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# The Wesleyan.

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

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

VOL. II.

TORONTO, CANADA, WEDNESDAY, APRIL 6, 1842.

No. 16.

## Chrology.

### THE APPROACHING ISSUE.

The events of time seem thickening in strange and rapid succession. The drama is advancing to its close. The clang of arms may now almost be heard, and the sound of chariots rushing to the battle. Standards are waving; banners are fluttering to the breeze. Earth vibrates with the tread of millions pressing to the field. The sun and moon stand still amidst their habitation, and the stars are arrested in their course, to watch the progress of that dread and fatal conflict. It is "the great and terrible day of the Lord." But his arm, which has hitherto prostrated before it every form of opposition, and crowned with conquest every agency that has been allied to his designs,—that arm is not yet shortened. His might and wisdom, that have subdued the proudest foes, and turned into foolishness the devices even of the subtlest enemy, are not yet exhausted by vigilance, or overborne by stratagem. The realms still covered with a dark and dreadful shadow, and that raise to heaven the discordant and bitter cry of misery, perdition and despair, shall yet be rescued by his power, and echo with the acclamations of his mercy.

What though the opposing principles of infidelity, or of false doctrine, or of spurious or infuriated zeal, are seen to rouse themselves to action;—those of bigotry and brutal ignorance, and settled and immovable apathy are enfeebled and have lost their hold. The last and mortal hour of tyranny, of superstition, of idolatry, of persecution, and of war is well-nigh come. The slavery of man to his fellow and of all to Satan shall have, ere long, an end. We find ourselves surrounded by a thousand auxiliaries, lending us unconsciously their aid, to instruct, to quicken, and to emancipate mankind. And, within the church, how animating the scene! The very conception is godlike, and the very wish is divine, which is now cherished by myriads among the faithful; to reclaim the whole earth to its allegiance and to banish every trace of evil from the habitations of men. The production only of these later ages, and unknown to the wisest and the best of former generations, they indicate a virility in the thoughts and sentiments of Christians, which speaks of great events, not long to be delayed. They portend, like the blossoms of early spring, the approach of a happier season. "They are as 'the morning spread upon the mountains' and foretell the day. All, all instructs us that the period of decision is at hand. Larger views are taken. Nobler aims are indulged. Firmer resolves are breathed. More fervent intercessions are poured forth. Costlier sacrifices are meditated. loftier designs are in embryo. Deeper vows are sealed. Voices are already heard amidst the wilderness, such as never before resounded through its gloom. Hearts are now expanding with mightier, holier projects. And breasts are glowing with a haloed flame that shall never sink or expire, till it rise, as from an altar, to heaven,—bearing aloft the incense of gratitude from a RENOVATED WORLD.—REV. R. S. McALL, I.L.D.

### TESTIMONY OF NATURAL THEOLOGY TO CHRISTIANITY.

NO. II.

From Geology, Geography, and Tradition, Mr. Gisborne passes, in chap. v., to *Astronomy*. From the locality and condition of the most useful metals and minerals (e. g. iron) he infers that man's moral character and condition have undergone a deteriorating change. The position which he first assumes is that in all probability the mechanic arts which are now so useful and necessary would, in a state of Paradisiacal perfection, be almost if not wholly useless: "Were men dwelling in a Paradisiacal state, or amidst the revelation of an age of gold, it has

neither corporeal need nor mental feeling would prompt a wish for clothing, when the grove, though shelter were superfluous, would ever be at hand with its grateful variety of shade; when trees covered with fruit, and herbs of grateful taste, were spreading their offerings in spontaneous luxuriance to meet the first sensations of hunger or of thirst; when all was purity, and peace and joy; on what obvious grounds could we rest the applicability and the importance of the substances (metals) under consideration? In full conformity with these remarks, Virgil, picturing the consequences which ensued upon the termination of the golden age, specifies the following

*Terminis hinc, atque argenteo lamina sereno,  
Pauca vixit veteris aetatis.—Georg. l. 143.*

The observations which have been made are sustained by their accordance with the Mosaic records, in which the application of the metals to the ordinary purposes of man is assigned to a period far subsequent to the expulsion of our first parents from Paradise. Among the inventors of early arts and modes of life, Tubal-cain, the sixth in regular descent from Cain, is described as the first instructor of every artificer in brass (copper) and iron." To every reflecting person it must be obvious that the existence and utility of several of the most important arts are entirely founded upon circumstances which could have no existence in a state of perfect innocence and its consequent happiness. But, at the same time, we cannot safely affirm (nor does the Author affirm) that the metals and their corresponding arts would have been wholly unnecessary, even in Paradise. Man is constitutionally an active being; his physical and intellectual capacities and his sentient nature both qualify him for action and render labour essential to his happiness, and therefore the garden of Eden was to be dressed and kept, and a suitable employment afforded to the holy and happy pair. But every metal and every metallic and mechanic art, whose advantages and utility are founded upon human imperfection, infirmity, error or evil, could have no place in the circumstances of pure and perfect beings; and therefore clearly imply the lapse and depression of the human race.

To the same purpose the Author adverts to the locality of metals, their imperfect state, and the labour and skill which are requisite to procure and prepare them. Were men now perfectly innocent, as they were unquestionably created, the benignant Author and Disposer of all things would not place them in such circumstances of imperfection, toil, and danger. Instead of being thus "damnant ad metalla," condemned to the mines, we may reasonably suppose that all really useful and necessary metals would be easy of access, free from foreign and injurious intermixtures, and easily applicable to the circumstances and purposes of human life.

The objection that "minerals were formed and deposited in the earth at the Creation," Mr. Gisborne both answers and apphes to the support of his own views. "The fact alleged in the remark," he says, "is apparently true. Kirwan affirms that ores of the various metals are abundant in mountains which geologists term primeval, as being destitute of organic remains. He also states, on the authority of Pallas, that coal-beds exist, and without the accompaniment of organic exuvia, in the highest plains of Cobæa. Independently of such authentic relations, it must be admitted that the component elements of ores and of coal, whether combined or not into their existing states, were contained in the first formation of the globe. Were they, then, at that period combined and placed as at present?" If we answer in the negative we concede the Author's argument. If we answer in the affirmative we in effect declare that "the Deity, when placing mankind in a state of innocence upon the globe, devised and carried into execution, in its very

structure and composition, provisions and prospective arrangements unadapted to the then existing state of man, but suited to the situation of men in the event of their falling from holiness and from His favour; and that His Omniscience foresaw such a fall and made antecedent preparations for it. Every token of such antecedent provision and prospective arrangement is, in itself, among the most decisive of the arguments, and adds powerful energy to every other concurrent train of reasoning by which Natural Theology is led and enabled to discover that man is in a fallen condition."

