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THE
Wesleyan Repository,
AND
LITERARY RECORD.

JANUARY, 1861.

Our Canadian Work and Ministry.

SCRAPS OF METHODIST HISTORY.

We fear we have fallen into a mistake in our first number of these "Scraps," in reference to the date of the Rev. William Losee's first appointment, which we gave as being in the year 1792. We have since endeavoured to examine the subject more thoroughly, as it is a matter of some importance that the records of the past should be as correct as possible. Our present statements are based on the authority of the Minutes of Conference, as we believe they furnish the surest data we have, when their testimony can be obtained. In connection with Mr. Losee, they state that he was received on trial in 1789, and had his appointment at Lake Champlain. In 1790, his name appears on the list of those who were continued on trial, which would not have been the case if he had not been under the direction of Conference; and yet he is designated to no circuit. At the Conference of 1791, he was received into full connection; his name also is associated with the Deacons of that year, and Kingston was his circuit. The next year we have him at Oswegotchie, and then his name disappears from the Minutes. This account renders it probable that he came to Canada in 1790. He might have been here earlier, as Lake Champlain Circuit was then only in a course of exploration; and as there was another preacher appointed with him, his labours

may not have been required, and, with the concurrence of the proper officers of the Church, may have visited his friends in Canada. That there can scarcely a doubt exist as to his having formed classes, as is reported, in the winter of 1791; the third being organized on the day of Mr. Wesley's death, March 2nd, 1791. What led to our mistake was, a statement we saw in a work styled a "Compendious History of Methodism," in which the author says that the Kingston in the Minutes was a Kingston in New England, and not Kingston in Canada. But this is directly opposed to Dr. Bangs, whose history distinctly calls it Kingston in Canada. We are satisfied that, from the commencement, he acted under the authority of his Church, and not unauthorized—a mistake Dr. Green has fallen into in some valuable communications furnished the *Christian Guardian*. It will also be seen that we correct another mistake of his, where he states that Losee was not received on trial until the Conference of 1791. The fruits of his labours furnish a return of 165 members, as being on the Cataraqui Circuit, the latter name having been substituted for Kingston.

Looking back to 1771, or twenty years from the time of the formation of the first classes in Canada, Bishop Asbury thus enumerated the Methodists on this continent: "300 in New York, 250 in Philadelphia, and a few in New Jersey." Dr. Bangs adds a few more in Maryland, collected by Robert Strawbridge; and gives the total at 600. In 1791, we have the following returns given in the American and English Minutes: United States, 63,269 whites and 12,884 colored. In Europe, 72,476; West Indies, 7,645; Nova Scotia, 730; Newfoundland, 150. There is a note appended to the return of the West Indies, which strikes us very forcibly of the great revivals of those days. It reads thus: "The returns of the last Conference in the West Indies was 1,800; but the work has been of such short continuance, and the increase so rapid, that only one half of the number is set down." So we may infer from this statement that nearly 12,000 had professed the religion of Christ in one year, in the Western Archipelago. Surely the abused and enslaved sons of Ham must have readily and joyfully received the gospel. The first revival of any magnitude in Canada commenced in 1796, at the Bay of Quinte. Samuel Coate and Calvin Wooster had just completed their long and toilsome journey, in which they had lodged twenty-one nights in the woods, and had arrived in time to attend a quarterly meeting of that circuit. After the preaching, on Saturday, whilst the Presiding Elder, the Rev. D. Dunham, had retired with the official brethren to hold the Quarterly Meeting Conference, Wooster remained to pray with some who were under awakenings and others who were groaning for full redemption.

Whilst thus engaged, the power of the Most High seemed to overshadow them. Dunham, on his return to the place of worship, beheld the work with wonder and indignation, and believing that "wild-fire" was burning among the people, knelt down and prayed God to stop its raging. Wooster in the meantime knelt by the side of Dunham, and softly whispered out a prayer in these words: "Lord bless brother Dunham." His prayer was heard, and Dunham, fell prostrate on the floor, received a baptism of that very fire which he had a few moments before most feelingly deprecated. Henceforth there was harmony in their views and prayers, and all the preachers and societies caught the flame. The Bay of Quinte had an advance in its numbers from 270 to 447, Oswegotchie from 140 to 208, and Niagara increased from 64 to 140.

The year 1800 presents us with a large addition to the number of labourers, but among them we recognize no name as engaged in the late revival. Dunham has just located; Samuel Coate is stationed at Burlington, Vermont; and James Coleman, at Middletown, Conn.; and Wooster is gone home sick unto death. The next year the staff of preachers was also considerably strengthened, and each circuit had two preachers; besides, the eccentric Samuel Draper is associated with the Presiding Elder, and are assigned "Upper Canada," meaning thereby, we suppose, a general commission of exploring new territory; for such was the plan frequently adopted in those days of Methodist chivalry, in carrying the gospel to places hitherto unvisited. At the Conference in New York, in 1789, Freeborn Garrettson is placed at the head of twelve young men to explore the country between the Hudson River and Lake Champlain. He first directs each preacher as to his particular circuit, or where he may travel and form one. He then follows them, and at points previously designated, holds quarterly meetings, and thus circuits enough to form a large district are organized during the year, and a pleasing return of success in the conversion of souls and in additions to the church is made at the ensuing Conference. This year is also distinguished in our annals by another general revival of religion. Of it, Dr. Bangs says, "It had extended along up the shore of Lake Ontario, even to the head of the lake, to Niagara, and thence to Long Point, including four large four-wheel circuits. Rev. Joseph Jewell, who travelled extensively through the newly settled country, preaching in log houses, in barns, and sometimes in groves, everywhere beholding the displays of the power of the grace of God in the awakening and conversion of sinners. Joseph Sawyer was successful on the Niagara Circuit, as was James Coleman, who preceded Mr. Sawyer. The work also prevailed on the Bay of Quinte and Oswegotchie Circuits, under the labours of Sylvanus Keeler, Seth

Crowell, and others." At the Conference of 1802, there was reported 1,493, showing an increase in two years of 557. Of this revival, Niagara shared most largely, having advanced from 204 to 620, Bay of Quinte from 412 to 531. There is however an apparent decrease on the Oswegotchie Circuit, but Ottawa has been formed into a circuit and returns 47 members. During this time the Bay of Quinte Circuit had so extended as to embrace the Home District, or the settlements about York and Yonge Street; and the Niagara Preachers made excursions to Long Point. This portion of our history in the western part of the work is also to be noted as the period of the erection of the first Methodist Meeting Houses west of the Bay of Quinte, they are known as Warner's, near St. David's, and Bowman's, in the Township of Ancaster; the exact date of each we believe to be 1801.

In the year 1805, the Church was blessed with a third revival, which had its commencement at a Camp Meeting in the Bay of Quinte. Dr. Bangs, who was present, says "it was held in an open field, and the exercises were accompanied by a mighty display of the awakening and converting, as well as sanctifying grace of God. On the third day of the meeting, such awful sensations were produced under the preaching, that many stout hearted sinners were bowed before the Lord, while the people of God were filled with joy unspeakable and full of glory. A great revival of religion was the consequence of this blessed meeting, particularly in the Bay of Quinte and Augusta Circuits, which eventuated in the conversion of hundreds of precious souls." The total increase in five years, from 1802 to 1807, was 882,* thus distributed: Bay of Quinte and its offshoots—Smith's Creek and Yonge Street, 308; Niagara and Long Point, 240; Oswegotchie, 225; Ottawa, 58. The first fruits of Montreal are now given at 20, and the St. Lawrence with the same number is embraced. The number in each circuit, in 1807, was, Montreal 20, Ottawa 105 (now first forming a separate district), Long Point 156, Niagara 704, Yonge Street 45, Smith's Creek 100, Bay of Quinte 696, Oswegotchie 529, St. Lawrence 20. The annual average increase during the first seven years of this century exceeded 200, nearly a threefold increase, or from 936 to 2,375. But from 1807 to 1812, the average advance does not amount to 100 annually, or half of what it was the previous period, though Quebec has been added with 26 members, and St. Francis with 120, now embraced in the Lower Canada District. Montreal has increased more than twofold, but Ottawa has declined from 105 to 97. Oswegotchie has been divided, and thus we get rid of this long and inharmonious name; Augusta and Cornwall have been substituted; they are

* There is a small difference of numbers in the Minutes.

now, however, incorporated, and report a loss of 77 in five years. Bay of Quinte has also had a small decrease, but Smith's Creek has advanced 20. Yonge Street gives presage of its future fertility, having multiplied two-fold. Niagara retains 527 members, though a second encroachment of its boundaries has been made to form the Ancaster Circuit. The aggregate increase on the Western Circuits was 236. Further west has been penetrated by Dr. Bangs, and another new circuit formed, called in the Minutes (by mistake) La French, instead of the Thames, with a return of 134 church members.

In 1807, we miss many of the names of those whose labours were so greatly owned of God during the preceding revivals. The Presiding Elder, Joseph Jewell, holds the same office in the State of New York, having charge of the Genesee District. Peter Vannest is Missionary in the Holland Purchase, in this district. Sylvanus Keeler has located. Seth Crowell is associated with Freeborn Garretts^{on}, who have for their circuit the "Bounds of the New York Conference." N. U. Tompkins, Western, Albany District. Joseph Sawyer remains, and is Presiding Elder. Nathan Bangs is at Niagara, having for his colleagues Thomas Whitehead and Ninian Holmes, who have lately entered the toils of Canadian itinerant life. Henry Ryan has also come. Thomas Madden is stationed at Montreal; and Samuel Coate has returned to Canada, after an absence of a few years, is at Quebec, with charge of the newly formed Lower Canada District. A short stride of five years, to the close of our present period, and we have only five of those named, Messrs. Ryan, Prindle, Whitehead, I. B. Smith, and N. Holmes. N. Bangs, though appointed to Montreal, did not go there, in consequence of the declaration of war; and but three of these five continued to travel to the close of this war, which was so detrimental to piety, and not only prevented further progress and advance, but caused the infant church to recede from its position and lose nearly one half its numbers, gathered together at the cost of such self-denying labours as these early missionaries bestowed in the winning of souls to Christ and building them up in the faith and hope of the gospel.

We have found it impracticable to give the exact number of members in our Church, in the whole of Canada, owing to territorial divisions, or rather the want of them; consequently we have not noted the circuits in the Eastern Townships, save St. Francis, as it is found embraced in the Lower Canada District. Stanstead and Dunham Circuits, being partly in Canada and partly in the United States, we have omitted; the former, in 1812, had 238 members, and the latter circuit 335.

