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THE WESLEYAN.

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

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

VOL. III.

TORONTO, CANADA, WEDNESDAY, NOVEMBER 10, 1842.

No. 5.

WESLEYAN TRACTS FOR THE TIMES.

"WHY DON'T YOU COME TO CHURCH?" A DIALOGUE BETWEEN A CLERGYMAN AND A WESLEYAN METHODIST.

Clergyman. Good morning Mr. B.: I hope you are well.

Wesleyan. Good morning, Sir. I thank you for your kind inquiries, and am glad to say, I am well. (Some further civilities were exchanged, and Mr. B. proceeded.) May I ask, Sir, to what I am indebted for the honour of this visit?

C. I have called, as the Clergyman of the parish, to enquire after your welfare, and especially to ask, how it is that I have not seen you at church!

W. Not seen me at church, Sir! Did you not see me there on Christmas-day?

C. No; I did not. Were you there?

W. Yes, Sir; and at the communion too; but you were too much occupied to observe me.

C. Well, I am glad to hear it. But, indeed, I did not observe you; and I am also rather surprised, for I understood that you were in the habit of going to the Wesleyan meeting. Is it not so?

W. It is, Sir. I occasionally attend at church, and communicate there too; but as a member of the Wesleyan society, I, of course, feel it to be my duty to worship steadily with them.

C. And do you habitually receive the sacraments at the meeting?

W. Why, Sir, I'll tell you. My first three children were baptised at church, but as my wife had joined the society before the last child was born, she was glad to have it baptised by a Wesleyan Minister at our own chapel. And as the Registration Law provides for the registration of births, and makes the Registrar's signature a good evidence as the parish-book, and her difficulties on that score are at an end.

C. I see, I see. And do you receive the Lord's supper there?

W. Yes, Sir; at every opportunity. You perceive, Sir, I have no objections to go to church sometimes; for I need not have taken the children there to be baptised, as I could have had them baptised by Wesleyan Ministers, and registered in London; and I need not have come on Christmas-day, nor on Good-Friday, as I generally do; but, on the whole I prefer Wesleyan Methodism.

C. You surprise me very much: and I must say I think you are very inconsistent with yourself; especially as you call yourself a Wesleyan Methodist. Were you alive, would you disown you, or you have departed altogether from his precepts and doctrines.

W. Indeed, Sir! I hope not; for, except the book of God, there are few, if any, writings that I prize so highly as his; and if you can show me that I am setting his authority at naught, I will retract my steps. At present I have no suspicion that I am doing so; nor is there any human title that I am more ambitious to deserve than that of "a true Wesleyan Methodist."

C. Ah, there it is! "That is the very spirit which St. Paul rebukes in the Corinthians: 'I am of Paul, and I of Apollus, and I of Cephas.'" What is the difference between saying, "I am of Paul, and I of Apollus," which is the mark of the schismatics at Corinth, and saying, "I am of Whitfield, and I am of Wesley!" I have often been told that you Methodists were in the habit of all but adorning Wesley, and now I see at plainly. You have no right, my friend, thus to glory in a mere man, and to use his name as a means of division. You must forgive me if I say that, in this instance, you are, like the heretics spoken of in the Epistle to Titus, condemned by yourself.

W. Sir, I will forgive you any thing you say, if you will only hear me.

C. That I will readily do; for I have much wished for an opportunity to have

some conversation of this kind with you. You know, Mr. B., that it is part of the duty of every Clergyman, as laid down in the Ordination Service, to endeavour to bring his flock to such an "agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there should be no place left among them, either for error in religion, or viciousness in life." of "viciousness in life," in the gross and ordinary sense of the word, I do not suspect you; but I fear you have been led into a serious "error in religion," and on that subject I shall gladly converse with you as long as you please, in the hope that it may please God to bless my endeavours for your recovery.

W. I thank you, Sir. And now, by your leave, I will explain what I said about my desire, or ambition rather, to deserve the title of "a true Wesleyan Methodist." It is not that I am fond of being called by a human name. I would much rather that all such distinctions were laid aside; but at present that cannot be. Divisions of opinion, and consequent differences in practice, notoriously exist among those who are equally the followers of a common Saviour: and while these things are so, divers names must be invested and borne by the several parties. So it has been for an early period of the church's history, as you very well know; and to take any other name or title than that of Christian, does not, therefore, necessarily show that a man is guilty of schism. The name "Wesleyan Methodist" is only a description of a certain class or order of Christians, and does not deny my Christianity, but rather presupposes it. Meanwhile it serves to convey to my fellow-Christians, in a few words, the amount of differences; and enables us to understand one another, agree and better than we could otherwise. Christ, practically considered, is not divided; but the mystical Christ, that is, the church, is; and while it is, the names of its several sections are good or evil, as the system which they intended to denote are so, and no more. Now, I believe Wesleyan Methodism to be the purest and most efficient form of Christianity in existence. I have therefore no reason to be ashamed at the system, but rather every reason to be thankful for it. It is not in Wesley that I glory. He was the instrument in raising us up as a people, but it was God in him, and with him, who made him what he was. I glorify God in him, then, when I say, I wish to be "a true Wesleyan Methodist;" to enter fully into that doctrinal system which, in my judgment, resembles most nearly the system of the New Testament. In so far that he brought out and restored that system, I am his disciple: in so far as other Christians exhibit the traces of it in their creeds, codes, and practice, I rejoice to consider myself one with them.

C. But the church bears no man's name. She is the bride of Christ; and has continued from the beginning one and undivided. And all who have separated from her show that they do not build, as she does, on the one true foundation; for, by speaking of such and such persons as their founders, they confess their human origin.

W. In the mouth of a Romanist, such language would be consistent and natural; but from a Minister of the Established Church it sounds strange. For, suffice me to remind you, Sir, that you are necessitated to take distinctive titles, whether they are derived from the names of men or not. Merely to call yourself a Christian, or a member of Christ's church in England, is to convey no distinct idea of your faith and practice. The Romanist avows that he has a better claim to such titles than you; and that, in fact, you have none at all, being a mere schismatic. Suppose you follow the offensive fashion which the Scotch Episcopalians are trying to set you, and call your Church, "The Reformed Catholic Church," you (thereby) evidently acknowledge some

relation to the Reformers, and your boasting is as effectually excluded, as if you were designated Cranmerians, or Ridleyites. The term "Catholic" will give rise to similar disputes; and the party who are most anxious to revive it have felt this strongly, that they have called their series of reprints, "The Library of Anglo-Catholic Theolog." Thus, it may be seen, that if names are an evil, they are a necessary evil; as indeed they have been ever since the days of the Father who said that Christian was his name, and Catholic his surname. It is just as scriptural for me to say, "I trust a is my name, and Wesleyan Methodist my surname." He used the word "Catholic" to denote what he believed to be a true and complete, as distinguished from a spurious and a mutilated, Christianity; and thus, and only thus, would I use the words "Wesleyan Methodist," when I say I am ambitious to deserve the title.

C. But Wesley would not have a people called after his name. I think that I have read that he reproved some of his Preachers in America, for calling a school that they built after their own name.

W. You are quite correct, Sir. And it should be known that he wished to avoid giving his spiritual children any name at all. His hope was that they would all live and die, as many of the first of them did, in the communion of the Established Church; and he therefore called them simply "The United Societies." They were at first called Methodists in derision; but the name soon took, and became universal. Still he carefully abstained from giving them any name himself. To the last he spoke of them as "The people called Methodists;" both in the titles of books published for their use, and in the legal instrument by which the Conference is constituted, he adhered rigidly to that form of speech. When, in process of time, there came to be more than one body of "people called Methodists," and some further distinctive epithet was necessary, the term "Wesleyan" was assumed to describe the societies continuing in the Connexion which he had founded; just as the surname of Catholic became necessary to those who before had been called simply Christians. I ment on this to show that it is by no act of that great and good man that we bear his name, but rather by the force of circumstances operating against his inclination.

C. You have convicted yourself again, by saying that it was Wesley's hope that his societies would live and die in the Established Church. Why have they not done so, but been, in the true spirit of self-will, they will not listen to his advice and warning? Did he not protest that his Preachers had no right to administer the sacraments; and that for them to attempt it would be to follow the example of Korah, Dathan, and Abiram?

W. Indeed, Sir, I do not think he did. You misunderstand him.

C. No, I do not. I will bring you the very words he uses to-morrow.

W. I believe, Sir, I am in possession of his writings: if you can find the passages, we will read them together.

C. Well, then, here is the first:—

"We believe it would not be right for us to administer either baptism or the Lord's supper, unless we had a commission or trust from those bishops whom we apprehend to be in succession from the Apostles."

"We believe there is, and always was, in every Christian church, an outward priesthood ordained by Jesus Christ, and a sacrifice offered therein by men authorized to act as ambassadors for Christ, and stewards of the mysteries of God."

"We believe that the threefold order of Ministers is not only authorised by apostolic institution; but also by the written word."

—*Israel, Works, (Fourth Edition) vol. ii, p. 4.*

Here is another equally plain passage: he says, "They" (the Methodist Preachers) "no more take upon them to be Priests than to be Kings. They take not upon them to administer sacraments, an honour peculiar to the Priests of God."—*Works, vol. viii, p. 218.*

And again he addresses the Preachers in these words:—

"In 1744, all the Methodist Preachers had their first Conference. But none of them dreamed, that the being called to preach gave them any right to administer sacraments. One of our first rules was given to each Preacher, 'You are to do that part of the work which we appoint.' But what work was this? Did we ever appoint you to administer Sacraments: to exercise the priestly office? Such a design never entered into our mind: it was the farthest from our thoughts; and if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and, consequently, as a recantation of our connexion."

"I wish all of you, who are vulgarly termed Methodists, would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that you are commissioned to baptize, or to administer the Lord's supper. Ye never dreamed of this for ten or twelve years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also.' Ye knew, 'No man taketh this honour to himself, but he that is called of God, as was Aaron.' O contain yourselves within your own bounds!"—*Works, vol viii, pp. 265, 267.*

W. Indeed, Sir, these are strong words, and sound very much like what is now called *Peseyntism*. Don't you think that any Clergyman who should preach so now, would be called a *Peseyntist*?

C. Very likely he would; for that word is much in fashion just now. But it only describes a set of opinions which have been held more or less extensively in the Church ever since the Reformation; and there is nothing really new in the teaching of Dr. Pusey and his friends.

W. So I should suppose, Sir; for I find in Mr. Wesley's writings many passages which show that he held the same opinions nearly a hundred years ago. And he carried out his opinions into practice too, just as some clergymen do now. For instance, he accounted all the Ministers of the Continental Protestant Churches as mere laymen, because they were not episcopally ordained; and repelled a pious Lutheran Minister in America from the Lord's table, as unbaptized. He afterwards rebaptized an adult person in London, who had received baptism from a Dissenting Minister. In short, he declares that for some years he enforced the rubrics at the peril of his life; and that his views on certain points of church order were so rigid that he would almost have thought it a sin to save a soul, if it were done out of the church. I do not much wonder, therefore, at his saying such things as you have now read. But he did not always hold these sentiments. Indeed, if I am not mistaken, he avows very different, and even opposite opinions, in other parts of his writings. The threefold order of Ministers, and the lineal succession from the Apostles, of which he speaks in the first extract you read, he declares to be groundless notions. He even calls the latter "a fable," in the following passage:—"I firmly believe, I am a scriptural episcopos as much as any man in England or in Europe. For the uninterrupted succession to be a fable, which no man ever did or can prove."—*Works, vol. xiii, p. 210.* This you see, Sir, flatly contradicts the quotation you made.

C. It is indeed a strange contradiction. How is it to be accounted for?

W. I believe, Sir, I am in possession of his writings: if you can find the passages, we will read them together.

C. Well, then, here is the first:—

"We believe it would not be right for us to administer either baptism or the Lord's supper, unless we had a commission or trust from those bishops whom we apprehend to be in succession from the Apostles."

"We believe there is, and always was, in every Christian church, an outward priesthood ordained by Jesus Christ, and a sacrifice offered therein by men authorized to act as ambassadors for Christ, and stewards of the mysteries of God."

"We believe that the threefold order of Ministers is not only authorised by apostolic institution; but also by the written word."

—*Israel, Works, (Fourth Edition) vol. ii, p. 4.*

W. Very easily. Mr Wesley's opinions underwent an entire change on this point; and the means by which that change was in part, if not chiefly, effected, was the reading of two works written by distinguished Churchmen

C. Was it so really? I had no idea of this.

W. Perhaps not, Sir; and I would fancy hope that this is the case of many of your clerical brethren, who busy themselves just now in the circulating of extracts from his writings, with the view of persuading the Methodists that they are departing from the principles of their founder.