## Biblical Literature.

### RULES OF INTERPRETATION.

#### CHAP. II.

#### Continued.

Of finding the *usus loquendi* generally in the dead languages.

7. *Parallelism is verbal and real* (1) *Verbal*. This occurs when a word is ambiguous and doubtful, because neither the subject nor the context affords matter of illustration, and this same word, (a) or its synonyme, (B) is repeated in a similar passage, with those attributes by which it may be defined, or with some plain adjunct or intelligible comment. (C) (Morus, p. 5, x. xi.)

The sense of many words is plain, that investigation by parallelism, i. e. the like use of them in other passages, is unnecessary. But comparison is especially necessary to illustrate words (1) Which belong to the Hebraic or Hebrew Greek idiom (2) Words which should be compared which have a kind of technical religious use (3) Words of unfrequent occurrence. The necessity of this is obvious. (4) Words which are ambiguous; for words which are so in one place, frequently are plain and easy to be understood in another, from the connexion in which they stand.

(a) E. g. Christ is frequently called a stone of stumbling. In Pet. ii. 8, those who stumble are said to reject or disobey the Gospel of Christ. (b) E. g. 2 Cor. i. 21; 1 John ii. 20. Christ, is said to be instruction in the truth. (c) Comp. 2 Cor. iv. 10. with verse 11th. Parallels appropriately so called are of this nature; the one often serving to explain the other. These are very numerous in the Old Testament, and considerably so in the New. Compare Matt. i. 20. with Luke i. 35.

To the cases already mentioned may be added, (d) Renewed mention with explanation. Comp. 1 Cor. vi. 1, with verse 20. Also (e) Renewed mention with antithesis (comp. *thanatos* in Rom. iii. iv and v with chap. vi. 23).

8. *Real Parallelism*. This means that there is a parallelism of object or sentiment, although the words are not the same, or to describe it in a manner somewhat different, it occurs when the same thing or sentiment is expressed in other words more conspicuous, or with fuller and more numerous words the meaning of which is plain.

Real parallelism may respect a fact or a doctrine, related or taught in different passages. Examples of the former are abundant in the Gospels, which in very numerous instances relate to the same facts. So in the books of Samuel and Kings compared with the Chronicles.

Parallelism of doctrine or sentiment is where the same principles are taught in both passages. To this head of parallelism belong repetitions of the same composition; e. g. Ps. xiv. and lxx. i. s. xvi. and 1 Chron. 16.; Ps. xviii. and 2 Sara. xxii.; some of Jude, and 2d Epistle of Peter; with many other such passages. On the faithful, skillful, and diligent comparison of the different parts of Scripture which treat of the same doctrine, depends, in a great measure, all our right conclusions in regard to the real doctrines of religion; for in this manner, and this only, are they properly established. Most of the mistakes made about Christian doctrine, are made in consequence of par-

tal oxegesis, directed not infrequently by prejudices previously imbibed. The student can never feel too deeply the importance of a thorough comparison of all those parts of Scripture, which pertain to the same subject.

Besides the verbal and real parallelism considered above, there is another species of parallelism, which constitutes one of the principal features of Hebrew poetry. This consists in a correspondence of two parts of a verse with each other, so that words answer to words, and sentiment to sentiment. This runs throughout the books of Job, Psalms, Proverbs, Canticles, and most of the Prophets. See Ps. i. xix. xxix. lxx. 2-5. 40. et passim. This style, so predominant in the language of the Old Testament, has passed into many parts of the New, which strictly speaking are not poetical, but which receive their hue from the influence that Hebrew poetry had produced on the language of the Jewish nation. See Luke i. 36. i. 40. &c. xi. 27.; and many parts of the Apocrypha, which is a kind of poem. The attentive and experienced observer will find these characteristic signs of Hebrew poetry, in a greater or less degree, in almost every chapter of the New Testament; and in the study of them, he will derive great assistance from Jobb's *Sacred Literature*—11.]

The appropriate method of studying this part of exegesis consists, of course, in attention to Hebrew poetry. How great assistance may be derived from a thorough knowledge of this idiom, one can scarcely imagine, who has not made the experiment. I cannot dwell upon it here, except to observe, that the student will be in no great danger of overrating the benefit to be derived from a thorough acquaintance with it; and that he will find the advantages very perceptibly stated by Schliuser, *De parallelismi membrorum egregio interpretatione subdit.*

An Ernest has failed to consider the appropriate maxims of exegesis, in regard to the kind of parallelisms now in question, I will add a few observations that may be useful. (1) In parallelism of this kind, seek for the principal idea that lies at the ground of both parts of a distich. (2) Be not anxious to avoid the same sense or meaning in both parts, as though it would be tautological, and unworthy of the sacred writers, for sameness of meaning, in innumerable cases, constitutes the very nature of the idiom or mode of expression. (3) Inquire whether one member of the parallelism is explanatory; or whether it is added for the sake of ornament, or is a repetition or amplification which results from excited feeling, or from more custom of speech. This inquiry will enable one to know how much exegesis and may be derived from it. If one member be explanatory or exegetical of the other, it will comprise synonymus or anathetic words, or one member will be in tropic, and the other in proper language, or one will enumerate species, which belong to the genus mentioned in the other. Instructive on the above subject is Morus, pp. 96-107.

But the student must not fail here to read Lowth's *Lectures on Hebrew Poetry*, or the preface to Lowth's *Commentary on Isaiah*. With much profit may be read, on this very interesting and important branch of a sacred interpreter's knowledge, Herder, *Geist der Heb. Poese*, B. I. c. 22. &c. De Wette, *Ueber die Poesien, Einleitung*. Mayor, *Hermeneutik*, B. II. s.

