants. The brotherly love which prevailed between our Reformers and all the Protestants of their day, is hereby completely destroyed.

Thus the Church suffers great injury, and many are made her enemies through the mischief done by some of her members. To curry the favour of Rome, and to discard the friendship of Protestants, is completely to reverse the course pursued by our Reformers. It is to act in a way not merely different, but directly contrary to that in which they acted. How great an evil must this be! It is to call evil good, and good evil. Blind indeed must they be who act in this manner; and it is difficult to understand how they can possess any thing like a distinct perception of what constitutes true religion.

THE WESLEYANS AND THE CHURCH.

A certain class of journalists are always on the look out for facts to foment a feeling of jealousy in the minds of the Wesleyans towards their brethren of the Establishment. Every instance of supercilious behaviour on the part of a clergyman, as well as every act of intolerance, is caught at, and brandished in triumph with a view to mortify such liberal minded Wesleyans, as are determined on pursuing a straightforward course of amity towards the Church, no less than towards dissent, "through evil report and good report," leaving consequences to the disposal of Him, whose will is, that we should "follow peace with all men." We have no wish to deny, that too many instances of an ungracious estimate of the character and conduct of Wesleyans, on the part of clergymen, have transpired. But all are not like-minded. The zeal of the journalists alluded to, to parade examples of clerical bitterness towards the Methodists, seemed to demand from us an occasional remark or fact, to be thrown into the opposite scale. We have great pleasure, therefore, in inviting attention to the spontaneous friendly testimony of a clergyman, as to the part taken by the Wesleyans at this critical period of the political history of our country. How far his opinion was justified by fact, it is not our purpose to inquire. We give the case simply as an illustration of clerical candour, and trust it may do something to silence a very common accusation, that, "whatever assistance the Wesleyans may render to the Church, the clergy only kick at them for their pains!" Let us see how far this is borne out by the conduct of a clergyman at the late Conservative Festival at Reading. The conservative battle having been fought and won, this was precisely the occasion for at least a studied silence as to the service of the Wesleyans. But the Rev. S. W. Yates, like many others of his brethren, whose sentiments are concealed in the privacy of a country life, thought and felt more nobly than this, and was not content even to drink the health of the clergy alone, but honourably associated with the toast that of the Wesleyan ministers. We repeat, our business is not to settle the accuracy of the Rev. Mr. Yates' estimate of the political character and conduct of the party, whose health he drank in common with that of the clergy, or whether it had any foundation in fact. It is the sentiment and feeling alone, to which we invite the attention of our readers. The toast, the office of returning thanks for which was assigned to Mr. Yates, was, "the Bishop and clergy of the diocese." After speaking to which at some length, the Rev. gentleman concluded his speech in these words:—

"Before he sat down he had an act of justice to perform, a debt of gratitude to discharge. They had drank the health of the clergy of the diocese; might he hope that they would at the same time drink the health of the ministers of that one religion, which stood out in noble contrast to the rest

of the body of dissenters, remembering their many points of accordance with the Church of England, and remembering also the name and principles of that good man, whom they were called after! They had helped greatly to obtain this victory; and, he was sure that they quite agreed with him in paying this genuine tribute of approbation to those noble and generous spirits,—the Wesleyans, (loud cheer,) and in rendering to them that public tribute of gratitude and thanks for the good services, which they had rendered to the Conservative cause."—*London Watchman.*

THE DUKE OF WELLINGTON'S UMBRELLA.—A fancy fair, for charitable purposes, was held last week at Cross-deep, between Twickenham and Teddington, by some of the ladies resident in that neighbourhood. The Duke of Wellington having been present, had gone away, leaving his umbrella behind him, whereupon Lady P— immediately said, "Who will give 20 guineas for the Duke's umbrella!" In one moment a purchaser was found; and, on his Grace's return, the fact was communicated to him, when he good-naturedly remarked, "I'll soon supply you with umbrellas, if you sell them so much to the advantage of the charity."—*ib.*

COMBINATION OF THE ELECTROTYPE WITH THE DAGUERRETYPE.—This has been effected in such a manner that the actual landscape can be transferred and engraved at one process.—*ib.*

ENGLISH LIGHT-HOUSES.—It is not perhaps generally known by those interested, that the light-houses are, and have been, undergoing a general repair throughout the kingdom. This is noble and worthy of a great commercial nation.—*ib.*

Poetry.

THE DEATH OF THE RIGHTEOUS.

From the Wesleyan Methodist Magazine.
How fair and how lovely it is to behold
The sun in its splendour approaching the west!
Its race is near run, and, as if by gold,
It glides through the ether, as hastening to rest.
It sinks,—but in sinking 'tis only to rise,
Its splendour and glory almost to display;
It sets,—but in other and far-distant skies
It rises and roars in the brightness of day.
Yet far more resplendent than this is the scene
Of the good man approaching the confines of time:
All loving, all peaceful, all calm and serene,
He passes away with a brightness sublime!
He dies,—but no pencil can ever display
The splendour and glory that burst on his sight,
As, guided by angels, he speeds on his way,
Through the portals of prae to the temple of light.
T. H.

