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THE WESLEYAN.

FOR THE YEAR ENDING SEPTEMBER,

1842,

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS IN CONNEXION
WITH

THE BRITISH CONFERENCE.

“Wisdom is the principal thing; therefore get Wisdom.”

VOL. II.

TORONTO:

PUBLISHED FOR THE COMMITTEE OF MANAGEMENT;
ROGERS, THOMPSON & CO., PRINTERS, NEW STREET.

MDCCCXLII.

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. II.

TORONTO, CANADA, WEDNESDAY, SEPTEMBER 22, 1841.

No. 1.

PROSPECTUS OF THE SECOND VOLUME OF "THE WESLEYAN."

THE condition of modern society is strikingly marked by strenuous and diversified exertions for the diffusion of knowledge. Literature, Science and Art, are now rendered accessible to all classes and ranks, by means of PERIODICALS, such as Newspapers, Magazines, and Reviews. It were strange, indeed, if the science of sciences—Religion—did not avail itself of such popular and useful auxiliaries. Considering its vast and supreme importance, it cannot be denied that every suitable means should be employed for augmenting and extending its hallowing influence. It touches human nature, personally and relatively; it touches the multiplied departments of human knowledge, at all points; it is the object of every man's enmity or affection; it is the controller and arbiter of every man's destiny; and, hence, should be thoroughly and clearly understood. Added to this, the whole body of nominal Christians is variously divided and distinguished; its several denominations sustain, towards each other, numerous and fluctuating relations; prejudice and error, or unkindness and ill-will, too often suspend or abridge the observance of the law of mutual love; and hence the necessity of some appropriate medium of explanation, correction, and defence. And, besides, it must not be forgotten, that the conventional and civil relations of human society are, in these days, exposed to the liabilities of peculiar disturbance and change; that on such relations Christianity exerts a decided and important influence; and that the elucidation and increase of that influence are now loudly and imperatively demanded. While, then, other Christian Denominations, in this noble and important United Province, have their respective mediums of communication with the community at large, it behoves the British Wesleyan Methodists to hold a similar intercourse with the public mind; and to contribute their quota, however humble, of sound and salutary influence to the maintenance and extension of truth and righteousness. In consonance with these views, the religious periodical, designated "THE WESLEYAN," has been commenced and continued. Before the completion of the present volume, it is necessary to apprise the religious public of its intended management and terms during the ensuing year; and to renew the assurances, already given, of its strictly religious and Wesleyan character. It will continue to be conducted in accordance with the principles by which it has been characterized from the beginning; steadily aiming at the diffusion of scriptural holiness, by inculcating the principles and precepts of the Gospel. Imbued with the catholic and fraternal spirit of our holy religion, it will be the friend of all—the enemy of none. Of error and sin, not differing churches and communities, it will be the open and acknowledged foe. While it guards the character and interests of the Body to which it belongs, its attitude and tone, towards other

Nor will its aspect towards the Civil Government be equivocal or uncertain. On the contrary, it will teach and enforce the principles of sound and scriptural loyalty to the noblest of earthly Governments—the Government of Great Britain. Studiously avoiding all identification with political parties, it will be strictly conformed to the venerated Parent Connexion, and be, therefore, at once BRITISH and WESLEYAN: But its principles and procedure are most amply exhibited and ensured by the following extract from the "Standing Instructions" of the Wesleyan Missionary Committee to all Missionaries acting under their direction:—"We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty, as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable WESLEY was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you, that you will preserve the same character of religious regard to good order, and submission to the powers that be, in which we glory. Our motto is, 'Fear God, and honour the King;' and we recollect who hath said, 'Put them in mind to be subject to principalities and powers; to obey magistrates, and to be ready to every good work.'"

Such, then, are the purpose and spirit of "THE WESLEYAN;" and it is only necessary to add, that the fulfilment of the foregoing declarations is sufficiently guaranteed by the connexion of the paper with the British Wesleyan Conference.

DEPARTMENTS—"THE WESLEYAN" will embrace the departments of THEOLOGY, BIBLICAL LITERATURE, BIOGRAPHY, RELIGIOUS AND MISSIONARY INTELLIGENCE, CIVIL INTELLIGENCE, and GENERAL LITERATURE. It is designed to contain such articles, under these heads, as to be not only an instructive and interesting periodical, but worthy of preservation and reference, as a permanent Repository of Religious and Literary information. With this view, it will continue to be issued in its present form; which renders it convenient for preserving and binding, and serves to distinguish it from a political Gazette.

TERMS:—"THE WESLEYAN" will, for the present, be published semi-monthly, at Toronto. The price to all subscribers will be Seven Shillings and Six Pence, Currency, per annum, postage included, payable yearly or half-yearly in advance. Payment within four weeks after the receipt of the first number will be considered in advance.

ADVERTISEMENTS will be limited to one page, and will be inserted at the usual rates.

AGENTS.—The British Wesleyan Ministers in Canada, or elsewhere, and Messrs.

A. HAMILTON, of Toronto, R. MOORE, of Peterboro' and C. HALS, of Kingston, are authorized Agents; who are respectfully and earnestly requested to obtain subscriptions, without delay, and to forward orders and remittances as speedily as possible. Persons wishing to subscribe, and having no opportunity of communicating with an authorized Agent, will please send their orders and remittances, postage paid, without delay.

N. B.—Editors of other Journals, throughout the Province, will confer a favour, by giving insertion to this Prospectus.

September, 1841.

Theology.

EVERY department of Nature supplies proofs of the Divine Existence, and, therefore, accords with the universal convictions of mankind. And ample and convincing evidence establish the genuineness, authenticity, uncorrupted preservation, and Divine inspiration of the Sacred Writings; which are, consequently, the Repository and Standard of the Divine Will. The facts and principles of Moral Science are drawn from the Bible by the application of sound and just principles of exegesis, under the teaching and influence of the Holy Spirit. Three things, especially, claim the serious and earnest consideration of the theological student, namely, the matter, the medium and the manner of God's revealed will. BIBLICAL PHILOLOGY AND CRITICISM investigate the medium and the manner of Divine truth, for the purpose of ascertaining the matter, and thus supplying to THEOLOGY the proper and requisite materials for the construction of a system of Moral Science. Such is the generally understood distinction between those two great branches of Religious knowledge. As it is not our design, in the management of this periodical, to construct a system, but to supply articles of Divinity, we shall acquiesce in this distinction; and hence the province of the two departments will be clearly understood. We do not intend, either, to furnish articles of theology in the order of any known or established system, but as considerations of propriety and utility may suggest. And though our theology shall be Wesleyan it shall not be sectarian. The bigotry that casts a malignant or distrustful eye at every thing beyond its own enclosure; the bigotry that would exterminate from the field of religious and ecclesiastical culture every agency but its own; or the bigotry that heaps upon others the epithets heretic and schismatic, because they dare to differ from itself, we most heartily detest and despise. We condemn its littleness and meanness, whatever form it may assume, whatever garb it may wear, and whatever specious pretences it may make; and we abhor its bitterness and ill-will. But on the other hand we have no fellowship with latitudinarianism and Neology. If the just and rational distinction, in religion, of essentials and non-essentials, leaves room for charity and liberality, it imperatively requires the

maintenance and defence of "the faith delivered to the saints." The limits which this distinction thus determines we shall always endeavour to observe. We shall never surrender to pretended liberality a single capital point of theology. For the purpose of conciliating an open foe or gaining a wavering friend we shall never ebb or blink the truth. Nor shall we enter the arena of theological polemics with every one who may choose to throw down the gauntlet, or for the discussion of unimportant or unreasonable questions. We hold that Christianity is a system of agencies and means for the accomplishment of ends, human and Divine, the most elevated and essential; and the elucidation and enforcement of those ends and means, with an exhibition of the actual influences and effects of the Gospel of Christ, shall be the steady and determined object of our humble hours. We do not presume to dictate theological questions to any, much less to Christian ministers; from the latter we wish rather to receive instruction and assistance; while to those whose time and talents do not admit the examination of ponderous tomes or works of elaborate research, we shall cheerfully afford some help. Whether we draw our contributions from Calvinistic or Arminian writers; from the vines of the Establishment or of non-conforming denominations, we shall be careful to admit nothing which contravenes the dicta of Inspiration, or the essential principles of the glorious Protestant Reformation. We shall maintain Christianity against Deism; Protestantism against Popery and semi-Popery; and Methodism and Wesleyan Methodism against all its impugnors and opposers who may demand and demand consideration. Agencies and exertions for the determination and diffusion of the truth are multiplying around us and enlarging the territories and influence of the Church on every hand. Ethiopia stretcheth out her hands to God, and the isles wait for His law. The rising and spreading of Zion speaks encouragement and strength to every Christian; rebukes the contumacious and feuds which prevail; and enjoins unanimity and cordial co-operation on the various Christian labourers in the harvest field of the world. The field of our conflict and toil is the destined scene of our glory and triumph. The foes of our Redeemer are discomfited and dismayed, before the beams of His mouth; and already the day begins to dawn, in which the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Magna est veritas, et praevaleret.

NATURE OF THEOLOGY.

THE term THEOLOGY, which strictly imports "A discourse or treatise concerning God," embraces, according to its ordinary and ordinary acceptation, everything pertaining to the principles, history, and practices of religion. Theology is a branch of biblical science of great importance; it is that, in fact, to criticism and interpretation of the Scriptures, inasmuch as they are the basis and foundation of all Christian doctrine and establishment to systems of

character, import, obligations, and purposes of this, as it is revealed and illustrated in the sacred writings. The Bible, as a mere literary work—comprising history, philosophy, jurisprudence, morals, poetry and prophecy—is, indeed, a volume of incomparable value to the philosopher, and of inexhaustible interest to the inquisitive mind. It comprises "all the treasures of wisdom and knowledge;" the simple eloquence of its narrations, the sublime imagery of its poetry, the grandeur of its descriptive paintings, the profundities of its social and political economy, and the persuasive power of its moral lessons, with many other valuable qualities that are familiar to every attentive reader, combine to render it a book which will repay a thousand-fold, any amount of thought and labour that may be expended upon its study and interpretation. But all else dwindles into insignificance and comparative worthlessness, when the divinity of its origin, and the nature and object of its revelations, are taken into the account. It is to the thorough understanding of these, therefore, that everything should be made subservient. This should be the object and aim of all our studies—the prompting motive to all our inquiries.—*Carpenter's Biblical Companion.*

THE MORAL GLORY OF CHRISTIANITY.

There is one motive to holiness which the Bible unfolds which constitutes its great and distinguishing peculiarity. It is the love of God in the gift of his Son. All the motives to holiness are concentrated and condensed here, and presented and enforced with a power of thought and feeling that leave the most obdurate without excuse. "We beseech you by the mercies of God"—here lies the strength of the appeal. The love of God in Christ is the great expedient of winning the wayward heart. "Holy love from God to man is what the gospel reveals; holy love from man to God is what the gospel inspires." The doctrines of the cross, in all their richness and variety, in all their peculiarity and tenderness, and in all their humbling and abasing influence, possess a marvellous adaptation to awaken the slumbering mind. They produce within it new and powerful associations. While in the most effective manner, they convince of sin, of righteousness, and of judgment, they touch all the springs of feeling, and form the moral elements of the new man. No other truths so deeply affect the mind. "Nothing astonished me so much in all the gospel," said a poor converted African, "as to hear that God is love." A prouder and more obdurate offender than he, once said, "The love of Christ constraineth us." It is the glory of the condescending Deity, that "He draws with the cords of love." When you tell a world that heth in wickedness, that the God they have offended is the God of pardons; when you show them the scenes of Getsemani and Calvary, and tell them how the divine justice has been expiated by the death of his Son; while you give force and energy to every other truth, and draw around the conscience the cords of every other obligation, you make that appeal to gratitude, to hope, which is peculiarly fitted to encourage the trembling and move the obdurate. Like the rod of Moses it rives the rocks of the desert. Until the intelligence reaches it that there is help in the mighty Saviour, the agitated mind in vain throws around its enquiring glance for a refuge, and is driven back to the chambers of its own desolation and despondency. "God reconciling the world to himself by Jesus Christ," this is the glory of the Bible. This is the truth to which the Spirit of all grace has given such pre-eminence in disarming the hostile heart. Here is the concentrated light of God's revelation. Amid the thousand studded gems which beauty and give such splendour to the moral firmament, this is the clear and bright constellation which is always above the horizon, and pointing high toward the gate of heaven. Here are those truths and motives which are the mediate causes of a spiritual mind, and between which and the operations of the Holy Spirit there is such a coincidence, that they become the aliment of a spiritual and divine life. He who knows the heart of man has selected this as the best method of access to the minds he has formed; and like every other appointment of the Deity, is full of consummate wisdom. Every where the same, it is every where effectual in accomplishing the purposes of eternal mercy. Evidence enough there is in the world every day, to convince us of the superiority of the Bible as the great means of

holiness and salvation. And better days are yet to dawn. Like the rain and the snow, it shall not return void. Like the sun when he rises upon the mists of the ocean, it is destined to exhale all clouds of error. Its heavenly light shall penetrate the dark corners of our globe; the report of its glad tidings, echoing from land to land, shall roll through the nations; while "the heavens shall pour down righteousness, and the earth bring forth salvation."