9. *Parallel passages to be read continuously and frequently*. A good interpreter, therefore, must especially attend to those passages of an author, which resemble each other, when he finds occasion to doubt in respect to the meaning of any one of them. He should read them over continuously, or at short intervals. Thus in this way, with the passages are fresh in his mind, all of which he doubts, or with which others are to be compared, he will more easily trace

the real resemblance between them. (Morus, p. 107. xviii.)

10. Similarity of passages should be real in order to be compared, and not merely verbal. By this is meant, that the same idea is presented by both, and not merely that the language of each may be the same. For real likeness between them cannot exist, unless the idea of each be the same; nor, of course, can the one throw any true light upon the other, except there be a real similarity. But when this point is settled, the interpreter must consider which of the two is the most perspicuous and definite, and regulate the exegesis of the more obscure passage by that which is the more perspicuous. Explanation in this way often becomes very obvious. (Morus, p. 107. xix.)

(But is there not a kind of *husteron proteron* in this direction? Morus has indeed admitted the propriety of the rule: but still there seems to me to be difficulty in it. In order to determine whether two passages may be properly compared (one of which is obscure) you must first determine whether there is real similarity between them, i. e. whether they both contain the same idea. But to determine this implies of course a previous knowledge of what the obscure passage contains; otherwise you cannot tell whether the idea is the same in both. You have already determined, then, how the obscure passage is to be interpreted, and so need not the comparison after which you are labouring; or else you assume the interpretation, and then build your exegesis on that assumption. In either way, the rule would seem to amount to little or nothing.)

But in some measure, to relieve the difficulty, it may be said with truth, you determine what idea is conveyed in each of the passages to be compared, from the context, the design of the writer, or the nature of the case. Having made this determination about each passage, independently of the other, you then bring them together, and the one, being expressed more fully or with more explanatory adjuncts than the other, confirms the less certain meaning of the other. A comparison of passages, then, which is real (that of ideas) and not merely verbal, can never be made to any purpose, where the obscurity of either is so great that you can attain no tolerable degree of satisfaction about the meaning. It can never be used therefore for any higher degree of evidence, than for the confirmation of a sense not improbable in itself, and not contradicted by the context.

This subject, in such a view of it, becomes fundamental in regard to the validity of testimony to the meaning of words, afforded by what are called parallel passages. The nature and strength of the evidence, and the proper mode of its application, are all illustrated by the above considerations. Unless the student forms ideas of this subject which are correct, and grounded upon principles that will bear examination, he is liable to be carried about "by every wind of doctrine" in Hermeneutics, and to be cast upon the opinion, or conceit, or merely confident assertion of every commentator or lexicographer, who has overrated the authority of passages called parallel, in deciding upon some particular word or phrase, or who has no definite views of the exact nature and application of the evidence in question.)

To be continued

Biography.

MEMOIR OF RICHARD NEWTON, ESQ., OF HUNTINGDON, VICTORIA DISTRICT, WESTERN CANADA: BY THE REV. JOHN MOUSE.

Mr. Newton was born near Stockton, County of Durham, England, August 14th, 1772. He removed to Ireland (in his eighteenth year) where he resided until he emigrated to America, with a large family, in 1831; and in 1832 settled in the township of Huntingdon, where he remained until death removed him to a better country. In his twenty fourth year he embraced, with all his heart, "the truth as it is in Jesus." He had previously imbibed infidel principles, but these were made to yield to the Holy Spirit accompanying a careful perusal of the sacred oracles; and, though he often lamented his previous unbelief, and feared it might be employed by the grand adversary to assail him in his last moments, he was mercifully preserved by the cheering and strengthening witness of the Spirit, through all the closing period of life.

For a number of years he was employed in preaching "the faith which once he destroyed," under the auspices of the Irish Evangelical Society,—as a pastor of an Independent Church in Ireland; and after his settlement in Canada, in the adjacent parts of his own neighbourhood. He was mighty in the Scriptures, possessing a superior mind, well stored with scriptural truth and various knowledge—all which were ably employed for the edification of many. As a Christian, he was humble and devout, revered the holy Scriptures, loved the service of his Divine Master, and earnestly sought the present and eternal welfare of all who were within the sphere of his influence.

A presentiment of his approaching dissolution led him to settle all his temporal affairs, and make every enquiry into his religious preparation for the great change. His principles, his experience, his hopes and spiritual state underwent a careful review, with the strictest scriptural scrutiny; and he rejoiced to find himself firmly grounded on the imperishable Rock of the Truth. "Jesus, and him crucified," was his glory and boast, and with tears of joy did he testify of the power of Christ to save to the uttermost.

Through a long and tedious illness, not a murmur was heard, not the least impatience was manifested; but he possessed a cheerful mind and a settled state of peace, superior to all outward changes. The only instances in which any appearances to the contrary manifested themselves, arose out of his longing "desire to be with Christ which is far better." At times his hope of heaven inspired him with a truly dignified elevation of mind, when he would give vent to his feelings of gratitude to God and of obligation and love to the Saviour in expressions that were truly delightful.

After recovering from frequent violent attacks, completely prostrating his strength, he would exclaim, "Oh! I thought I was going to my Blessed Redeemer; I expected to be in heaven, but my Heavenly Father has willed different;—it is all well. All the days of my appointed time will I wait until my change come." And with a holy serenity, he would express his confidence in the fidelity and goodness of Almighty God; and impress on his kind and affectionate children the duty of early and decided piety, to prepare them to meet, with resignation, the painful stroke which should shortly separate him and them.

"The chamber where the good man meets his fate is privileged beyond the common walk of virtuous life. Quite on the verge of heaven."

It was, indeed, very refreshing to the mind to visit him during his affliction, and to hear him magnify the grace of God, avow his firm reliance on the Divine Redeemer, his confidence in God and his hearty belief of all the doctrines of the glorious Cross. He expatiated at large on his faith in Christ Jesus, his communion with God, and his enjoyments of the sanctifying and consoling influences of the Holy Spirit. There was a glow and ardour of mind, truly heavenly: Only a short period before he died he triumphantly exclaimed—

"Not a cloud doth arise, to darken the skies, Or hide for a moment the Lord from my eyes."