MARKETS.

Toronto.—Wheat is declining in price, and may be quoted to-day at 4s. 6d. to 5s.; Oats are short in supply, and bring from 1s. 6d. to 1s. 8d.; Barley 2s. to 2s. 2d.; Rye 3s. 6d. to 3s. 9d.; Flour, miller's warranted, 46s.—Farmer's 26s. 3d. to 27s. 6d.
Pork, a small supply and very low at present, averaging about 43s.—Beef the same and sells from 2 1/2 to 3s.
—Hay 17 per ton.—Straw scarce at 6 to 8 per ton.
New York, Nov. 6th.—Flour from 46 3/4 to 47 1/2 cents.
Montreal, Nov. 6th.—Flour, fine, from 30s. to 31s. 6d.
—Wheat (U. C.) per 60lbs. from 3s. 9d. to 6s.—*Toronto Herald, 11th Nov.*

THE MISSES MILLER,

CORNER OF YORK AND HOSPITAL STREETS, TORONTO.

BEG leave to inform the Ladies, and the Public in general, that they have commenced business as

MILLINERS AND DRESS-MAKERS,

and solicit a share of their patronage. They have just received from New York, the latest Fashions of Ladies' Caps, Bonnets, &c. &c.

Toronto, Nov. 3, 1841. 4

A CARD.

MR. CANE begs leave to announce to the Public, that he is about publishing a PLAN OF THE CITY OF TORONTO, from his own actual survey. It will include from the Garrison to the River Don, East and West; and from the entrance to the College Avenue, Yonge Street, to the Peninsula, North and South. It will comprehend every enclosure, and represent every fixture within those limits; and from the care and accuracy with which the whole will have been surveyed and laid down, the content of any division or sub-division of lands or buildings may be ascertained, by the application of the scale. It is to be a fine steel engraving, with a view of Toronto, and other ornaments.

Toronto, Nov. 3, 1841. 34

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, Dorkins, &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

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

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.
ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING.
Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.
IF Clergymen's and Barristers' ROBES made in the neatest style.
Toronto, Oct. 6, 1841. 2

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

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

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
- Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
- Saxon, Brunswick, Imperial, Chrome, and Emerald Greens,
- Green and Damask Verditer,
- Orange, Middle, Lemon and Primrose Chrome,
- Spruce and Common Yellow,
- English and Dutch Pinks,
- Terra de Sienna, raw and burnt,
- Umber, raw and burnt,
- Venetian Red, Red Lead, Indian Red,
- Tuscan Red, Vermillion, Antwerp Crimson,
- Rose Lake, Violet Lake, Rose Pink,
- White Lead, dry, and ground in oil,
- Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.
- Linseed Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 9x7 to 40x26,
- Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whiteners, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Camel do.
- Fitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.

ALEXANDER HAMILTON,
No. 5, Wellington Buildings,
King Street.
Toronto, Oct. 6, 1841. 2

TORONTO AXE FACTORY,
HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed.
Cutlery and Edge Tools of every description manufactured to order.
SAMUEL SHAW.
Toronto, Oct. 6, 1841. 2

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

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Choval 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
Cheap Cloak and Bonnet Warehouse,
SIGN OF THE GOLDEN BONNET.

PORTER & KING,
KING STREET, TORONTO.

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising Satin, Velvet, Silk and Poplin Bonnets, all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful Stock of Ladies' Cloaks, consisting of Plain and Figured Merino, Saxony, Camlet and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above PORTER & KING offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.

Persons from the country will please recollect the Sign of the GOLDEN BONNET, King Street, Toronto.
October 20, 1841. 3

Ready Money the Spirit of Trade!!!
CLARKE & BOYD,

HATTERS AND FURRIERS,
RESPECTFULLY announce to their Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mice 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, Oct. 6, 1841. 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

MARRIED.
On the 25th ult., by the Rev. Mr. Blake, Dr. Thomas Cross, of Chatham, to Miss Jane, second daughter of Captain Robert Pegley, J. P., of Adelaide.

LETTERS received, during the last fortnight:—J. MANNING, Esq., P. M.; Mr. W. SPROULE; Rev. E. BOTTERELL, subs.; Rev. J. BORLAND, subs. (2); Rev. J. S. MARSDEN, subs.; Rev. E. SALLONS, subs.; Rev. T. FAWCETT, subs. and rem.; Mr. G. A. BELL, rem.; Mr. J. ARMSTRONG.

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AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro', C. HALE, Kingston, and D. CARBON, Esq., P. M., Belleville.