But there is a caution that is not out of place while speaking of the Bible as the means of holiness. It is not by the learning and wisdom of this world that the soul is fitted for heaven, no more is it by the mere learning and literature of the Bible. There is reason to fear the cases are not few, in which the Bible is regarded more as a volume to be described and eulogized, and as turning topics of intellectual research, than as a directory to heaven, and a guide to immortality. "The letter killeth." Biblical learning is not piety. A man may be a profound critic, an acute controversialist, an able expositor; his enquiries and reasonings may discover an enlarged and comprehensive acquaintance with the sacred volume; he may employ all his resources in the promotion of biblical knowledge; and yet be at heart a stranger to the sanctifying power of truth. In his cold walks of theoretical science, he may never once visit the Garden or the Cross. Or he might gaze upon them for half a century with his present vision, and never discover the great "mystery of godliness." The truths of the Bible are comprehended by the heart. To be destitute of the "single eye," is to be blind to its transforming glories. "He that loveth not, knoweth not God, for God is love." The gospel is a revelation of love. Christianity is love embodied in its purest form. And love can be comprehended only by love. I look upon no small portion of the biblical criticism of the present age as a curse to the Church. Such is all the Rationalism of Germany, and such is the modern Unitarianism of our own land. It is a cheerless region, where the Rose of Sharon never blooms; a bleak and wintry sky, where no ray from the Sun of righteousness visits the sterile soil. How can the branches flourish where not even a root is found but is artfully unclasped, or rudely torn from the Living Vine! As soon might you expect the feeblest infant to live and thrive cradled amid the mountain snows, as the genius of Christianity to flourish in such a clime. I tremble at recommending the literature of the Bible, lest I should do it at the expense of its spirituality. I venerate the Scriptures for their historical research, for their literary merit, for their legal and political wisdom, and for their lofty principles of liberty and morality; but I venerate them unspeakably more because they are "the wisdom of God and the power of God to salvation." Let others win the laurels to which human science may aspire; be it ours to guide the wandering to the feet of the Saviour; to lead them to his cross; to strew the cypress over the tomb where he was laid, and there, on that hallowed spot, with them renew our faith and our devotion!—*Rev. G. Spring.*

Biblical Literature.

The will of God is conveyed to man through the medium of human language, and can, therefore, be correctly ascertained only by the study and interpretation of that medium. If the matter of Revelation constitutes the science of Theology; the medium gives rise to Biblical Literature. Our first inquiry must respect the purity of the sacred text—are these the words in which the blessed Redeemer or his inspired servants and messengers communicated the Divine pleasure to mankind? The solution of this question belongs to BIBLICAL CRITICISM. The next inquiry is what do these words mean, what ideas do they convey respecting the *credenda* and the *agenda* of Revelation? And here it is the province of BIBLICAL INTERPRETATION to answer. These two, then—Biblical Criticism and Biblical Exegesis—constitute the important department of Biblical Learning. It is almost needless to observe that among enlightened and so-

ber Christians and theologians, in the present day, the great question is "How readest thou?" The reign of verbal logic, the authority of scholastic subtleties, and the dominion of fancy and jargon are now happily superseded by the sway of sound and sober Reason diligently and carefully inquiring where has God spoken, what has he uttered, and in what terms? The ultimate appeal, in all theological questions, is now confessedly to Scripture, rightly interpreted. Whatever mystery or obscurity may surround the dicta of Inspiration, we are bound to receive them. The highest folly and impiety of which man can be capable is to arraign the declarations of infinite and eternal wisdom before the bar of human ignorance and fallibility, and question or reject them. Multiplied and overwhelming evidences convince us that the Bible is the revealed will of God, and without hesitancy or delay we humbly and thankfully receive it, knowing that "the inspiration of the Almighty giveth understanding." We wander through "a land of darkness, as darkness itself;" but the word of Jehovah is a lamp unto our feet and a light unto our path.

The difficulty, as well as the magnitude, of Biblical Criticism and Interpretation must be apparent to all. A thorough acquaintance with the marks of genuineness and authenticity; a careful examination of numerous MSS. and ponderous tomes; a critical knowledge of tongues, living and dead; a capacity for nice discrimination and sound and sober judgment; patience, diligence and perseverance in research, are all included in the qualifications and labours of the Biblical scholar and the Divine. And it must never be forgotten that as the carnal mind understandeth not the things of the Spirit, and being carnal is, in fact, incapable of knowing them, we can never study and employ the Bible for its proper and intended purposes without the instruction and aid of "the spirit of truth." In vain do we apply ourselves to the acquisition of human learning, and consume "the midnight oil" in the pursuit of knowledge, unless we submit ourselves to Him whose will we investigate, and devoutly implore the "Father of lights" to bestow on us "the wisdom that cometh from above."

Want of education, of time or of means, must disqualify some for Biblical Criticism. But supplied, as they happily are, with an accurate and faithful translation of the Sacred Writings into their own tongue, they have only to read, study and apply that translation in order to "become wise unto salvation." They cannot ascend to the remotest source of religious knowledge; they cannot drink at the fountain-head of Biblical truth; but they may "drink of the brook by the way"; they may draw supplies from the pure and gushing stream of wisdom, and in the possession of "righteousness, peace and joy in the Holy Ghost," and, in the prospect of "fulness of joy" and "pleasures for evermore," triumphantly and exultingly "lift up their head." God hath emphatically commended to his ministers, for defence and diffusion, "the word of reconciliation;" and it behoves them to labour with quenchless ardour and unceasing toil to become "workmen that need not to be ashamed." It should be the ardent desire and constant effort of every Christian Minister to form an adequate acquaintance with the original Biblical tongues, with Archæology, Chronology, Geography, History, Rhetoric, and whatever else may aid him in bringing forth out of the treasury

"things new and old." God hath deposited his word in every true Christian minister's hands; and will, at last, call him to account for the use he has made of so awful and sacred a trust. An ignorant and indolent minister is a disgrace to his profession and a curse to the church. The world is to be reconciled to God; the means of achieving this elevated and momentous object is the promulgation and enforcement of divine truth; into "the regions beyond," then, both of Biblical research and Gospel-ministration, let every steward of the Most High diligently and determinedly press, and God's militant host shall go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

THE REVIVAL AND PROGRESS OF BIBLICAL LITERATURE.

1. The progress of sacred literature in modern times furnishes a topic of gratifying and instructive inquiry, and is fraught with considerations eminently calculated to excite the gratitude and strengthen the convictions of the Christian student. A few remarks upon this subject will therefore appropriately introduce the various scriptural topics described and treated of in this present volume.

2. From the fifth to the fifteenth century, biblical learning was in a deplorably low state. Religious feuds were the curse and disgrace of Christendom. Bitter controversies touching the forms of religion, or, more properly speaking, touching the powers and functions of those who assumed to be its authorized and exclusive propounders and guardians, absorbed the attention of the Christian world. The Scriptures were only resorted to as the arsenal in which were deposited the aggressive arms of the spiritual combatants; and these were used against each other in the most arbitrary and unskilful manner. All desire for true learning became extinct; the principles of interpretation were lost sight of and forgotten; and there were few who could even read, and much less understand, the text of the sacred books. In the twelfth century, the Scriptures were torn in pieces between two parties; the scholastic theologians, who by a perverse use of the Aristotelian philosophy reduced the doctrines of religion to a number of absurd subtleties, incomprehensible by all minds—not excepting their own; and the biblical doctors, who by a system of mystical and allegorical interpretation perverted and darkened the sublime truths of Scripture, and rendered their meaning a matter of doubt and uncertainty. The insane religious wars called the crusades were not without their use, being overruled by Providence to the most beneficial purposes. By introducing into Europe a number of learned Greeks, they originated a spirit of inquiry in Italy and elsewhere; while the universities that were shortly afterwards established, and in which the oriental languages were cultivated, tended greatly to the revival of learning, and prepared the way for an improved system of interpretation for the sacred volume.

3. As early as the latter end of the fifteenth century, some vigorous efforts were made to promote the rational interpretation of the sacred writings. The labourers, however, were few, and the aids they possessed for the elucidation of the text were scanty and imperfect. Early in the seventeenth century, their numbers were greatly increased, and we find many names distinguished in the republic of letters, who were then successfully cultivating this branch of learning. By the middle of this century, the number of biblical students was considerably augmented, and the result of their labours was proportionably increased. After all, however, those who were at this time devoted to the pursuit of scriptural inquiries formed but an insignificant band, and were regarded by their contemporaries as the students of an isolated branch of learning, too uninteresting in its aspect and too limited in its results to command or reward general attention.

4. Towards the close of the seventeenth century, biblical learning was brought into more general favour, and assumed a more popular and inviting form. It was no longer viewed as the exclusive possession of the clerical body, but as forming part of the common property of the republic of letters. Numerous and valuable

made to the previously existing stock of materials for the criticism and interpretation of the Bible, and the success with which these were applied, stimulated numerous minds to further inquiries and research for the discovery of new sources of information.

5. The enlightened and indefatigable exertions of Mill, Wetstein, Griesbach, and Kennicott, were directed to a restoration of the integrity or purity of the sacred text; while the learned and ingenious Shaw, whose "Travels and Observations, relating to several parts of Barbary and the Levant," appear to have attracted the notice of the celebrated Harmer, pointed out a new source of biblical illustration. The

"Observations on various passages of Scripture, placing them in a new light, and ascertaining the meaning of several not determinable by the methods commonly made use of by the learned, from relations incidentally mentioned in books of voyages and travels in the East," are too well known and valued to require more than this passing remark. The hope expressed by the indefatigable author, as to the result of his labours, has been fully realized: "If my design succeeds, commentators will not, I hope, for the future, think they have extended their inquiries far enough, when they examine a text with grammatical nicety; they will, along with that, pay an unbroken attention to the customs of the eastern people, and look upon this additional care as absolutely necessary to make a good commentator." About the same period, the learned

Michaelis was engaged in a similar course, on a large scale, for the illustration of the Scriptures; and he had induced the King of Denmark to send a deputation of learned travellers, to pursue the necessary inquiries, under his directions, in Egypt and Syria. The result of their voyage was given, in French, by Mons. Neubaur, in a work which, as to the part connected with these subjects, was never translated into English. The labours of Michaelis and his followers, on the continent, and those of Mr. Harmer and his successors in England, aided by the observations of a series of intelligent and learned travellers, have completely established that new era of sacred criticism which Mr. Harmer anticipated.

6. From this period, the sphere of biblical research and illustration has been gradually enlarging. The metaphysician and the naturalist, the antiquary and the traveller, the philologist and the historian, have contributed their respective shares towards the criticism and exposition of the Bible. The materials now collected for elucidating the sacred text are numerous and valuable, and scarcely a month passes without furnishing the most unquestionable evidence that their value is well understood by those competent to employ them, in removing obscurities, clearing up difficulties, eliciting new beauties, or edifying further instruction from that book which is above all price. But such persons are comparatively few, and much remains to be done before the aids we possess for interpreting and illustrating the Scriptures can be rendered available for general use.

7. Hitherto, with but one or two exceptions, the method in which the several branches of criticism and interpretation have been treated, has had the effect of restricting the study of these topics to those whose professional engagements have rendered such study imperative; or to those whose learning and leisure have induced them to look upon the study as a source of mere intellectual enjoyment. It does seem strange that it should scarcely have entered into the minds of those who have written upon these topics, that the great bulk of the Christian community is individually and immediately interested in them, and that the stores of learning which have now been thrown open, might be rendered available for the purposes of general instruction. Treatises on biblical criticism and interpretation are, with scarcely an exception, so elaborate and profound, so abstruse and technical, that an ordinary mind, unused to such study, cannot fail of being deterred from making an attempt to investigate the principles of these interesting and important themes.