On the morning of his death, March 8th, 1842, he arose cheerful as usual; and appeared happy in God; but had not been seated long in his chair before a violent attack came upon him; unable to speak, he turned his face toward his children, who were near, to receive their parting kiss, gave them a dying look, with a countenance beaming with holy delight, and shortly after, being removed to his bed, without a groan or a struggle, manfully resigned his breath. Thus, at the age of seventy, the weary wheels of life stood still: "How many fall as sudden, not as safe!"

The funeral was very large and respectable. Many expressed themselves as having lost a judicious and worthy friend. A funeral sermon was preached by the writer of this memoir, who bore testimony to the evangelical and exalted hope, which had been repeatedly expressed in several interviews, previously had with the deceased.

Before his death, Mr. Newton had prepared a long and very excellent letter of advice to his numerous and affectionate family, on the subject of personal religion, moral character and general deportment, requesting them not to open it till after his death. Mr. Newton had been, for several years,

a magistrate, and was much and deservedly respected by a numerous circle of friends. He has left three sons and six daughters to mourn the loss of a truly kind parent and excellent guide. May they follow him as he followed Christ, and all have the happiness of meeting in heaven! Several are already united to the Wesleyan-Methodist Society. "To live is Christ; to die is gain."

As a Christian, his piety was deep and uniform. He loved the sacred Scriptures; and, in his will, requested that his executors should purchase a good Bible for every one of his children, mentioning them by name. Of late years, he manifested an improved spirit of candour and liberality. He truly felt a lively interest in all benevolent societies; rejoiced in the prosperity of the work of God, the spread of Christianity, and the improvement of all the different sections of the Christian Church.—He was united, in the bond of true affection, to all who loved our Lord Jesus Christ in sincerity; and prayed constantly for great grace to rest upon all who hold the Head, and preach the distinguishing doctrines of "Christ and him crucified."—Though, on some doctrinal points, he did not entirely agree with us, yet he wished to be received as a member, to be under our pastoral care, and to be responsible to us for his moral and religious conduct.

On several occasions, when I first came on this Mission, he said, "I have settled all my temporal affairs; I have only one desire left, and that is, that I and all my family may be members of your society;" and shortly before he died, he said, "How good is the Lord to me, an unworthy servant! I have all, and abound; my affairs, in this world, are to my mind, both in temporal and spiritual things; my children are uniting themselves to your society; and I am thankful and exceedingly happy;" then in an ecstasy of joy, while heavenly smiles beamed from his countenance, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

His name will long be cherished by many in these parts who have had the pleasure of his acquaintance, counsel, and sympathy. As a friend, he was kind, judicious and greatly beloved. He was highly respected for his many virtues—for his truth, honesty, intelligence, and real worth.

In the very excellent letter, prepared before his death, for the benefit of his children, he warns them against contracting prejudices unfavourable to true religion on account of the faults of professed Christians, and earnestly cautions them against meddling in political disputes. Often did he express his deep regret that the members of christian societies should be identified with political parties; and often did he mourn over the painfully injurious influence which such a position invariably exerted upon the piety, the peace, and prosperity of the Christian Church. Dead, indeed, to the world himself, he felt anxious that all true believers should keep in view their heavenly birth and holy character, and live as the light of the world—displaying a temper, a charity, a decision in religion, accordant with their real dignity, spiritual hopes, and glorious destiny.

Belleville, March, 1842.

Wesleyan Methodist.

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

Churchman.—I confess your case appears somewhat hard: but men, if you have done wrong, you must endure the consequences. What do you say concerning the schism of separation?

Methodist.—I say, first, that no man has any scriptural authority for the use of such language. The word "schism" is never used in the New Testament in the sense of separation.

I say, secondly, that it is a mere begging of the question to say that, to separate from a church which is "scriptural in its principles is schism." A Church may be "scriptural in its principles," and very unscriptural and corrupt in its administration. The Presbyterian Churches of England were "scriptural in principle," with the exception of their Calvinism; but, like the same Churches in Switzerland, they are Socinian in fact. The Lutheran Churches of Germany are "scriptural in their principles;"

but, like their standard of faith or doctrine, are not scriptural in their principles.

yet many of the Clergy are as rank Infidels as ever were Tom Paine and David Hume. To separate from such Churches, I conceive, is the duty of all who love our Lord Jesus Christ in sincerity, notwithstanding their "principles." It is undeniable, that, during the last century, when Methodism assumed its independent character, not a few of the English Clergy were immoral men; and Archbishop Secker himself charged many of them with not preaching in a manner sufficiently evangelical. Bishop Horsley, too, described some of them as "the apes of Epictetus." This state of things, I conceive, caused and justified many instances of individual separation from the Church. In churches, as well as in persons, "principles" and practice are often sadly at variance.

I say, thirdly, that the great body of the Methodists of the present day never were "in the Church," in any just sense, and therefore have not separated from it. The fact is, that the population of the country has immensely outgrown the Establishment; and there are hundreds of thousands of people for whose spiritual necessities she makes no adequate provision whatever. There are extensive districts where dense masses of people are ignorant of the very first principles of religion, and brutally wicked. They habitually break the Sabbath, and are seldom seen at any place of worship. It is from people of this description that the Methodist societies and congregations have been principally raised. Chapels have been erected in the midst of them; their children collected together in Sunday-schools; prayer-meetings have been opened; and the result is matter of notoriety. All the deconies and happiness of Christianity appear where discord, misery, and every evil work prevailed. The moral wilderness is become beautiful as the garden of the Lord. These people, it is said, are separated from the Church; and by attending the Methodist chapel are involved in the sin of schism. If they belonged to the Church, why did not the Church instruct and save them? They are separated from nothing but ignorance and sin. Modern orthodoxy mourns over these converted drunkards, swearers, and Sabbath-breakers, and condemns them to hell as schismatics; yet the New Testament declares that "there is joy in the presence of the angels of God over one sinner that repenteth." Hard is the fate of a large proportion of the people of England. They are living in the practice of vices and crimes for which the Bible threatens them with damnation. The Church cannot, or will not, supply the means of their conversion. Methodism, by God's blessing, effects this in regard to many; and then warm Churchmen turn round upon them, charge them with the sin of schism in separating from the Church with which they were never, in fact, united, and endeavour to terrify these simple people with the prospect of future wrath.