We question if the like number of men, we will not say Christian

Ministers, have, in any age or country, travelled so many miles annually, and for the same term of years, on horseback, as these early and devoted men; and their equestrian feats are the more singular still, when we consider the state of the roads in a country just emerging from the solitariness of an almost unbroken forest, with its numerous swamps and its unbridged creeks and rivers. Thomas Madden travelled, or, as it was properly termed, rode the Oswegotchie Circuit in 1802. It extended from Gananoque to Cornwall, and back to the Rideau Lake and River and Township of Mountain. Besides occasional services, he had 30 appointments in four weeks. To attend these regularly he had to ride about 340 miles. One says he had to travel 500 miles in six weeks. Another informs us that he preached three times every Sabbath and twice nearly every week-day. An itinerant in Northern New York writes that in one year he travelled 5000 miles and preached 409 sermons. A Mr. Hibbard, who laboured in the border circuits, says that, in 1799, he preached 63 times in four weeks and rode 500 miles. Jesse Lee, in one of his tours through Vermont and Lower Canada, extending over twelve weeks, travelled 1,263 miles and preached 89 sermons. The average of 6,000 miles annually, on horseback, is the computation Bishop Asbury gives us of his travelling, which is considerably more than Mr. Wesley effected. The Bay of Quinte Circuit extended, at one period, from Kingston to Toronto, and probably back to Newmarket or Whitechurch, and also embraced the peninsula of the County of Prince Edward. The Niagara Circuit, in 1801, included all the settlements around the head of Lake Ontario and Niagara River, extending from Fort Erie to Flamboro', with Long Point, embracing Oxford and Burford. Their travelling was also greatly augmented by their frequent and long removals. Bishop Asbury occasionally changed young men at the end of six months; but twelve months were rarely exceeded on the same route. We may as well instance a few of these removals, in reference to their length. Thomas Madden is sent from Long Point to the Bay of Quinte, next to Oswegotchie, then to Smith's Creek, then back to his old field at Long Point. Nathan Bangs is removed from the Bay of Quinte to the Thames, then to Oswegotchie, next year to Quebec, and from Quebec to Niagara. In addition to all this there was the long annual journey to Conference, undertaken by some of the Preachers, most generally to the City of New York, or occasionally to Albany or Ashgrove, a celebrated Methodist Settlement, formed at an early day by Philip Embury and other Irish Methodists. We believe it lies between Albany and Lake Champlain. This continued until 1810, when the Genesee Conference was organized, and of which Upper Canada formed a very important part. But we

shall leave Dr. Bangs to tell the tale of his personal experience, only informing our readers that he had previously accomplished the journey from the Bay of Quinte to New York. "He desired Bishop Asbury to send him on a mission of exploration to the River Thames. He then left New York in the latter end of June, and went to Upper Canada by way of Kingston, thence up the country along the north shore of Lake Ontario, to Long Point Circuit, and thence through Oxford, to Delaware on the Thames. Here he lodged for the night, in the last log hut in the settlement, and the next morning, as the day began to dawn, took his departure; and after travelling through a wilderness of 45 miles, guided only by marked trees, he arrived at a solitary log house about sunset, weary, hungry and thirsty, when he was entertained by the best the house could afford, which was some Indian pudding and milk, and a bundle of straw for his bed." Still preachers were even then fond of going to Conference. For, at the first session of the Genesee Conference, a resolution was passed, advising young preachers on trial to remain on their circuits, and local preachers to stay at home with their families; intimating very plainly that they could be more useful there than at Conference as mere spectators or listeners.

WESLEYAN DISCIPLINE.

In carrying out the Discipline of our Church, it is desirable there be unity of interpretation as to the true intent and meaning of its several rules, so as to insure uniformity in its administration. We do not consider it strange that there should exist diversity of opinion in regard to the meaning and intention of some of these regulations, and that the administration of them by our Ministers should not be uniform; when we see the varied and often contradictory interpretations given to civil laws, even by men set apart for their special study and exposition, which laws were framed for the most part by men of great mental and legal acumen, and obtained not a place among the statutes of the country, until subjected to a most searching and varied ordeal of tedious debates, examinations, and criticisms.

There is no part of a Wesleyan Minister's duty more painful to himself, and that lays his conduct more open to animadversion and reproach, or that is fraught with more serious consequences to the church, than the enforcement of the iii. Section of chap. v., which treats, "Of the trial of other officers and members of the Church." As on many of our rural circuits there are no "Leaders' meetings" organized, our first difficulty is in regard to who are eligible to constitute the "Select number of the Society of which he (the accuser) is a member," or what is meant by "the Society of which he

a member." Does it mean the class exclusively to which he belongs? Or, if there be more than one class, the aggregate membership who worship in the same church? Or the total membership on the Circuit? Or does it mean the Wesleyan Methodist Church in Canada? In our Discipline we have the word "Society" contracting itself to the smallest class, and extending so as to embrace the whole Church. The general rules speak of the Church as "United Societies," "United Society," and yet a class is a Society, being simply "a company of men having the form and seeking," &c. &c. We have the terms of admission into these societies. The "Superintendent" takes charge of Societies,—every Society to be supplied with books,—takes account of numbers in Society, weekly and quarterly contributions to be made in all our Societies. He is to remind every Society of rules, enforce rules of the Society; to read the rules of the Society; quarterly fast in every Society; to read pastoral address to all the Societies.

We understand the class to be the primary Society, and no person can be a member of "Society," either in its most limited or extended sense, unless his name be enrolled in a class-book. The class has acknowledged duties, privileges. But a Society composed of these classes in a neighborhood, as such has no peculiar powers assigned them in the government of the Church; it is only a local name or distinction it bears; whatever Wesleyan authority it may have, it is by virtue of its connection with the class or with the circuit. The aggregate of these Societies constitute the Society in the Circuit. They are emphatically one—professing to believe in the same doctrines, and subject to the same Discipline. They have one Superintendency, one representative body, the quarterly meeting, which is also their court of appeal. Every member in class is then a member of his local Society, a member of the circuit Society, and a member of the United Society, or the Wesleyan Methodist Church. Each member is amenable to his class-leader and the circuit Superintendent for his moral and religious conduct, and not to any particular person or persons in the United Society in his neighborhood, which in itself has no jurisdiction; this being found in the circuit at large, possessing as it does, all powers necessary to adjudicate. Nor is any member responsible to any parties beyond the boundaries of the circuit where he may reside, and cannot be tried by them, as he is in special charge of his own circuit and its proper officers, who are acting not by any local authority, but by the authority of the whole Church and its Conference of Ministers.

We do not therefore construe the word "Society" from which a select number is to be taken as meaning exclusively his class, his local Society, but of the circuit also, and that the "select number" may be chosen

from either the class Society, the local Society, or the circuit Society, each, and all of which he is a member.

We are bound in all our proceedings to recognize the confessional principle or *openness* of Wesleyan Methodism. Our Societies are not separate and detached parts, they are a *unity*. The only separation or division we recognize is local, or from necessity and expediency; nor are these lines so well drawn and so well defined as not liable to be changed from year to year, without in the least affecting our position in the Church. The class that forms a part of a Circuit now, may be embraced in a Circuit of a different size and name next year. The Circuit is merely an organization for the more effectually performing the duties enjoined by our Discipline, and nothing short of it can do so; nothing beyond it is necessary. The distinctiveness on a Circuit is merely local and prudential, all cannot live in the same village, all cannot meet in the same class, but all are subject to the same laws,—responsible to the same order of trial, and are under one supervision. To have all cases tried by local committees, would soon destroy unity in the administration of Discipline, a crime in one place might be deemed a slight offence in another place. The Society in one part of a Circuit might withdraw in disgust from a Church, where crime may be tolerated, or venial offending may, through prejudice, be punished as capital.

There are other strong reasons why the rule should be interpreted as above, as when a dispute occurs between brethren, or when a member is charged with crime, opinions are likely to be hastily formed, and with much warmth and little judgment. It is so, whether the Society be one class or many. Now, in the administration of civil law, an interested juror, or one who has expressed an opinion in reference to a case at issue, may be objected to and set aside; and sometimes owing to strong prejudices, the *venue* is removed from one county to another; and, certainly, our judicial proceedings should also be above all suspicion, and every possible means should be adopted to secure a fair and impartial investigation.

For many years in this Province, and in some settlements still, the whole Society of some appointments has been one class, and that not a very large one, often composed of the members of two or three families. We know of a class of twenty-five members, and all, with the exception of four, bear the same name, and are connected by close ties of consanguinity. Would it be just or proper in case of a dispute, or of crime, to arraign the accused before such a Society, or a select number of them? Is it desirable to embroil a few families in further animosity and dispute, by placing any of them in a position to incur the almost inevitable censures arising out of these painful investigations? H.

“PRIEST BROWN.”

It is not of a tonsured, cassocked, celibate Romish ecclesiastic, gentle reader, that we now propose to write, as you might suppose from our caption; no, but of a plain, paternal, practical Methodist Minister of the olden times in this Province, who gained the *sobriquet* of “PRIEST” among his neighbors, because of his gravity, and his being almost the only clergyman of any denomination, for many miles around, to baptize the living and to bury the dead—and after the passage of the famous “MARRIAGE ACT,” to join the rustic nymphs and swains with Hymen’s silken band. Aye, and this rite, we are most certain, was often performed by him as a *magistrate* long before the law allowed him to do it as a *minister*—such were the anomalies of the ancient regime. The above mentioned cognomen gave place, in the course of time, with many at least, to that of “ELDER BROWN,”—a title which senior ministers in this Province largely rejoiced in, thirty and forty years ago. And this again gave place to “FATHER BROWN;” and lastly, to that of “OLD FATHER BROWN,” by which phrase his neighbors usually distinguished him during his latter years. The more tasteful and reverent, spoke of him as “the VENERABLE WILLIAM BROWN.”

He was born the 21st of August, 1769, in Duchess County, in what our American neighbors now call the “Empire State,” then very much of a wilderness. Along with many other hardy pioneers, he came to Canada in the year 1795, an active young man of *twenty six*, and settled not far from the St. Lawrence, and near the town line between Augusta and Edwardsburgh. Serious religion being understood and practised by very few, rude hilarity marked the social gatherings of the settlers. A knowledge of music and the use of the violin, rendered the services of young Brown much desiderated. But the fervent and tireless itinerant Methodist preachers were in the country, sounding the alarm in every listening sinner’s conscience; many took the warning, and among the rest, one year after his arrival, WILLIAM BROWN, the particulars of whose conversion, it is cause of regret, that we are unable to give. He immediately joined the Church, and it is surmised, belonged to the same class with SAMUEL EMBURY, JOHN LAWRENCE, and PAUL and BARBARA HECK, (the planters of Methodism in New York) rejoined beyond the Big-Creek.

About this time, an isolated settlement was forming across the woods (a modern *Transylvania*) on either bank of the rapid Rideau, then undisfigured and undisguised by the dams and locks of the canal which now coincides with it and bears its name. How the people got there, we of this generation are left to conjecture. If through the woods, it must have been

in the *winter*, when the swamps and streams with which those woods are (or were) intersected, were bridged by the frost. No doubt many came up by the way of the Hull Settlement, on the Ottawa, by the river itself; for a river, ye denizens of the city, is a natural highway in a wilderness, both in *summer* and *winter*—in the summer by boats, in the winter, by sledges. Some of the most agreeable drives the writer ever enjoyed, were on the frozen surface of these forest rivers. It was only last winter that he and a brother minister shortened a long day's journey to attend a missionary meeting, by *ten miles*, by gliding along the ice-bound surface of the deeply embowered BEARBROOKE. A *sombre, poetical, delightful ride* it was. Among those adventurous settlers was our hero, who "pitched his tent," or rather "notched up" his *shanty*, in the township of *Wolford*. This shanty in due time gave place to a comfortable log-house; and that again to one of deal, capacious, and neatly painted, which structure proved pre-eminently "lodging places for wayfaring men." This the writer, with many other itinerants, can gratefully attest. Often has the weary, mud-bespattered traveller, and his hungry, fly-tormented horse, emerging from the skirts of the adjacent wilderness, hailed the smoke of his chimney with delight. All about him partook of his hospitable spirit. An old dog of Brown's, that lived till he was grey with age, knew a travelling preacher by his costume, whether he had ever seen him before or not, and would bound off to meet him, wagging his tail, and resorting to many other signs of welcome of which he was capable.

Mr. Brown was thrice married, and had a patriarchal household for members. His first wife is reported an excellent woman, and, like the others, a notable house-keeper. His second wife was a Scotch woman, the ladylike widowed mother of the late Rev. William Smith, and his sister, the present relief of the late Rev. Simon Huntington. His third wife, who survives him, was the sister of the now venerable and Rev. Stephen Miles, an amiable, and retired Wesleyan Minister.