C. But surely Mr. Wesley was a very inconsistent person.

W. No; that I cannot admit. He only changed his opinions upon better information, as every other man may do, and has a right to do. If his conduct at any given time was at variance with the opinions which he then held he certainly was inconsistent; but not otherwise. It is an easy thing to select detached passages from the fourteen large volumes of his Works, which were published at intervals during the space of half a century, and by comparing them together, to make a show of contradiction. This you know, Sir, is the trick which infidels attempt to practise with the sacred volume. But the same rule by which we confute them, will hold good in its application to Mr. Wesley's Works. Observe the several times of writing, and the seeming inconsistency is at an end. Pray can you find the date of the first passage you quoted?

C. It is found in his Journal for the year 1745.

W. You will observe it is in a letter addressed to his brother-in-law, Mr. Hall. This letter was written December 30th of that year. Now let us turn to the second extract. Where is that found, Sir?

C. In one of his "Appeals to men of reason and Religion."

W. Yes, Sir, in the third Part; at the close of which, as in the former case, you find the date December 18th, 1745. So that these two passages were written within a fortnight of each other. And in the course of the next month his opinions on the subject in hand were greatly shaken. In his Journal, under date of January 20th, 1746, he writes: "I set out for Bristol. On the road I read over Lord King's 'Account of the Primitive Church.' In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but if so, it would follow that Bishops and Presbyters are (essentially) of one order."

From this opinion of the essential equality of Bishops and Presbyters he never afterwards varied. Writing a letter under date September 10th, 1764, he says, "Lord King's 'Account of the Primitive Church' convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain."—Works, vol. xiii., p. 233.

C. Did you ever hear that Lord King's book was answered, and with so much success, that he himself was convinced of his error, and espoused the opinion he had opposed?

W. I have heard a report of that sort, but do not know on what foundation it rests. Nor does Mr. Wesley ever mention the answer: from which I conclude, either that he never saw it, or that it failed to convince him. But that is nothing to the present purpose. The next book to which he refers, as having contributed much to the change of his views, was the work of a more eminent man than even the theological Lord Chancellor. He mentions it in several places. Thus in a letter to a friend, who taxed him with contradicting his subscription to the Twenty-third Article, by allowing Lay-Precursors: "They" (the Methodist Clergy) "subscribed it in the simplicity of their hearts, when they firmly believed none but episcopal ordination valid. But Bishop Stillingfleet has since fully convinced them, this was an entire mistake." (Vol. xiii., p. 223.) So in another letter: "This opinion" namely, that the episcopal form of church government is prescribed in Scripture, "which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's 'Irenicum.' I think he has unanswerably proved that neither Christ nor his Apostles prescribe any particular form of church government; and that the plea of divine right for diocesan Episcopacy was never heard of in the primitive church." (Vol. xiii., p. 200.)

And yet once more: "Read Bishop Stillingfleet's 'Irenicum,' or any impartial history of the ancient church, and I believe you will think as I do. I verily believe I have as good a right to ordain, as to administer the Lord's supper." (Vol. xiii., p. 137.) You see, Sir, that it is not quite fair to quote as against the Methodists, opinions of Mr. Wesley which he not only ceased to hold, but repeatedly and plainly disowned.

C. It was in the later years of his life that he published the last extract I read to you. In fact, it was only a few months before his death. The sermon from which it is taken is dated May 4th, 1789, and I find he died March 2d, 1791. So that here we have his last words, and they are expressed against his Preachers administering the sacraments. By doing this he says they "renounce the first principle of Methodism."

W. I am glad, Sir, to find that you confine yourself to his words. Some of your brethren have acted very dishonourably in this respect. It is not long since I saw a tract in which the passage you have quoted was introduced, as containing Mr. Wesley's "views upon this vitally important question, namely, as to the validity of the sacraments administered by persons not ordained by a Bishop;" whereas the most casual reader may see that the validity of such sacraments is not mentioned, nor even hinted at, throughout the sermon; the sole question under discussion being, whether Methodist Preachers might, or might not, administer them.

C. Exactly so. That is the very point, and that point he decides against them. "Ye did not, at the beginning," says he, "like Korah, Dathan, and Abiram, seek the priesthood also. O, contain yourselves within your own bounds! Be content with preaching the Gospel." Can words be plainer! How you can profess to venerate his memory, while you act so completely at variance with his injunctions, I cannot tell. Surely if he ranks the Preacher, who pretends to administer with Korah, Dathan, and Abiram, he would condemn you, the receiver, as a partaker of their sins.

W. Softly, Sir, softly. We will turn to the sermon, if you please, though I fear my explanations will tire you.

C. Go on, Sir, and do not be afraid.

W. Suppose, in the first place, remembering the date of the sermon, we turn to the Journals. We shall there find that on August 1st, 1785, he set apart three "well-tried Preachers to minister in Scotland." Their names were John Passon, Thomas Handy, and Joseph Tylor. From other sources we learn that early in the year 1789, he ordained three other Ministers, without seducing them out of England. Their names were Alexander Mather, Thomas Rankin, and Henry Moore. The last of these has published a copy of the letters of orders given him on this occasion. They are dated February 27th, 1789, and countersigned James Creighton, Peard Dickenson, Presbyters of the Church of England, and read as follows:—

"Know all men, by these presents, that I, John Wesley, late Fellow of Lincoln College, in Oxford, did, on the day of the date hereof, by the imposition of my hands and prayer, (being assisted by other ordained Ministers) set apart Henry Moore, for the office of a Presbyter in the Church of God: a man whom I judge qualified to feed the flock of Christ, and to administer the sacraments of baptism and the Lord's supper, according to the usage of the Church of England; and as such I do hereby recommend him to all whom it may concern. In testimony whereof, I have hereunto set my hand and seal.

"JOHN WESLEY."

Now, Sir, let me ask, can you imagine that the passage you have read from the sermon was intended to prohibit these persons from administering the sacraments, or to deny, even by implication, the validity of the sacraments administered by them? Would it be consistent with common sense to suppose that he intended to revoke these powers as soon as they were bestowed?

C. I can hardly think that; but such conduct is very strange, to say the least of it.

W. So it no doubt appears to you, Sir, as well to many others who have never considered the subject fully. To those who have, it appears perfectly consistent both with Mr. Wesley's avowed principles, and with his method of proceeding from the beginning. And this I will endeavour to show you. It must be borne in mind, however, that principles and plans are very distinct things. A principle may be carried out in

one mode at one time, and in another mode at another time. And further, a firm adherence to principle may even compel a man to change his plans as circumstances change. And this is precisely the case of Mr. Wesley. His principles cannot be better stated than in his own words: "I have one point in view,—to promote, so far as I am able, vital, practical religion: and by the grace of God, to beget, preserve, and increase the life of God in the souls of men." (Vol. xiii., p. 167.) "I look upon all the world as my parish; thus far I mean, that in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to; and sure I am that his blessing attends it. His servant I am; and as such am employed according to the plain direction of his word. As I have opportunity, doing good unto all men." (Vol. i., p. 190.) You will please to recollect, Sir, that he began his public life upon the plan of preaching, at every opportunity, in such churches as were open to him; but when the churches were closed against him, his principles led him to preach in the fields, and other unconsecrated places. His plan alone was changed; the time and place of preaching being regulated by circumstances.

Again: he began upon the plan of seeking the help of the Clergy only; but where he could not find Clergy men to assist him, his principle drove him to accept the help of laymen. His "vehement prejudice of education" rendered both these arrangements most unpleasant to him; but his sense of duty, his fixed adherence to principle, enabled him to surmount the unpleasantness. So, upon the same principle, when some of the societies would otherwise have been deprived of the sacraments, he authorized a few of his Preachers to administer them. But he never deviated unnecessarily from the order of the Established Church; and hence arose his seeming inconsistency in this matter. He appointed some Preachers to administer the sacraments where he found it absolutely necessary to do so; but he positively forbade those whom he had not appointed to undertake the work. And this is the real drift of the sermon from which you quote. It is an absolute prohibition of the administration of the sacrament by the ordained Preachers; and it, so far, a striking testimony to the manner in which he strove to soften that separation from the Establishment which he saw could not be wholly avoided. This view of the case is strengthened when we read, as we do in Myer's "History," (Svo., 1813, p. 175,) that when he ordained these Preachers to administer in England, he "strongly advised them that, according to his example, they should continue united to the Established Church, so far as the blessed work in which they are engaged would permit." So whether I look at the small number of the persons to whom he gave this power, or at the advice which he gave them as to the exercise of it, or at the large number of those to whom he refused it, I see plain proof of his consistency throughout. Such was his love for the Established Church, that he would not depart from it further than was absolutely necessary. But so strong and fixed was his determination to "seek first the kingdom of God,"—so closely did he adhere to the principle of promoting vital, practical religion, at all costs and hazards,—that he was willing for its sake to sacrifice the dearest object of his affections, the Established Church itself.

C. You have certainly put a better construction upon his sermon than it carries at first sight; but your general argument is faulty in the extreme. It assumes two things: first, that there was an actual necessity for the steps taken by Mr. Wesley; and, secondly, that religion could be better promoted by his irregularities than otherwise: and these I can by no means admit.

W. And yet, Sir, they are capable of easy proof. Take the last mentioned first. Supposing him to have been strictly regulated, he could have preached (ordinarily) but in one parish, and there only in the church; could have used no extemporary prayer, and formed no societies. The parish in which he might, and probably would, have settled, had he been so minded, was Epworth in Lincolnshire, the population of which, in his days, was two thousand. Had he continued there, what should I, or thousands more who are situated in distant parts of the country, have

known of him? And, except through him, what probability is there that I should have known any thing of vital godliness? Humanly speaking, none whatever. There were other Clergymen, contemporary with him, who were pious and regular, and found fault with his irregularities. I allude to Mr. Adam, of Wintingham, Mr. Walker, of Truro, and Mr. Venn, of Huddersfield. What am I the better, at this distance of time and place, for all their regular labours? They might have lived in the planet Venus for all the good which I have received from them; while the irregular fellow of Lincoln College has been the instrument, in the hand of God, of turning me and mine from darkness to light, and from the power of Satan unto God, that we might receive forgiveness of sins, and inheritance among them which are sanctified. A blessed irregularity this, Sir!

C. But we are not to do evil that good may come. You know that order is as necessary in the Church as any where else; it, indeed, is not more so; and if every man is to be at liberty to break the bounds, and go where he pleases, the Church will be involved in perpetual confusion. This you yourselves practically acknowledge: for you have a discipline of your own, and, as I have heard, enforce it strictly. If any man attempt to intrude your rules, you punish him: why then do you praise Wesley for having transgressed the rules of his Church?

W. I thank you for that question, Sir, because it leads us directly to the next subject. We do acknowledge the necessity of discipline in the church, and, I hope, show by our practice in administering it, constantly, that we entertain a high sense of its value. But the case of Mr. Wesley must not be tried by ordinary rules. The state of things in the Established Church when he began his course was widely different from what it is at present, and required extraordinary measures. And this constitutes our chief grounds of defence, as it did his also, that "necessity has no laws." I think it deserves to be mentioned, that, as Mr. Wesley was never benefited, he could not, in your sense of the word, "break bounds;" but admitting him to have been in the fullest sense, under the laws of the Church, we can make out as clear a case of necessity as ever was pleaded to justify the infraction of positive law since the world began. And this remark applies equally to the first irregular steps which Mr. Wesley took, such as field-preaching, and the formation of societies, and to the last, the ordination of Preachers to administer the sacraments. As to the moral condition of the Church and nation at the commencement of his course, we do not ask you to take our word on that point; nor can you suspect either of the three witnesses whom I will now produce of a bias in our favour. Archbishop Secker declared in 1733, the year in which John Wesley was converted, that an open and professed disregard of religion had become the distinguishing character of the age; and that a torrent of impiety had set in which, if it were not stopped, must become absolutely fatal to the country. Dr. Southey, reviewing the same period, avows his conviction that there never was less religious feeling in the country, either in the Establishment or out of it, than when Mr. Wesley blew his trumpet and awakened those who slept. And Mr. William Gladstone, a justly distinguished modern writer, specifies as the characteristics of the times in question, "a rapid and great declension in the tone of all the doctrines of religion, a great increase of glaring abuse, and a miserable debasement of the entire religious action of the Church." So that, in his view, "there lay before them" (that is, the Wesleys and their coadjutors) "a work which might, with some justice, be termed one of general re-conversion." I might enlarge these quotations, and add many others of the same purport, if it were necessary; but the fact which they declare admits of no dispute, except among those who are determined to believe what they wish to be true, in spite of all evidence to the contrary. If such was the state of the nation at the commencement of Wesley's labours, it was not to be expected that he would meet with much countenance from the Clergy. They were generally averse to his efforts; and not a few were open and bitter persecutors of both Preachers and people. Many of the Clergy positively refused the sacraments to the Methodists; and others were so wicked, that the people

could not, with a good conscience, communicate with them, nor even go to hear them preach. Hence arose the necessity of providing the people with sacraments as well as with the word; a necessity which will be better illustrated by a few facts than by an hour's description. I will, therefore, lay before you a few extracts from the journal of Mr. Charles Wesley, which may serve for specimens of the manner in which the early Methodists were driven out from the Church. I take Mr. Charles as a witness, because it is well known that he was in theory a high Churchman all the days of his life. Oct. 15th, 1739, he writes: "I waited, with my brother, on a Minister at Bristol, about baptizing some of his parishioners. He complained heavily of the multitudes of our communicants who came to his church, and produced the canon against strangers. He could not admit as a reason for their coming to his church, that they had no sacrament at their own. I offered my assistance to lessen his trouble, but he declined it. He told us there were hundreds of new communicants last Sunday. We bless God for this cause of offence, and pray it may never be removed."—*Moore's Life of Wesley*, vol. i., p. 518.