8. It must not be inferred from what is here said, that it is conceived possible for any valuable acquisitions to be made in this department of learning, without a close application to study; or that a competent knowledge of its principles may be obtained by a mind naturally sluggish or obtuse. But on the

tained, without fear of successful contradiction, that much of that description of learning which the art of interpretation requires, may be brought within the reach and be adapted to the comprehension of persons whose minds are not above the ordinary standard, and whose circumstances require that much of their time and attention should be given to other affairs. The advantages of such an extension of biblical knowledge would soon be apparent, in the growing maturity and perfection of the Christian character, and in the increased usefulness and efficiency of the Christian ministry.

9. Biblical learning is usually divided into two principal branches; namely, Criticism and Interpretation.

(1) BIBLICAL CRITICISM treats of the laws by which the genuineness or purity of the text is decided, and by which it is to be restored where it may have been corrupted.

(2) BIBLICAL INTERPRETATION treats of the rules by which the sense of the text is to be deduced and exhibited, and embraces all those various branches of learning usually comprehended under the head of biblical antiquities.

10. From this statement of the objects of these two branches of biblical learning, it will be perceived that the one is intimately connected with the other; and that some knowledge of each of them is indispensable to constitute a good interpreter.—*Carpenter's Biblical Companion.*

Biography.

SKETCH OF THE LIFE AND CHARACTER OF THE LATE MR. WILLIAM DAWSON, AS PORTRAYED IN HIS "FUNERAL SERMON," PREACHED BY THE REV. ROBERT NEWTON.

Abridged from the "Leeds Times."

Garforth, which is about seven miles from Leeds, had the honour of being Mr. Dawson's birthplace. He was born in the year 1773, of parents religiously disposed, and conscientiously regular in their attendance on the Established Church. His father, Luke Dawson, occupied a small farm and tenanted a colliery under the late Sir Thomas Gascoigne. His son William was the eldest, to whom he gave a good English education. And here Mr. Newton rectified a mistake which had gone forth from the press, that William Dawson was an uneducated man. Now, if by education was meant an acquaintance with the philosophy of Greece and Rome—or of the Latin and Greek languages, then, in this sense, he was an uneducated man. But he was not altogether an uneducated person. He possessed a good English and commercial education; he possessed a competent knowledge of the nature and construction of the English language. He would appeal to them as persons who were capable of judging—when did they ever hear Wm. Dawson violate the rules of syntax? And did not his numerous letters—hundreds of which were preserved by his friends, and which were to be met with in various parts of the country—contradict the statement. Were they not excellent specimens of good English composition? Was not every sentiment sensibly and explicitly expressed? And every person who had seen his hand-writing would bear testimony that it was elegantly neat; indeed, it was much to be questioned (without meaning any offence to the people of Leeds,) whether three men could be found within the town who could write a hand so beautiful as William Dawson.

The Rev. gentleman then went on to say, that if to be well read in the best theological works in addition to what he had already named,—if to be acquainted with the first standard productions in theology were to be educated—then William Dawson was an educated man. He had often conversed with him, and he always found him an adept in theology, and especially in the old Puritan divines; and no person could have been long in his company without discovering that he had learned in that school.

It was not till Mr. Dawson was seventeen years of age, that he was under the deep impression of divine truth, and became more thoughtful and seriously concerned for his soul's salvation. This serious turn of his mind proceeded from the impression made upon it by the powerful and evangelical ministry of the Rev. Thomas Dykes, a minister of the Established Church, now residing in Hull, whom he afterwards considered as his spiritual father. He printed much also from the ministrations of that popular preacher, the Rev. J. Graham, of St. Sepulchre, York. About this time he was

urged by many of his clerical friends to become a clergyman of the Church of England, they pressed the subject upon him repeatedly, but his mind appeared in a state of equilibrium. His Diary, however, showed how much he reasoned upon the subject, for at this time he had commenced a Diary, which consisted for the most part of statements of his own thoughts and actions. But Providence had a wider field of usefulness in reserve for him than it had been employed in the pulpits of the establishment.

About this time, it appears, he went to hear the Methodist ministers. Mr. Dawson, that man of vigorous intellect and zealous exertion, one of the first preachers among the body in his day, went into their neighbourhood. Mr. Dawson went to hear him, and was profited, but now he clearly began to see that he must either desert from going to hear the Methodist preachers, or incur the displeasure of his clerical friends. He now became more acquainted with the body, and in the year 1800, (he states the month and day in his Diary,) he wrote a letter to the Rev. J. Graham, in which he gave a decided answer to the question respecting his going into the church; and of his intention of joining the people called Methodists. Although William Dawson had delivered several lectures, without text, in Garforth, and several of the surrounding villages, in which he told them that a change was necessary, yet it was clear, as he afterwards shows, that he himself had not experienced a new birth into righteousness, and was a stranger to a clear evidence of his acceptance with God.

He was deeply impressed with divine things, and was exceedingly uniform and regular in his conduct, yet he possessed not the evidence of sins forgiven. He joined the Methodists in the village of Scholes, and there he learned from Mr. Dawson the paramount importance and necessity of a knowledge of salvation by the remission of sins, and saw that it was his privilege to have it. He earnestly began to pray, and wrestle, and agonise, and in answer to his importunities and prayers, God for Christ's sake was manifested, and William Dawson was filled with life, and light, and love. He could "read his title clear, to mansions in the skies," and from that time to the day of his death, he never lost what he then received; but often spoke of it afterwards with feelings of the most inexpressible gratitude and delight.

But he did not remain satisfied with what he had already attained. It was his privilege to rise—and he saw it: he saw it to be the peculiar privilege of every child of God. He sought after, therefore, and enjoyed that "perfect love which casteth out all fear," and thus he enjoyed for many years. In the following year, 1802, he began to officiate as a local preacher. John Barker was then superintendent of the circuit; and it was unanimously agreed at the regular quarterly meeting of local preachers, that his name should be placed upon their list; when the venerable father, Mr. Barker, made the observation "that it was his firm conviction that Mr. Dawson ought to travel as a regular preacher." There was, however, a tie which most probably prevented him from doing so. His father was no more; he was the eldest son of the family; and family claims seemed to urge him from every side to refrain. The entire management of the family devolved upon him—they looked up to him for regulation and support. He saw that if he gave himself to the ministry, he probably would be removed to some distant part of the country, where he should not have the opportunity of looking after them. But Providence had reserved for him a sphere of usefulness,—and while a local preacher, there was scarcely a pulpit in the Methodist society, throughout the country, that William Dawson had not occupied. How much good was effected, eternity alone will unfold. As a local preacher he laboured, as they were all of them fully aware, until about six years ago, when he gave himself entirely to the society, and since that time, there was not a preacher in the connexion, that had been engaged in a more extended sphere of usefulness, in preaching missionary and Sunday school sermons, and delivering speeches on missionary and other occasions. It was not in Leeds only that his preaching attracted such large congregations; but the pious, and good, and excellent William Dawson, was sought after, and listened to by persons of every rank, and of the most refined judgment and exquisite taste in every place.

Who in the whole range of the country had not heard the preaching of their excellent but departed and deeply lamented friend. William Dawson was a thorough Methodist—and in his views of the doctrines, rules, and discipline, and church order of that body, was firm and unshaken to the end; and there had been times when his firmness had been put to the test. Some of them would remember an instance, about five or six years ago. He need not mention the name or circumstances; they would no doubt vividly present themselves to the mind of that congregation. He was tried; and he determined to remain with the old body, and proved his sincerity and attachment by writing a letter, and showing the improper conduct of the opposing parties. This letter, when published, and copied into many of the public prints, might say something of the talent and education of William Dawson.

Though William Dawson was a firm Methodist, yet he was no bigot; he possessed a truly Catholic spirit, and never reviled those of another denomination. He did not think that all the good in the world was confined to the Wesleyan Methodists. Wherever he met with the image of his master, whether in Church or Dissenter, to them he would stretch out the right hand of fellowship, and with all his heart wish them success and prosperity in the name of the Lord.

William Dawson was a great man—he possessed extraordinary powers of mind; and this was shown in various ways. He had a reason for every thing he advanced. Could they have forgotten how often he used the word "consequently." Now this showed that he was reasoning. The first time that Dr. Adam Clarke saw him was at Chester. The Doctor, Mr. Dawson, and Mr. Newton, had been preaching anniversary sermons there; and Mr. Dawson and the Doctor had to go to Liverpool, after these services were over, to preach on a similar occasion. It was about eighteen miles distant, and they went in a post-chaise; and Dr. Clarke was quite delighted with him, and said to Mr. Newton the following morning, "Your friend, Mr. Dawson, and myself, were talking all the way to Liverpool yesterday evening, and what an astonishing mind he has got! he assigned reasons all the way for everything he had done." Yes, he was a reasoning man; and had his mind been well disciplined in the art of logic when he was young, he would have been one of the first logicians of the day. Then he might mention, as another proof of the greatness of the mind of William Dawson—his great originality. He always thought for himself; and, though he knew well how to take a hint from an old puritan divine, yet he was no servile imitator. His originality was so great that he led every one to admire him. On one occasion, when he had to attend a missionary service at Birmingham, the Rev. J. A. James, (one of the first dissenting ministers of the day,) went to hear him. He preached that remarkable sermon of his on justification by faith—"Be it known unto you therefore, men and brethren, that through this man is preached unto you the remission of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." As soon as the sermon was over, Mr. James came up to Mr. Newton, and he (Mr. N.) asked him what he thought of it? and, after a striking exclamation, he replied, that he had heard some of the boldest and most original conceptions that he had ever heard uttered, and clothed in language equally remarkable and powerful. And could these be the indications of a feeble mind? It was seldom that strong reasoning powers were combined with great fertility of imagination; but in him they were happily united. He used strong provincialisms sometimes in his mode of expressing himself; and any other person might easily discover that he was a Yorkshireman. But what of that? Truth and thought are the same, however communicated; and no matter with what accent it was delivered so long as it answered the end. But, notwithstanding his provincialisms, who was there that could not see flashes of real genius sometimes blazing forth into a constellation; and even the exuberance of his eloquence was sanctified, and happily brought to bear upon the truths which he intended to inculcate. He was an eloquent man; but his was not a stilted or strutting eloquence to please the ear; it was the eloquence of nature, of thought, of sentiment, and of feeling; the only

quence that can reach the heart. Withou Dawson was a powerful preacher, and many people would say they knew him a powerful man—because he had a powerful voice and tongue! Ah, but William Dawson possessed another power—the power of the Holy Ghost; and, therefore, his word came with much more success, and was exceedingly powerful to the pulling down of the strongholds of Satan.

His taste for music was very refined and correct.—As a poet, he ranked far above mediocrity;—and had he cultivated it a little in this respect, he would have stood high in the estimation of the public.

William Dawson was not a mere moral lecturer; not one of that class of persons who give long discourses on the beauty of virtue—or the necessity of shedding tears of repentance (though we confess that they may be) and the lowliness of moral perfection; nor did he simply dwell on—what are the prevailing topics of most of the infidel lecturers of the day—the barrenness and power of the Supreme Being; wherever he was, he introduced Christ—his knowledge well that a Christian sermon would do nothing towards allaying the fears or exciting the hopes of a poor penitent sinner; and therefore he laboured with all his might to point poor perishing men to their only friend; and how often he used the line—

"See all your sins on Jesus laid,
The Lamb of God who saves;
His soul was once for all made
For every soul of man!"

And—

"Behold the Saviour of mankind
Nailed to the shameful tree;
How vast the love that has redeemed
To bleed and die for me!"

Such was his energetic mode of preaching; powerful because experimental, practical, and accompanied with fervent prayer. He wished that all ministers would imitate him in this respect.

THE WESLEYAN.

WEDNESDAY, SEPTEMBER 22, 1811.

The Encyclopaedia of Human Knowledge comprehends Literature, Science, and Art. Literature is the symbolical medium and instrument of knowledge or thought; Science is knowledge itself, and distinctively, the knowledge of nature; while Art is the practical application of the principles of Literature and Science to the purposes and circumstances of human life. Within the limits of a temple, so vast and magnificent, some niche may be found for every thing included in the range of universal truth. And when we survey this temple in all its colossal dimensions and proportions; when we ponder the native feebleness and emptiness of the human mind, and the great and multiplied difficulties that lie in the way to the acquisition of knowledge, with the brevity and uncertainty of human life, we cannot repress the humbling and melancholy reflection—"We are but of yesterday and know nothing"; So true also is the well-known couplet—

"One science only will one genius fit,
So vast is art so narrow human wit."