Brown received license as a local preacher three years after his conversion; this could not have been long before, or after he removed to the Rideau Settlement. We conversed with an aged gentleman the other day, who heard him preach a funeral sermon more than fifty years ago, at BURRITT'S RAPIDS. He could not have had originally more than a very common school education; but it is no exaggeration to say, that he had naturally a strong, sagacious, well-balanced mind. His phrenological developments did not conflict with this fact: he had a high, broad, massive head, rather square than round, with both perceptive and reflective organs largely developed, and a gleaming expressive eye. To these available powers, religion gave a new and lasting impulse. He possessed himself of the

very best standard works attainable in his day; and, so far as opportunity allowed, gave his days and nights to them. He *read* much, and *thought* more, and profoundly he *thought*. And his profiting appeared unto all. He was, on Theology and general subjects, one of the best informed men of his day in the Province. He was long in the commission of the Peace, and a more impartial, judge-like magistrate, Canada never rejoiced in. All who knew him deferred to his opinion.

If "BILLY DAWSON" could say that he was the connecting link between the *local* and the *travelling* preachers, BROWN might have said that he formed a similar connection between *travelling* and *local*. He was nominally connected with the Conference about *forty-two* years, although he never travelled on circuits more than half a dozen years—such anomalies being tolerated in his time. When most of the travelling preachers, being American citizens, left the province at the commencement or during the war of 1812, their lack of service was supplied by such local preachers as were found available for the work; and *Harmon, Culp, Youmans*, and *Wm. Brown*, were called out by the earnest and energetic RYAN, who was a sort of Bishop in that stormy period. Brown was considered worthy (if not the *most suitable* man for that post) to supply the city of *Montreal*,—a proof this, in itself, that he was no mean man. And we have reason to know he gave satisfaction. He was received "on trial" for the ministry in 1815, but retired, soon after his reception, into "full connexion." He was still, however, more of a ²travelling preacher than many who are nominally such. He did his best to supply the back settlements with the word and ordinances of God, preaching gratuitously, paying his own way, and often carrying some neighbor's wife, or daughter, or child, behind him on his horse, through the otherwise impassable woods. Besides ranging the whole length of the extensive circuit on which he laboured, all the settlements north and east, as far as the Mississippi and Ottawa rivers, shared his labors.

Brown, for his day, was a very good preacher—plain, clear, chaste, strong and energetic, and sometimes his declamations might be denominated eloquent. He was a man of good taste and very correct judgment, which kept him from any thing very *outré* or noticeable. Being far removed from eccentricity, he is the harder to describe; and the fewer characteristic anecdotes of him can be collected. We may, however, recite our own impressions and recollections of him.

Our first sight of the subject of this sketch was at the first Conference we ever had the honor of attending, namely, at *Bellerille*, in August, 1830. The *Annual Conference* had been adjourned thence from *Kingston*, to do up some unfinished business, and it was the seat of what was

then called the *General Conference* for that year. Mr. Brown must have been then *sixty-one* years of age, but he would have easily passed for a man of *fifty*. He had been a sort of "effective" man the year preceding, having had the charge of a small district called the "RIDEAU DISTRICT," which consisted of the *Rideau, Perth, Mississippi, Richmond, and Bytown Circuits*, with the *Bonchere Mission*. This may have led him to take a more active part than usual in the deliberations of that Conference, but we could not but observe the wisdom and sobriety with which he spoke, and the great and deserved respect in which he was held by his brethren. We met him at several Conferences after that; and he always gave his opinion on any subject that interested him, and, when he did, obtained a respectful hearing. We were appointed to one of the circuits in his last year's district (our first *superintendency*), and was naturally brought into intercourse with its late *Presiding Elder*. He told us frankly: "The circuit to which you are appointed is badly run down, but then it is just such a circuit as a young man may earn a character on *by getting it up*." It would be well if some youngsters, who make wry faces when they are appointed to poor circuits, would take notice of that sentiment. We tried as he suggested, and, by God's blessing on our labors, did succeed to good extent in "getting it up." A few days after this interview, we spent a Sabbath with him in the town of Kingston, on our way down for the first time to the "Lower Regions," and heard him preach in Old Rear Street Chapel. We remember all about it, as if it were but yesterday, although thirty years have since sped their flight. He arose in the pulpit, a compact, middling sized man as he was, habited in a snuff-coloured frock—he was then trim and straight, and his action was yet graceful, chaste, and measured—and announced his text with as much audibleness as his compressed lips (the true index of his characteristic *decision* and *determination*) would admit. It was this: "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."—Rom. xiii. 2. It was not highly elaborated, nor precisely methodical, although clear and argumentative. It was strictly extemporaneous. Like all the early Methodist preachers, he seemed to begin with a few general ideas on his subject, of which he had possessed himself, and to trust to the inspiration of the occasion to supply the rest. To compare less things with greater, his preaching bore strong points of resemblance to that of *Dr. James Dixon*. Regardless of fear, he seemed to talk and argue his subject into his hearers,—in the heat of which he sometimes coruscated and blazed outright. Brown wore well as a preacher. After fifty years public ministration in his own neighborhood, he was heard with interest to the last, and would command as good a congregation as a stranger. This was

partly owing to the good repute in which men held his character. Although he never courted popularity by conceding the truth, he was universally respected. All confided in his wisdom and integrity. And this was true of "outsiders" as well as Methodists. An observing, worldly man, long a neighbour of his, was heard to say, not long ago, while decrying some modern professors, "But I believe in Father Brown's religion." And this was no singular opinion; all "believed" in him.

Brown was a most interesting man in private intercourse. If he did not sparkle and shine like some "bright particular stars," he was agreeable, communicative, instructive and entertaining. He did not fall in with all the opinions he heard advanced in company, but would often maintain a good natured controversy with his best friends for what he considered the right. Some of them will remember the emphatic toss of his head to one side in certain stages of the discussion, and the removal of the right leg, which ordinarily crossed the other, when the argument reached a climax bring down the foot, which had been kept swinging to and fro, with a *slap*, which seemed to say—"that's a clencher."

He took a sly way sometimes to reprove people for the wrong, or to indoctrinate them in the right. The writer was sojourning at his house one night, and being about to commence family worship at the old gentleman's instance, his host handed him the Bible, with the request that he would read the *ninety-fifth Psalm*. A stranger from the United States was present, who I observed did not kneel in prayer. After he had retired, Father Brown remarked that the man had not taken the hint; and then told me he suspected he would not likely *kneel* in prayer, as he was from a country where they are proverbially stiff in their knees, and that he designed to inform him of the true posture of prayer from the language of the *sixth verse*, "O come let us worship and *bow down*. Let us kneel before the Lord our Maker."

The old gentleman became somewhat clumsy in appearance as he advanced in life; this, with hard labor, made him look coarse and uninteresting when in *dishabille*. A stranger, meeting for the first, in such a plight, would never suspect him to be the man he was. One of those pretentious sowers of discord among brethren, who have been so great a curse first and last to Canadian Methodism, once met and accosted him while at work on the road, and went on for a time quite flippantly to enlighten the old man on the subject of church order, and in vindication of some divisive measures, when, becoming aroused, the old road-maker opened a battery, which silenced his assailant in a very few seconds. He was glad to haul off. Brown was essentially conservative. We can remember one of his letters to the Conference in the

days when an absent brother was expected to send his epistle, at a time when some proposals for change were on the tapis, advising its members to remember the homely maxim about "letting good enough alone."

It spoke well for Brown that there was, during his lifetime, a large and flourishing society in his own neighbourhood; and, for many years before his death, a large and convenient church edifice. At least two young men grew up under his eye, and went out from his neighborhood into the itinerant field. One of these is our much-loved brother, *William Willoughby*. The other was an English lad, born in the army, fairly educated in easy life, but wild and wicked, till brought to God among the Methodists of Wolford. He soon gave evidence of excellent gifts, and promise of future usefulness. He was thrust out, and travelled a year or two in Canada, when a young man was wanted for Auburn station in the State of New York, to replace no less a man than *George Peck*, who was called out on a district for the first time by the Bishop, in the place of the Rev. Wm. Case, whose presence was required in Canada, where he had great influence; hence *Canada* must furnish the supply for Auburn. "But which of our only two available young men shall go? If we send *Watson*, he is so much of an American, he will stay there, and Canada will lose him? Let us send our *English brother*, he will be sure to return to British ground." So reasoned our connexional authorities. The *English brother* was sent. When about to leave his early friend and father, Brown said to him, "Now, *Joseph*, you will be sure to return to us?" "That I will," said *Castle*. But alas! a pair of soft eyes soon transpierced him, and rivited him to the United States forever! Report says he took a classical course and accomplished it, and got the degree of A.M. from the college of a sister denomination; run the rounds of all the popular stations in the State of New York; and is now the erudite and highly respected REV. DR. JOSEPH CASTLE, of the Philadelphia Conference.

It is a pity that more was not gleaned from the lips of this venerable pioneer relative to the early days of Methodism in Canada, and, indeed on the continent at large. One of the last regrets he expressed was at the blunder of Dr. Bangs in his history of the Methodist Episcopal Church in the United States, in ignoring the claim of the late *Barbara Heck*, of *Augusta*, with whom he was well acquainted, of being the originator of the New York Society, by stimulating Embury to preach. A regret he voluntarily expressed, with a desire for a public correction of the mistake, to the youngest grandson of that "Mother in Israel." Father Brown lived to the advanced age of *eighty-eight*; and departed in great peace and joyous hope of a better life, full of days and honour and usefulness. By his last will he left a legacy of *sixty pounds*

to the Missionary Society," (an example this, worthy of intimation, by all of means.) So says the official obituary published in the *Minutes of Conference* for 1857,—on the *third of March*, of which year he passed away from earth to "his home in the skies." But his name is "like ointment poured forth" in all the region about which he lived.

"Our fathers, where are they? And the prophets, do they live forever?"

O.

Divinity.

A LIVING WITNESS FOR HOLINESS.

EXPERIENCE OF PROFESSOR UPHAM.

In the Spring of 1815, in connection with a remarkable revival which took place in Dartmouth College, I supposed that I experienced religion. About three years afterwards I made a public profession of religion in the Congregational Church. For a long period, I believe I strove for higher religious attainments. For various reasons, however, and particularly the discouraging influence of the prevalent doctrine that personal sanctification cannot fully take place till death, I did not attain the object of my desires. Sometimes, it is true, I advanced much, and then was thrown back—living what may be called the common Christian life of sinning and repenting, of alternate walking with God and devotedness to the world. This method of living was highly unsatisfactory to me as it has often been to others. It seemed exceedingly dangerous to risk my soul in eternity in such a state as this. I was led, early in the summer of 1839, by a series of special providences, which it is unnecessary to detail, to examine the subject of personal holiness *as a matter of personal realization*. I examined the subject, as I thought, prayerfully, candidly and faithfully—looking at the various objections as well as multiplied evidences—and came ultimately to the undoubting conclusion that God required me to be holy, that he had made provision for it, and that it was my privilege to be so. The establishment of my belief in this great doctrine was followed by a number of pleasing and important results.