"July 27, 1740.—I heard a miserable sermon at Temple Church, recommending religion as the most likely way to raise a fortune. After it, proclamation was made that all should depart who were not of the parish. While the shepherd was driving away the lambs, I stayed, suspecting nothing till the clerk came to me, and said, 'Mr. Becher bids you go away; for he will not give you the sacrament.' I went to the vestry door, and mildly desired Mr. Becher to admit me. He asked, 'Are you of this parish?' I answered, 'Sir, you see I am a clergyman.' Here, dropping his first pretence, he charged me with rebellion in expounding the Scripture without authority; and said, in express words, 'I repel you from the sacrament.' I answered, 'I cite you to answer this before Jesus Christ at the day of judgment.' This enraged him above measure: he called out, 'Here, take away this man.' The constables were ordered to attend, I suppose, lest the furious colliers should take the sacrament by force; but I saved them the trouble of taking away 'this man,' and quietly retired."—*Whitehead's Life*, vol. i., p. 241.

"Bristol, August, 1740.—Mr. Carey's Curate informed us that Mr. Carey had ordered him to repel my brother and me from the sacrament."—*Jackson's Life of C. Wesley*, vol. i., p. 233.

"May 25th, 1743.—In the afternoon, I came to the flock in Sheffield, who are as sheep among wolves; the Minister having so stirred up the people, that they are ready to tear the Methodists in pieces."—*Whitehead*, vol. i., p. 262.

"June 16th, 1743.—The mob of North Shields waited to salute me, with the Minister at their head. He had got a man with a horn instead of a trumpet; and bade him blow, and his companions shout."—*Ibid.*, vol. i., p. 271.

"St. Ives, July 17th, 1743.—The Mayor informed Mr. Wesley that the Ministers were the principal authors of all the mischief. In their sermons they continually represented Mr. Wesley and the Preachers as Popish emissaries; and urged the enraged multitude to take all manner of means to stop them. The Mayor has set the whole town against him by not giving us up to their fury. But he plainly told Mr. Hoblin that he would not be perjured to gratify any man's malice. He informed us that he had often heard Mr. Hoblin say that they ought to drive us away by blows, not by arguments."—*Ibid.*, vol. i., p. 372.

"Jan. 9th, 1747.—At Hainton he talked separately with the members of society, who were as sheep encompassed with wolves. The Minister of the place had repelled them from the sacrament, and laboured to stir up all the town against them. It is probable they would have been worried to death but for the chief man of the place, a professed Papist, who hindered these good Protestants from destroying their innocent brethren."—*Ibid.*, vol. i., p. 303.

"Feb. 24th, 1747.—He reached Devizes, where the Curate's mob went in quest of him to several places, and broke open and ransacked the house where it was expected he would preach; the zealous Curate meanwhile standing with them in the street, and dancing for joy. The next day a dreadful riot took place, and the lives of the Metho-

dists were in great jeopardy for some hours."—*Ibid.*, vol. i., p. 300.

Now, Sir, let me ask you, is it likely that either at Sheffield, or at St. Ives, or at Devizes, or at Hainton, the Methodists would be very anxious to receive the Lord's supper at the hands of those persons? C. It ought to be remembered that the unworthiness of the Minister does not hinder the effects of the sacraments; and as this is the doctrine of the Articles, the Wesleys were bound to teach it to their congregations.

W. So they did, Sir. Nothing is more honourable to them than the manner in which they enforced this doctrine, under circumstances which, as you will admit, afforded a strong inducement to depart from it. Hear Mr. Charles Wesley: "Our poor colliers being repelled from the Lord's table by most of the Bristol Ministers, I exhorted them notwithstanding to continue daily with one accord in the temple, where the wicked administrator can neither spoil the prayers, nor poison the sacrament."—*Jackson's Life of C. Wesley*, vol. i., p. 231.

C. That was consistent, certainly.

W. Yes, it was consistent with professions as a Churchman. But I doubt if it was consistent with the New Testament; which exhorts us to "try the spirits," to "beware of false Prophets," and "to turn away from such as deny the power of Christ in us." However, his exhortations, whether consistent or inconsistent, were useless. The Clergy drove the people from the Lord's table; and then, though not till then, the sacraments were administered to them in their own places of worship. The separation of the Methodists from the Established Church rests, therefore, with the Church itself. It was not the Methodists who withdrew from the communion of the Church in the first instance, but the Clergy who virtually excommunicated the Methodists. The first instance of separate communion was that which followed the repulsion of the Kingswood colliers from the Lord's table at a church in Bristol, in the manner related above. Mr. C. Wesley then declared that he would administer the Lord's supper to them in the midst of the wood, in the open air, if he could obtain no better accommodation. But they had a preaching-room in Kingswood; and there they met in peace to fulfil the solemn command of their Saviour, "Do this in remembrance of me." Had they not communicated by themselves, they could not have done so at all.

A striking passage from a letter addressed to Mr. C. Wesley, by John Bennett, one of the first Lay-Preachers, may properly follow these extracts. It is dated, "Chimley, July 30th, 1845."—"The Ministers of the Church persecute with all their strength. I desire your advice in this affair. With whom shall we join? The society are some miles from the church, and cannot have fellowship with this people.* They have a desire to know whether you or your brother, once or twice a year, would not deliver them the sacrament. As to my own soul, I am weakened much for want of partaking the ordinance; and the Minister of Chapel-en-le-Frith flatly denies me the sacrament, and has ordered me and some others to be put out of the church. Dear Sir, consider these things well, and let me have your answer speedily."—*Jackson's Life*, vol. i., pp. 416, 417.

C. But did not both the brothers say that they would live and die in the communion of the Church, and that none who regarded their advice or example would separate from it?

W. They did. But when they spoke of separating from the Church, they did not mean what you mean by that term,—the holding separate assemblies for worship, and partaking of the communion among themselves. Those things they considered quite compatible with their profession of union with the Establishment, and their resolves never to leave it.

C. What, then, could they mean?

W. Mr. John shall answer you: "When Mr. Smyth pressed us to separate from the Church, he meant, 'Go to church no more.' And this is what I meant seven-and-twenty years ago, when I persuaded our brethren not to separate from the Church."—*Works*, vol. xiii., p. 240. Or more fully thus: "Mr. Smyth advised me," says he, "to leave the Church; meaning thereby, (as all sensible men do,) to renounce all connexion with it,

to attend the service of it no more, and to advise all our societies to take the same steps."—*Works*, vol. xiii., p. 230.

"At present I apprehend those, and those only, to separate from the Church, who either renounce her fundamental doctrines, or refuse to join in her public worship. As yet we have done neither."—*Works*, vol. xiii., p. 156.

But lest I should encroach on your time, allow me to offer for your acceptance the tract entitled, "The Opinions of the Rev. John Wesley with regard to continuing in the Communion of the Church, honestly stated."

(To be Continued)

THE END OF THE WORLD.

A Lecture preached in the Wesleyan Chapel, St. Johns, C. E., by R. SLIGUR.—Published by request.

MAR. xiv. 14. 2 Thess. ii. 1-2.

The theory I am this evening to controvert, is, that the end of the world, and the day of judgment, will take place in the year 1913. This theory is professedly founded on the prophetic part of the Holy Scriptures, and is propagated in various treatises and periodicals; but especially I shall notice a certain paper—an extra of the *Signs of the Times*, which has been industriously and widely circulated in this town; a copy of which some time ago was put into my hands. I am not fond of controversy, and I think you can testify that my ministry is exercised with as little as may be of the introduction of points which involve doubtful disputation. When, therefore, this paper first came into my hands, I had no intention of publicly noticing it. But afterwards I perceived these speculations were creating considerable sensations, and that the minds of many were unsettled thereby in connexion with this, when I considered myself as a "Steward of the mysteries of God," and the vow which I took upon myself when I was ordained a minister of the Gospel, to "be ready with all faithful diligence to banish away all erroneous and strange doctrines contrary to God's word," I saw it my duty to endeavour to counteract these evils.

The terms "the day of the Lord"—the "coming of Christ"—and "the end" apply to different events, according to their connexion, and can only be designated by a careful consideration of the context, and the whole design of the subject. In the first of the two passages I read at the commencement, the term "the end" refers to the destruction of Jerusalem; in the second, the coming of Christ evidently refers to the day of judgment.

The disciples of our Lord considered the destruction of Jerusalem would be the time of the coming of Christ, and the conclusion of the age; the end and destruction of the state and policy of the Jewish nation.—That this was what our Lord had in view cannot be doubted, for he says, verse 34 "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." True it is, that our Lord uses terms in his description, so high, and comprehensive, that it might seem impossible to conceive them to have been fulfilled by the destruction of Jerusalem, but that they could only refer to the general conflagration. (v. 29, 30.) But these terms are equalled by others employed by various prophets. In prophetic language, great and important events, involving in them changes and destruction, are predicted by figures of this kind. I may instance the fall of Babylon, (Isa. xlii. 9, 10.); the destruction of Egypt, (Ezek. xxxii. 7, 8.) of the Jews by Antiochus, (Dan. 2, 10.). The prophet Joel employs a similar language in predicting this very event, (ch. ii. 30, 31.). But I readily grant, that event may be considered as a type of the coming of Christ to judgment.

To accomplish the end I have in view, I shall offer some observations on the use and abuse of prophecy—point out some events which must take place prior to the end of the world—and then present a few remarks on the theory contained in the paper referred to.

I. The use and abuse of prophecy. Prophecy is intended to be of some, yea of special use to mankind. The terms in which prophecies are couched are not mere figures to adorn the pages of holy writ. St. Peter says, (2 Pet. 1, 19.) "We have a more sure word of prophecy"—a written, recorded, communicated; more certain than a verbal, and casual one, to which he had previously referred, (verses 17, 18.) The prophecies of the Old Testament, when

explained by New Testament facts and scriptures, are a much clearer proof of the divine mission of Christ, than any unconnected, unimmediate voice even from heaven itself. The whole of those prophecies taken together, and fulfilled by the events of the life of Christ, affording an irrefragable demonstration of his messiahship; supplying a degree of certainty which nothing can exceed.

The same mode of argument will apply to prophecy in general. The fulfilment of prophecy by the events which they predict, makes them clear; and the events have deep importance put upon them by the prophecy; but before the events have transpired, they only afford a general suggestion of the circumstances of the case, are not intended to be revealed until events cast light upon them. Their use is, therefore, 1. To indicate what things shall take place in succeeding times; as, the universal spread of righteousness—the dissolution of all things—the final retribution of man. We could not see one step before us unless it were revealed. We should otherwise be in total darkness as to God's intentions in these particulars. 2. To indicate the order of these events. As for instance, that the universal offer of Gospel blessings, and the general spread of Gospel blessings, shall precede the dissolution of all things, and the final adjustment of men's condition. 3. When fulfilled, afford a knowledge of Divine interference and management in human affairs; and evidence of the truth of Scripture, and the sanction of Divine authority to religion. Thus the transactions in Grecian affairs (Dan. vii.), were so minutely predicted, and so accurately fulfilled, as cannot fail, on reflection, to produce conviction on every unbiased mind. And the same degree of impression must be felt when events fulfil the remaining portion of prophecy. Thus the prophet Zachariah informs us that when "many nations shall be joined to the Lord," it will afford influential evidence of the Messiahship of Jesus Christ; and will no doubt tend to accelerate the conversion of the Jews, and that of the remainder of the Gentiles. (Zech. ii. 11.)