Hence, with equal modesty and truth, but in a sense and with attainments incomprehensible to many, did Sir Isaac Newton compare himself, after his splendid scientific achievements, to a "child playing on the sea-shore," ignorant of the dimensions and contents of the vast expanse which lies before him. He however caught a glance of that vast expanse, and it was this that humbled and chastened him in the perception of his comparatively scanty attainments. And immeasurably inferior to such a one as the vast majority of mankind unquestionably are, yet the very epithet *child* suggests ample encouragement and unkindled hope: We are, in this world, in the mere infancy, the probationary infancy, of an endless existence. The alphabet of truth is assigned us in this life, to be faithfully studied; with the promise of a perfect state of exist-

tence hereafter, where the concealing curtain shall be fully drawn, the obscuring medium removed, and the shadows and darkness be dispersed forever.

Literature is properly the knowledge of tongues, and "tongues shall cease." Human art must expire with the circumstances and scenes to which it belongs; for the "knowledge" which is imperfect and but of temporary utility "shall vanish away." But Science shall survive the ravages of death and the desolations of the grave. Science shall endure when the productions and monuments of human genius shall have utterly perished. Science shall lit up its head, in grandeur and immortality, amid "the wreck of matter and the crash of worlds." Science is the knowledge of *matters of mind, and of morals.* Meter may be changed, calender or pulverized, reduced to chaos and re-organized atreby, but will not be annihilated. Mind is indissoluble and immortal—"smiles at the drawn dagger and defies its point." Morals are as permanent as moral beings themselves, and as the Supreme Moral Being who has created all things. Science is, in truth, the temple of JERUSALEM; the glorious scene of his communications and displays. In this world we obtain a glimpse of its glory; but shadows and darkness are upon it. Yet difficulty and obscurity, instead of discouraging us, should but quicken us to more careful and accurate observation, and to unwearied diligence and activity in the pursuit of truth. Much is to be learned and enjoyed in heaven; but knowledge and enjoyment to a sufficient extent are permitted us here. In moral science, especially, our advantages and privileges are very great. The lamp of Revelation discovers and illumines our path. The highway of holiness, whose goal is heaven, is rendered plain and palpable to every sincere seeker and lover of the truth: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: and out of his mouth cometh knowledge and understanding."

Happily; the extended regions of science are so parcelled out as to facilitate and aid discovery and culture. The territories of Natural science are studded with able and indefatigable labourers. We wish them success and rejoice in their achievements. But our aims and exertions conclude and concentrate in the CHRISTIAN RELIGION. Here is the key to the origin and design of all human knowledge. Here is the secret of holiness and happiness. Here is the way to the minute fountain. Here is the light that guides to immortality and endless blessedness. Thousands, divinely accredited and aided, are pointing the way to the waters of life or standing on their banks and inviting us to drink. They may vary in points of greatly inferior magnitude; but, agreeing in fundamentals, we joy in their success, and humbly desire to co-operate and aid. Our sole object is the defence and diffusion of sacred truth; our conceptions of which are in perfect accordance with those of the Body to which it is our honour and happiness to belong. The name and relation of the BRITISH CONFERENCE, will, we are sure, be to thousands an ample and gratifying guarantee of the theological and religious orthodoxy of this periodical. In endeavouring to discharge the duties to which our esteemed and respected brethren have called, of us shall

aim at a practical illustration and fulfilment of the Prospectus, to which we beg to refer our readers. Vital truth we shall always labour to defend. And if we studiously abstain from controversy, as is our firm intention, it is because we dislike contention, and deem it to be generally injurious; because the subject of difference is either too unimportant or too well-known to require discussion; or because the time is not yet; or because it would reflect dishonour upon THE WESLEYAN and upon the venerable Body whose auxiliary it is, to enter the lists with every antagonist.

IN issuing from the Press the first number of the second volume, it is due to our subscribers and friends to apologize for the delay that has occurred. When the removal of the paper to this city was resolved on, it was intended to publish weekly, if an adequate amount of subscription could be obtained; and, accordingly, the Prospectus of the second volume was issued. We have reason to believe that the Agents of the paper, generally, were never duly apprised of the conditions of a weekly issue, and, supposing that it would take place as a matter of course, made little or no exertion to obtain fresh promises of support: Without such support, however, it would be inexpedient to incur the additional expenditure and risk; and, hence, (after waiting a sufficient time,) it has been decided to continue the publication semi-monthly, instead of weekly—at least, for six months. Meantime, the Agents will be able to ascertain the probable support which a weekly periodical would receive, and to supply the Committee of Management with the necessary information. Some delay has also been experienced in obtaining suitable type, which delay could have been prevented only by an earlier decision to forego the proposed weekly publication. When the change of place and the circumstances already stated are duly considered, we hope our subscribers and friends will be satisfied that the delay has not arisen from inactivity or indifference. On the contrary, we have felt as anxious as our friends themselves to hasten the appearance of the second volume. The quality of the paper and the style of the typography—the type being entirely new—will, we are sure, give satisfaction to our readers; while, on our own part, we shall endeavour to insure the insertion of articles of real and permanent value. Instead of light, ephemeral selections, we shall constantly aim at the publication of matter, at once substantial, varied, interesting, and useful.

We cannot allow the first number to go before the public, without expressing our cordial approbation of the management of the first volume; our very high esteem and respect for the late Editor—the Rev. R. L. Lusher; and our unfeigned sympathy with him, in the personal afflictions which have precluded his continuance in the full work of the ministry and in the management of this periodical. We trust that the presence and blessing of the great Head of the Church will abundantly and constantly support and encourage him. Greatly should we rejoice, if it pleased Almighty God to restore him to his wonted health and vigour; but in the inscrutable counsels of Divine Providence, we must—as we know he does—humbly acquiesce. And, in his bodily indisposition and interruption of full ministerial labour, it cannot but console and cheer him to know that he lives in the peculiar esteem and respect of his brethren and friends. In the same manner, we

sympathies and prayers. The manner in which the last District Meeting gave utterance to their unanimous feelings of fraternal respect and regard for Mr. Lusher evinces the prevalence of the sentiments which we ourselves entertain. We trust that in the management of the interests with which we have been entrusted, we shall duly tread in the steps of our predecessor, imitating his marked forbearance and determined abstinence from controversy—induced by a considerate regard to the character of the connexion and the edification of the readers of THE WESLEYAN; and that our course shall be such as to gain his approbation and the approbation of our Fathers, Brethren and Friends generally.

IN another part of our columns, some information will be found respecting the opening of the British Wesleyan Conference, extracted from the *London Watchman*. It affords us pleasure—as it doubtless will our readers—to learn the prosperity of our Fathers and Brethren in Great Britain and throughout the various departments of the Missionary work. The total increase, in the whole connexion, during the past year, is *eleven thousand, five hundred and sixty five*: The number on trial, at the March Quarterly Visitation, was *sixteen thousand, eight hundred and twenty-five*: To Him who hath wrought the work we ascribe the praise. And while the Lord is thus graciously sending us prosperity, he is disposing the hearts of several young men, of suitable piety and abilities, to devote themselves to the work of the ministry.

We have also the pleasure of informing our readers that letters have been received, by the last mail, from the Rev. Messrs. Lord and Richey, informing us that the British Conference fully sanction and confirm the labours of their Agents, in this District—Western Canada; and are determined to continue their operations: No other decision could have been reasonably expected.

We also learn, from the *Watchman*, that a service, for the "public recognition of Ministers," was held, during the Session of Conference; and that the Rev. Thomas Turner, from Eastern Canada, and the Rev. Ephraim Evans, from Western Canada, were among the number, solemnly and publicly recognized as Wesleyan Ministers, in connexion with the British Conference. Thirty-two candidates for the Ministry were also solemnly and publicly ordained; and an eloquent and excellent charge was delivered to them by the Ex-President—Rev. R. Newton. We intend to publish the account of the whole proceedings, in some of our future numbers.

THE observations which we have made, under the heads of THEOLOGY and BIBLICAL LITERATURE, are designed as *introductory*. We hope that for these and other departments, we shall receive, from time to time, suitable contributions from our subscribers and friends, who are accustomed to composition, or are determined to practise it for the benefit of themselves and others. "Occupy till I come" is God's solemn and important charge to each of his servants; and of the improvement and use of ability to write, he will, eventually, require an account.

WE take the earliest opportunity of correcting an erroneous impression which has gone abroad, that the *Christian Mirror* is an organ of the Wesleyans, or is, in some way connected with them.

On the contrary, it is, in no sense, identified with Wesleyan in creeds. We have no disposition, whatever, to compare the *Mirror*; but we are unwilling that it should be regarded in a false light, as either the local successor or denunciator of ally of this periodical.

TO AGENTS, SUBSCRIBERS, AND OTHERS.—We shall send the present number to all the old subscribers, and to several besides. Any other persons, desirous of taking the second volume from the commencement, will do well to make speedy application. If any, to whom we send the present number, do not wish to continue, they will please return the paper, post-paid and marked "refused," with the name and residence of the person refusing: Without the name and residence, we should be unable to ascertain whose paper to stop.

The Agents are respectfully and earnestly requested to obtain and forward the names of new subscribers and remittances, as early as possible; and we hope those subscribers who have no opportunity of communicating with an Agent, will remit direct, postage paid. In places where we have no Agent at present, if any gentlemen, subscribing to THE WESLEYAN, would kindly rest themselves in the circulation of the paper and in forwarding names and remittances, we should feel greatly obliged to them. After a short time, we hope to have a more numerous and extended Agency than we have at present.

TO OUR SUBSCRIBERS, in Quebec and Stanstead, and to some of those in Hamilton, we are unable to send copies of the first number, the lists of their names—by mere accident we suppose—not having yet come to hand. We hope to be able to supply them soon; but if not, we shall feel greatly obliged to our Agents and friends in those places, if they will kindly obtain full lists of the old subscribers, (together with new ones,) and forward them without delay.

Whatever has been overpaid on the first volume, by persons not receiving the paper from the commencement, will, of course, be allowed in the account of the second volume.

All orders for THE WESLEYAN should contain the full name of each subscriber and the name of the Post Office to which his paper is to be sent, carefully and legibly written.

When the quality of the paper, the style of the typography, and the increase of the matter of THE WESLEYAN, (second vol.) are duly considered, we trust that no subscriber will be disposed to complain of the increase of price: Besides it is impossible, (and experience proves it,) to publish a semi-monthly paper, such as this is, at five shillings per annum, postage included, without pecuniary loss.

DEATH OF THE GOVERNOR GENERAL.

It becomes our melancholy duty to announce the decease of His Excellency, the Governor General, at his residence, Alvington House, Kingston, on Sunday morning last, at a few minutes after seven o'clock. "Death" is entered into our palaces." In the space of a few months, it has pleased Almighty God to remove from this world the Chief Magistrate of the neighbouring country and the Governor General of British North America. Solemnly and impressively do these events remind us of the uncertainty of human life, the instability of worldly power and grandeur, the importance of giving due and diligent attention to our several duties, and the necessity of preparing for a state of unchanging and endless retribution. Political, secular and ecclesiastical distinctions terminate in death. There "the rich and the poor meet together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." But moral distinctions survive the desolations of death and the grave; and, with their momentous consequences, endure for ever. Of these alone can we, as religious journalists speak. The political considerations, which this

solemn and melancholy event suggests, we leave to others; the moral point and lesson we cannot omit: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord."

Civil Intelligence.

From the New York Herald.

TWELVE DAYS LATER FROM ENGLAND—ARRIVAL OF THE GREAT WESTERN.

The Great Western, Capt. Hoskin, arrived at 7 o'clock last night. She left Bristol at 4 P. M. on the 1st inst. and thus made the passage in 15 days and 3 hours. She brings 110 passengers.

The principal news is the meeting of parliament—the Queen's speech—the amendment to the address by the Tories, and the defeat of the Whigs after a four nights' debate by a majority of 91. The Whig ministry resigned, and the Queen sent for Sir Robert Peel to form a new ministry. He had not made out a list when the Western sailed.

The money market is without any material change.

Cotton has advanced 4d. on last account. Teas have fallen in price. Nothing new from China.

THE QUEEN'S SPEECH.—The new Parliament was opened on Thursday, August 19th, by commission. The first thing done was to elect a speaker; Mr. Shaw-Lefevre was unanimously chosen speaker. Nothing was done until Saturday, 21th, when the following speech was delivered, by commission from the Queen.