1. As soon as I had become established in the belief of the doctrine of present holiness, I felt a great increase of *obligation to be holy*. Many secret excuses for sin, which had formerly paralyzed my efforts, now lost their power. The logic in the case was very simple. God requires me to be holy now; and as he can require nothing unreasonable, I am under obligations to be holy now. I could not turn to the right nor to the left. I knew instinctively and most certainly that God did not and could not require impossibilities. I considered his command as involving an implied promise to help me to fulfil it. I felt moreover, that every moment's delay was adding transgression to transgression, and was exceedingly offensive in the sight of God. Accordingly, within a very few days after rejecting the common doctrine that sanctification is fully attainable only in the article of death, and receiving the doctrine of the possibility

and duty of present holiness, I consecrated myself to God, body and spirit, deliberately, voluntarily, and for ever. I had communicated my purpose to no human being. There was nothing said; nothing written. It was a simple volition; a calm and unchangeable resolution of mind; a purpose silently but irrevocably made, and such as any Christian is capable of making. But simple as it was, I regarded it as a crisis in my moral being which has, perhaps, affected my eternal destiny. I acknowledge that I took this important step in comparative darkness; that is to say, clouds were round about me, and I went by faith rather than by sight; but I had an unwavering confidence in God, that he would in his own time and way carry me through and give me the victory. This important decision was made in the summer of 1839, and about the middle of July. Two almost immediate and marked results followed this act of consecration. The one was an immediate removal of that sense of condemnation which had followed me for many years and had filled my mind with sorrow. The other result which also almost immediately followed, was a greatly increased value and love of the Bible. It required no great effort of reasoning to perceive that in doing the whole will of God, which had become the fixed purpose of my life, *I must take the Bible for my guide*. As I opened its pages from day to day, its great truths disclosed themselves to my mind with an impressiveness and beauty unknown before. And this result, independently of the aid implied in the biblical promise that those who do the will of God shall understand his communications, was what might have naturally and reasonably been expected. Before this time, reading everywhere my own condemnation, I had insensibly but voluntarily closed my eyes to the doctrine of present holiness, which shines forth so brightly and continually from the sacred pages. But now I found holiness everywhere, and felt that I began to love it.

2. I now proceed to mention some other changes of mind which I soon passed through. In December of the year 1839, I visited the city of New York on business, which brought me into communication with certain persons who belonged to the Methodist denomination. I was providentially led to form an acquaintance also with other pious Methodists, and was exceedingly happy in attending a number of meetings which had exclusive reference to the doctrine of holiness and to personal holy experience. In these meetings I took the liberty, although comparatively a stranger, to profess myself a believer in the doctrine of holiness and a seeker after it. And I found myself greatly encouraged and aided by the judicious remarks, the prayers and the sympathies of a number of Christian friends. As I now perceive, the great difficulty at this time in the way of my victorious progress was my ignorance of the important principle, that SANCTIFICATION as well as justification, is by FAITH. By consecrating myself to God, I had put myself into a favorable condition to exercise faith; but I had never felt and understood the imperative necessity of the exercise, viz: of Faith as a *sanctifying* instrumentality. My Methodist friends, to whom this view was familiar, gave me, in the spirit of Christian kindness, much instruction and assistance here, for which I desire to be grateful to them. I found that I must give up the system already too long cherished, of walking by signs and manifestations, and sensible experiences, and must commit everything, in light and in

darkness, in joy and in sorrow, into the hands of God. Realizing, accordingly, that I must have greater faith in God as the fulfiller of his *promises*, and as the pledged and everlasting portion of those who put their trust in him, and aided by the kindness and supplications of Christian friends, I in some degree (and perhaps I may say in a very considerable degree) gained the victory. I shall ever recollect the time. It was early on Friday morning, the 27th of December. The evening previous had been spent in deeply interesting conversation and in prayer on the subject of holiness, and with particular reference to myself. Soon after I awoke in the morning, I found that my mind, without having experienced any very remarkable manifestations or extacies, had nevertheless, undergone a great moral revolution. I was removed from the condition of a Servant and adopted into that of a Son. I believed and felt, in a sense which I had never experienced before, that my sins were all blotted out, were *wholly* forgiven; and that Christ was not only the Saviour of mankind in general, but *my* Christ, my Saviour in particular, and that God was *my* Father. As I have observed, I had no ecstasy, but great and abiding peace and consolation.

3. I mark here another step in the progress of this important contest. Under the influence of the feelings which I have just described, I consecrated myself anew to God in a more specific manner. I now made a written record of my consecration, which I had not done before. But while it seemed to me that I sincerely endeavoured to give up all, I was unable as yet, in consequence probably of some lingering remains of unbelief, or because God, in his wise sovereignty, was pleased to try a little longer the faith which he had given me, to speak confidently of my Sanctification. I would take the liberty to say here, that I do not consider Consecration and Sanctification the same thing. Consecration is the recipient, the prerequisite act. It is the laying of ourselves upon the altar; but it is not till God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true that the one may immediately and almost simultaneously follow the other; and this will be the case where faith in God is perfect. But this was not the case with me. But I was now, however, by the grace of God, in a position where I had new strength, and could plead the promises with much greater confidence than formerly. God had given increased love, a clearer evidence of adoption and sonship, closer and deeper communion with himself, but I felt there was something remaining to be experienced.

In this state of mind, not having fully attained the object of my expectations and wishes, but still greatly in advance of my former Christian experience, and with a fixed determination to persevere, I left the city of New York about the middle of January, 1840. Immediately after my arrival at my residence in the State of Maine, I united with some Methodist brethren in establishing a meeting similar to those which had benefited me so much in New York, for the purpose of promoting personal godliness, and was designed to be open to persons of all denominations of Christians. Nevertheless, I was not able for about two weeks to profess the personal experience and realization of the great blessing of holiness as it seemed to be experienced and realized in others. The principal difficulty, as I daily examined my heart to see how the case stood between my

soul and God, seemed to be a consciousness, while other evils were greatly or entirely removed, of the remains of *Selfishness*. Indeed at this particular time, the selfish principle of self-love, in its inordinate and unholy exercise, seemed to be stimulated to unwonted activity. The remains of every form of internal opposition to God appeared to be centred in one point, and to be presented in one aspect. I do not know that I was ever more troubled, during so short a space of time, with feelings of this nature. I do not mean to say that I was more selfish at this time than ever before; by no means. But the existence and horrible nature of this state of mind were more fully brought to view. I took this encouragement, however, that God was perhaps now showing me, as he often does when he is about to bless with entire holiness of heart, the very root of evil. And I was sincerely desirous to see it and know it, that it might be slain in his presence. The good hand of the Lord was pleased to sustain my faith in this sharp contest. My continual prayer to God was that he would enable me to love him with all my heart. I knew not fully what the nature of perfect love was; but my prayer was that this love, whatever might be its nature and its inward manifestations, might be in God's time and way realized within me. And in the answer to this prayer, whenever it should be given, I confidently foresaw the termination of this internal conflict. For selfishness can never exist in union with perfect love.

On Sabbath evening, the 2nd of February, I was greatly afflicted in mind; tossed to and fro as in a tempest; and it seemed to me that I could not easily stand where I was, but must either advance or retreat. But God's grace was sufficient. My faith remained unshaken; and on Monday morning I thought I could say with great calmness and assurance, thou hast given me the victory. I was never able before that time to say with sincerity and confidence, that I loved my heavenly Father with all my soul and with all my strength. But aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection and holiness both then and ever since.

There was no intellectual excitement, no very marked joy, when I reached this great rock of practical salvation. The soul seemed to have gathered strength from the storm which it passed through on the previous night; and aided by a power from on high, it leaped forward as it were by a bound, to a great and decisive mark. I was distinctly conscious when I reached it. The selfish exercises which had recently, and, as it were by a concentrated and spasmodic effort, troubled me so much, seemed to be at once removed; and I believed, and had reason to believe, that my heart, presumptuous as it may appear to some to say it, was now purified by the holy spirit, and made right with God. I was thus, if I was not mistaken in his feelings, no longer an offering to the world, but *Sanctified unto the Lord*; given to him to be his, and no longer my own; redeemed by a mighty power, and filled with the blessing of "perfect love."

4. The enemy might now be said to be cast out of the interior of the castle. Nevertheless, he has never ceased his hostility. He has laid his snares and presented his temptations. It would be presumptuous to assert positively that I have never in any case, nor for any length of time, yielded to his power. But I can testify abundantly to the goodness of God's

grace, that he has heard the voice of my prayer, and in a wonderful manner preserved me. Certain it is that my spiritual life has been a new life. There is calm sunshine upon the soul. The praise of God is continually upon my lips.

I have continually what seems to me to be the *witness* of the Holy Spirit; that is to say, I have a firm and abiding conviction that I am wholly the Lord's; which does not seem to be introduced into the mind by reasoning nor by any methods whatever of forced and self-made reflection, and which I can ascribe only to the Spirit of God. It is a sort of interior voice, which speaks silently but effectively to the soul, and bids me be of good cheer. At times, especially on the 14th of February, 1840, I experienced some remarkable operations on my mind, which made a profound and lasting impression. Language cannot be but a feeble instrument in detailing them, and I will not attempt it. Indeed I do not know but that I must say with the Apostle, "whether in the body or out of the body I cannot tell." But in view of what I then experienced and have experienced at other times, I cannot help saying with the Apostle, "God hath also sealed us, and given us the earnest of the Spirit in our hearts."

I could speak of many remarkable deliverances and supports in time of mental trial. God has ever been with me, in time of trouble a "faithful God." But these, and many other things which have called forth the deep gratitude of my heart, I am compelled to omit. I cannot refrain from saying, however, that almost from the very moment of obtaining the victory over those selfish feelings which have been spoken of, I was distinctly conscious of a new but powerful and delightful attraction towards the divine mind. This, I believe, is a common form of ulterior experience among those who have enjoyed the blessing of sanctification. I perceive! and felt very distinctly that there was a central existence, full of all glory, towards which the spirit was tending. I could realize the meaning of the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." I felt like an imprisoned bird when the string is cut that bound it to the earth, and which soars upwards and spreads its wings to the skies. So conscious have I been that inordinate self-love has been the cause of the separation between my soul and God, that the very idea of self as distinct from God is almost painful to me. When self is destroyed, the divine union, which sanctified hearts only know, takes place. If I know anything, I know most certainly that the true resting place of my soul is and must be in the infinite mind; that it is not and cannot be anywhere else. Perhaps no part of the Scriptures, during the more recent periods of my experience, has more affected me than than the prayer of the Saviour for his disciples, "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be *one in us*." It is difficult for me to conceive of any heaven but God's presence; of any hell but his absence. I realize that the cup of my happiness is full, whatever may be my personal trials and sorrows, whenever and wherever my heavenly father is glorified in me. Accordingly it is my earnest and constant prayer that my will may be wholly and forever lost in the will of God, and that I may never know self any more, except as the instrument of the divine glory.

THE SENSE OF FORGIVENESS.

No doctrine of holy Scripture can by possibility be more deeply interesting and important than that of a sinner's justification before God, consisting as it does in the full and free forgiveness of all past sin; so that the connexion between guilt and punishment is broken off, and the happy partaker of this blessing is invested with all the privileges of righteousness. Till this momentous change in a man's relation to God takes place, it is impossible that he should be happy; for the wrath of God abideth on him; he is under actual condemnation; and is liable every moment to die in his sins, and be plunged into hell. There are persons who, in their indiscreet zeal to exalt the privilege of entire sanctification to God, speak disparagingly of justification, and of the spiritual influence and enjoyments which are connected with it. But such persons have very imperfect apprehensions of divine truth, and need an Aquila and Priscilla to "expound unto them the way of God more perfectly." Justification is one of the greatest blessings that fallen man can receive at the hands of God; inasmuch as it is the foundation of all their safety and happiness both in time and eternity. Without it, there is no peace of conscience, no regenerating and sanctifying grace, no well-grounded hope of eternal life. But all these blessings follow in its train. Well may it therefore be said, (Rom. iv. 6—8,) "David also describeth the blessedness of the man to whom God imputeth righteousness without works, *saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Nor does "this blessedness come" exclusively upon the circumcised race. It is equally free for sinners of the Gentiles; for it flows from the mere mercy of God, which is "wide as the world;" it is conveyed through the sacrifice of Christ, which "taketh away the sin of the world;" and it is offered to every guilty soul of man, upon the one and simple condition of faith in Christ, exercised in a penitent state of the heart: so that, at whatever time any man truly believes in the Saviour, he passes from death unto life; he receives the Holy Ghost, the seal and witness of his adoption; and he becomes an heir of life eternal; the Spirit which seals him as the child and property of God, at the same time renewing his whole moral nature.