And, yet, intimates the Apostle, unconnected with events, prophecy is but as "a light that shineth in a dark place," differing from that which is ushered in by the day star: it differs from the clear day-light.—It does not appear that God designs us to understand, and fix upon all the circumstances of the predicted events before fulfilled, otherwise he would not have couched them in a symbolic and indistinct terms. He could, equally as well, have revealed them by clear and proper expressions; and undoubtedly would have done so, had he intended we should have had a clear perception of all their particulars prior to their fulfilment. The prophets themselves did not fully understand the import of what they wrote by inspiration. St. Peter informs us that while they were employed in writing "of the grace that should come unto us" they enquired and searched diligently "what, or what manner of time the spirit which was in them did signify" by the testimony. I may give one instance, selected from many. When the Prophet Hosea (i. 1.) said, "When Israel was a child, then I loved him, and called my son out of Egypt," can we suppose he had a distinct knowledge that he was predicting an event in our Lord's life? Undoubtedly, as far as he understood the matter, he was barely referring to God delivering the Children of Israel out of Egypt. But the Holy Ghost intended something further, for, says the Evangelist (Matt. ii. 15.) when narrating the return of the infant Jesus from Egypt, "That it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called my son." From these considerations it would appear that we must be in possession of the facts which fulfil the predictions of the Prophets, before we can form any argument from prophecy. Beforehand, as remarked, it is to be only of general use. It is to be considered as a light to be attended to until a better comes—until the day dawn, and the day star arise.—The prophecies concerning Christ were to guide the Jews until he appeared, who was a light to enlighten the Gentiles, and the glory of his people Israel. We, therefore, abuse prophecy when from its contents we become prophets ourselves—when we decide upon the circumstances, of time and manner. The prophecies of Daniel concerning the Greeks, abovementioned, could not, by any possibility, have been decided

* That is, with the Dissenters; of whom he had before said that they "began the persecution."

before the events fulfilled them but now the admiration of the mind is excited by the predictions and events being considered together.

(To be continued)

THE WESLEYAN.

TORONTO, NOVEMBER 10, 1842.

WESLEYAN TRACTS FOR THE TIMES.

THAT the Wesleyans, who from the beginning have defended the principle of an ecclesiastical Establishment, and whose cherished respect for the Church of their venerated Founder, has on more occasions than one, been evinced in a manner which justice, not to name gratitude, ought not to permit the friends of that Church soon to forget, should be the object of the simultaneous and bitter hostility of the Oxford Tractarians, and their numerous allies, both of the pulpit and the press, will surprise none who are impressed with a correct appreciation of the spirit and principles of our assailants. They boast that they can trace their spiritual genealogy to such men as their own Church heretics not to characterize "Lucifer's successor," and to pronounce the "forerunner of antichrist;" we, in full accordance with the decision of the same authority,—the Homily for Whitsunday—believe, "that the bishops of Rome, and their adherents, are not the true Church of Christ," not in the Church, although found in all places where the Church is appointed; and that therefore they cannot be depositories of the grace and power of ordination. Their views of Christian piety, are derived from the Roman Pontifical school; ours from the unadulterated fount of inspiration. They teach salvation by works, we maintain that justification, or, in other words, the pardon of sin, is through faith alone in the vicarious sacrifice of the Lord Jesus Christ. They teach a religion of outward ceremonial and order; we, that which consists in the restoration of the soul to the image of God,— "righteousness and true holiness." They inculcate a frigid and joyless form; we proclaim a present and a conscious salvation, attested by the direct witness of the Holy Ghost to the believing heart. They erect the ministry into a species of mediocrity— we might perhaps with stricter propriety say, into a barrier—between the soul and God; we tell the sinner that his calling and election can only be made sure, by his personal application, in penitence and faith, to the mercy seat of God, and by his personal experience of redemption in the blood of Christ, even the forgiveness of his sins. In a word; they preach the gospel of the Council of Trent; we, that of the Epistle to the Galatians—that "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." So long as the difference between Tractarianism and Wesleyanism is so momentous, so essential,—we must present an unbroken front, and unbending attitude, to those who would introduce "another gospel." Valiant for the truth, we must take unto us the whole armour of God. Thus panoplied, and endeavouring, in the strength of the Saviour's grace, to quit ourselves like men, we may without the slightest emotion of inquietude, or fear of the ultimate result, leave the issue to the God of battles. From the powerful collision into which the antagonist elements of the moral world are now brought, truth will be elicited,

and after suffering awhile, be, perhaps elevated to the foretold grandeur of its final triumph. A trial of terrific gloom is most evidently coming over the Protestant world, and skepticism, the restorer of the spiritual religion of the Empire, cannot fulfil her high destiny, unless, baptised with the unconquerable spirit of martyrdom, she exert all her influence to perpetuate and extend it. Such is the spirit, we rejoice to perceive, in which our Fathers and Brethren are now turning the battle to the gate. They fight under the shade, we would say, the glory, of the cross; and in this sign they will more than conquer. The series of tracts now in course of publication by them were imperiously demanded by the crisis. These productions, containing, besides a masterly and triumphant vindication, not merely of "the Church position" of Methodism, and of the apostolic validity of its ministrations, but also of those doctrines which constitute the very core and essence of Christianity, we purpose to make regularly tributary to the instruction and edification of our readers. Ten thousand copies of the first tract, part of which we give in our present impression, were sold in the month in which it was published. The series are introduced to the notice of the public in the following manner:—"Within the last twelve months the most strenuous efforts have been made, by the distribution of Tracts, to unsettle the minds of the members of the Wesleyan societies on the subject of religion. They are told that the ministry which they attend is in every respect invalid; so that they have no sacraments, and, in fact no scriptural warrant to expect any spiritual blessing from God. They are also vehemently accused of having departed from the principles of their Founder, to which they are solemnly pledged. Most of these publications are drawn up with singular unfairness, so far as the views of Mr. Wesley are concerned; the writers making them, by the suppression of truth, vehicles of direct falsehood. Some of these Tracts are printed in Oxford; others in London; and the most active agents in their distribution are junior Clergymen, who abet the pernicious errors of Dr. Pusey and his party. It was hoped that this evil would be of short continuance; as it was thought that no men bearing the sacred name of Christian, and professing to be scholars and men of honour, would lend themselves to a practice which compromises some of the most sacred principles of morality. This hope, however, has been disappointed. The nuisance is widely extended, and increases daily. The Wesleyan Ministers and societies are therefore informed, that a series of Tracts is in course of preparation, and will be published with all convenient speed, under the general title of 'WESLEYAN TRACTS FOR THE TIMES,' unfolding Mr. Wesley's real views of ecclesiastical order, vindicating the Ministers and people who at present bear his honoured name, and supplying an antidote to the ill-disguised Popery which has ominously arisen in the heart of the Protestant Establishment of this country. This series of Tracts will be published at stated intervals, of which due notice will be given. The attention of the Wesleyan Connection in general is respectfully invited to this announcement. The

Wesleyan Tracts for the Times' will not be an attack upon any body of Christians, but an earnest defence of an injured people against a race of intolerant and unscrupulous assailants." THE EUCHARIST A SACRIFICE (1).—Such is the title of an article which The Churchman of the 29th ult. has taken from a kindred periodical and the leading sentiment of which—if we rightly apprehend them,—indicates considerable proficiency in the mysteries of Papal Theology. We do not wish to be unnecessarily fastidious about modes of expression—much less, to attach an import to them which the person who employs them never meant to convey. We cannot, however, forget Paul's paternal and authoritative charge to Timothy—"Hold fast the form of sound words." If there be any significance in this counsel,—and if it was written for our learning, as well as for the guidance of that evangelist, it behoves us carefully to avoid the use of terms to designate the things of religion, in a sense which can plead neither the express prescription, nor the implied sanction of inspired authority. Words are indeed employed in an improper as well as a proper,—in a figurative as well as a literal sense; nor can any serious evil of inconvenience result from thus varying the mode of their application, provided the context leave no doubt on the reader's mind as to which of those is intended. In metaphorical or figurative phrase, a term may be quite admissible in characterizing a duty or ordinance of religion, which, if taken according to a rigid interpretation, would involve a palpable absurdity or a revolting heresy. To the metaphorical application of the term sacrifice to the observance of the Lord's Supper, when it is understood to characterize it generally, as an act of religious worship,—one among the many "spiritual sacrifices," for the presentation of which unto God, Christians are constituted a "royal priesthood," we can offer no objection. But the case assumes quite a different aspect when we are told that the Eucharist is really a sacrifice, and when it is attempted, by regular induction, to establish this as its appropriate and peculiar character. Such is the view of it presented in the article to which we have alluded. And, on what ground does the writer rest a dogma which so closely assimilates to the doctrine of Rome? Omitting what is equivocal, we select the most specious and relevant of his arguments: 1st. "We may style the Eucharist a sacrifice, because that which it represents is really so. It is a divinely instituted memorial-rite, by which we plead to God the sacrifice of Christ before him." In no sense that we can discover, do the Scriptures authorize us to say that we do offer the sacrifice of Christ, to the Father. The thought forcibly strikes us as abhorrent, indeed, to every just conception of the Saviour's appropriate office and exclusive glory, as well as of the humiliating position of sinning man. There is but one High Priest of our profession—one whose office it is to offer sacrifice to God, and that HE did "once for all" when he expired upon the bar of the cross. 2. "In the due celebration of the eucharist, in all apostolical churches," we are further told—"bread and wine is certainly offered to God. They are placed upon his altar, set apart and hallowed, before and independently of the mystic consecration, which is effected by the whole of

The mystic consecration we have in the impenetrable darkness with which a countless superstition has environed it. But whence did the writer derive his information that the bread and wine used in the sacrament are offered to God? Where is this sentiment to be traced in the holy oracles? Wherever else it may be found, there certainly it is not. The bread and wine, the appointed symbols of the body and blood of Christ, are, according to the original institution of this commemorative rite, as well as the plain design of its perpetual observance, to be considered, not as presented by us to God, but as imparted by him to us, and intended to denote our personal interest through faith in the accepted sacrifice of His Son. And then,—as to the elements being placed upon the altar; this use of the appellation altar, and the idea it involves, are not only unsanctioned by the phraseology of the Bible, but utterly incompatible with the inalienable and immutable dignity of the eternal priesthood of our Lord. He "abideth a priest forever," and therefore needs no assistant in order fully to consummate his mediatorial work. Were we schooled into an implicit acquiescence in every ipse dixit of human authority, claiming the antiquated sanction of the Fathers, we might possibly not take the liberty to draw a line of discrimination between this writer's gratuitous assumptions, and the witness of God; but till that is the case, we shall use the privilege of appeal "to the law and to the testimony," and in our search after truth, dare to institute the inquiry, "How readest thou?" It was the hand of apostacy that first impressed a sacrificial character, in the strict import of that epithet, on the sacrament of the Lord's Supper, and wove around the sacred rite a veil of mystery, to conceal its portentous dogmas, and wicked usurpations.* And it augurs ill for the interests alike of the Church and of the world, when so many within the pale of Protestantism, are found laboring, almost as sedulously in the vocation of reviving the worst errors of Popery, as the promoters of the Reformation did, to annihilate them. With such misguided zealots, repentance towards God—the renovation of the soul in righteousness—faith in the blood of "the one oblation once offered"—inward communion with God, transforming the whole mind into his image, are matters of secondary importance. External order—form—ceremony—deriving some intangible, imperceptible, unintelligible, mystic virtue, from a fellow-worm of the dust, "is all and in all."—But, "What is the chaff to the wheat? saith the Lord."