THE QUEEN'S SPEECH.

"My Lords and Gentlemen:

"We are commanded by Her Majesty, to acquaint you that Her Majesty has availed herself of the earliest opportunity of resorting to your advice and assistance after the dissolution of the last Parliament.

"Her Majesty continues to receive from foreign powers the gratifying assurances of their desire to maintain with Her Majesty the most friendly relations.

"Her Majesty has the satisfaction of informing you that the objects for which the treaty of the 15th of July, 1840, was concluded between Her Majesty, the Emperor of Austria, the King of Prussia, the Emperor of Russia, and the Sultan, have been fully accomplished, and it is gratifying to Her Majesty to be enabled to state, that the temporary separation which the measures taken in the execution of that treaty created between the contracting parties, and France, has now ceased.

"Her Majesty trusts that the union of the principal powers upon all matters affecting the great interests of Europe, will afford a firm security for the maintenance of peace.

"Her Majesty is glad to be able to inform you that in consequence of the evacuation of Ghioran by the Persian troops, Her Majesty has ordered Her Minister to the Court of Persia to return to Teheran.

"Her Majesty regrets that the negotiations between Her plenipotentiaries in China and the Chinese Government have not yet been brought to a satisfactory conclusion; that it has been necessary to call into action the forces which Her Majesty has sent to the China seas, but Her Majesty still trusts that the Emperor will see the justice of the demand which Her Majesty's plenipotentiaries have been instructed to make. Her Majesty is happy to inform you that the differences which had arisen between Spain and Portugal about the execution of a treaty concluded by those powers in 1839, for regulating the navigation of the Douro, have been adjusted amicably, and with honor to both parties, by the aid of Her Majesty's mediation.

"The debt incurred by the Legislature of Upper Canada for the purposes of public works is a serious obstacle to further improvements, which are essential to the prosperity of the United Province. Her Majesty has authorised the Governor General to make a communication on the subject to the Council and Assembly of Canada. Her Majesty will direct the papers to be laid before you, and trusts that your earnest attention will be directed to matters so materially affecting the welfare of Canada, and the strength of the empire.

"Gentlemen of the House of Commons—We have to assure you that Her Majesty relies with entire confidence on your loyalty and zeal to make adequate provision for the public service, as well as for the further application of sums granted by the last Parliament.

"My Lords and Gentlemen,

"We are more especially commanded to declare to you that the extraordinary expenses which the events in Canada, China, and the Mediterranean have occasioned, and the necessity of maintaining a force adequate to the protection of extensive possessions, have made it necessary to consider the means of increasing the public revenue. Her Majesty is anxious that this object should be effected in a manner least burthensome to Her people, and it has appeared to Her Majesty, after a full deliberation, that you may at this juncture properly direct your attention to the revision of duties, and the protection of foreign countries. It will be for you to consider whether some of the duties are not so trifling in amount as to be unproductive to the revenue, while they are vexatious to commerce. You may further examine whether the principle of protection, upon which others of the said duties are founded, be not contrary to an extent injurious alike to the income of the State and the interests of the people.

"Her Majesty is desirous that you should consider the laws which regulate the trade in corn. It will be for you to determine whether these laws do not aggrate the natural fluctuations of supply, whether they do not embarrass trade, derange the currency, and by their operation diminish the comfort and increase the privations of the great body of the community.

"Her Majesty, feeling the deepest sympathy with those of Her Subjects who are now suffering from distress and want of employment, it is her earnest prayer that all your deliberations may be guided by wisdom and may conduce to the happiness of her beloved people."

House of Commons, Monday, August 30.

The Speaker took the chair at 4 o'clock. Some papers were then brought up from the Admiralty, and ordered to lie on the table.

Lord M. Hill, bearing his wand of office, as Comptroller of the Household, appeared in his place and said, that Her Majesty had been waited upon, pursuant to the resolution of that hon. house, and he was desired by Her Majesty to read to the house the following most gracious answer to the address of her faithful Commons:—

"It is a great satisfaction to me to find that the House of Commons are deeply sensible of the importance of those considerations to which I directed their attention in reference to the commerce and revenue of the country, and to the laws which regulate the trade in corn; and that, in deciding on the course which it may be advisable to pursue, it will be their earnest desire to consult the interests and promote the welfare of all classes of my subjects.

"Ever anxious to listen to the advice of my parliament, I will take immediate measures for the formation of a new administration."

From the New York Sun.
ARRIVAL OF THE CALEDONIA.

The Caledonia arrived at Boston on Saturday morning at half past six o'clock, after a passage of 13 1/2 days.

Her Majesty, Prince Albert and the Court left Windsor Castle to spend a few days at Claremont.

Ministerial Arrangements.—Sept 2d, the Right Hon. Sir Robert Peel forwarded a despatch to Her Majesty the Queen at Claremont, by a special messenger. Throughout the morning the right honourable Baronet granted audiences to those noblemen and gentlemen who are selected to fill the minor departments of the state, and those who are to have appointments in the Queen's household. The Commander-in-Chief, Lord Hill, had a brief audience with Sir Robert Peel, and we can confidently assert that the gallant Lord will retain that influential office which he has held since the resignation of the Duke of Wellington. In the afternoon summonses were issued for a Privy Council, at Claremont, at one o'clock of the 2d, when the members of the late ministry will resign their seats of office to their conservative successors.

The Cabinet: Official List.—The following is the authentic list of the cabinet as submitted to the Queen by Sir Robert Peel,

on Wednesday last, at Windsor Castle.—First Lord of the Treasury; Sir R. Peel, Bart. Lord High Chancellor; Lord Lyndhurst. Lord President of the Council; Lord Wharncliffe. Lord Privy Seal; the Duke of Buckingham. Secretary of State (Home Department) Sir James Graham, Bart. Secretary of State (Foreign Department) the Earl of Aberdeen. Secretary of State (Colonial Department) Lord Stanley. Chancellor of the Exchequer; the Right Hon. Henry Goddard. First Lord of the Admiralty, the Earl of Haddington. President of the Board of Control; Lord Ellenborough. Paymaster of the Forces; the Right Hon. Sir Edward Knatchbull. President of the Board of Trade; the Earl of Ripon. Secretary at War; the Right Hon. Sir Henry Hardinge. The Duke of Wellington, as already stated, does not hold office, but will be the leader of the ministerial party in the House of Lords. In addition to the above, we may give the appointments of the *subalterns* without any fear of contradiction. The Earl De Grey; Lord Launceston. Lord Elliot; Chief Secretary for Ireland. The Right Hon. Sir George Clerk, Bart. Chief Secretary to the Admiralty. The Right Hon. Admiral Sir G. Cockburn, G. C. B., one of the Lords of the Admiralty. Sir Frederick Pollock; Attorney General. Sir William Follett; Solicitor General. Sir Edward Sugden; Chancellor for Ireland.

The Royal Household.—Lord Steward of the Queen's Household—the Earl of Liverpool. Master of the Horse to Her Majesty—the Earl of Jersey. Master of the Queen's Buck Hound—the Earl of Roslyn. Among the rumours in the best informed circles, is that Lord Innes will be one of the junior Lords of the Admiralty; and that the Earl of Lincoln, Viscount Sandon, and the Hon. Sydney Herbert, are to be Lords of the Treasury. Viscount Powerscourt, who only arrived in town on Wednesday night from his seat in the County Wicklow, and Viscount Sydney, are both mentioned as Lords in Waiting to the Queen. Mr. Edward Drummond has been appointed by the Right Honourable Sir Robert Peel, Bart., his Private Secretary.

COLONIAL.

PROROGATION OF THE PROVINCIAL PARLIAMENTS.

On Saturday at twelve o'clock noon, the first session of the United Parliament was terminated. Throughout the morning rumours of the increasing indisposition of the Governor General pervaded the town, and fears were expressed by many that life would be extinct before his deputy, General Chibbrow, could execute his commission of proroguing the house. Towards noon the Legislative Council Chamber presented the usual appearance. Anxious eyes were directed to the clock to watch the coming of the appointed time, and many expected the momentary arrival of news that all was over at Alvington House. Exactly at the hour of twelve a slight bustle broke the unusual silence, and Major General Clitherow attended by his Aide and by Mr. Murdock the Private Secretary, entered and seated himself on the throne. The Vice-Chancellor in a low tone ordered the Sergeant at Arms to summon the Commons to the bar, and after a few minutes interval that body headed by the Speaker made its appearance. The most extraordinary stillness prevailed, very unusual on ordinary occasions—so silent was the chamber that the ticking of the clock was the solitary sound for some minutes to be heard. The usual forms then commenced. Upwards of ninety Bills were presented, and the Deputy Governor signified Her Majesty's pleasure on each. The Speaker then addressed Him, and presented eight or ten Money bills, which were assented to, and the Deputy Governor then delivered the Speech from the Throne.

This document is as concise as possible, congratulating the Legislature on the termination of its arduous labours, touching briefly on the melancholy state of Her Majesty's Representative, and concluding in the ordinary terms.

The Speaker of the Upper House then announced that the Parliament stood prorogued to some day in October, and thus ended this strange and melancholy scene, for the first and we trust the last time witnessed in this Province, of a Legislature terminating its labours at the very moment when the Representative of its Sovereign was passing through the protracted agonies of a painful and untimely death.—*Toronto Patriot.*

Religious and Missionary Intelligence.

WESLEYAN CONFERENCE, 1841.

MISSIONARY COMMITTEE.

The Preachers and other Gentlemen, invited to attend the Special Meeting of the Missionary Committee, with a number of leading country friends, and several official members of the different Auxiliary and Branch Societies, assembled in the Chapel, Oldham-street, on the forenoon of yesterday (Tuesday) week;—the Rev. ROBERT NEWTON, President for the last year, in the chair.

After the usual devotional exercises, the General Minutes of the Committee of Management were read by the Rev. E. HOULT, and the proceedings of the Finance Committee, by the Rev. JOHN BEECHAM. The details were highly interesting and satisfactory,—affording decisive evidences of the growing prosperity of the work. In the financial department, great watchfulness appeared to have been exercised; many economical suggestions were thrown out, and, in all cases of extraordinary outlay, distinct explanations, or refunding, had been required.

The Committee appointed to manage the affairs of the Polynesian Missionary Ship also made a report, from which it appeared, that the usefulness and comfort of the Missionaries and their families had been greatly promoted by the instrumentality of this vessel. According to a statement of Mr. Waterhouse, the passages and carriage of goods, effected by its means, in five months of the last year, would have cost £700;—and, independently of a great saving in this respect, its employment had been attended with other advantages, and had fully realized the expectations of the Committee.