According to the general tenor of holy Scripture, when any man is actually "pardoned for all that he hath done," he enjoys the favour and the peace of God; in consequence of which he can, with childlike confidence, place himself under the divine protection, and contemplate the solemnities of death and eternity, not only without the terror which guilt inspires, but with cheerful hope. This was the doctrine of the Wesleys; and hence they taught their spiritual children to sing,

"How happy every child of grace,
Who knows his sins forgiven!
'This earth,' he cries, 'is not my place;
I seek my place in heaven.'"

For their teaching on this subject, they were strongly censured by Bishop Warburton, Dr. Church, and a host of inferior writers. Yet they steadily persevered in bearing testimony to this truth, which they found to be

perfectly scriptural, and realized in the personal experience of ten thousand witnesses. Their sons in the Gospel also maintain, with equal tenacity, that every believer in Christ is justified; and that the blessedness of the justified is not merely nominal and imaginary, but real and permanent.

To this doctrine I have lately met with a consenting testimony, which has afforded me great gratification, and which I doubt not will be equally acceptable to your numerous readers. It is that of the Rev. "Richard Chevenix Trench, M.A., Vicar of Ithen Stoke, Hants; Professor of Divinity, King's College, London; Examining Chaplain to the Lord Bishop of Oxford; and late Hulsean Lecturer:" and occurs in the second edition of his learned and instructive "Notes on the Miracles of our Lord," just published, pp. 202, 203. This very able writer thus expresses himself:—

"The absolving words, "*Thy sins be forgiven thee*, (Matt. ix, 2,) are not to be taken as optative merely, as a desire that it might be so, but as declarative of a fact. They are the justification of the sinner; and, as declaratory of that which takes place in the purposes of God, so also effectual, shedding abroad the sense of forgiveness and reconciliation in the sinner's heart. For God's justification of a sinner is not a mere word spoken about a man, but a word spoken to him, and in him; not an act of God's *immanent* in himself, but *transitive* upon the sinner. In it there is the love of God, and so the consciousness of that love shed abroad in his heart in whose behalf the absolving decree has been uttered."

In a note the learned writer adds, "It will be seen that I have used Rom. v. 5, ("The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us,") in a different sense from that in which it is far too often used. The history of the exposition of the verse is curious, and is not altogether foreign to the subject in hand. To Augustine's influence, no doubt, we mainly owe the loss for many centuries of its true interpretation, which Origen, Chrysostom, and Ambrose, men every one of them less penetrated with the spirit of St. Paul than he was, had yet rightly seized; but which, by his influence and frequent use of it in another sense, was so completely lost sight of, that it was not recovered anew till the time of the Reformation. He read in his Latin, *Charitas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis*. Had he read as Ambrose reads it, (*De Spir. Sanc.*, l. i., c. 8, § 88,) and as it should have been, *effusa*, (*ἐκκεχυται* is the original word,) it is probable he would have been saved from the mistake: for the comparison which would have been suggested with such passages as Acts ii. 17; Isaiah xxxii. 15; Ezek. xxxvi. 25; Joel ii. 28, in all which God's large and free communication of himself to men is set forth under the image of a stream from heaven to earth, would have led him to see that this love of God which is poured out in our hearts, and is here declared to be our ground of confidence in him, is *his love to us*, and *ours to him*; that the verse is, in fact, to find its explanation from verse 8, ("God commendeth his love to us,") and affirms the same thing. The passage is of considerable dogmatic importance. The perverted interpretation became in after-times one of the mainstays, indeed by far the chiefest one, of the Romish theory of an *infused* righteousness being the ground of our confidence toward God: which the true interpretation excludes, yet at the

same time affirms this great truth, that God's justification of the sinner is not, as the Romanists say we hold it, an act merely declaratory, leaving the sinner, as to his real state, where it found him; but a *transitive* act, being not alone negatively a forgiveness of sin, but positively an imparting of the Spirit of adoption, with the *sense* of reconciliation, and all else into which God's love received and believed will unfold itself."

Mr. Wesley speaks of the sense of forgiveness as directly and immediately consequent upon the act of justification: Mr. Trench speaks of it as included in the very act itself. In either case, the sense of forgiveness is to be expected with forgiveness; so that the penitent transgressor of God's law is authorized to utter before the mercy seat of God,

"The sense of thy favour inspire
And give me my pardon to feel!"

STORMY SABBATHS

An American Minister, Dr. Bushnell, of Hartford, Connecticut, recently preached a sermon to his people on the "Uses and Duties of Stormy Sabbaths," from the text, "Fire, and hail; snow, and vapours; stormy wind fulfilling his word." From this text he lectured them very plainly on the evil habit of staying away from worship on stormy Sabbaths. After alluding to the fact that every created thing, pleasant and terrible, including "the flying artillery of the weather," were invoked to praise the Lord, he turned to his "fair-weather hearers," for whose special benefit he had prepared the discourse, and chosen a fair and genial day on which to deliver it, and told them in the outset that he *meant them*, by introducing his subject after the following strain:—

"There is a class among you who visibly enough cannot sympathize with all the sentiments of this glowing and lofty psalm. The principal significance of the weather, or at least of all foul weather, appears in their estimation to be that it excuses them from worship. The snows, and vapours, and stormy wind, do not so much fulfil the word of Jehovah, as call them away from his word and the worship of his house. Their seat is sure to be vacant every stormy Sabbath, and too often when there is only a slight promise of rain, or of any other kind of unpleasant weather. If the wind blows, or the walks are wet, or covered with a little snow; if the cold is uncomfortable, or the heat a little too intense; if a fog damps the air, or an east wind chills it, they take out an indulgence from the weather, and consider the worship of God as relieved by a dispensation."

The Preacher then went on to prove that stormy Sabbaths are not only very harmless to all persons but invalids, but that they really have a high religious purpose. It is very desirable, according to his doctrine, to have stormy Sabbaths, and we ought to improve them as opportunities of special blessing in attending on the public worship of God. Toward the close he applied his subject in this strain:—

"I hope that all my fair-weather hearers are present, and being present, that they will receive the salutary lesson I give them. I have not said, and do not mean to say, all that could relate to a subject so unpleasant. I have not rebuked your self-indulgence as I might have done. I

have not spoken of the chill our worship often suffers by the thinness of the assembly, and the many empty seats displayed; for I was not willing to ask your attention here as patrons of the place. I have not dwelt on your excuses, and removed them; the plea that you had better sometimes spend the day of God by yourselves—for you know that you spend it in no such exercises as worship, or preparation for a better world; the plea often present to the giddy heart of vanity, that a stormy day is no fit occasion for the display of your person—a plea that you cannot yourselves utter, because of its conscious want of dignity, but which nevertheless, has power with many; the plea that it will injure your health to encounter rough weather—for you all expect me to be here in every storm that blows, and you can as well be here as I; and if in thirteen years' attendance on my duties here, without any consideration of the weather, in its wildest storms and fiercest colds, I have never suffered the least injury, there is not much reason to fear for you—certainly not for any in equally sound health. To invalids I will make allowance, though even they would commonly suffer by no exposure incident to their attendance. There is no such poison in wet and cold, as many love to suppose; and if we were not so self indulgent, so ready to shrink from the rough moods of nature, we should have clearer minds and stronger bodies. The worst and most dangerous poison is confinement, and the pent air that simmers all day in heated rooms, unchanged.”—*Christian Treasury*.

PERPETUAL TRUTH OF THE SCRIPTURES.

There is something grand and divine in the perpetual and universal truth of the word of God. Take an admired passage of one of the great poets of ancient times. It is local. It bears the imprint of the age, the race, and the state of the society in which it was produced, and its truths are somehow circumscribed and limited by those conditions. But take for example the 90th Psalm, one of the oldest works of the human mind, dating more “than five hundred years before Homer. Every verse of it true. The prayer of Moses, the man of God,” is a most appropriate and comprehensive prayer at the present day, and may be offered up by the devout soul as a fit and full expression of his thoughts of him “who inhabiteth eternity.” They are conceived at an elevation which exalts them far above the changing objects, persons, scenes, and events of earth and time. They shine down upon the world like fixed stars, unvarying in their position and undimmed in their light. It is well to be conversant with thoughts thus immutable and sublime. The familiar contemplation and rumination of them expands, exalts, and strengthens the mind. It lifts us above our own age into the clear and cloudless regions of unchangeable truth. The aeronaut, while he is passing through the clouds is swept this way and that by gusts and currents of wind, drenched in vapour

pelted by hail, and deafened by thunders; but when he emerges beyond them, reaches a clear and untroubled region; so the soul uplifted by contemplation and *faith* may leave the earth, break through the clouds which environ it, and dwell in a bright and serene atmosphere, above the reach of those passions, cares, and controversies which perplex the region below. Yes, it is indeed well to be conversant with such thoughts, better than to be filled with Homer, or Virgil, whose thoughts are frequently here introduced even in a religious discourse. (Did I say thoughts? I beg pardon, I should rather call them "chanted lines.") But the Psalmist says, (Psalm exix, 72) (שׁוֹב לִי הוֹרֵה פִּיךָ) and our blessed Saviour says, "If ye continue in my *word*, then are ye *my disciples* indeed," (John viii. 31). We then conclude,—Blessed be God! who has prepared such an element for us storm-tossed mortals in His Holy Word, and given us wings to raise to it.

Portfolio of Select Literature.

MAN, THE ARCHITECT OF HIS OWN FORTUNE.*

BY THE REV. J. H. JOHNSON, M. A.

In speaking of man as the architect of his own fortune, we must not overlook the circumstance of differences arising from birth. Some belong to what are called "noble parents,"—of aristocratic, perhaps royal extraction, while others are born in obscurity, and but for their own unaided efforts, would never enjoy even the opportunity to attain distinction. There are two methods by which these classes are usually viewed. The one view is that taken by Whang, the Miller, in one of Goldsmith's tales, who regarded the nobility and the wealthy as alone worthy of his esteem, looking down upon all plebians, and upon the poor as objects of commiseration or contempt. The other view is exactly the reverse of this. It has become the fashion with some to underrate everything of noble origin, and to regard great talents as necessarily associated with poverty and humble beginnings. To the latter belonged the English Commons, when they beheaded the king, and abolished the House of Lords. The French Revolution, sweeping away, as it did, every vestige of royalty and nobility, and introducing so-called equality throughout the social fabric, exemplified the same principle. And the democratic theory leads to this conclusion.

* Extract from an unpublished Lecture, delivered before the Mechanics' Institute, Brockville, February 10th, 1860.

But between these two extremes there is a rational medium. Every man has the construction of his own fortune. Birth may afford him greater advantages; wealth may supply him with superior facilities for improvement; but success will depend on his personal exertions. He who relies on the virtues or abilities of his ancestors to build him a fortune is an ignoble man, whatever may be the quality of the blood which courses through his veins. A man may be born to wealth, or influence, or power, or all these combined; but so far from regarding these as his fortune, he should look upon them as the means of acquiring a fortune for himself. The ranks of the nobility have furnished men whose magnificent achievements in life have commanded the admiration of the world. England has a brilliant array of such men at this hour. In fact, the Lords combine quite as much talent as the Commons.

On the other hand, a far larger number have risen to great eminence, and distinguished themselves from the lower ranks, in absolute monarchies, as well as countries blessed with constitutional government. This is particularly the case with respect to useful inventions and scientific discoveries. Necessity has been aptly called "the mother of invention." Under her exacting patronage, genius has been brought into being, and educated to the greatest daring in all departments of life. The lives of the most successful mechanics furnish ample illustration of this.