FUNERAL OF THE LATE MARQUIS WESLEY.—We learn from our English files, that, on Saturday the 8th ultimo, the mortal remains of the venerable head of the Wesley family were consigned to their final resting place in the chapel of Eton College. The occasion created a universal feeling of sympathy; and the arrivals during the morning included several of the nobility, who, while prevented by the express wish of the family from taking part in the proceedings, were still anxious to pay their last tribute of respect to the deceased nobleman. The Duke of Wellington arrived from London at a few minutes past ten o'clock, and immediately proceeded to the Provost's residence, from which, at half-past ten, the

* That feast of free grace and adoption to which Christ invited his disciples to sit as brethren and co-heirs of the happy covenant, which at that table was to be sealed to them, even that feast of love and heavenly-administered fellowship, the seal of His grace, became the subject of horror and gloating admiration, paginated about like a dreadful book.

mournful cavalcade moved onwards through the cloisters, and entered the school-yard from the alley under the clock tower. The procession entered the side hall of the church, and proceeded through the sanctuary into the body of the chapel, on entering which the choir commenced chanting the beautiful service for the burial of the dead. The mourners occupied the stalls usually filled with the heads of the college. The service was Croft and Purcell's and the organ was presided over by Mr. Mitchell. The coffin was then conveyed to the vault in the ante-chapel prepared for its reception, and deposited on an inclined plane while the remainder of the service was performed. . . . The Duke of Wellington and other members of the deceased's family left Eton immediately after the ceremony.

LORD ASHBURTON'S NEGOTIATIONS.—On the manner in which the celebrated boundary question has been finally adjusted, we feel neither inclined nor indeed competent to express an opinion. The pleasure with which our neighbours contemplate the arrangement, naturally enough leads one, without any more investigation of the case, to suppose, that the British diplomatist was to say the least, sufficiently generous. Be this as it may, there were sentiments elicited from his Lordship in reference to the *Creole*, which place the British and American Governments, in relation to real liberty, in rather interesting contrast.—sentiments in perusing which every Briton's heart must beat high with honest pride and exultation. "On the part of Great Britain,"—observes his Lordship,— "There are certain great principles too deeply rooted in the consciences and sympathies of the people for any minister to be able to overlook; and any engagement I might make in opposition to these would be instantly disavowed."

For the information of our readers, as to the views very generally entertained in England, of the manner in which Lord Ashburton fulfilled his mission, we append the remarks of the *Watchman* on the boundary question:—

"We have read, with great pleasure, the correspondence between Lord Ashburton and Mr. Webster, as preliminary to the negotiations which have so happily terminated in the late treaty between this country and America. After perusing the letters of Lord Ashburton, we feel no surprise at the satisfactory—on the whole, satisfactory—character of the treaty. The negotiation was evidently entered into with a spirit of manly frankness worthy of a British peer, and which we should rejoice to see established as the acknowledged spirit of British diplomacy on all occasions. Honesty is always the best policy. Manoeuvring always leads to mischief. A clever manoeuvrer seldom fails to outwit himself, if he should not happen to be outwitted by his antagonist, more powerful, perhaps, because more simple. His Lordship says,—

"I approach my duties generally without any of these manoeuvres, which are supposed I believe ignorantly, to be the useful tools of ordinary diplomacy. With a person of your penetration they would avail as little, as they would with the intelligent public of the two great enlightened countries of whose interests we are treating. I know no other mode of acting than an open, plain dealing, and I therefore disregard willingly all the disadvantage of complying with the invitation given me to be the first to speak on this question of the eastern boundary."

He states, likewise,—
"My mission here, by my Sovereign, has been determined by an unfeigned desire to settle this, (the boundary question,) and all other questions between us, on principles of conciliation and justice."

Let States conduct their negotiatory intercourse with each other on these principles, and in such a spirit, and war will be, to say the least, indefinitely postponed; and in the interim, an evil epoch will be spreading which shall so universally "turn the hearts of the disobedient to the wisdom of the

just," that the delightful predictions of holy writ shall receive its full accomplishment.— "He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire."

There is another sentence in Lord Ashburton's correspondence which we believe our readers will be as glad to peruse, as we are to quote. His Lordship says,—

"In these days the convenience and happiness of the people to be governed, will ever be the chief guide in transactions of this description, between such governments as those of Great Britain and the United States."

This is as it should be. By what it should seem has been a misapprehension of the true line of demarcation on one part of the contested boundary, a slip of territory, rightfully belonging to Great Britain, has been peopled and cultivated by settlers from the United States. In the old times of diplomacy,—and we fear in the diplomatic engagements of some Christian states still,—the question of right would have been the main point of consideration, and the honour of the ruler, as it would have been termed, been of infinitely more importance than the wishes, or even the welfare, of the people. Boundaries were to be altered, whole territories ceded, without the least reference to the circumstances of the inhabitants. They were the *adscripti glebe*,—the mere sons of the soil,—the serfs,—whose allegiance was to be transferred to a new master, without the shadow of an inquiry whether they were willing to serve him, or to be placed under the obligation of his laws. But Lord Ashburton, while stating that the right to a certain slip was with Great Britain,—and acknowledged to be so,—assigns, as his reason for its cession,—

"The settlers are principally from the U States, and their opinions and habits incline them to evince a preference to that form of government, under which, before the discovery of the error in question, they supposed themselves to be living. It cannot be desired by her Majesty to acquire any addition of territory under such circumstances, whatever may be the weight of her rights."

The explicit avowal of such principles is most honourable to the man who made it, and the selection of a man of such principles is equally honourable to the government by whom he was employed, and who furnished him with instructions calling for the application of these principles in the complicated negotiations which he had to conduct. Here are no metaphysical speculations about the rights of men, cobweb philosophies swept away with every breeze of passion; but, what is incomparably better, there is an unostentatious, yet decided and practical acknowledgment of them. "The settlers are Americans, and prefer their own form of government. By mistake, they have settled on land which is now found to belong to Great Britain, land which is reported to be very fertile." "But," says the Ambassador, "whatever may be the weight of Her Majesty's rights, it cannot be desired by her to acquire any addition of territory under such circumstances."

Let who will court the glories of war and victory. They vanish into obscurity when contrasted with the true and lasting honour which attaches to the sovereign of a country recognizing such principles, and who employs as her representative an Ambassador who avows and acts upon them.

The non-attendance of Her Majesty at the worship of the Established Church of Scotland, during her late visit to that country, appears to have excited a good deal of grief and uneasiness, not circumscribed by the pale of that religious community. Of what explanation the fact is susceptible, it is not of course, for us to conjecture; but we are certainly bound to reject that which is gratuitously assigned in certain quarters, as at once derogatory to the Christian liberality of our beloved Queen, and implying a censure upon the conduct of Her illustrious ancestors in similar circumstances. We shall never believe without higher authority than the assumption of intolerant individuals; that the Queen of England, in the nineteenth century, bore a premeditated, practical testimony against the church character, and pretensions, of one of the religious Establishments of her own Empire.

The intelligence of the Governor General's late serious indisposition was received in this community by persons of all shades of political opinion, with much concern,—with more, we believe, by none than by those

who have offered the strongest—perhaps not always the most guarded—opposition, to the present system of administration. We deeply participate in the common joy expressed at the prospect of His Excellency's speedy restoration.

The Rev. Ephraim Evans, who has obligingly supplied us with the extracts from his truly missionary brother's M. S. Journal, which will be found on another page, has engaged to transmit for insertion in the Wesleyan, a continuation of the interesting narrative. The account of his success at Slave Lake House, achieved by the blessing of God in a few days, might seem to border on the marvellous; but every one acquainted with JAMES EVANS knows that he is not addicted to exaggeration. When Sir George Arthur had surveyed the results of his efforts on the St. Clair Mission, we heard His Excellency say emphatically—"I envy the man who has accomplished so much good. His name deserves to be written in letters of gold."

We take this opportunity to express our thankfulness to Almighty God, that the health of our estimable friend, the Rev. Ephraim Evans, is gradually improving.—He has had in his protracted affliction the deep sympathy of the Missionary Committee at home, as well as of his brethren here. May his ministerial usefulness be extended through many coming years.

If any of our readers are "shaken in mind, or troubled, either by spirit or by word, or by letter, as that the day of Christ is at hand," we commend to their attentive perusal the Rev. Mr. Slight's Lecture, which will, we trust, be the means of restoring them to a state of mental quiescence.

We earnestly invite the attention of all,—more especially of parents and of our juvenile readers to "The Little Friend of Peace." We hope the translator, to whom we offer our best acknowledgements, will occasionally think of us.

THE FRENCH CANADIAN MISSIONARY SOCIETY.

This Institution, which originated a few years since in Montreal, presents a form of union of an interesting order, in which Christians of different Protestant denominations, without justly incurring the charge of religious liberalism, may associate for the dissemination of evangelical truth. The ramifications of its unostentatious, but highly useful labours, are multiplying and extending; inasmuch that the parent society feels itself inadequate to supply the pecuniary means necessary to sustain the position it has attained. From an exhibit of the state of its funds published in "The Missionary Record,"—a periodical which the Society issues quarterly—its liabilities, on the present scale of expenditure must amount by the 1st of February next, to £350.—Without a speedy and considerable augmentation of resources, the exertions of the society must, obviously, then, be paralyzed,—an event which every real Christian acquainted with the mummeries of Popery and its withering influence on our fellow subjects of French origin in Canada East, must earnestly deprecate.

In order to avert so great a calamity, the Committee of the Society have sent a deputation to this part of the Province, consisting of the Rev. Mr. Tanner, their ordained Missionary, and Mr. Court, one of their Secretaries, to solicit the aid and co-operation which in their present circumstances, they so much require.

The reception the deputation experienced in Toronto, must have gratified and encouraged them. To promote the object of their visit a public meeting was held in the Session Church in which the Rev. Mr. Jennings presided. After a detailed statement of the objects, necessity and operations of the Society by its Secretary, and a touching appeal in its behalf, by the Rev. Mr. Tanner, the numerous assembly was addressed by several ministers resident in the city, who recognized the claims of the Society, and pledged themselves to exert their influence in its behalf. An auxiliary committee was formed, which will, we trust, be enabled to render efficient and continuous assistance, towards the dissipation of the moral midnight that broods over the French population of Canada East.

AMERICAN CAMP-MEETING.
To the Editor of the Wesleyan.
Odell Town, La Colle, Sept 14, 1842.
REV. AND DEAR SIR,—The friends of the Methodist Episcopal Church near the north-

ern boundary of the New York state are accustomed annually to hold a camp-meeting in some suitable place within a few miles of this station. Last year it was in the vicinity of Champlain village, under the able superintendency of the Rev. Hiram MERRICK of Plattsburg; and a brief account of it was inserted in your valuable journal at that time. I beg to forward you a few particulars of the one which has been recently held on the lake shore, near the village of Chazy, (pronounced Cha-zoo.)

It commenced on Thursday the 8th inst. The newly appointed and talented Presiding Elder, the Rev. Mr. CLARK of Plattsburg had the direction, and was well supported by nearly all the ordained ministers of his District, whose searching preaching and fervent prayers, were greatly owned of God in the conversion of sinners and in the edifying and "perfecting of the saints." Several pious men and women who are mighty in prayer, rendered their valuable aid. More than sixty tents were erected around the centre of the dedicated piece of land, in several of which most efficient prayer meetings were held, during the intermission of the central services, which were continued about a week.

The weather was frequently unfavorable, and the rain in some instances drove us from the preaching-services to the prayer-meetings; where, by conversions, and sanctifications, the Divine Head of the Church instructed us that his thoughts are higher than our thoughts, and his ways than our ways.

"Blind unbelief is sure to err,
And scan this work in vain—
God is his own Interpreter,
And he will make it plain."

I was the only British Wesleyan Missionary present;—and cannot but gratefully acknowledge the Christian courtesy and brotherly kindness with which I was welcomed by both preachers and people. Often did I feel with DAVID "how good and pleasant it is for brethren to dwell together in unity!" and pray that the demon of discord may never again be permitted to involve in mortal hostility our two kindred nations! May "the God of peace" "scatter the men," whether north or south of "the line" who delight in war." May they be "as the chaff before the whirlwind." Amen.

About one hundred persons professed to be converted through the instrumentality of the meeting; many of whom gave the most scriptural evidences of the being "passed from death unto life." At the love feast held on the last morning of the meeting, very many spoke of the great religious benefit they had derived during the encampment. The liveliness and comprehensive brevity with which they delivered their Christian testimony, particularly impressed my mind.—Upwards of a hundred individuals spoke in the course of an hour; and truly to the point.

The administration of the sacrament of the Lord's Supper, was evidently made a means of communicating "the inward and spiritual grace" in "the strengthening and refreshing of our souls, by the body and blood of Christ." Songs of the ministers and people were so overpowered by their experience of the spiritual "real presence" of the Redeemer in the Sacrament, as that their devout emotions defied the power of language fully to express them.