Some inquiries having been made and answered in the reference to the preceding reports,

Dr. BUNTING observed, that there was so much confidence, he believed, in the integrity and diligence of the different Committees, as to render the examination of details very unnecessary. They had met that day under circumstances which rendered individual matters of comparative unimportance. The question was, whether they were to go on, on the present scale, or not? He begged permission to read an extract from the report presented to the Annual Meeting in May last, relating to the financial state and prospects of the Society at large, and which ought to form the basis of their deliberations that morning. He did not see that they could go a step further,—but it would be their duty to abridge their establishment, and, (however reluctant) to recall some of their Missionaries,—unless they had a reasonable prospect and a well-grounded assurance of increased support. The Doctor then read nearly the first ten pages of the Missionary Report, just published, of which the following is the substance:—

"The Extract commenced by stating, that the Committee met the Society, on that occasion, under circumstances so peculiar, that they should deviate from the order of topics usually observed, by explaining the financial condition and prospects of the Institution before they entered upon the details of missionary operations. In the Annual Reports for several years it had been distinctly intimated that the Society could not adequately and efficiently maintain its numerous and important Foreign Missions, without a large augmentation of its regular income. In closing the financial statement for 1839, the Committee announced a debt of £20,871, and that the Society must either greatly reduce its missionary establishments, and abandon some portion of the field already nobly won and occupied, or there must be an addition of 10 or £12,000 a year to support its existing establishments:—it was also then stated, that for the gradual extinction of the debt and the enlargement of the Society's labours, an addition of not less than £20,000 a year would be required. The accuracy of these views had been confirmed by another year's experience; and the Committee had refrained almost entirely from embarking in any new undertaking, although pressing applications were made for nearly sixty additional missionaries, and although a larger number than before of Missionary Candidates were anxiously waiting to be employed. The only exception had been the new Mission of the

Gold Coast and to Ashantee:—nor would they have met even that loud call upon their humanity and piety, if the means of obeying it had not been specially provided. They had also sedulously endeavoured to abridge the demand on the General Fund by various suggestions to the Missionary districts abroad, and by inducing foreign congregations to make greater exertions for maintaining the work among themselves; the consequence had been, that in the four West Indian districts of Antigua, St. Vincent's, Demarara, and Jamaica, there had been a decrease of expenditure to the amount of £6,584. In other districts, however, this mode of relieving the General Fund was impracticable, and the expenditure had been largely increased, especially on stations almost wholly heathen. Such a result was not wholly unanticipated. The blessing vouchsafed in answer to prayer would create, from time to time, additional demands; and they must cease to pray, or learn to give on a scale of corresponding generosity. The Committee did not undertake the plans of beneficence which had involved them, rashly, or without sanction; they were continually stimulated and urged onward, not merely by the pleadings of applicants for spiritual help, but by the zealous and consentaneous exhortations and acclamations which met them from every quarter. The Report then took a review of the financial position of the Society, up to December 31, 1840, under the items of Income and Expenditure. As to the former, it appeared, that in the regular contributions from the Auxiliary and Branch Societies of Great Britain and Ireland there was an increase of £1,224, over and above the Ashantee Fund of £5,037. The amount received at the Mission House was less by £750 this year than last, but the last year included one donation of £1,500. The net home increase was only £167. There was a decrease in the Foreign Stations of £3,190, but this arose, very materially, from a new arrangement respecting local contributions for chapels which were not now, as heretofore, brought into the general account. In legacies, there had been a decrease of £1,746. The gross income of 1840 was, in round numbers, £90,182;—the gross expenditure £109,226;—excess of expenditure over income £19,044;—to which adding the debt of 1838 and 1839, (£20,871), the actual deficiency to December 31, would be £42,939. From this amount, however, should be deducted loans to foreign chapels, and balances unpaid in December, estimated together at £12,322,—making the real debt up to that time £30,616. The Committee suggested that some united and determined effort must be made, at a proper period, in order to extinguish this debt, and requested the meeting to authorize them to deliberate and decide upon the best time and plan for originating such an effort at home and abroad. In the meantime, till the payment of the debt could be systematically attempted, their object should be to prevent any further accumulation, by resolute exertions to make the current year's income adequate to its anticipated and unavoidable expenditure. To this point, during the remainder of the present year, let their energies be directed. Let no Branch Society, or individual members, confine their energies to such an increase of contribution as they might deem, on merely arithmetical principles, their own insulated and precise average share of the sum to be raised,—such a principle would be as fallacious in future as it had proved, wherever adopted, in times past;—but let all and each, in city, town, and village, do, not what others do, or ought to do, but their utmost and their best,—measuring their liberality by their own obligations and means, and by the urgent and paramount necessities of the case. The Committee then recommended an increase of organized and well-worked Auxiliary and Branch Societies;—that a greater number of collectors should be engaged;—that members of local committees and other friends should act as collectors, at least occasionally, in their private circles; and that special and general efforts should be used to increase the income from annual subscriptions to an amount somewhat worthy of the cause. In conclusion, the Report adverted to the noble gift of the Mission House and Premises to the Society by the Centenary Committee, without any charge whatever, either for the site, the necessary alterations, or the new buildings.

The Rev. Doctor then proceeded to notice the favourable indications which encouraged the committee. The first was, that the blessing of God still attended the

Missions. If numbers were any index of prosperity, there had been an increase in numbers this year of 5,700. (Hear.) This fact proved that their Missions were not out of favour with the great Head of the Church,—that the money had been well expended,—and that the debt had been incurred in the prosecution of objects infinitely more important, as eternity would show, than those which generally engaged the attention of mankind. Then as to their income, there was nothing very discouraging;—there was no appearance of declension or good will to the cause;—if some had fallen short, others had increased;—and there had been, altogether, no more fluctuation or diversity than was to be expected. The Society, it might be inferred, then, had not lost favour with God or man. By a reflex operation, it had conferred great benefits on the connexion at large, which, for its standing in public estimation, was indebted, (he would say it humbly, and make no boast of it,) to the character, extent, and usefulness of its Missions, whereby many friends had been made, who could not have been made in any other way. There were, however, some grounds for gloom and depression. He was not much discouraged about the debt;—at a proper time, and by a simultaneous effort, that might be managed;—it would be folly to pretend, after raising a sum approaching to £200,000, that, as a people, they could not get over the debt, if their opulent friends acted upon the principles they professed to believe, and as good stewards of the manifold gifts of God: but, in reference to what was regular and annual, their main dependence must be, not upon opulent friends, but upon the bulk of the people doing their duty. Upon exigencies, they might look to wealthy friends for large contributions; but it was disheartening and discouraging to consider, that the expenditure was so regularly and constantly exceeding the present income. Noble efforts were made in individual cases; but he feared the Society was not making a general progress in annual income; and this was the great difficulty. Unless this could be done, it would be of comparatively little use to clear off the incumbrances. The main point to be ascertained was, whether they could, or could not, increase the income by £20,000 a-year. (Hear, hear.) If they could not do that, they must bring their establishment down ("No, no.") to their probable income. That could only be done by stopping the machine,—giving up some of their stations, and recalling the missionaries. ("No, no.") It would not be sufficient to get a few pounds more at annual meetings; what the Society wanted was regular annual subscriptions. (Hear.) It could not depend on casualties.

The President having invited remarks on the best mode of increasing the finances, The Rev. Mr. ENTWISLE thought it desirable to carry out, as far as possible, the plan of monthly and quarterly subscriptions. There was much to be done, but they could do it, on the one-and-all system.

The Rev. Mr. FOWLER inquired if something could not be saved in the expense of collecting, and of missionary deputations?

The Rev. E. GRINDROP hoped the question would be taken up by local committees. The thing to be aimed at, he thought, was to produce an increased degree of benevolence throughout the connexion at large, and he hoped a movement in advance would be made immediately.

The Rev. P. McOWAN said, it was not speechifying but increased liberality which was needed, and he announced an addition to his own subscription, as well as a handsome contribution towards reducing the debt.

The Rev. W. VEVERS and J. IRVING, Esq., of Bristol, threw out some practical suggestions, and expressed their readiness to assist in liquidating the debt, and carrying on the work.

The President put it to the meeting, whether this was the time to make some special and general effort, or whether, considering the state of the country, they should make an effort, to be continuous, to bring up the income to the expenditure.

The Rev. W. HORTON deprecated the withdrawal of missionaries. He had been led to inquire in what way he could do more for the cause, and had determined that each of his children should henceforth appear as annual subscribers in the report,—hoping that, when they became able, they would feel bound, not only by general obligation, but also by feelings of filial regard, to continue, or increase the subscriptions.

If that principle were generally acted upon, a large augmentation in the regular annual income would soon be experienced.

Several gentlemen, including Messrs. T. CROOK and ROBINSON KAYE, with the Rev. Messrs. SCOTT, TABRAHAM, and EASTWOOD, spoke on the question.

Dr. BUNTING thought, they should keep the liquidation of the debt, and the raising such an annual income as experience proved to be essential, quite distinct; and that, at present, their attention should be chiefly directed to the latter object.

The Rev. JOHN SCOTT suggested, that an attempt should be made to excite a general missionary feeling throughout the connexion. He recommended that the secretaries, accompanied by influential laymen, should visit some of the larger societies, and that the auxiliary and branch committees should be met, in order to produce an impression of the necessity of increased exertion. In many circuits, missionary organization was imperfect,—many persons in our congregations had never been asked systematically to subscribe,—and many members of the society only gave at collections. If all the means of promoting the cause were examined and employed in every locality, there would be no occasion for alarm or apprehension.

Mr. CROOK supported Mr. Scott's suggestions.

Dr. BUNTING urged the duty and necessity of making personal sacrifices for the promotion of this noble cause, and expressed a willingness to take his share in the proposed visitation of the circuits. (Hear.) He thought the work had been too much left to young persons and ladies;—not that he undervalued, but honoured them;—still, gentlemen should not devolve the work upon them entirely, but should use their personal influence on its behalf. He called on the preachers to go round themselves, and not to leave all to the laymen. They must also give up boasting, take a humble position, and look well to the practical details of the system.

The Rev. Messrs. S. WADDY, HOULT, BELL, BEECHAM, and HADDEN, with Mr. FARMER, and other gentlemen, took part in a discussion which ensued.

JAMES WOOD, Esq., of Manchester, then moved, and the Rev. G. MARSDEN seconded, a resolution to be presented to the Conference, on the necessity of a general effort to augment the annual income of the Society,—recommending a visitation by the secretaries of some of the larger societies,—and inviting the resident officers and preachers of the circuits to co-operate with them. The motion was carried unanimously.

Dr. BUNTING adverted to the handsome amount (£300) raised by the Proprietary School at Sheffield, and held it out as an example to the other Methodist Schools in the kingdom.

Thanks were voted to the Treasurers,—Messrs. FARMER and SCOTT; and also to the Secretaries,—Dr. BUNTING, Mr. BEECHAM, Dr. ALDER, and Mr. HOULT; after which the proceedings closed.

THEOLOGICAL INSTITUTION.

The Committee of the Theological Institution met in the same chapel, on the evening of the same day,—the President in the chair.

The Rev. E. GRINDROP, one of the secretaries, read the report, from which it appeared, that at the commencement of the year there were 60 students receiving the benefit of the institution, of whom 44 were intended for the home work, 10 for foreign missions, 4 were selected by the Irish conference, and two were to be employed in the Welsh language: 30 were at Hoxton, 25 at Abney House, and 5 in private residence. The committee were happy to report an improved state of health in both establishments. As to the religious character and mental improvement of the students, the most satisfactory evidence was afforded by the statements of the governors, tutors, and examiners, which were read.—The Report then adverted to the purchase of commodious premises, on Richmond Hill, for a Southern Institution, which, with some appropriate furniture, had been obtained on very advantageous terms (we believe for £7500) chiefly through the instrumentality of Mr. Farmer. Architects were expected shortly to furnish plans and designs for the adaptation of those premises, which, it was intended, should be in readiness for occupation by September, 1842, when both institutions would be opened. With reference to the

tion, it was stated, that a site had been obtained (at Didsbury) every way eligible; and, through the vigilance of the committee, the property was guarded against erections which might prove a nuisance. The alterations would be few and inexpensive, and when the new erections were completed, there would be accommodation for 40 students, with the families of the governor, tutors, &c. The plan combined economy with comfort, and general effect with solidity. The tenders had not exceeded the estimates of the architect, and the work was in a state of forwardness.

A long and very interesting discussion ensued,—chiefly on the financial position and prospects of the institution,—introduced by Mr. FARMER, and in which Dr. BUNTING, the Rev. Mr. VEVERS, SLATER, and BOWERS, with Messrs. JAMES WOOD, CROOK, and ROBINSON KAYE took part; but the details could not be conveniently given in our columns.

Votes of thanks were presented to the Rev. Dr. BUNTING, the President,—THOMAS FARMER, Esq., the Treasurer,—the Rev. Messrs. TREFFEY, House Governor at Hoxton, and JOHN FARRAR, Tutor and Governor at Abney House,—the Rev. Dr. HANNAH, Theological Tutor, and the Rev. S. JONES, A. M., Classical and Mathematical Tutor, at Hoxton.

CENTENARY FUND.

The General Committee met on Wednesday evening, the Rev. JAMES DIXON, the newly elected President of the Conference, in the chair.

JAMES WOOD, Esq., the General Treasurer, said the amounts he had already received made up a grand total of £185,000 and upwards. The sums appropriated, soon after the Conference of 1839, had since the last Conference, all been paid in full, and there was a balance in hand. He bore testimony to the honourable way in which the Subscribers generally,—especially considering the state of the times,—had fulfilled their obligations; but of all the contributors, (he must do them the justice to say it) the Ministers of the Connexion had undoubtedly been the most regular and liberal. Eighty circuits had actually paid more than they originally subscribed. (Hear, hear.) In addition to the subscriptions, there had been a profit on the medals of £8,000. He rejoiced that these infant churches had acted so nobly; and, in conclusion, expressed his thankfulness to God for the amount already realized.

The Committee continued a long time in deliberation on the best method of securing payment of any outstanding balances, and also on the ultimate appropriation of the surplus. Thanks were voted to the Treasurer, JAMES WOOD, Esq., and to the Secretaries, Messrs. WEST, LOMAS, T. P. BUNTING, J. D. BURTON, and JOHN WESTHEAD; after which the proceedings closed.