The Methodist societies generally consist of this kind of people, with their descendants, and not of persons who were once regular and devoted church-goers. There are, however, among them, doubtless, persons who were regular attendants at church; and these may with greater plausibility be charged with what is called "the schism of separation." Yet allow me to observe that such persons, if they have acted from conscientious motives, are clearly justifiable on the right of private judgment, which Christianity distinctly recognizes. You know that I am no friend to democracy; but I must and will contend for universal liberty of conscience. A man may tell me, that he is placed over me as my Pastor, and that it is a sin for me to attend any other ministry. I ask him if he can answer for me at the day of judgment. The Bible declares that every man must give an account of himself to God; and if this be the case, it is not only my right, but my bounden duty, to attend that ministry, and use that form of divine worship, which I find to be most conducive to my edification in faith and love. There have been Clergymen whose ministry, I frankly confess, I could not conscientiously attend. Their sermons would have grieved and distressed me beyond endurance; and attendance at church would have been worse than a waste of the Sabbath. Such was that of a late Vicar of Broad-Hempsey, who denied that man is a free agent; strenuously inculcated the doctrine of limited atonement, and absolute reprobation; and published the impious sentiment, that "God would not save



all men, even wickedness in the wicked." Such was that of a late Clergyman in Manchester, who for half a century preached the foolish dreams of Baron Swedenborg, denying all personal distinction in the Godhead, and explaining Scripture in such a manner as to make it as bewildering as a magic lantern, in which ten thousand grotesque figures float before the eye. Had I absented myself from the ministry of these men, and gone to the Methodist chapel, to hear doctrines more accordant with my own views of divine truth, and they had charged me with the sin of schism, I would have pleaded the liberty wherewith Christ made me free, when he made me an accountable creature. The souls of men are not to be bartered like cattle in Smithfield. Whatever may be said of the sin of separation, it is no light sin to usurp authority over the consciences of men. The true use of an established Church, I apprehend, is to provide the means of religious instruction and worship for all who choose to avail themselves of it; and not to bind men to its services whether they find those services to be profitable or not.

Methodism, then, I contend, is not a schism from a church. It appeared as a revival of apostolical Christianity, attended by some peculiar circumstances, in the established Church. The Church cast it forth, and refused to entertain it, in consequence of which it was thrown upon its own resources, gradually assumed a distinct and definite form, and grew up by the side of the Establishment as an independent body. Men may call it "schism" and "separation;" but it stands before the world as a national blessing. It has turned hundreds of thousands of people from ignorance, wickedness, and impiety; and conducted them to Christ, and holiness, and heaven. Multitudes of the most respectable and exemplary church-goers in the present day received their first religious light and impressions, directly or indirectly, from Methodism. These persons far outnumber such pious and regular Church-people as have become stated attendants upon Methodist chapels.

Having, as I hope, satisfactorily, repelled the charge of schism, which your Clergyman has preferred against us, will you allow me, without offence, to retort upon himself what he has advanced upon this subject?

*Churchman.*—Most assuredly. He has shown no delicacy towards you; and I do not see why you should be put under any restraint in self-defence. I know that you will say nothing disrespectful of the Church itself, whatever you may think of some of its members.

*Methodist.*—I thank you for your candour. Allow me then to say, that, according to the New Testament, schism is not a separation from a church, but the prevalence of party-spirit in it. The Corinthians are charged with this sin, which St. Paul thus describes:—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schismata) among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared to me of you, my brethren, by them which are of the house of Chloë, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollus; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. i. 10-13.) The schisms or divisions, which the Apostle here censures were differences of opinion, connected with alienation of affection, among the members of the same church: for the care which St. Paul recommends is, that the people should "be perfectly joined together in the same mind and in the same judgment;" and, as the result of this, that they should "all speak the same thing." The schisms were in the church. Now I beg leave respectfully to ask, whether something of this kind does not at present prevail in the Church of England? To say nothing of the laity, are all the Clergy "perfectly joined together in the same mind and in the same judgment?" Do they "all speak the same thing?" Are there no "contentions among them?" Is there not in the Church an "Orthodox party" an "Evangelical party?" a "Millenarian party?" Is there not also a "liberal party," who make little account of orthodox Christianity; and of ecclesiastical order; and a party "high in

give up some of the essential principles of Protestantism? If all the positions contained in the "Oxford Tracts" and the "British Magazine" be true, the Reformation was a sin, and the martyrs of Smithfield were insane. What mean the endless bickerings between the correspondents of "The Record," and those of the "British Magazine?" Why will Churchmen go out of their way to quarrel with their Methodist neighbours, who wish them no harm, and earnestly desire to live peaceably with all men? According to your Clergyman, Methodism is both in the Church, and out of it, and a schism in both places. Will you have the goodness to ask him whether it is the only schism that has ever come under his notice? When he has cured all the schisms at home, he will offer his services to the Methodists with a better grace.

*Churchman.*—I certainly shall question him respecting the statements which he has published. To me I confess they appear, not only unkind, but unjust. Will you proceed to his third charge? which is this:—"The doctrines of Methodism are many of them undefined; so that the members of this system cannot know precisely what they believe, and stand manifestly exposed to the introduction of false heretical opinions from wicked and designing men." Do you deny this allegation too?

*Methodist.*—I do, most peremptorily; and I wonder how any Clergyman could have the indiscretion to moot such questions as are here suggested. It is asserted that "the doctrines of Methodism are many of them undefined;" and to prove this, two doctrines are adduced, which are pronounced unscriptural. Now, every body knows that two are not many. The two are justification and sanctification, and it must be conceded, that if the Methodists hold these doctrines as your Clergyman has described them, they are "undefined" indeed. Such a tissue of nonsense and absurdity was surely never before presented to the world. The statements which he has given, and which I defy any man upon earth fully to understand, are no more the doctrines of Methodism, than they are the doctrines of gravitation, or the dictates of Christian charity. The Methodist doctrine of justification is precisely that of the Church of England, and of Protestant churches in general. To all that your Clergyman has said on this subject, as being the doctrine of the Church of England, I fully assent. It is Methodism exactly. Most cordially do we believe, that "we are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deserving." *Churchman.*—Will you specify the misrepresentations of the Methodist doctrine of which you complain.