I could not help witnessing how hard a task it would have been for a "conceited" "Puritan successocrat," to convince that happy assembly, that there is "no validity" in a Methodist Sacramental celebration!—How powerless would have been all his declarations that it "conveys no grace," at time when the sanctifying presence of the Saviour therein enabled so many intelligent and respectable and faithful witnesses to exclaim, "Master, it is good for us to be here!"

But to the chief glory of Wesleyan Methodism, and of every real church, that it derives its chief sanction IMMEDIATELY and DIRECTLY from Heaven! Still, with our venerable founder we are able to say, "THE BEST OF ALL IS, GOD IS WITH US!" Our brethren of the United States report an addition of 60,000 full members to their church during the last year; and your own British connexion has now 20,000 candidates for membership, seeking admission to our communion, having been brought to God by our ministry. "These are our epistles known and read of all men!"—"Glorify be to Thee, O Lord!"

Wishing you much comfort in your recent elevation to the chair of the District, and great success in the several stations under your general superintendency, I remain, Dear Sir, yours truly,
W. M. HARVARD.

Communication.

Letter from the West Indies.

London, 17th Oct. 1842.
67 Young Street.

DEAR MR. EDITOR,—I recd. your kind and interesting copy of "The Little Friend of Peace," translated from the French as the title bears. The domestic interest which it is founded on, seems to illustrate in a simple and touching manner the importance of attending to the development of temper in young persons, and in teaching them with an earnestness to seek divine grace—to overcome their passions. You will agree with me that there is much philosophy in the apostolic rule "as the twig is bent the tree's inclination," and how important that this should be kept in mind by the parents and guardians of young people! I observe there are two grown-up persons who have not ceased to lament that this was not more extensively attended to in their early years. This tale, I may mention, is one of a series, published in Paris and Geneva, with the laudable design of educating children the truths of Christianity in a plain and simple manner—and I have thought you might consider this not unworthy of a place in your Christian Journal, as it serves the evangelical Christians in their cities are humbly engaged in sowing the good seed in the world. I have only to add, that I have endeavoured in the translation to retain the simplicity of the original. With much respect, yours affectionately, D. W.

P. S.—There is a small supply of French tracts at the Depository in Young Street, from which the above with some others was selected.

THE LITTLE FRIEND OF PEACE.
Translated from the French
For the Wesleyan.

I pray you to what I in the morning the hole in the hedge of the law in a law, said the farmer Lucas to his eldest son Michel, what they were one evening at supper.

Michel had the bad habit of not receiving the orders of his father, with that submission which God wishes that children should have towards their parents. He should have better known his duties, since he was fourteen years of age, and as people had taught him from earliest years, the truths contained in the word of God, he should have known and loved the duties which are there to be found.

"To-morrow is the fair," replied the boy in a rude tone, and people love better in these days to walk across the meadow than to go round it.

My son, said the farmer with mildness, a wise child hears the instruction of his father. (Prov. xiii. 1.) I have said more than once to you, that you had the bad and faulty habit of thinking that your opinion is always the best; and your pride carries you involuntarily to do that which you are told not to do. This was not the character of him who was humble and mild in heart, (Matt. ii. 29,) and you do not suppose that the Lord Jesus Christ, when he lived upon the earth, and was your age, would have answered in this manner, when he was ordered to do anything: for it is written, that he was submissive to his parents.

Michel felt in his heart that he had done wrong, in the meantime he resisted the warnings of his conscience, he answered. But if you wished to put off one day more, you would not fatigue so much the neighbours:—and he continued to dispute against the order of his father.

How wicked you are, cried Gertrude, the eldest daughter! Know you how you render your father miserable! Michel spoke with rudeness to his sister, so that his father was obliged to tell him to quit the chamber.

When Michel was gone out, the farmer added: You see, my children, the bad consequences of pride. I am sure that your poor brother was convinced that he had done wrong in objecting to what he was told to do: but pride urged him not to practise the first of duties. I am very glad that your mother was not here, for such things always vex her very much. Let us pray God for Michel, in order that he may be able to know his bad habit, to see his faults and to repent himself sincerely.

The father then prayed for his children, as we read that Job did continually: he addressed his ardent supplication to the Lord; he humbled himself before him. And his prayer was favourably heard, as we are about to see.

After this, the father retired into his chamber, where he read the word of God. An hour had scarcely passed away since he desisted at the conduct of Michel, when a knock was heard at the door. This was Gertrude. She said, Dear father, I have spoken to Michel, and I have never seen him so troubled as at present, he is much to be pitied, and he said he would not go to bed, until that you had pardoned him.

It was profoundly affected. He saw in his a proof of the faithfulness of the Lord, who had heard favourably his prayer, and he saw also the fruits of faith in Gertrude, in whom for some time he had observed the obstinacy and insubordination of the Holy Spirit.

You have then shown yourself the friend of peace, my dear daughter, said the father, while taking the hand of his child. You are very happy, my child, in having been blessed with this sweet commission of the mercy of God towards your brother, he would it not be better to leave Michel for some time to feel the pain of his faults, rather than to go to him immediately? You know that he has committed the same fault several times, and that his grief for having sinned has always ended in a very little time. Dear father, replied Gertrude with warmth, Michel said that he had a fear that you would not pardon him, because that he had sinned in his heart, but I think that God will be merciful to him, and that you should not be grieved to exercise his fatherly love towards his children. Gertrude then followed by her brother, and she went to the room as soon as she saw her father. My son, said the father with a grave but affable tone, I bless God for the change wrought in your heart. I wish they could thank him handsly for his mercies towards your sister Gertrude, for it is by the grace which he has granted her, that she has been able thus to show her faith, in evincing friendship for you. Michel, forget not the conduct of your sister, but recall that which she has done for you this evening, whenever you may be tempted to think lightly of her, and of good conduct. That which she has done for you is a good work, a good fruit. You can judge by it that the tree is also good, pray God to render you like her.

Michel was sitting, evidently moved by that which had taken place. His father demanded of him if he felt that he had offended God. In truth, answered he, I was grieved with myself that I had spoken to you thus, and when my sister reproached me, I felt that I had sinned. But whatever I do, sin is always stronger than me. In the meantime, my child, you should recall the faithful promises of Christ, it is to you that he speaks when he says. Ask and you shall receive: does he not possess the wisdom of which you have need? Has he not taught you to ask of him? Has he not written that he gives it to all men freely, and without refusing it to any?

Michel sighed, and said to himself with a dejected tone, Dear Gertrude! What is it that makes you say that, replied the father. I think of what she said to me, replied Michel. She has passed with me an entire hour, and has wept so much for me that I have felt my heart oppressed. I hope that I shall no more mock her, that I shall no more call her a saint, and shall no more make sport of her. Certainly she is better than me, she has certainly shown a true affection for my soul.

I shall thank God, Michel, because you have seen yourself aright this evening, and I hope that you will never forget it. Reflect how much less happiness you and I would have at present, if Gertrude had acted towards you, as you have acted towards her: you would have been still probably miserable, perhaps the hardening of your heart would have removed you from me, and that which would have been worse, would have removed you from God: as to my heart it would have been still more than yours, filled with a bitter sadness. But, meantime, you are humble and penitent before our heavenly father, and happy in receiving a pardon which I give you, so much more willingly as I perceive that you seriously desire it.

Michel wept still more, and said: God, who sees me, knows that I have never been so miserable as when I had quitted the table, this evening, at supper. Did you feel the same thing when Gertrude had gone to speak with you? Yes,

still more so, if it is possible: and when she saw me in this state, she sighed bitterly and said. Michel, it is needful for you to go and make peace with your father, you know that God will not leave you to enjoy a tranquil repose so long as you are in this state.—But I was assured, and did not wish to go near you: I thought that you would not pardon me. Gertrude assured me that you had much affection for us all, and that you were ready to pardon me, then she went to ask you to pardon me. She is indeed a good sister, and I shall never forget the anxiety she has shown to lead me to see, and to confess my fault.

An went my son, said Lucas, giving his hand to Michel, the Lord has shewn you this evening that he is hear us, and that he desires not that sin should reign in our heart, when ought to be but the temple of the Holy Spirit. He has sent peace into our hearts, and has blessed us: he has blessed me in hearing my fervent prayer of your favour, and he has blessed you, Michel, in touching your heart, and in showing you that you ought to esteem your sister as a child of God. He has also blessed Gertrude in using her as a servant to produce this peace, and putting her also as a peace maker, as one of the disciples of him who has said. Blessed are the peacemakers. (Matt. v. 9.)

Afterwards Lucas knelt down with his son, he supplicated the Almighty to purify the hearts of his children in faith and obedience, and he invoked the divine blessing upon his son. Michel, in quitting the chamber of his father, said to him. I am very thankful that I have obtained your pardon, and am at peace with you. Reader, if the pardon of an earthly father is so important, it is a thousand times more important that your heavenly father should pardon you. Oh! seek in time this precious pardon. Ask it in the name of Christ, of his sufferings, of his death upon the cross, of his divine intercession, and be assured, that if you go to the father by faith in him, God will not put you away.

Reader, if the pardon of an earthly father is so important, it is a thousand times more important that your heavenly father should pardon you. Oh! seek in time this precious pardon. Ask it in the name of Christ, of his sufferings, of his death upon the cross, of his divine intercession, and be assured, that if you go to the father by faith in him, God will not put you away.

Religious and Missionary Intelligence.

To the Editor of the Wesleyan.

London, October 25th, 1842.

REV. SIR,—Allow me to place at your disposal the following extracts from a letter recently received from my brother the Rev. James Evans, Chairman of the Wesleyan Missions in the Hudson Bay Territory, dated June 30th, 1842. They may probably be interesting to the readers of the Wesleyan.

Yours truly,
EMM. EVANS.

"I shall now give you a hasty sketch of my recent journey in the interior, which, from leaving Norway House to my return, was about the same distance as your late voyage to England and back again. It was probably not performed in quite so good a style, but was undertaken with the same object,—the promotion of the glory of God by the extension of our Mission work.

I left Norway House on the 16th of September, having only spent two days at home after my summer tour, and in a small canoe, containing as few requisites as possible, crossed Lake Winnebec, and thence proceeding up the Saskatchewan and traversing several smaller but yet large lakes, reached Cumberland House on the 30th. This is one of the Hon. Hudson's Bay Company's establishments. I visited it in 1840, and for the first time proclaimed the words of eternal life to the people. Mr. McPherson, the gentleman in charge, informs me that since that time the services of religion have been regularly performed on the sabbath and promptly attended. The day has been spent in reading and prayer, and some enjoy the comfort of inward religion. Here I could only spend two days, and then proceeded up the same stream, the rapidity of the current requiring much exertion and patience. But after toiling along, breaking our canoe more than a score of times, paddling hard by day, and passing the sabbath in the religious instruction of the crew, we reached Carlton on the 13th of October, about 10 P. M.

I was much delighted to see the improvement made by the children since Mr. Rundle's visit last spring. Many of them are able to repeat the Lord's prayer and to sing some verses in their own (the Cree) language. Here I baptized four children, and married four persons. The people

were attentive to the word preached, and I trust were benefitted by it.

For some days before our arrival here we suffered much from cold, being constantly wet from poising up the rapids, and frequently soaked with rain, which at this season and in this climate is not very agreeable, although in warm weather I often find a steeping shower extremely refreshing. As the frost was likely to set in before we could reach the next post, we thought it expedient to change our mode of travelling, and on the 13th left Carlton about ten o'clock on a horseback. We had six horses—one each for the guide, interpreter and myself, and three to carry the baggage. The riding through the vast plains of this region would be comparatively pleasant were it not for the extreme rapidity with which we are obliged to proceed. We passed several salt lakes, encrusted with beautiful white crystals, which reflecting the rays of the sun, and the varied tinges of the surrounding tundra present a very imposing appearance. We here caught ducks so fat that being unable to fly, our people took them up alive with their hands. But from some cause they have a very disagreeable flavour.

19th.—Raining in torrents all night. Having no tent or cloak, I ordered my blankets to be rolled up in order to keep them dry, but it was in vain. Sat up most of the night, and just before day got about an hour's sleep stretched on the wet grass. Thanks be to God I found no inconvenience, except for the time being.

20th.—We crossed the trail of a war party and found that it had been discovered by the Cree, who had left signs to inform their enemies that they were aware of their movements and prepared for defence. Our guide passed a sleepless night, keeping a sharp look-out for the horses, as the wandering tribes on the plains have our Yorkshire predictions for these animals, very strongly developed. For some days we were surrounded by herds of buffaloes and red deer, and packs of wolves. We shot a cow buffalo, but she was too poor to be eaten.