On the following evening, the Appropriation Committee met, according to the appointment of the general committee, to make a final appropriation of the surplus; when they unanimously agreed to the following scheme:—

1. To raise the guarantee fund (in order to meet the current and incidental expenses of the fund, and to secure the full operation of the New Auxiliary Fund,) from £10,000 to £15,000
2. Additional to the Centenary Chapel Relief Fund, to assist in meeting the claims upon that fund until the loan fund has been worked out 3,000
3. To the Mission fund for the annual repairs, &c., of the Centenary Hall and Mission House 2,000

Amount of former appropriation - 170,000

Being the present amount of the Centenary Fund.

It was then resolved unanimously, that the remaining surplus shall be equally divided, as it is received, between the Theological Institution and the Missionary Society.

OPENING OF CONFERENCE.

Wednesday, July 27, 1841.

The sittings of the Conference commenced this morning, at seven o'clock. The President, the Rev. ROBERT NEWTON, gave out the hymn on the 447th page, commencing

—“And are we yet alive;”—after which the Rev. JOSEPH ENTWISLE and the Rev. GEO. MARSDEN engaged in prayer.

The number of ministers present was about 500, and constituted the largest Conference which has ever assembled in connection with the body. Having taken their places in the order of their seniority, the names of “THE HUNDRED,” who legally compose the Conference, were called over, and a dispensation was granted to those of its members who were unavoidably absent. The number of vacancies in the hundred was stated to be eight, six arising from the superannuation of preachers and two from death. The following ministers were chosen to fill up the vacancies:—

THOMAS PADMAN, by seniority, in the place of Thomas Ashton, superannuated.

JOHN COATES, by seniority, in the place of Joseph Brookhouse, superannuated.

ISAAC KEELING, by nomination and election, in the place of John Burdall, superannuated.

BENJAMIN WOOD, by seniority, in the place of Francis Collier, superannuated.

JAMES DUNBAR, by seniority, in the place of John Kershaw, superannuated.

THOMAS SKELTON, by seniority, in the place of William Welborne, superannuated.

JOSEPH FOWLER, by nomination and election, in the place of Thomas Dowty, deceased.

EVAN PARRY, by seniority, in the place of Theophilus Lessey, deceased.

ELECTION OF PRESIDENT AND SECRETARY.

The Conference then proceeded to the election of a President and Secretary. All the preachers who have travelled fourteen years are eligible to vote. Besides a small number of votes for several other ministers, the Rev. JAMES DIXON was elected to the office of President, by 213 votes, and the Rev. Dr. HANNAH to that of Secretary, by 169 votes. Both elections were confirmed unanimously by the legal hundred.

The Ex-President then requested Mr. DIXON to take the chair; and, on his doing so, delivered to him the seal of the Conference, and expressed the pleasure he received from the consideration that he (Mr. DIXON) had not only been called to the highest office in the connexion, but called to it by the largest majority which he believed, was on record. He fervently hoped that his health would be preserved, and that he would be enabled to perform the arduous duties of his office with comfort to himself and to the satisfaction and benefit of the connexion.

The new President,—evidently under the influence of powerful emotion,—said, he received the deposit as from God, and felt deeply sensible of the responsibility which had devolved upon him. He wished to take the chair in the spirit of that religion which had elevated him first into a christian, then into a christian minister, and finally to that high office. He gave thanks to God for the honour which his brethren had been led to confer upon him; next to God, he offered his thanks to his brethren,—thanks, hearty, cordial, unutterable,—for their confidence in him; and next to the favour of his heavenly Father, he desired to live in the esteem, and, above all, the love, of his brethren. The confidence they had placed in him would, he trusted, never be betrayed. He received his distinguished office under the impression, that they selected him to fill it because of those well known principles of which his public acts and proceedings were the type; and that they would support him in maintaining them. It would be unsuitable to indulge in common-place apology; but he could not enter upon the office without deep feeling,—feeling which many circumstances occasioned, but upon which he would not then dwell. It gladdened his heart to receive his induction into office from his highly respected and beloved friend Mr. Newton, and he hoped to be able to imitate the prudence, urbanity, kindness, and affection for which he was so justly distinguished. His brethren knew that he had no great capacity for the technicalities of public business, but he would endeavour to do his best, and he felt assured that he might rely upon their cordial assistance. He fervently trusted that God would smile upon the decisions of the venerable body over which he had been called to preside, and enable them to carry out the principles for which they existed as a community, in the spread of their divine christianity through the world, and the salvation of mankind.

Dr. HANNAH briefly acknowledged his re-

election to the office of Secretary, and said that, in resuming its duties, he begged to cast himself on the candour of the Conference,—a candour which had never yet failed him, and which he was persuaded never would.

THANKS TO THE LATE PRESIDENT.

The Rev. R. REECE proposed a vote of thanks to Mr. Newton for his faithful discharge of the duties of his office, as President. Mr. Reece pronounced a high and just eulogium on Mr. Newton's character and labours.... The motion was seconded by the Rev. Joseph Entwisle, who alluded, with deep feeling, to the time when Mr. Newton at the age of 18 years, was received on trial as a preacher, and to his consistent zeal, and extensive and useful labours, from that time to the present.... The motion was most cordially and unanimously adopted.

The Ex-President, in acknowledging the vote, said, he felt thankful to know that he retired from the office with the kind feeling and affection of all his brethren.

VOTES OF THANKS AND RE-APPOINTMENTS.

Votes of thanks were then given to Dr. Hannah, as Secretary; to the Rev. J. Keeling and Bowers, as Sub-Secretaries; the Rev. Mr. Barton, as Journal Secretary; and the Rev. Messrs. Waddy, S. Jackson, and J. Farrar, as Official Letter Writers;—all of whom were re-appointed.

MUNIFICENT DONATION.

A resolution of thanks was cordially passed to Mrs. Birch, of Brereton, near Stafford, for her munificent donation of one thousand pounds to the Mission Fund, for the special use of the Ashantee Mission, and of £60 to the Irish Schools established by the late Dr. A. Clarke.

IRISH REPRESENTATIVES.

The Rev. Messrs. Waugh, Stewart, and Price, were officially introduced as the Representatives of the Irish Conference, and spoke at some length on the state of Methodism in Ireland, and the opposition encountered from Popery. It appears, that though nearly 1,000 members have emigrated from that country, there is a net increase of 221.

MISCELLANEOUS ARRANGEMENTS.

The hours of sitting, during the Conference, were ordered to be from eight to one o'clock, and from three to half-past five.

Leave was given to Messrs. Richey and Evans, of Canada, to attend the Conference, and also to Mr. Willetson, of the Virginia Conference, America.

The Rev. Messrs. S. Jackson, G. Cubitt, and W. M. Bunting, were appointed to prepare the Pastoral Address to the Societies; and the Rev. Messrs. J. S. Stamp and J. McLean, to prepare an Answer to the Address of the Irish Conference.

The remainder of the sitting was occupied in considering, “What Young Men are to be admitted into full connexion with the conference, and ordained to the full work of the Ministry?”—and also, “What Preachers remain on trial?”

MEETINGS FOR PRAYER.

At eight o'clock in the morning, and twelve at noon, the doors of the chapel were opened, to admit those friends who had assembled to attend the Prayer Meetings, which it is the custom of the conference to hold during the first day of its sittings. The Rev. Messrs. REECE, MORLEY, GALLAND, and BELL, were called upon to engage in prayer at the morning meeting, and the Rev. Messrs. R. WOOD, NEWTON, S. JACKSON, and SQUANCE, at the noon meeting. A very gracious influence was experienced on both occasions.

THURSDAY, August 29.

The first question considered this morning, related to the reception of Candidates for the work of the Ministry. The great numbers received during the preceding two or three years have been more than sufficient to supply all the vacancies which have occurred, and it was stated, that there remained 59 on the President's List of Reserve, exclusive of 20 who had passed through a course of preparation in the Theological Institution, and are now ready to be employed in the work. These facts, in connection with the circumstance that the vacancies occasioned by the death of Preachers and by others becoming Superannuated were fewer than usual, led the Conference, after a full consideration of the whole subject, to resolve, that the cases

of all the candidates now recommended (amounting, we believe, to eighty-eight) should be postponed until next year; as there appeared to be no reasonable probability of their being employed at present, even if the conference should accept them.

IFATIES SINCE THE LAST CONFERENCE.

The next question for consideration is one which can never be entered upon without deep and solemn feeling. The President remarked, that the Conference was about to inquire,—“What Preachers had died during the year?”—and he should therefore call upon his Fathers and Brethren to engage in singing the hymn on the 664th page, beginning,—“Come let us join our friends above.” During the singing of this beautiful hymn, many of the Preachers were deeply affected, especially when the President gave out the verse—

Our spirits too shall quickly join,
Like theirs with glory crown'd,
And about to see our Captain's sign,
To hear his trumpet sound,
O that we now might grasp our Guide!
O that the word were given!
Come, Lord, of hosts, the waves divide,
And lead us all in heaven!

The Rev. JOSEPH TAYLOR engaged in prayer, which was accompanied by a remarkable measure of divine unction. The characters of the deceased Ministers were read and considered, and will appear, as usual, in the printed Minutes and the Magazine. It was stated that fifteen had died in Great Britain, two in Ireland, and eleven in the Foreign Missions, namely,—

IN GREAT BRITAIN.

- | | | |
|--------------------|-------|--|
| John Stephen | ..... | Late of London. |
| Theophilus Lessey | ..... | Do., recently President of the Conference. |
| John Russell | ..... | Late of Kettering. |
| Thomas Dowty | ..... | Schisbury. |
| John Sydes | ..... | Bainwell. |
| John Bond | ..... | Midsomer Norton |
| Samuel Loxton | ..... | Birmingham. |
| William Henshaw | ..... | Holywell. |
| John Thompson | ..... | Manchester. |
| John Barritt | ..... | Colne. |
| John Simpson, jun. | ..... | Leeds. |
| Richard Jackson | ..... | Bridlington. |
| William Harrison | ..... | Olverstone. |
| Joseph Pascall | ..... | Ditto. |
| William Shepherd | ..... | Lerwick. |

IN IRELAND.

- | | | |
|----------------|-------|-----------------|
| Michael Murphy | ..... | Late of Dublin. |
| John Wilson | ..... | Tanderagee. |

IN THE FOREIGN MISSIONS.

- | | | |
|----------------------|-------|---------------------------|
| E. G. Squarebridge | ..... | Late of Coonghall, India. |
| W. S. Fox | ..... | Negapatam, ditto. |
| J. H. Bumby | ..... | New Zealand. |
| David Jehu | ..... | Sierra Leone. |
| William James | ..... | Macarthy's Island |
| Daniel Stepney | ..... | Anguilla. |
| William Rigglesworth | ..... | Dominica. |
| John Lee | ..... | Trinidad. |
| John Greenwood | ..... | Jamaica. |
| Jesse Wheelock | ..... | Nova Scotia. |
| Andrew Taylor | ..... | Canada. |

During the consideration of the characters of these departed Ministers, much valuable information was supplied relative to their piety, labours, and usefulness,—and especially the great spirituality by which the ministry of some of them was pre-eminently characterized; and a strong and general hope was expressed, that their successors in the work would be equally evangelical and useful.

FRIDAY and SATURDAY, July 30 and 31

The whole of Friday, and part of Saturday forenoon, (as well as the close of Thursday's sitting,) were occupied in a very careful and strict Examination of the characters of the preachers.

A committee was appointed to consider the case of the Scotch Chapels.

Thirty-three Young Men, who had honourably passed the period of their probation, were carefully examined by the President, in the presence of the conference, in reference to their conversion to God, their present religious experiences, their call to the Ministry, and their belief of the doctrines and attachment to the discipline of the connexion. This occupied the time until nearly one o'clock.

The conference did not sit on Saturday afternoon, in order to afford time for various Committees to meet.

SUNDAY, August 1.

To-day, the various Chapels in the Manchester Circuits were crowded with visitors from the adjacent Districts, in addition to the regular hearers. Upwards of

appointments appeared on the conference plan, including out-door services. The following is a list of Preachers, with their texts, at the leading Chapels.—

In the First Circuit, at Oldham Street, the Rev. W. Barton, preached in the morning, from Ps. xxiii. 1, the Rev. Dr. Beaumont in the forenoon, from Hab. ii. 2, the Rev. F. J. Johnson, in the afternoon, from Luke xxiii. 42, 43, and the President in the evening, from Isa. ii. 2.