*Methodist.*—It is misrepresentation throughout. The writer gives, for instance, a garbled extract from Mr. Wesley's Journal, copied from Dr. Southey; and then says, by way of answer to it, "Where are the texts of Scripture which make believing to consist entirely of feeling?" as if Mr. Wesley had asserted this absurdity. Whereas his words are, "I felt I did trust in Christ, and in Christ alone, for salvation; and an assurance was given me, that he had taken away my sin, even mine, and saved me from the law of sin and death." Now I presume that if Mr. Wesley had thought it possible for his Journal to fall into the hands of a reader who could not distinguish between believing, and a man's own consciousness of believing, he would have said, for the benefit of such a person, that believing is an act, and feeling is a sensation; and that, therefore, he did not intend, when giving this account of himself, to confound one with the other. Unhappily, Mr. Wesley never thought of such a reader; he has therefore omitted the explanation; and now, stands accused of heresy. I would fain set your Clergyman right upon this subject; and therefore take the liberty to suggest a few illustrations. I presume he sometimes eats, and feels that he eats; yet eating implies something more than feeling. It implies an action of the jaw, of the tongue, and of the gullet, as well as a secretion of certain juices. He sometimes walks, and feels that he walks; yet walking is something more than feeling. It involves a motion of the legs, and perhaps sometimes a considerable swing of the arms, especially when he sees a Methodist, and thinks of his own superiority to that vile schismatic. Your Clergyman goes on to inquire, "is

are the proofs of that which follows from this statement, that a man must feel himself to be pardoned, before he is pardoned?" Mr. Wesley's words imply just the contrary. He felt that he trusted in Christ; and then an assurance was given him that his sins were taken away. This is the plain and obvious meaning of his words. But if they had been ambiguous, a candid person would have endeavoured to ascertain the writer's meaning by a reference to other parts of his works, where he speaks upon the subject. Had your Clergyman pursued this fair and honourable course, he would have saved himself from the disgrace of publishing a direct calumny, and the pain of exposing it. Mr. Wesley has most explicitly disavowed the tenet here imputed to him. Hear his words:—"The assertion, that justifying faith is a sense of pardon, is contrary to reason. It is flatly absurd. For how can a sense of our having received pardon be the condition of our receiving it?"

*Churchman.*—You will observe that my Clergyman accuses you of holding "the doctrine of the assurance of forgiveness of sins, and of salvation, conveyed to the soul by the Holy Spirit, sensibly, suddenly, and miraculously, sometimes by a strong and sudden light shining from heaven; sometimes by a strong impulse or feeling of the mind at some particular moment, or in some particular act; but always suddenly." Thus Wesley tells us, "God doth now, as aforetime, give remissions of sin, and the gift of the Holy Ghost to us, and that always suddenly, as far as I have known, and often in dreams and visions of God." *Hampson's Life of Wesley*, Vol. ii. p. 61. What do you say to all this?

*Methodist.*—I say that it is a specimen of an disgraceful misrepresentation as was ever palmed upon the world. "The assurance of salvation" is generally understood to be an assurance of final happiness; but the Methodists, so far from holding any such tenet, believe that even the best of men may fall into sin, and finally perish; and that they will thus fall, unless they live in constant watchfulness and prayer. On "the assurance of the forgiveness of sins," they simply believe what Bishop Pearson has expressed in the following words:—"It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance." "Dreams," "visions," "strong impulses," "sudden light from heaven," &c. are terms applied to this subject by their adversaries. The Methodists generally use no such language. Christians, you know, were formerly clad in the skins of wild beasts, and then worried by dogs. The truths of our Christianity have often been presented in the most offensive garb, that both they and their professors might be alike shunned and despised. Whether men sustaining the sacred office should ever be employed in this vocation of infidelity is more than doubtful.

About the year 1738 the preaching of Mr. Wesley was attended by some remarkable physical effects, especially in the neighbourhood of Bristol. His own recorded opinion was, that some of the cases were purely natural; other were produced by diabolical agency, and others again, the result of strong religious convictions, produced by the Spirit of God. He formed his judgment from the fruits which followed. He had indubitable proof, that persons who were affected in the singular manner which he has described were then effectually turned from the love and practice of sin to universal holiness. He knew that these cases would be urged against his ministry, but with a candour which cannot be too strongly admired, he published an exact description of what he had witnessed, leaving Christian men to judge of them as they pleased. But did he consider "dreams and visions" as necessarily connected with the conversion of men to God? or as even ordinary means of conversion? Never. Such things he declared, even then, to be in themselves of a doubtful nature. They rarely occurred in connexion with his preaching during the subsequent fifty years of his public life; and among the Methodists in general they are neither expected nor desired. We have in Mr. Wesley's own printed Journal his views of the importance to be attached to "things of this kind. In preaching to a congregation near Bristol,

in June 1738, "I told them," says he "they were not to judge of the spirit whereby any one spoke, either by appearances, or by common report, or by their own inward feelings; no, nor by any dreams, visions, or revelations, supposed to have been made to their souls; any more than by their own tears, or any involuntary effects wrought upon their bodies. I warned them, all these were in themselves, of a doubtful, disputable nature, they might be from God, and they might not, and were therefore not simply to be relied on, any more than simply to be condemned, but to be tried by a farther rule, to be brought to the only test; the law and the testimony." He has expressed himself to the same effect in various parts of his writings. Now I would ask, Where is the candour of your Clergyman in passing over all Mr. Wesley's explanations, and in representing "dreams and visions" as forming an essential part of his doctrine of a sinner's justification before God? Is such a proceeding consistent with either justice, truth, or charity?

*Churchman.*—I cannot defend such conduct, and will not attempt it. Pray, who was *Hampson*, to whom the pamphlet refers?