Here I cannot forbear a brief extract from that renowned letter, written by Burke, shortly after the death of his son, in reply to the Duke of Bedford, who had scandalously assailed the great philosopher and statesman for his acceptance of the royal favor:—

"Had it pleased God to continue to me the hopes of succession, I should have been, according to my mediocrity, and the mediocrity of the age I live in, a sort of founder of a family. I should have left a son, who, in all the points in which personal merit can be viewed, in science, in erudition, in genius, in taste, in honor, in generosity, in humanity, in every liberal sentiment, and every liberal accomplishment, would not have shown himself inferior to the Duke of Bedford, or to any of those whom he traces in the line. His Grace very soon would have wanted all plausibility in his attack upon that provision, which belonged more to mine than to me. He would soon have supplied every deficiency, and symmetrized every disproportion. It would not have been for that successor to resort to any stagnant wasting reservoir of merit in me, or in any ancestry. He had in himself a salient, living spring of generous and manly action. Every day he lived he should have re-purchased the bounty of the Crown, and ten times more, if ten times more he had received. He was *made* a public creature, and had no enjoyment whatever but in the performance of some duty."

Two of England's most eminent statesmen, Charles James Fox, and William Pitt, were scions of nobility; but they belonged to the first generation after the establishment of the houses to which they respectively belonged, and neither of them was the eldest son, though both did much to perpetuate the fame of their families, and increase the glory of their country. The first Pitt, Earl of Chatham, father of the above-mentioned, raised himself by his own merit, from a private station to the highest position in the gift of his sovereign and the esteem of the people. William Murray, first Earl of Mansfield, one of the most celebrated jurists the world has ever produced, was the fourth son of Lord Stormont, head of an ancient family, which had ceased to be illustrious by a long course of extravagance and degeneracy. Henry Grattan was the son of an eminent barrister. R. B. Sheridan, the great orator, was the son of a school teacher. Sir James Mackintosh was the son of a captain in the British army. Dr. Franklin's father was a dyer, and he himself was for years a journeyman printer. William Hogarth, the artist and engraver was the son of a private citizen of some literary attainments. Dr. Payley was the son of a clergyman and instructor of youth. Both parents of the great navigator, Captain Cook, were in the humble condition of farmers' servants on the coast of Yorkshire. The immortal Shakespeare was the son of a wool-dealer in Warwickshire, and in his early days possessed but slender educational advantages. An unfortunate circumstance drove him from home to London, where he was destitute of money and friends. Driven to the last necessity, he went to the theatre, and picked up a little money by taking care of the horses of gentlemen who attended the play. From this small beginning he became the father of the British stage, the improver of the language, and the glory of his country. He was emphatically the architect of his own fortune. Martin Luther was descended of parents in humble circumstances; so that while engaged in study, he was obliged to beg his bread. George Canning, the accomplished statesman, was the son of a private gentleman of moderate means. Napoleon the great had his own fortune to make in the world, without assistance from any renowned ancestry; but—

"He left a name at which the world grew pale,
To point a moral, or adorn a tale."

Many examples might be drawn from the United States, and even from Canada, to illustrate the power of genius and energy in triumphing over obstacles. Our conclusion from the teachings of history is, that it is better for a man to be born in an humble, or at most, middling station of life, with a moderate supply of pecuniary means. Wealth and station furnish facilities for high living, which enervates mind and body; and

they also present temptations to engage in practices which occupy the attention and disqualify for the useful pursuits of life. On the other hand, the man who is born in comparative obscurity, knows that without exertion he can never rise to eminence. He who is in absolute want, may be driven to the exercise of all his energies, and if he aims at any station to which he was not born he must develop his faculties and avail himself of means, in order to succeed. With a good moral character for a basis, and a fair field for his operations, by cherishing the virtue of self-reliance he may construct a fortune as extensive as his own wants, and as durable as time.

In a young country like Canada, possessed of such vast resources yet undeveloped, the facilities for every man to make a fortune for himself present themselves in all directions, and they are greatly increased by the liberal form of government with which we are favored. Permit me to exhort you then, young men, to rely mainly on your own energies. Never allow any person, not even a rich parent, to do that for you which you are capable of doing for yourselves. Store your minds with useful knowledge. Resolve to be known amongst men. Never while away your time. Let every moment be occupied by some useful employment. In no case sacrifice principle to expediency. Build yourselves a fortune; but let it be such as *you* can behold with satisfaction, and your *friends* may venerate when you shall have ceased to live.

THE SPHERE OF WOMAN IN THE CHURCH.

FROM DR. TEFFT'S METHODISM.

“ If women every where are forbidden to join audibly in the services of the Church, why do the Presbyterians and Puritans suffer them to sing? Singing is as much a part of the public worship of the house of God as either praying or exhorting. Why admit and even welcome them to one part, and exclude them from the other two? Nay, what is there in the nature of a man, or in the nature of a woman, or in the law of their connection, or in the structure of human society, that makes it reasonable for women to mix in promiscuous gatherings, and to employ freely their faculty of discourse on all manner of topics of conversation, but which does not suffer them to open their mouths, in similar assemblages on the subject of religion? What is there in religion itself so peculiar, so remarkable, that a man may talk of it with all freedom to many or to few, indoors or out, but that it may not be mentioned, except in the privacy of her own secret chamber, by her who shares more misfortune to be born a woman? Does the God of nature, any more than the God of revelation, make any such distinction, either between the male and the female; or between the fit subjects of their speech, as to include the

one and not the other in the right of speaking openly and freely of religion? When a score, or a hundred, or a thousand of both sexes meet, on any social occasion, or for any purpose not professedly religious, the voice of woman is always more than welcome. She talks; she sings; and she is listened to with admiration. She is the aroma, the balm of all the flowers, to every association of the sexes. Her presence is like the presence of an angel; and she renders attractive everything that she is suffered to make her own, or to bring within the limits of her influence. The gift of speech, wherever she is allowed its use, never shows its full perfection, never comes forth with the whole of its expressive sweetness, except when it drops from her soft and mellow lip. In music she is acknowledged to stand pre-eminent; she takes as her own the leading part; the very soul of the song is her's; her full, clear, joyous voice is heard ringing out the high melody above all the voices; she commands the ear and takes the heart of her rapt audience; and in her victory the art receives the honors of its loftiest triumph. Why may not that voice in speech, as well as that voice in song, with equal propriety be lent to add its attractions to the subject of religion? May not she, who comes nearest to our conceptions of an inhabitant of heaven, freely address her appeals to earth, in behalf of what constitutes the life of the celestials? Does not the theme especially belong to her? Is it not peculiarly her own? And can any one tell why it is, that, in the Puritan and Presbyterian denominations, every social gathering is abundantly attractive, excepting those professedly religious, if the reason is not found in the singular fact, that they nearly exclude from all their religious worship the moving and melting voice of woman?

Whatever may be the responses rendered to those interrogatories by the denominations mentioned, or by the reasonings and customs of any age or people, it is clear enough that Methodism has always had but one rule and one practice in relation to this subject. In the very hour of her origin, and from that day forward, the world has read upon her banner the inscription which a gifted English poetess has unhistorically ascribed to the practice and temper of the Pilgrims—"freedom to worship God." Whatever there is of truth and of good in the recent struggles of society in relation to the rights and wrongs of woman, Methodism stands forth as the mother of the enterprise; for within her inclosure woman was never called to bear a burden not equally borne by the stronger sex; and she has thus not only taken the lead, but set the example, in breaking off the shackles forged by the Puritan and Presbyterian spirit, in redeeming woman from every unjust and narrow custom, and in setting her on a level with her former master. If woman, therefore, does not feel thankful to Methodism, it can only be because she does not understand its history. And Methodism has an equal reason for gratitude to woman. It was the voice of woman that was first of all commissioned to proclaim, even to the apostles, the doctrine and the fact of the resurrection. Woman was called to evangelize the evangelists, to carry the original message to the messengers of our religion, and to be the first preacher of a completed atonement, of a finished salvation, with a particular commission to those, who, by receiving and repeating the fact thus declared, were to overturn the world; and could we now, after the lapse of centuries, during which the pure spirit of Christianity has been more or less obscured by the prejudices of

many generations, look right back to that first re-union of the eleven, and of the hundred and twenty disciples still trustful of the truth of their Master's sayings, and see the little assembly, and behold the two Marys rising to their feet, and hear them make the first proclamation of a risen Saviour, and, it may be, hear the sobs and audible thanksgivings of the company, it seems to me that we should have before us the true and authoritative type of such scenes as are now repeated only in the Wesleyan division of the Church of Christ. This type of the worth and work of woman, at all events, has been fully recognized and blessed in the Wesleyan movement, from the day of its origin to the present time. Methodism has made the most of woman in every department of its enterprise; and woman has more than returned the benefit, by lending her nature and her name, her virtues and her voice, to grace the progress of a cause, which was the first, in modern times, to exalt her to the freedom and glory that were shed for her from the uplifting of the cross.

FORE-ORDINATION, A SHAM.

BY THE REV. H. W. BEECHER.

Do you say, "I believe in fore-ordination, and am waiting 'God's time?'"

Fore-ordination! that is a shameful sham. God's time is "now." He never has any other time. Fore-ordination is nothing for you to meddle with, any more in religious than in money-making matters. In each it is in equal force, but 'tis God's business, not your's. If you *will* meddle with it, you deserve to get befogged and puzzled, though there's nothing against but everything for you in it. But let it alone if it troubles you.

What farmer when the sun runs high, and the earth is ready for the seed, and the small rain and the dew are coming on the earth, says—"I believe in fore-ordination; I shall not take the trouble to plant. If I'm to have a harvest, I *shall* have one."

Or what merchant, when he goes to his store in the morning, says—"If I'm to have a good large heap of money in my till to-night, I *shall* have it there. No need for me to trouble myself to please customers, I believe in fore-ordination."

Men are not fools enough for this in temporal concerns, though plenty of them are so in regard to the interests of their immortal souls. No, when they see God working for them *in nature*, they take hold, with a right good will, and work too. And, as a general thing, they gain the blessing for which they strive. In other words they do, in these minor matters, "work with God," to will and to do of his own good pleasure; but when it comes to spiritual work, they hold quickly back, and exclaim: "Oh! fore-ordination!" But this will be no plea for them, when they come forth from their graves, and when, from mountain and valley, and from the dark waves of the sea, they lift up their blanched faces to their Judge. Of all the myriads who will stand before Him, there will not be *one* who will have a word to say—they will be "speechless." For *five dollars* a man will appeal to a higher court. He will go from court to court, sooner than lose "*his rights*." He will have new trials, if such a thing can be accom-

plished, and spend three times the sum for which he is contending, sooner than he will submit to be *wronged* out of it. Men do not suffer injustice tamely; but here, where *all* that is of value to the never-dying soul is at stake—here just upon the edge of the everlasting and most dreadful woe—here, where, if there was *one* single consideration which would tell for them, they would be most patiently and gladly heard, there will not be found one—not one—who shall have the assurance to utter a single syllable.

So clear will it be to them the utter folly and wilfulness of their self-ruin, that when sentence is pronounced, they will turn in dead silence from the face of Him who sought them all their lives, and veiling their faces, they will take the plunge, from which He *could not* save them. There will be but one expression and one wail through all that endless falling, and that will be, "Soul, thou hast destroyed thyself."

THE ATMOSPHERE.

The atmosphere rises above us with its cathedral dome, arching toward heaven, of which it is the most perfect synonym and symbol. It floats around us like that grand object which the Apostle John saw in his vision, "a sea of glass like unto crystal." So massive is it that when it begins to stir it tosses great ships about like playthings, and sweeps cities and forests like snowflakes to destruction before it. And yet it is so mobile, that we have lived years in it ere we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air.

Its weight is so enormous that iron shivers before it like glass; yet a soap-bubble sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us.

Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all living things were there no atmosphere; the evening sun would in a moment set, and, without warning, plunge the earth into darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and nestle to repose.

In the morning, the glaring sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, until her eyelids begin to open; and thus daily, like man, she goeth forth again to her labor until the evening.

Poetry.

TO THE HOLY SPIRIT.