23.—Reached Fort Pitt. The people at this post are Papists, and I had but little satisfaction in my religious services. However, I baptized a poor old woman who had long been labouring under affliction, and who professed to have found peace with God in answer to prayer. I here met with the principal Chief of the Cree Nation, whose favourable disposition toward Christianity encourages the hope that our Mission in these plains will be successful.

26th.—Left with six horses for Edmonton, where I arrived alone on the 30th, having left my guide and men, who did not reach there until the evening of the 1st of November. This is Mr. Rundle's station, and is a large and beautifully situated settlement. The gentleman in charge of the post is a truly pious person, and is deeply interested in the success of the Mission. He is one of the best Cree speakers, and kindly assisted me during the whole of my stay in translating and preparing several works for the press. Together with what he has furnished this spring, we have now the Baptismal and Morning Services, a Volume of Hymns, and parts of the Gospels of St. Matthew and St. John. After remaining here in constant employment until the 13th, I started for Assinibon, accompanied by Messrs. Harriott and Rundle, with three men and thirteen dogs. We reached that place on the 20th, in a severe snow-storm. It would interest you could I describe the steeple-chase manner in which our horse-back journeys are taken in this country. You well know that I am not in the habit of proceeding very leisurely. But your full speed in Canada is tardiness compared with the "go-a-head" galloping of these people. As to bating, it is almost unthought of. Starting at about four in the morning, stopping an hour for breakfast and then riding until sunset, and after until dark, is the mode of proceeding day after day. And when a horse can endure it no longer he is left on the plains to be devoured by the wolves, or to gather strength and flesh and be again pressed into the service of the Indians. As we have no turnpike roads for these excursions, but have to ride through brake and briar, bogs and quagmires, you will truly conjecture that I have met with many "ups and downs" during these equestrian exercises.

On the 23rd, I left my friends at Assinibon and fairly commenced what may be called

winter-travelling, which was very dangerous in consequence of the river being still open in some places. The thermometer being two degrees above zero, inspired the hope that this danger would soon disappear. On the 29th we came to Slave Trade River, a very rapid and perilous stream. The day was rainy and extremely cold. God graciously watched over our little company and we reached Lesser Slave Lake at sunset.

27th.—The ice on the Lake perfectly smooth. Blowing a terrible gale of wind. Neither men nor dogs could keep on their feet. Sometimes in falling we would be driven several yards, but unfortunately in the wrong direction, before we could rise again. On Sunday, the 29th, we encamped on a small island. I have made it a fixed rule never to travel on the Lord's day.

29th.—Started about one o'clock in the morning, and breakfasted thirty-two miles distant; then pushed on thirty-two miles further before sunset. On the 1st of December reached Slave Lake House. Here I remained ten days, and had school and preaching daily. The people's hearts were truly broken up and prepared of the Lord. I married nine couples, and baptized seventy-four persons, about half of whom were adults, and the remainder children of all ages. During the religious services several found peace with God. And in the short period of ten days many of the children learned to read, and to sing two hymns. Since that time I have been informed that they have made such proficiency as to be able to read the Apostles' Creed, the Lord's Prayer, and some other translations which I left them. I left this establishment on the 9th, accompanied by all the men, except two. Their object in going was to hear once more the word of God. I preached to them at our encampment in the evening. We were greatly blessed. I feel amply repaid for all my trials, and many stout-hearted fellows wept much lest, as they expressed themselves, they should never again hear those great and good words.

14th.—Crossed Smoky River, flowing in an immense ravine. This stream takes its name from three craters, which constantly emit much smoke with a strong sulphurous smell. Here some of the roots of the Rocky Mountains present themselves above the surface. We encamped upon Burned River. The banks of all these rivers near the mountains are from 400 to 1000 feet high. It requires much care to descend them, and no little labour to recover the height of the opposite bank.

15th.—Reached Dunvegan Fort, on Peace River. Here I saw some of the Beaver Indian tribe. They speak a dialect of the Chippewyan (not Ojibway) language. It is an exceedingly disagreeable cackling jargon, but is very extensively spoken over a tract of country extending from Churchill to near the Pacific, and from the Equinox country to the Cree's lands on the Prairies. These people are extremely anxious for religious instruction, and earnestly beg to be supplied with a missionary. They are a large tribe, and I hope to be able to comply with their wishes shortly. I have endeavoured to put matters in train for their early benefit. The people connected with the fort, excepting the gentleman in charge, are Romanists. I baptized his wife and married one couple."

Civil Intelligence.

DISASTROUS REPORTS FROM INDIA.

Some alarm was created last night by the publication of what purported to be disastrous news from India. It was conveyed in the following extract, for whose authenticity the Standard vouches, from a hurried letter written on the 27th of August, at Bombay, by Major Messiter, of the Twenty-eighth Regiment:—

Bombay, 27th August, 1842.

"The Colonel is going away in command of a brigade, I therefore fall into the command of the regiment. We take the field immediately. Most disastrous news [have] arrived [from] the interior. The Forty-first cut to pieces.

[A reference to some private affairs follows.]

Yours &c., JOHN MESSITER." Without disparaging the word of Major Messiter, the Standard at once doubted the correctness of his intelligence, and enumerated various considerations to establish its improbability. The first alarm has subsided,

and the morning brings confirmation of the Standard's doubts. The Times says—

"We feel peculiar pleasure in being enabled from the best informed sources, to contradict this painful report. An official statement from the highest authority in Bombay, dated August 24th [one day later], and professing to give 'the latest news' from Candahar, makes no mention of such an occurrence, and from the perfect silence of the Indian press upon the subject, it would seem to be rather an individual fiction than even a current rumour. Its extreme improbability has been ably exposed by our contemporaries, and we need only now call attention to the circumstance that Major Messiter professes to be acting upon orders issued on the receipt of intelligence of which those from whom alone the orders could have emanated know nothing."

It appears from the Morning Post that the writer of the letter of the 29th is Sir George Arthur, the Governor of Bombay.

It is reported that Lord Stanley, Secretary of the Colonies, is to be removed to the House of Peers, there to lead for the administration in the absence of the Duke of Wellington, whose age and infirmities render such duties heavy and arduous.

A bronze medal has been struck to commemorate the completion of the Thames Tunnel.

The special commission have terminated. No one was capitally convicted, but many—indeed—have been condemned. The sentences have been to transportation or for imprisonment. Feasus O'Connor & Co. have put off their trial until the assizes in March. The steamship Acadia, Capt. Rylie, Boston, arrived in the Mersey on the evening of Friday, the 14th ultimo. The Great Western arrived at Bristol on the 12th ult. Charles Dickens' Notes on America, will appear in London to-day—so as not to go to America by the Halifax and Boston steamer. The Queen and family are going to Brighton. Nothing can be more quiet than they all have been at Windsor of late. Queen Victoria is again eccentric. She has relinquished her equestrian exercises, and her accouchment is expected in March. A letter was received at Bristol on Saturday morning at the Commercial Rooms, stating that the new iron steamer Brigand, had been lost on Wednesday on the Scilly Islands.

LONDON MONEY MARKET.—Review for the week ending Oct. 15.—The statement of the revenue for the quarter ending the 10th instant, was published on Tuesday, and has disappointed the general expectation of a favorable return. Under the operation of this feeling, the prices of the Funds declined; and on Tuesday morning were 3-8 per cent below the closing quotations of the previous day. Prices recovered again towards the close of the day; and though the re-action was checked by the sale of £100,000 on Wednesday morning, the price has since further improved, and is now at 1-1 per cent above the closing price on Saturday last.

October 18. There has been no change whatever in public securities and the quotations of yesterday may serve for to-day. Consols have sold at 93 1-2 and 1-8 for money, and Exchequer Bills are fixed at 55 5/7 pm. There is no feature in the market deserving a single line.

MANCHESTER.—A perfect retrogression from a state of activity to a panic may with truth be reported, for in every branch of the Manchester trade here for the last two weeks, (but more particularly this) a complete cessation is visible to all; and consequently prices for any quantity of goods may be said to be nominal. We perhaps ought to except low 40 inch shirts, and other low goods suited for the Indian market, for they, we learn, are in good demand.

Canadian pork realized 43s. to 46s. per barrel, duty paid. Of Canadian beef there was little offered, which realized for prime 46s. to 48s. and one lot of prime mess 50s. per barrel, duty paid.

From the European.

NEW ROUTE FOR THE OVERLAND MAIL.—We understand that, in consequence of the vexatious impediments thrown in the way of the transmission of the mail from India through Franco, arrangements are now making for bringing it by the route of the Adriatic Sea and the Austrian territories. We learn that Mr. Waghorn, who is employed by the East India Company to make

these arrangements, and who is now in Germany for that purpose, is quite confident of being able to save fully five days by the adoption of the new route, and we understand that he has engaged (if nothing would occur to delay the arrival of the mail in Egypt) to deliver in London on the 1st of December next, letters despatched from Bombay on the 1st of November. We have not learned what is the precise route proposed to be adopted, whether the mail is to be landed at Venice or Trieste; but we presume that the object will be to adopt the nearest and best route to the Lower Rhine, with the view of taking advantage of the Belgian lines of railway. We understand that the Austrian government enters very warmly into the proposed plan, and that Mr. Waghorn receives all the assistance which that government can render him. If Mr. Waghorn's views should be realized, and the mail should regularly reach London on the 1st of the month, a very great point will be gained, inasmuch as letters received by it can be answered by the outgoing mail, which is not usually the case at present.

SPAIN.—The Madrid papers of the 9th inst., contain the decree for convoking the Cortes on the 14th November.

Financial measures occupied the attention of government beyond all other subjects.

The government contemplated to reduce the provincial militia by 2,000 men. According to advices from Valencia, the authorities were again fearful of another nocturnal attack being made on the salt pits of La Rossa, and therefore the authorities had ordered a battalion of the Bergara regiment, and a squadron of cavalry, to protect that establishment.

The political chief of Cadiz has informed the government that the band of the notorious Romerito, one of those which defeated the Serrana de Ronda, has been defeated, and wholly dispersed. The troops made seven prisoners.

The Regent has not accepted the resignation of municipality of Madrid, which that body had tendered him.

We have received Madrid papers of the 8th. On that day a grand Te Deum was chanted at the cathedral, in commemoration of the failure of the Christiano conspiracy of last year. The young Queen and her sister were present, but it is asserted that Espartero gave great offence by taking possession of the post of honour, which even the Queen Regent, on public days, declined doing. The young Queen was to complete her twelfth year on the 9th.

Madrid was tranquil, but it is said that the republican party are forming plans to overturn the existing government. Several secret societies are formed, but no plan supported by influential persons is as yet determined on.

Prussia.—The Berlin Gazette publishes the following details of the fire which lately raged in that city, dated Cassan 9th ult.:—"Two trailing fires, which occurred in the latter end of August, were merely the precursors of the dreadful catastrophe which befel this city on the 5th of September. At ten o'clock on the morning of that day the fire was issuing from the Town-House. The wind being high at the time, the flames spread quickly through the town. In the course of twelve hours, 1,309 houses, nine churches, and one convent had fallen a prey to the flames. The very pavement of the streets, being of wood, becoming ignited, all access became impracticable. Of the vast magazines, filled with merchandise, but four warehouses were saved. The scientific establishments suffered considerably. The observatory is but a heap of ashes, and it was with difficulty that the astronomical instruments were preserved. On the morning of the 6th, the half of this flourishing city was consumed, nor was this the conclusion, for on the same afternoon the flames burst out afresh. On the 7th and 8th the fire again appeared in certain quarters. There appears no doubt but this calamity was the work of an incendiary. The damage is estimated at 15,000,000 roubles banco, of which 800,000 silver roubles are insured."

SERBIA.—We have news from Simlin to the 4th. Belgrade appears to be in a state of greater anarchy and confusion than ever. The German papers anticipate the return of Prince Milosch, the father of Prince Michael; but such an event is highly improbable. The English and French consuls for Servia are required for the fu-

ture to reside at Belgrade; had they done so hitherto, the late revolution would, in all probability, have been averted.

The Augsburg Gazette of the 12th instant states that letters from Belgrade represent the new government as having established a system of terror throughout Servia. Arrests continued to be made, and amongst others the Bishop Thaback had been incarcerated. The persons arrested on suspicion of having conspired to poison Prince Michael are Peter Miloskoritch, Gloascha, Terabascha, and Stovexa, Terzia.