*Methodist.*—He was the son of a Methodist Preacher, of the same name. He was educated by Mr. Wesley at Kingswood School; and for some time was himself a Preacher in the Wesleyan Connexion. In the year 1751 Mr. Wesley drew up the "Deed of Declaration," constituting one hundred of his Preachers the legal Conference. The name of the older *Hampson* was omitted in this document; in consequence of which both the father and the son left the Connexion. The young man obtained episcopal ordination, and became the Vicar of Sutherland. He drew up a libellous Life of Mr. Wesley, to whom he was under the deepest obligations, which he had ready for publication as soon as the remains of his benefactor and friend were placed in his coffin; and sent forth this work with all haste, to anticipate the public sentiment respecting this great man. His book is a sort of armoury, to which almost all the slanderers of Mr. Wesley have had recourse from that day to the present time. *Hampson* assumes the character of an indifferent spectator of Mr. Wesley and Methodism, and sometimes affects an ignorance of things which he well understood. The Methodists felt all this to be unkind. They were grieved that the memory of their venerated father was thus insulted; and they gave a most effectual rebuke to the man who had thus offended.

*Churchman.*—Pray, sir, what was the nature of that rebuke?

*Methodist.*—It was this. The father of the offender, who, as I have stated, had left the Methodists, was poor, and almost friendless, and they gave him the mastership of one of their schools, and the Methodist Preachers presented to him out of a fund which they had raised for their own support in age and infirmity, an annual pecuniary donation as long as he lived.

Pray, sir, may I ask you one or two questions?

*Churchman.*—Certainly.  
*Methodist.*—What would you think of a man who should write a book against the doctrine of Christ and his Apostles, and instead of referring to the New Testament should take all his information from such authors as Hume, Voltaire, and Paine?

*Churchman.*—I should deem him a man of dishonest purposes.

*Methodist.*—And what would you think of another, who should write against the order and discipline of the Church of England, taking all his alleged facts and reasonings from the works of avowed Dissenters, never looking into a book written by a Churchman, nor even referring to the Church's own formularies?

*Churchman.*—I should deem him no better than the other. But what is your design in proposing those questions?

*Methodist.*—To make way for another; which is this:—What do you think of the writer of the pamphlet now on the table, who, undertaking to lay before the world Mr. Wesley's views concerning the doctrine of justification, never refers to Mr. Wesley's own writings, but to the work of a personal enemy; and, instead of producing an extract which bears directly upon the subject, produces one which has no necessary connexion with it whatever? For all the "dreams and visions" that were

ever heard of in Methodism were mere delusions, the doctrine of justification, as taught by Mr. Wesley and his people, is as true as the Bible, (from which it is deduced). On that point he differed not a hair's breadth from the Church to which he belonged; and the man who charges him with it is inexcusable.

(To be continued.)

## THE WESLEYAN.

WEDNESDAY, APRIL 6, 1842.

NOTWITHSTANDING the poverty and depression which prevail in many parts of England, the cause of Christian Missions is not forgotten, the appeals made in behalf of its adequate extension and support are not unheeded or entirely ineffective. We use the word *entirely* because so little has been done for the universal diffusion of the Gospel, when actual and obligatory exertion are contrasted. But we rejoice to know that various denominations of christians and various individuals are learning and practising new and improved rules of conduct. More enlarged views are taken; more appropriate standards of liberality are adopted; a clearer and deeper sense of the duty of propagating the Gospel prevails; and we trust that the path of Missionary toil and triumph will be "as the shining light, that shineth more and more unto the perfect day." While other churches are putting forth their energies, the missionary impulse, given to Wesleyan Methodism in the days of the venerated Cox, instead of lessening is increasing. Like the concentric and expanding circles formed upon the bosom of the tranquil waters by appropriate force, the Missionary impulse of the Wesleyan-Methodist Societies strengthens and enlarges in every direction, and will, we doubt not, continue to do so till "the earth is full of the knowledge of the Lord, as the waters cover the sea." Genuine Wesleyan Methodism, untainted by selfish and secular admixture, has been always characterized by unostentatious and zealous endeavours "to spread scriptural holiness over the land." The same spirit pervades it still. While others are absurdly clamouring for a monopoly of divine authority and for exclusive ecclesiastical existence, and are reviling and insulting their neighbours as "schismatics" and "separatists," be it our effort and aim to authenticate our claims and silence our adversaries by zealous and effective exertions, as well as by the power of invincible truth. A monopoly of divine authority and support belongs to no one Christian Church, either by right or actual possession; and those who weakly and obstreperously claim it should take heed to themselves lest they whom they revile and despise enter into the kingdom of God before them. Christianity is appointed to make men wise, holy, and happy, and no christian man, minister, church, or system is scriptural or valuable, unless as it accomplishes or promotes these ends. It is easy to bring to an appropriate and decisive test all selfish and exclusive ecclesiastical claims. When papist, anti-papist, or semi-papist arrogantly appropriates all religious right and power to himself and his party, ask how many souls he and they are instrumental in converting and converting; how much vice and error they destroy; how much living, experimental, practical godliness they establish and extend;—not how many persons they assemble and associate under the name and in observance of the form and exterior of Christianity, but how many they turn from darkness to light, from sin to holiness, and from the power of

Satan unto the living God: ask the character and conduct of others, who are branded as "heretics" and "schismatics," in all those respects: and, then, on the principle that "the tree is known by its fruit," the fountain by its streams, a system of agency and means by its actual effects, ascertain the real and comparative merits of both parties and try the validity of their respective claims. For ourselves, we believe that every denunciation that holds the head, that embraces and obeys the truth, that disseminates scriptural knowledge and holiness, is a divinely-authorized religious agent, a true and proper branch of God's visible church and of the true and proper Vine. To every such denomination we wish stability and success; and we pray that all orthodox churches may be increasingly blessed and made a blessing.

Not having room for a full report of all the Wesleyan Missionary intelligence, which we receive from home, principally through the *London Watchman*, and not wishing to leave those of our readers unacquainted with it who have no opportunity of reading English papers, we shall endeavour to compile such a summary as shall contain the principal facts and events, without the mere local and unimportant circumstances.