Thou blessed Paraclete Spirit Divine,
 Hovering around by faith I view thee near,
 With thy celestial touch my heart refine ;
 Within this breast thy beauteous temple rear.
 Prophetic vision view'd thee in thy flight,
 On that glad day when glorious morn arose ;
 The blessed morn that chased away the night,
 The sign from heaven that Judaism must close.
 Not in the thunder storm or lightning's glare,
 Not in the hurricane, or aught like these,
 To visit human hearts didst thou appear ;
 But as the sweet the Mystic Dove of peace.
 In cloven tongues of fire, in sacred flame ;
 Shedding the light of heaven in streams divine.
 Symbol of speech with heavenly love to inflame,
 And ever in the sacred breast to shine.
 As the glad light that chases night away,
 And brings to earth the bliss that dwells in heaven ;
 Turning the darkness into brightest day,
 The harbinger of peace to christians given.

Literary Review and Record.

If we may judge from the announcements of various publishers on both sides of the Atlantic, we should say they were anticipating a revival of the book trade, as they appear to be making ample provision for the different tastes of the people. Certainly this is a reading age, as compared with former days, but it is very doubtful whether sufficient attention is paid to that kind of reading which may prove beneficial to the mind and be turned to good account in the business of life. Among much that is doubtful in the issues of this season, there is much that is commendable, and many works of real sterling value. New editions of valuable books are announced, a fact worth noticing, because it shows that the taste for sound and healthy literature is on the increase. We have even a *fifth edition of Trench's (R. C.) Synonyms of the New Testament*, and a second edition of "*A History of Sanscrit Literature so far as it illustrates the Primitive Religion of the Brahmins*. By Max Muller, M. A. We cannot too highly commend the new and complete edition of Bacon's Works, to be issued in fifteen volumes. Two volumes are already out, and present a most beautiful appearance, as to typography and binding; and as to matter we have only to say, they contain Bacon's historic essays on the reigns of Henry 7th and 8th, and the 'Fortunate Memory of Queen Elizabeth.' The edition will comprise all the works of the great Lord High Chancellor, under the English Editorship of James Spedding, M. A. of Cambridge, and Robert Leslie Ellis, M. A., late fellow of Trinity College, Cambridge. Brown and Taggard of Boston are the publishers, and the volumes can be had as regularly issued, of B. Dawson and Son, Mon-

tréal. Gould and Lincoln, announce Hamilton's Lectures on Logic and on Metaphysics, two most valuable volumes for all who delight in that class of studies. We are glad also to perceive that the same house, has issued "The Life and Correspondence of the Rev Daniel Wilson, D D., late Bishop of Calcutta," with portrait, maps, and illustrations. It is a deeply interesting biography of a truly evangelical and laborious Christian Bishop. From England we hear that Carlyle is busily engaged on a continuation of his great history, or "Life of Frederic the Great," and we hope it will not be much longer before it is out of the hands of the printer. Those who are acquainted with Blackie and Son's "Imperial Dictionary," English, Technological, and Scientific, and their "Imperial Gazetteer," a general Dictionary of Geography, Physical, Political, Statistical, and Descriptive; will be glad to learn that they have just published "The Imperial Atlas of Modern Geography" a series of one hundred carefully colored maps, embracing the most recent discoveries, and the latest political divisions of Territory in all parts of the world, compiled from the most authentic sources, with an index of about 120,000 names, the most copious ever published. What facilities we have for gathering information in these days! Our record must be brief, or we could introduce a hundred other volumes to the attention of our readers; let these suffice for the present except that we shall select a few others for more particular notice.

The History and Philosophy of Methodism, the rapidity of its growth, and the causes which have brought it to its present status in the world, are topics

almost inexhaustible, and will be differently treated according to the standpoint of individual education and experience. Isaac Taylor notwithstanding his many errors, is worthy of careful study and the same may be said of others less friendly than Taylor. The most recent work on this great subject has just appeared from the press of Derby and Jackson, New York. It is a goodly volume of 588 pages entitled "Methodism Successful, and the internal causes of its success," by the Rev. Dr. Telft. The work has a letter of approval from Bishop Janes, who speaks in high terms of the qualifications of the author, and of the manner in which the work is done. Regarding Methodism as the most powerful religious influence now existing in England and America, unparalleled in rapidity and extent. Dr. Telft designs to show the causes of the phenomenon, and his arguments and illustrations deserve attention not from Wesleyans only, but from others; persons and parties who view with no friendly eye the operations and results of Methodism. We have marked for insertion in this number, a very sensible paragraph respecting the position of woman in Methodism, which may be considered a plea in favour of women taking part in the conduct of religious worship.

The writer of literary notices in a late British monthly evinces a dread of new poetry, and thinks a good deal of it worthless. He even goes so far as to say "Half a dozen recent volumes we must, in every kindness, refuse to name." In America as in England there is a tendency to poetizing, and some is poor enough. But Tickner & Fields, of Boston, (B. Dawson & Son, Montreal) have just issued a very neat volume, having the unpretending title page, "*Poems, by Rose Terry,*" They are short and sweet outpourings of a

generous heart, chastened by griefs and animated by hopes; both acknowledged as proceeding from the source divine which seeks the benefit of man. There is real genuine poetry in this volume, and therefore it will live.

Crosby, Nichols, Lee & Co., of Boston, (B. Dawson & Son, Montreal) have been issuing a series of stories for young people, of a very interesting character, having a moral aim and calculated to be useful. The sixth volume of the series is before us, entitled "*Little by Little, or the cruise of the Fly-away.*" It is a nautical story, and will do the young folks good to read. A nice book for the boys and girls as a Christmas or New-Years' present.

One of the most tempting and really valuable books of the season has just been issued by Tickner & Fields of Boston (B. Dawson & Son, Montreal,) having a beautifully illuminated title page, "*Favourite Authors, A companion Book of Prose and Poetry,*" bearing the motto "My books, my best companions." We have here choice selections from twenty-eight of the best authors of England and America. A finely finished portrait of the author accompanies each extract; the paper, printing and binding are all alike superbly beautiful. From among the group of great personages we can only mention Tennyson, Browning, Scott, Mrs. Jameson, Mary Russell Mitford, on one side of the Atlantic, and Hawthorne, Whittier, Saxe, Holmes and Longfellow on the other; but those not here named are not less illustrious, and we are quite confident that "*Favourite Authors*" will become a favorite book.

Guesses at Truth, by Two Brothers, is not to us a new book, but the edition before us is new; the typography

and binding unsurpassed. Tickner & Fields of Boston, (B. Dawson and Son Montreal,) are maintaining their high standard in the publishing business, both in regard to exterior and interior. They will do much to increase the taste for first class literature, and put out of countenance a great pile of trashy common place.

"Guesses at Truth" may be a title conveying the modest estimate of their authors of the value of their thoughts, but no intelligent reader will mistake these rich and varied sentences and paragraphs, for mere *guesses*. Some few things might as well have been omitted, but the bulk of the book is exceedingly valuable. The "guesses" are the results of deep thought, controlled by earnest Christian convictions. Julius Charles Hare mentions with reverence his deceased brother who had ceased to guess, and he is cheered by the hope of future communion. This volume is commended to those who love to think and who are able to think. The light-minded and frivolous will take no pleasure in it, but if even such will read and meditate a while, these "guesses at truth" may lead them to the true source of all truth and engage them in the active pursuit of real good.— A valuable index of all the principle topics discussed, makes this edition the most complete yet published.

The demand for good editions of the old English Poets indicates as we hope, an increasing preference for the sterling thoughts of the worthies of the past ages. A very handsome volume of choice selections from the fathers of English poetry appeared some time ago, and was received with such favour, that the publishers feel warranted in issuing another volume.

"*Hymns of the Ages*, Second Series, being selections from Wither, Crashaw, Southwell, Habington, and other sources,

Tickner, & Fields," Boston. Such is the title page of this goodly volume, but the book must be had and read in order to appreciate the good sense of the editors and publishers. One sentence in the preface is fully justified by the character of the extracts. "Choosing irrespective of creed, we have been often guided by rare and deep associations of the past; hymns there are here which have been breathed by dying lips, traced on the walls of prisons, sung with hushed voices in catacombs, or joyfully chanted on the battle march, or fearlessly at the stake." These "Hymns of the Ages" will, as we think, stir many a heart to holy thoughts and noble deeds. (B. Dawson & Son, Montreal.)

Ralph Waldo Emerson, is not an author whom we can commend unreservedly, if indeed we should commend at all. His rank fatalism and undisguised pantheism, make him an unsafe guide of thought and action. He clearly enough sees the shams and hypocrisies of the age, and foresees a better future from the operation and development of the truth and goodness which are in every man. A pleasing conception, which comforted even heathen philosophers, more than a thousand years ago. Emerson's Lectures on Fate, Power, Wealth, Culture, Behaviour, Worship, Considerations by the Way, Beauty and Illusions, have just been published by Tickner & Fields of Boston, (B. Dawson & Son, Montreal); under the general title, "Conduct of Life." The book may be studied to advantage, and ought to be studied by many classes, not excepting the Christian ministry— Emerson says many things which are terribly true, and it would be well if many of those whose special duty and privilege it is, to delineate "the conduct of life," would or could express themselves as honestly and earnestly as

Emerson does. Should a skeptical lecturer have more force and influence, than an ambassador for Christ? Yet the out-spoken boldness of Emerson gives him a position of power, which is often denied to orthodoxy, because that orthodoxy tampers with the vanities and shows of the day. Preachers such as Paul, are required to match the giants of false philosophy. There are some such, may the God of truth raise up more!

We have to acknowledge the receipt of the Wesleyan monthlies for December, which have been promptly forwarded by the enterprising importer, Mr. E. Pickup of Montreal. We have not yet had time to read them through, which we make a point of doing, not excepting the "Early Days," but we shall, judging from the past, be safe in saying that the literature of Methodism is not behind that of any other section of the Christian Church. Mr. Pickup in a statement accompanying the Magazines agrees to furnish the four monthlies at the low price of \$3 60 for the year 1861; that is The Wesleyan Methodist Magazine, The Christian Miscellany,—The Sunday School Magazine, and The Early Days. We sincerely hope that Mr. Pickup's worthy efforts to introduce pure Wes-

leyan literature into Canada will be attended with that abundant success which it deserves.

The Teetotaler's Hand Book, in four parts, with an Introduction and Appendix by the Rev. William Scott Published by Alfred Dredge, Toronto. This is an interesting "compilation of valuable information for the use of all classes," by one who for a number of years ably edited the *Temperance Advocate*. It comprises a succinct history of the temperance cause, an account of the prohibitory movement, a choice selection of poetry, and a number of important facts and amusing anecdotes. Such a manual has long been a desideratum, and should be in the hands of every friend of temperance. Public advocates of the cause will find it a very valuable help. The compiler has admirably performed his task, and deserves the thanks of those who are laboring to free society of one of its greatest evils. The mechanical execution of the work reflects much credit on its enterprising publisher, who seems determined to raise home production on a par with foreign importation. Both in the printing and in the binding it is exceedingly neat, and will be an ornament to the drawing room table.

Varieties.

THE ROMAN SENTINEL.—When Pompeii was destroyed, there were many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets as if they had been attempting to make their escape. There were some found in deep vaults as if they had gone thither for safety. There were some found in lofty chambers: but where did they find the Roman Sentinel? They found him standing at the

city gate, with his hand still grasping the war weapon, where he had been placed by his captain; and there while the heavens threatened him, there while the earth shook beneath him, there while the lava stream rolled, he had stood at his post,—and there, after a thousand years had passed away, was he found. So let Christians learn to stand to their duty, willing to stand to the post at which their captain has placed them, and they will find their

duty will support and sustain them.—
Rev. S. Coley.