A dangerous accident happened to Sir William Geary, at Oxenheath, on Thursday week. On entering his dressing-room, he fell over a glass screen, and a large pointed fragment inflicted a bad wound behind the right side of the jaw, severing a principal branch of the carotid artery. By the direction of Lady Geary, her maid, a Swiss, tightly compressed the wound with her hands, until medical assistance arrived. The carotid artery was tied. Sir William remains in a dangerous condition.

The Morning Herald says that all the numberless tales about the hundreds and thousands of barrels of foreign pickled or salted beef and pork retailed out to the people here and there all over the Kingdom at the terrible rates of 2s. 3d. or 3s. per lb., in order to affright the graziers of England and Scotland, and the provision merchants of Ireland, and persuade them they would all be ruined to a man, were all falsehood and fudge, and nothing better. The piggery and bovine stuffs so retailed, doubtless by cunning liberals anxious to make hay whilst the sun shone, consisted of the garbage and refuse of Irish markets, which could not meet a sale in regular markets, and was, therefore, pushed off as the cheap foreign commodities a great, talked about and expected.

The Chinese appear to be improving in their knowledge of the art of war. We may mention, as one proof among many of the fact, that when our troops first disembarked in China, the guns of the Chinese were clumsily mounted on logs of wood in such a manner as to preclude the possibility of their either elevating or depressing them. They have since attained the art of manufacturing as good gun-carriages as our own, and have almost wholly abandoned their wooden blocks; they have, moreover, acquired much greater dexterity in the use of their guns.

(From the N. Y. Sun of 24th Inst.)

LATE FROM THE WEST INDIES.—By the way of New Orleans we yesterday received advices from Jamaica to the 3d ult., and later news from Barbadoes and Trinidad. Jamaica continues to be visited with seasonal showers, and the agricultural prospects are good. The Royal Gazette, however, deeply regrets to be obliged to repeat its old complaints against the continued crime and indolence of the black population. The Earl of Elgin has infused quite a spirit into agriculture by attending and giving premiums at ploughing matches, and has invited competition by offering £100 premium for the best treatise on the culture of cane. The June Quarter's return of receipts and expenditures exhibits a terrible falling of in the revenue of the island. The Legislature has failed providing for the year's exigencies, in the sum of £150,000, while the Receiver General is receiving "Deposits on Interest," to meet the public expenses. No provisions, however, had been made for the repayment of these. Trade is excessively dull and commercial distress very serious. The papers are full of "Bankrupt Notices." The taxation of the country has become so onerous that meetings upon the subject have been held in divers towns. Dr. Nathaniel Bancroft, a most eminent physician, is dead. He was the chief of the Army Medical Staff. The light house on the east end of the island is finished. "With this Beacon," says the editor of the Gazette, "the highway to Mexico and New Orleans will be fixed." Mr. Groves, the superintendent, was presented with one hundred guineas as a compliment. The negroes have got up what they term "Mysalism"—a series of religious, maniacal, riotous dances. These are interspersed with songs, the most popular of which is, "John baptise in de river." Sixty-four warrants were issued on the 25th Sep. for the apprehension of as many blacks. In the parish of St. James the ramifications of this doctrine has extended from the Spring Estate to Moor Park.—"Mysalism" a circuit of "sixteen" plantations. These

negroes attack all who attempt to restrain their avarice. Via Kingston we also got some news from Barbadoes as to the state of the former place. It is at a dead stand—no shipping of the staple productions and no arrival of American or English cargoes. At Trinidad much distrust had arisen relative to the real value of some French coins lately introduced there. This alarm inconvenient trade, and is still further increased by the refusal of the banks and public offices to take them either at their real or nominal value. Sir Charles Clicheater is now acting at the *locum tenens* of his Excellency Sir Henry Melville, who has gone to England for his health. The Legislature of Pango has voted £777 for the erection of a light house. In Demerara the chief subject of discussion is the projected reform in the constitution of that colony. Both parties are exceedingly excited and intemperate in language. A terrible tornado, destroying much property and several lives, swept over Barbadoes on the 20th ult. At St. Lucia the coffee trees promise no crop. The sugar estates have also been rendered null by reason of drought.

Miscellany.

HOSPITAL FOR THE CURE OF CONSUMPTION AT CHELSEA.—On Sunday week divine service was performed, for the first time, in the little chapel attached to this admirable institution, by the Rev. Mr. Howard, the chaplain. Mr. Howard recalled the events of the past two years connected with this institution, and dwelt upon the circumstances which first suggested to the benevolent founder the idea that has led to so beneficial a result, and to the working out of which he has met with such zealous and steady co-operation. He exhorted the appointed officers of the hospital to activity and patience; pointed out the nature, extent, and suffering of what unfortunately may be called our great "national" disease, which, strange as it may seem, was, until the establishment of the present, the rejected of all hospitals. In addressing the patients he pointed out to them the peculiar blessing of having their spiritual as well as temporal wants made the object of the tenderest care and attention, so that, according as it pleased God to restore them to health or to remove them to another world, they should, by his blessing, leave that asylum more fitted to endure the remainder of their time here, or to enter into eternity. After the performance of divine service, the congregation, which consisted of the friends and patrons of the institution, inspected the arrangements, the wards, and the beautiful grounds in which the house is so happily situated. Everything has been done to contribute to the comfort of the patients already admitted; but at present there is only accommodation for twenty; and the committee feel acutely being obliged to reject many who have the strongest possible claims, and who must yet be rejected from the limited nature of the funds at present at the disposal of the committee. There are few families in England who have not suffered from the fatal mroads of this dire disease; and we are certain that, appealing, as it does, to the benevolent feelings of the English people, it only needs to be more known to be nobly supported.

PROGRESS OF POPEERY.—The Papists loudly boast of the encouragement they are at present receiving in the extension of their doctrines in England. A new mission is to be established at Chester; subscriptions to a very large amount have been received towards defraying the expenses. Owing to the exertions of one of their Bishops, Dr. Digby, a plot of ground has been secured, on which it is intended to erect a church, house, and schools. The erection of a chapel in the same place is nearly completed. "Our great and holy faith," says one of their addresses, "is daily gaining strength, and extending to every part of the kingdom." And upon this assurance is founded the following invitation:—"Let every one who reads this report and address, or hears of their object, consider himself as appealed to, and invited to join in this holy undertaking; let him hasten to share in the merit thereof, let him send his penny, sixpence, shilling, crown, or sovereign, through his pastor, or a member of the committee, either with or without his name, and in addition to the consciousness of his having done well, he has every reason

to hope for a still higher reward." Another chapel has been erected, during the present month, at Frenchwood, near Preston, and dedicated to St. Augustine. A splendid altar-piece has been presented by Mr. Taylor of Bolton, representing the Epiphany, and offerings of the wise men to the infant Jesus.

THE LATE DR. IRELAND.—The late Dean of Westminster was a very ordinary character. The life of Dr. Ireland, like that of his friend Mr. Gifford, in the early part of it, was a chequered one, struggling with difficulties, but others speak of him as a scholar, learned divine, and philanthropist, as he was in the true sense of the word. His benevolent actions while living, are known within the precincts of Westminster Abbey, where his charitable donations at Isip, Ashburton, and Oxford, and the disposition of the inward man may be collected from the following bequests in his will.—1000*l.* for the Western Dispensary, after a life interest therein in Isip, 2000*l.* Westminster Hospital, after a life interest therein in Westminster; 5000*l.* for a chapel in Westminster; 2000*l.* King's College, for promotion of religious education; 1000*l.* society now forming in London, for the education of the sons of clergymen; 1000*l.* trustees for poor persons in Ashburton; 10,000*l.* University of Oxford, for a professor of theology; 2000*l.* Oriel College, for an exhibition.

MEMORIAL BEQUESTS.—Miss Weir, late of Upper Brook-street, has bequeathed to the British Lying-in Hospital, in Brownlow-street, Long Acre, 1000*l.*, free of legacy duty; the late deceased Francis Perry Stubbs, Esq., of Hyde Park-place, has bequeathed to it 250*l.* free of duty, and, in addition to these, a reversionary bequest of upwards of 1000*l.* to which the hospital was entitled, has recently fallen in.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The aggregate amount of contributions received during the past year, towards the general and special purposes of this Society, is 21,690*l.* 8*s.* 8*d.*, being an increase of 1,763*l.* 9*s.* 7*d.* above the receipts of the preceding year. This is the largest sum ever received by the Society in one year.

Protestantism is making rapid strides in France; in some localities the advance is marvellous, and if the movement continues to progress with its present steadiness, a great change will ultimately be effected in the religious character of the French people.

MARRIED.
In Essex, on the 19th ult., by the Rev. Matthew Richey, A. M., Mr. Alexander Hamilton, of this city, to Miss R. Maria Kent, daughter of William Kent, Esq., of the former place.
In this city, on the 5th inst., by the Rev. J. C. Davidson, Mr. John Maitland to Miss Mary Reynolds, both of Toronto.

Obituary Notice.

Died, Oct. 4, 1842, at Chambly, Electa Maria, daughter of Mr. Mahlon Willett, aged 20 years.—While she was yet young she sought the Lord God of her Father, having been brought to the experience of religion in her 13th year. She then joined the Methodist Society, and continued a steady member during the remaining period of her life.—A death bed is said to be the test of sincerity. This excellent young female passed through the ordeal, and came off triumphant. Divine grace shines in all its native loveliness when it proves its superiority to every earthly attachment. To see a person in the bloom of youth, with bright prospects of earthly comfort, of no ordinary nature, before her—surrounded by numerous, and affectionate relations and friends—reciprocally loving, and being beloved, sweetly resign all, and herself into the hands of her heavenly Father, is a scene which is, in no common degree, edifying. It will not be thought surprising that this renunciation of dear friends cost many a struggle, and that the subjugation of her lingering attachments, was the best victory she obtained. But, through the strength of grace she did conquer. Earth with all its endearing associations, had to her lost its attractions; and heaven beamed upon her with all its glory. During her religious course she often expressed strong confidence in the atoning blood, and during her sickness, she frequently repeated them.—Before her departure she called her relatives to her bed side

three several times, and exhorted each of them as were pious to be steadfast and faithful; and solemnly and affectionately entreated those who had not given themselves to God to do it immediately. Such was her earnestness on this point, that she would not rest until she had obtained a promise from them that they would connect themselves with the Church of God.

As before her "voice" was lost in death she had witnessed a good confession, so also when the power of utterance failed she made great efforts to speak. Three unconnected words could only be distinguished. Her Father taking her hand in his said "my dear if you can hear me press my hand." She did so. He added, "if you feel Christ precious give the same sign." The sign was repeated. And then lifting up her eyes, with pleasure beaming on her countenance, as though earthly obscurities were penetrated, and bright scenes were presented, she said, "there!" and shortly afterwards expired, her happy spirit no doubt being conducted by ministering angels to Abraham's bosom. B. SLIGHT.

Advertisements.

Earthenware, Wholesale and Retail.
JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per Souter *Johnny* and *Mohawk*, and expect a farther supply by the *Thorburn*, *Alpha*, and other vessels.
McGill-street, Montreal, }
May 17, 1842 }

J. E. PELL,
LOOKING-GLASS MANUFACTURER,
Carver, Gilder, Picture Frame Maker,
Glazier, &c.
Removed to King Street, nearly opposite
the Commercial Bank.
Toronto, Dec. 15, 1841.

C. & W. WALKER,
MERCHANT TAILORS,
181, KING STREET, TORONTO.
All kinds of ready-made clothing constantly
on hand.—Terms moderate.
Toronto, Oct. 6, 1841.

NEW CUTLERY.
THE SUBSCRIBER respectfully informs his friends that he has just received direct from *Sheffield*, a large and well selected Stock of *Fine and Common Cutlery* of every description, *German Silver, Plated and Britannia Metal Ware*, with many other Goods, too numerous to mention, which he will sell, *Wholesale & Retail*, low for Cash or short approved Credit.
Country Store-keepers are invited to call and examine for themselves.
SAMUEL SHAW.
Toronto, Dec. 29, 1841.

LOOKING GLASSES, PICTURE FRAMES, &c. &c.
THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold Framed Mantel and Pier Glasses Cheval; and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glass's re-framed according to the latest patterns; old Frames repaired and regilt, Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.
ALEXANDER HAMILTON,
King Street.
Toronto, October 6, 1841.

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

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

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.
Toronto, October 30, 1841. 3

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

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

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

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

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

ALEXANDER HAMILTON,
No. 5, Wellington Buildings,
King Street.
Toronto, Oct. 6, 1841. 3

The Wesleyan
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