In the Second Circuit, at Irwell Street, at half-past ten, the Rev. Dr. Bunting preached from Heb. ii. 10, the Rev. John Kirk in the afternoon; and the Rev. G. B. Macdonald in the evening, from Rev. i. 5, 6.

In the Third Circuit, at Grosvenor Street, the Rev. R. Reece preached in the morning, from 2 Cor. iv. 7; the Rev. John Greaves in the afternoon, and the Rev. J. Bowers in the evening, from Luke xiv. 12.

At Oxford Road, in the forenoon, the Rev. S. D. Waddy, from Phil. ii. 9—11; in the afternoon, the Rev. W. Short, from Gal. ii. 20; and in the evening, the Rev. Dr. Hannah, from Isa. liii. 10.

In the Fourth Circuit, at Bridgewater Street, the Rev. T. Galland, in the morning, from 2 Cor. iii. 17, 18; in the afternoon, the Rev. Jabez Rought, from Zach. iii. 7, and the Rev. J. McLean in the evening, from Rom. xiv. 4.

MONDAY, AUGUST 2.

The Conference assembled at eight o'clock this morning, and was occupied in considering "What additional preachers should be granted?" The sitting was suspended at ten, in order to the performance of divine service in the Conference Chapel, which, as soon as the doors were thrown open, was filled to overflowing by a highly respectable audience.

At half past ten, the Rev. Thomas Jackson proceeded to read the morning service of the Church of England, after which, the Rev. Robert Newton, Ex-President, according to appointment, preached the Conference Sermon. His text was 1 Cor. i. 23, 24—"We preach Christ crucified," &c. We refrain from giving an outline of this appropriate and admirable discourse, as we expect it will appear in an authorised form.

There was no afternoon sitting, several important committees having to meet; and the evening was occupied with the public examination of young men, of which we shall give a detail in our account of the Ordination Services, next week.

TUESDAY, August 3.

This morning, the conference resumed the question, "What additional preachers should be granted?" Several requests were complied with, on the circuits interested giving a pledge to take an additional married man at the end of four years;—amongst those circuits were—the Third London, the sixth London, Luton, Downend, Stourbridge, Bolton, Boston, Thursk, Gainsborough, Keighley, and others. A grant of an additional preacher for one year, was made to several circuits, under special circumstances. The next question related to the alteration and division of circuits,—and occupied the conference until nearly the close of its forenoon sitting.

Several important Committees met in the afternoon.

The public examination of the Young Men was resumed in the evening.—London Watchman, of August 4th.

Miscellany.

THE DOMESTIC CONSTITUTION.

Christian families have ever been, and must be always, the very spring-head of benevolent and holy influences. Here it is that the dew of heaven are first imbibed and collected. Here the refreshing waters commence their earliest flow. Out of the bosom of such families it is, that we derive the innumerable forms of pious fellowship and of sacred beneficence. Here are those germs and seedlings which are to fill the earth with fruitfulness, and to clothe the church with beauty. Here those infant graces receive their discipline and mature their strength, which are to go forth, afterwards, to the encounter of every error and pollution. Those holy purposes are here nurtured and confirmed, which will soon reveal themselves under the commanding forms of enterprise, and patience, and heroic self-denial. If to the parent is committed the formation of the commonwealth,

then to the Christian parent is assigned the arduous but honourable task of replenishing the church,—not in earth alone but heaven;—of training up for glory that philanthropy which looks not to the body but the soul; that patriotism which embraces not an empire, but a world; that unquenchable ambition which shall pursue its conquests, and gather its rewards, beyond the boundaries of time and death; and that emanation of divine benignity, which shall shine, like its parent beam, to guide the wanderer, to cheer the exile, and to gladden the homeward path of spirits once far off, but now returning to the habitation of their Father. The missionary, the pastor, the visitor of the forgotten poor, the pious instructor of an unborn generation, the future champion of holiness and truth, and the witness for God against the scoffs and infidelity of a coming age, these and others like them, are to be mentored for their several employments, and girded for the hardships and honours which await them, by the hand of parental instruction.—Rev. R. S. M'All, LL.D.

COMMUNION WITH GOD.—God has so framed his rational creatures that they can enjoy no solid or lasting happiness independently of himself. Hence, the more intimate our communion with God, the greater is our happiness: the less intimate our communion with God, the less is our happiness: and when there is no communion with God, neither can there be any real happiness.

A total loss of communion with God is the condition of evil spirits and of evil men. These enjoy no true happiness, or, if wicked men do enjoy a sort of false happiness in this world, the time is rapidly approaching when the cup of unhallowed pleasure will be dashed from their lips, and when they will be for ever banished from the presence of the Lord. Yet, even here, their happiness has no solidity. Their highest joys are but as the short-lived blaze of crackling thorns. He who can read the inmost soul of man hath declared and recorded their true state: however it may be disguised, by a meretricious glare, from their fellow-mortals. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Rev. G. S. Faber, B.D. Rector of Long-Newton.

THE WESLEYANS AND THE CHURCH OF SCOTLAND.—Out of the Establishment, there is in England no religious body to be compared in numbers, in piety, in zeal for the extension of the Redeemer's kingdom, with the Wesleyans. They possess about eleven hundred ministers, whose devoted labours have surrounded them with multitudes of attached adherents, full of Christian life and energy, in every city, town and village of England. They have been, to a great extent, the salt of that land. And we rejoice to add, the Wesleyans are the avowed, the cordial, the enlightened defenders of the principles contended for by the Church of Scotland. The Watchman, a London Journal connected with their body, and equally distinguished for talent and Christian principle, has, for months past, been writing vigorously and decidedly in our church's cause,—viewing it as a cause identified with vital godliness and religious liberty,—and on these grounds it has lately exhorted the members of the Wesleyan body to use their influence, as members of the commonwealth, to further its settlement in the legislature, on the principles of the Duke of Argyll's bill. At the great meeting held some time ago in London, to promote this cause, we need not remind our readers that Dr. Bunting, Mr. Beecham, and other leading Wesleyan Ministers took part. And further, to show the estimate they have formed of the worth and magnitude of the question, they have now given it a place in their great religious organ, a work which circulates throughout the whole church. In the July number of that periodical, an article on the subject has appeared, from the pen, as we understand, of its learned and accomplished Editor, which, for accuracy of statement, breadth and clearness of comprehension, force and conclusiveness of argument, will bear advantageously to be compared with most things that have been written on this subject.—Scottish Guardian.

* The Wesleyan Methodist Magazine.

WELLINGTON.—Seventy-one winters have shed their snows upon his honoured head, and those iron nerves which war and climate could not shake, have felt the hand of time and owned his power—but though the frame has yielded, the mind retains its vigour, and the heart beats firmly as it once did upon the battle-field. Like the oak of that proud ship which bore the flag of Nelson, decay is traced upon the surface, but the core remains intact. True to his country, that voice which turned "the heady light" to victory still gives its fearless counsels in the senate—uninfluenced by party predilection, and reckless whether its honest sentiments accord with popular opinion, or provoke the clamour of the crowd. When a century shall have passed away; when beauty fades into kindred dust, statesmen are forgotten, the rottenness of demagogues is exposed, and a new generation wonders only how a past one could be fooled—in the page of England's history one name will stand out in bold relief—and one consenting voice pronounce—that the greatest soldier Britain had produced was ARTHUR DUKE OF WELLINGTON.—Maxwell's Life.

FLOWERS.—At a lecture lately at the Royal Institution, the fact was stated, that flowers during the day, give out oxygen gas, which supports life, and that during the night they emit carbolic acid gas, one of the most deleterious and poisonous gases known; the headaches and other aches, usually following balls, &c., where it is now the fashion for the ladies to display large bouquets, may be caused by the gases emitted: the most injurious effects to health are produced by plants blooming in sleeping apartments; and whilst they are agreeable and healthy in rooms during the day, no person should breathe the noxious gas which they emit during the night.—London Watchman.

ANECDOTE OF MR. WESLEY.—In the course of the voyage to America, Mr. Wesley, hearing an unusual noise in the cabin of General Oglethorpe, (the Governor of Georgia, with whom he sailed) stepped in to enquire the cause of it; on which the General immediately addressed him: "Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know, the only wine I drink is Cyprus wine, as it agrees with me the best of any. I therefore provided myself with several dozens of it, and this villain, Grimaldi, (his foreign servant, who was present, and almost dead with fear) has drunk up the whole of it. But I will be revenged of him. I have ordered him to be tied hand and foot and to be carried to the man of war, which sails with us. The rascal should have taken care how he used me so, for I never forgive." "Then I hope Sir," (said Mr. Wesley, looking calmly at him,) you never sin." The general was quite confounded at the reproof; and putting his hand into his pocket, took out a bunch of keys, which he threw at Grimaldi, saying, "There villain, take my keys and behave better for the future."—Branford Courier.

AN INFIDEL'S ADVICE.—A writer in the Western Observer, Bishop McIlvaine, we presume, relates the following remarkable anecdote:—"I have recently been in conversation with a gentleman who personally knew the noted Tom Paine, from whom I have learned some particulars which it may be useful to repeat. This gentleman states that, when a young man, he was driving his father's waggon from Sing Sing to a place in Westchester Co., N. Y., when Paine, travelling the same way, requested to be taken in. The fame and talk about Paine's Age of Reason had made a sceptical impression on the mind of the youth, and finding himself in the presence of its author he gladly availed himself of the opportunity to learn more of that sort of reason. In the conversation, Paine positively asserted that he believed the Scriptures to be the word of God, and most seriously charged his auditor not to read his book, or, if he did, not to suffer it to have any influence on his mind. He said it did not contain the truth; that he wrote it at first without the intention of publishing, merely to see what he could do; that he deeply regretted its publication, and would give anything had he never written it. Such was the serious earnestness of Paine in these remarks, and so conclusively did he reason against the principles of his Age of Reason, that he entirely re-

moved all sceptical impressions from the mind of the young man, (the present informant,) so that the latter has ever since retained a grateful recollection of the conversation, and now says, that such was Paine's earnestness to prevent his being injured by his writings, and to eradicate all such evil impressions as they had already made, that he can never lose the remembrance of it. The same gentleman says that he has heard of several persons who could relate the same observations from Paine to them.—American paper, quoted in London Watchman.

Poetry.

ENGLAND'S DEAD.

From the Literary Gazette, September, 1822.

Son of the ocean isle,
Where sleep your mighty dead?
Show me what high and holy pile
Is rear'd for glory's bed.
Go, stranger, track the deep,
Free, free the white sail spread!
Wave may not foam, nor wild wind sweep,
Where rest not England's dead.

On Egypt's burning plains,
By the Pyramid o'eraway'd,
With fearful power the woody reigns,
And the palm-trees yield no shade.
But let the angry sun
From heaven look fiercely red,
Unfelt by those whose fight is done;
There slumber England's dead.

The hurricane hath might
Along the Indian shore,
And far by Gauges' banks at night
Is heard the tiger's roar
But let the sound roll on;
It hath no tone of dread
For those that from their toils are gone;
There slumber England's dead.

Loud rush the torrents' floods
The western wilds among;
And free, in green Columbia's woods,
The hunter's bow is strong.
But let the floods rush on!
Let the arrow's flight be sped!
Why should they reck whose task is done?
There slumber England's dead.

The mountain-storms rise high
In the snowy Pyrenees,
And toss the pine-boughs through the sky,
Like rose-leaves on the breeze.
But let the storm rage on;
Let the forest-wreaths be shed!
For the Rocca-stalls' field is won;
There slumber England's dead.

On the frozen deep's repose,
'Tis a dark and dreadful hour,
When round the ship the ice-fields close,
To chain her with their power.
But let the ice drift on;
Let the cold, blue desert spread!
Their course with mast and flag is done;
There slumber England's dead.

The warlike of the isles!
The men of gold and wave!
Are not the rocks their funeral piles?
The seas and shores their grave?
Go, stranger! track the deep,
Free, free the white sail spread;
Wind may not rove, nor billow sweep,
Where rest not England's dead.

II.

LETTERS received up to Wednesday, September, 22d:—Rev. W. M. HARVARD (3); Rev. R. L. LUSHER (2); Rev. J. C. DAVIDSON; Rev. E. STONEY; Rev. W. STEER; Rev. W. CASE; Rev. E. SALLONS; Rev. J. MOCKRIDGE.

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