WHEN IS A MAN RICH ENOUGH?—When a lad, an old gentleman took the trouble to teach me some little knowledge of the world, and I remember he one day asked me, "When is a man rich enough?" I replied, "When he has a thousand pounds." He said, "No." "Two thousand?" "No." "Ten thousand?" "No." "A hundred thousand?" which I thought would settle the business; but he still continued to say no. I gave it up, and confessed I could not tell, but begged that he would inform me. He gravely said, *when he has a little more than he has*, and that is never. If he requires one thousand, he wishes to have two thousand, then five, then twenty, then fifty; from that his riches would amount to one hundred thousand, and so on till he had grasped the whole world. After which he would look about him, like Alexander, for other worlds to possess. Full enjoyment, full satisfaction can only be found in possessing God, with all his infinite perfections. It is only the Creator, and not the creature, that can satisfy

A SCEPTICAL young man, one day conversing with the celebrated Dr Parr, observed that he would believe nothing that he did not understand; Dr. Parr replied, "Then, young man, your creed will be the shortest of any man's I know."

The Neapolitan Bourbons—The dynasty of Spanish Bourbons, just now expelled so ignominiously, has afflicted the southern parts of Italy for more than a hundred years. It was in 1735 that the child of Phillip, first French King of Spain (Louis XIV's grandson), took by force of arms the Kingdom of Naples from the Hapsburg Emperor of Germany, together with Sicily, which the treaty of Utrecht had bestowed on the house of Savoy; but it was not until 1759 that this century of miserable tyranny began. The first King Ferdinand, with his consort, the Austrian Caroline, "unsexed and filled with distrust cruelty" as she was, was twice cast out of Naples, and twice enabled, by the force of his allies, to recover it. The savage Ferdinand I. was followed in 1825 by his son, the hypocrite and profligate Francis I., and he, in 1830, by the late Ferdinand II., whom we remember but too well, and who was succeeded last year by the present

Francis, last King of the Two Sicilies. So that four bad sovereigns, in direct descent, with an ominous alternation of names of Ferdinand and Francis, have inflicted on the fair Italian provinces they owned, a dreadful course of maltreatment and unmitigated misrule.

Asking a Blessing—It is related that on a certain occasion, an English ship of war touched at one of the ports of the Sandwich Islands, and that the captain gave a dinner to the royal family of the islands and several chiefs. The table was spread upon the quarter-deck, and loaded with viands and delicacies of all kinds. After the company were seated around it, and the covers were removed, and everything appeared ready for operations to commence, the islanders seemed to be in no haste to begin, but looked as though something more was expected. The captain thought that the trouble was with the food, and that it was not what they liked, or that it had been prepared in a manner to which they were not accustomed, and accordingly commenced apologizing for the fact. He had, however, a pious waiter, who stood behind his chair, and who was quick to discover where the obstacle was; and who, whispering to the captain, said,— "These persons are waiting for a blessing to be asked." "Ask it, then," said the captain. The waiter did so—reverently and gratefully implored the Divine benediction. No sooner was this done, than Queen Pomare, her family, and the chiefs, soon showed by the manner they attacked the provisions, that it was not because the dinner did not suit them, or that they had no appetites, that they had previously refrained from eating, but because no one had "said grace."

Objections to a Large Salary.—MINISTERS in our day rarely object to an increase of salary, but we find in an exchange a capital story of an old Connecticut pastor, who declined it for very substantial reasons:

His country parish raised his salary from three hundred to four hundred dollars. The good man objected, for three reasons.

"First," said he, "because you can't afford to give more than three hundred.

"Second, because my preaching isn't worth more than that.

"Third, because I have to collect my

salary, which, heretofore, has been the hardest part of my labours among you. If I have to collect an additional hundred it will kill me."

Mr. WESLEY asked Mr Hook, a very eminent and zealous Roman Catholic, "Sir, what do you do for public worship here where you have no Romish service." He answered, "Sir, I am so fully convinced it is the duty of every man to worship God in public, that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can."

Men will wrangle for religion, write

for it, fight for it, die for it, anything but *live for it*.

WERE we as eloquent as angels we should please some men, some women, and some children, much more by listening than by talking.

It is related of a man travelling in Ireland, to circulate counterfeit money, that stopping at a peasant's house for the night, he was so moved by the poor man's fervor at family prayer, that he destroyed all his spurious coin in the presence of his host, and announced his intention to lead an honest life.

Christian Observer of Public Events.

The succession of years is instructive, and the swift passage, and now loss, of the days of 1860, cause a reaction of mind; for its first movement now is not a forward one to a future which is uncertain personally, but backward to the past, when deeds were done, the character of which is already noted in an unerring register before Omniscience; and whether for weal or for woe, they are ready for the last adjudicia on. May *that* absorbing settlement bring to all our readers favour and felicity!

Shall not, in CANADA, our earliest acts and words of 1861 be devotional, and commemorative of the forbearance and munificence of our Preserver? "Praise waiteth for thee, O God, in Sion; and unto Thee shall the vow be performed . . . Blessed is the man whom thou choosest. . . Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

The entire theatre of man's activities

in this world is too ample and wonderful for sufficient remark in our limited columns; and, moreover, our Country, to patriotism, has priority. There has been the last year in other countries too much of the interesting and the stupendous in the proceedings of Churches and Kingdoms for brevity now. Most deplorable it is that some Churches have misnomered, and then enthroned reason. Others have made theology to please a pandemonium. Others have about deified human externalism. Some spurious bodies of religionists have saturated their heterodox ceremonials with filthiness. The Papacy more and more obtrudes its lies as verities, and parades a power, which Protestantism is making imbecile. The grand phenomenon of the past year was the attempt of certain Churches—by regular and irregular means—to furnish illustrations of *revivalism*,—a contemned technicality too long left for the sole use of Moravians, Wesleyans, and other pietists; and that other contemned name, *Methodist*,—first heard of among physicians, then among the Roman Catholics, and then—though opprobrious—made permanent by Wesley and his followers, is at length become one of the test words of

Churches that pray, "O Lord, revive thy work"; with what effect, field-preaching, theatre-preaching, and continuous prayer-meetings shall say; with what gladdening success, thousands of spiritual converts can bear thankful witness Never may it be otherwise! The great Missionary, Bible, and Tract Societies of the age, have enlarged their boundaries, and pant to attain universal dominion for the redeeming Lord of All. Apostolic instrumentalities!

Arts, sciences, literature, and the professions and trades, are sedulous for greater prominence and utility. Steam, in its conveniences, is reducing the dimensions of our globe, and the lightning teaches every drone dispatch.—Natural and constitutional Liberty is defying and dethroning splendid despotisms; Great Britain, by the justice and benignity of her Sovereign, and her Hampden honesty in diplomacy, is the unboastful emancipator of peoples, and shews that her love is hereditary for her William of Orange; and the Papal "Beast" of prophecy, whose lair is the seven hills of Rome, receives its fatal blows from the magnanimous but Papal Garibaldi, the Papal Napoleon, the Papal Victor Emmanuel, and whole hosts of indignant Papists! Rome *versus* Romanists!

Of our own Country there is much to say, and we assign the first place to its *Spiritualities*, which confer on man his dignity, and ally his welfare with immortality and eternity. However decorous the exterior of our Christian Communities may be, the truth they disseminate, and the life they impart, are of paramount consideration. And it is gratifying that several bodies have more than recurred to the requirements of their Divine Head, and by admirable efforts have added to the number of Canadian witnesses to the power of vital godliness. We wish them an uninterrupted prosperity! The Wesleyan Church has had no tenet to discard, no

appliance to change, and has felt that its duty is to repeat and multiply the acts of the flourishing past to ensure still unprecedented results. The superior and encouraging Annual Report of the Wesleyan Missionary Society is just published, and the numerous Missions have been so many lights in darkness, and the living springs of consolation to Settlers and Indians in localities of toil and solitude. The Book Room is of growing utility, and the *Christian Guardian*, more than maintains its reputation. Besides several able educational publications, Wesleyan minds last year gave the public two edifying, popular works, and the *Wesleyan Repository* was brought into existence,—the object of all the spread of holiness and benevolence. On many Circuits and Missions an indefatigable ministry and laity have greatly increased the temples of the Lord, and obtained recently from the Spirit the grace of conviction, of pardon, and of purity for many souls; and the year of 1860 will be memorable as the period when it was necessary for the Conference to authorise a Committee to deliberate on a plan for the division of our extended Wesleyan Methodism into several Conferences,—thus humbly emulating the expansive zeal of beloved Home Methodism. The Missions have remarkably assisted to create this agreeable necessity; for the Wesleyans of Canada could never satisfy themselves without the joint services of a Missionary Society, which is in favour with God and man. They have their doctrines, their privileges, their itinerancy, their economy, their literature, and their institutions, and without invidiousness, yet with emphasis, they say, in grateful reliance upon God, "In those is continuance, and we shall be saved."

The Country's *Ecclesiastical* belief and forms, it would appear, are not settled, and if imperfect, are best modified. The doctrinal alteration between the

Protestant Bishops of Huron and Toronto seems to be the antagonism of truth and evangelical zeal with what is unscriptural and fossilized; and our approbation is reserved for the combatant who awards the palm to an earnest Protestant Christianity. We have sympathized with the effectual yearnings and efforts of the United Presbyterian and Free Churches for union, and are happy to learn that an affinity with the respected Kirk is not unthought of; and we should rejoice to behold the Presbyterianism of the Canadas one in its creed, its ministry, its church order, and in its joyous diffusion of the benefits of the Gospel.

The *Educational* institutions of the Country inspire hope, so long as they are christian and anti-sectarian. The Papal seminaries are traitorous to Bible and British learning. The friends of Victoria College have more reason than ever to value it. The Toronto University, though legally provincial, is a dishonest and disrespectful monopoly; and it was not until the Wesleyans became pioneers in literary and financial justice, and attacked the wrong with Conference and Connexional determination, that the public woke up to the importance of abolishing the evil, and conserving the good, in that Institution; and when this reform shall have been accomplished, to the Wesleyan Conference, Victoria College, and their noble supporters, the thanks of Canada's Churches and people will be due. The *Press* of Canada, when shorn of its rancorous personalities, and partizanship, will merit the eulogies of moderate men, for its intelligence, good will, vigour and usefulness. Various scientific and literary, civil, commercial, and benevolent societies are of considerable advantage to all classes; but the most extensive and serviceable of all is, the Normal, Grammar, and Common School system, which the mind of Dr. Egerton

Ryerson has given to his British country and to posterity.

The *Social* aspect of the Country is favourable, notwithstanding the prolixity of unmanly political antagonism. The harmony of families, and general order, industry, sobriety, and respect for the Sabbath, Sabbath Schools, and its Religious Services, in Protestant settlements, are indicative of widespread religious principle. The loss of life this year on the lakes, the railroads and by other casualties, has made sadness in not a few households, and Providence admonitory to survivors. Of *Commerce*, it may be succinctly stated, that it is improving, as imports and exports are increasing. The damaging influence of two scanty harvests, and the painfully-known monetary crisis, have not spent all their consequences; but the last harvest, and other blessings, which were acknowledged on the day of Public Thanksgiving, have re-inspired assurance. The visit of His Royal Highness the Prince of Wales, apart from some illiberal and avoidable concomitants, has tended to augment our cordial affection for the British Royal Family, and admiration of British Institutions; and there may, under the benediction of the Almighty, be anticipated for Canada a distinguished future.

That future is hidden from the present; Eighteen Hundred and Sixty One has arrived with its Gospel, its admonitions, its institutions, its liberties, its joys, and its greetings; the veil is being lifted from the meaning of Inspired Prophecies, the radiant destiny of Canada is not a perplexing problem; the Bible is for light, the Cross of Christ for hope, and God's throne for help; and the generous question which a good man will ask is, How best can I promote the religion, elevation, and happiness of Canada and the world."

January 1st, 1861.