At *Bradford, west*, the anniversary of the Juvenile Missionary Society was celebrated on Christmas day, by a public breakfast, held in the Exchange buildings, at which more than 300 persons sat down. A sermon in the afternoon and a public meeting in the evening followed. The proceeds of the breakfast were £23 15s. 6d.; collections at the public services £63 15s. 6d.; total £87 11s., which, with £56 5s. 8d., obtained by subscriptions, &c., give the aggregate sum of £143 16s. 8d. raised by this juvenile society during the past year. A very interesting and well-attended tea-party has been held at *Harrogate*. A more delightful meeting has been held in this place for some years. Two additional meetings have lately been held in small places in the circuit, in which about £20 have also been collected toward the missions, several new annual subscribers have been obtained, as well as fresh collectors; and every effort has been made, both by ministers and friends, to increase the funds this year. Although subscriptions have just been collected among our people to pay off a considerable circuit debt and better furnish the preacher's house, it is truly cheering that the missionary spirit has not abated, and that, instead of a diminution in the funds, as was feared, there will be a considerable increase. While the anniversary collections at *Manningtree* and *Harwich* exceed those of last year, the Missionary income for the circuit will be increased above 25 per cent., on former years. At *Kingsley*, in the *Northwich* circuit, the amount collected at the anniversary last year was £3 6s., this year £13 6s.: the collections at *Wearerham* were one-fourth more than last year. At *Darvenham*, our friends have sustained the character which they gained last year. In the *Pontefract* circuit, twenty-two meetings have been held during the year, some of them in very small chapels, others in barns, one in a school-room, another in an upper room, in a little village. Generally, the meetings were well attended, and many proved them to be times of refreshing from the presence of the Lord. In the ancient town of *Pontefract* itself, several of our friends gratuitously provide a monthly tea, when a number of ladies and young persons assemble for the purpose of sewing, and give the produce of their labours to this great cause. At those meetings, useful and ornamental articles are made in one of the schools beneath the chapel, and the vestry is set apart, during the afternoon, as a monthly sale-room. To encourage this monthly association for benevolent exertion, several respectable individuals make it their business to go and purchase. This plan has succeeded so well that the ladies have paid to the treasurer, the handsome sum of £63.

The collectors have gone diligently from house to house to obtain subscriptions, and the work is gradually advancing. The friends at *Knottingley* are doing nobly—some of them giving twice as much as they formerly gave. The whole amount raised, in the *Pontefract* circuit, for 1841, is £593 0s. 6d. At *Shrewsbury*, the Christmas juvenile missionary collections amounted to £35 11s. 0d. Never was there manifested such a spirit of emulation, accompanied by the kindest christian feeling, as on this occasion. The very employment itself appeared to bring all the collectors and friends more closely together, in bonds of holy affection. This effort, we believe, will tend, in no inconsiderable degree, to increase an interest in the general prosperity of the society. At *Shutley Bridge*, in 1839, the missionary collections were £5 7s. 7d.; in 1840, £12 8s. 10d.; and, in 1841, £36. The amount for the circuit this year, 1841, is, at least, £112, being nearly double the amount of the preceding year. The expenses incurred in raising the year's contributions, at seventeen public meetings, amount to only £2 15s. 0d. The sum raised by the children at *Taunton* is £17 6s. 2d., which has been collected without any expense to the society. At *Barnsley*, the collections after the sermons and the meeting amounted to upwards of £15.—Mr. J. Wright, of *Birmingham*, has increased his subscription four-fold, that is, instead of paying his £5 annually, as heretofore, he will pay that sum quarterly in future. The Missionary spirit is not declining in the *Blackburn* circuit. The sum raised during the year is an increase on the previous year; and it is more gratifying to find an increase, when every place in the circuit has been visited with great commercial distress. The proceeds of an interesting tea-meeting, held on Christmas-day, were £6 5s. 6d.; and, at the same time, a few additional subscribers were gained, and a few others engaged to increase their subscriptions. The amount of contributions, in the *Bolton* circuit, for the past year, (1841,) is £193 6s. 5d., being an increase of £90 11s. 1d. on the year preceding. This increase has been occasioned partly by additional annual subscriptions, from several generous friends of the cause in *Bolton*, and partly by the successful operation of the branch societies. Such an increase, during a season of unparalleled commercial depression, and in a circuit, where that depression has been very deeply and generally felt, affords matter of devout thanksgiving to God, and may be regarded as a strong evidence of the affection which our people cherish towards a cause so eminently His, and so urgently in need of the most generous support; and also of their resolution to do their part, in bringing the financial embarrassments of the parent committee to a happy termination. The proceeds of the *Gainsbro'* Juvenile Missionary Society are £44 5s., the two meetings of which were very numerously attended, and were the most gratifying and impressive that have ever been held in *Gainsbro'*.—There is an increasing zeal in the cause of Christian missions in the town of *Gainsbro'* and circuit, for already the amount shows an increase to the parent society of nearly £50, exclusive of the handsome Juvenile Missionary Box, which will be £50, as there are several cards not yet come in. In the *Hayle* circuit, there is an increase of more than forty per cent. on the previous year. This increase has been realized at a time of great commercial embarrassments, arising from the general failure of the mines in this immediate neighbourhood. The amount of the juvenile missionary collection, at Christmas, in *Montrase*, was £10 6s. 4d., including a donation of one pound from a member of the Church of England, towards the erection of a chapel in Paris. Seldom has anything occurred that excited a more lively interest among our young people. Various instances of noble self-denial and christian principle have been called forth, and the effort itself has conferred on them a real benefit. In the *North Shields* circuit, the accounts show an advance from £160 to £190. In nearly every place, there is some increase. The sum of £10 has also been remitted as a Christmas offering. The present improvement is mainly to be attributed to the introduction, to a greater extent, of the oft recommended, long-tried, *Methodistical* plan of weekly contributions, instead of (as is the practice too frequently, especially in the country parts of the circuits,) leaving the

Meetings. It has been found here, as in other places, that the circumstances of being called upon to make frequent and regular sacrifices for this cause, not only enables individuals to contribute a larger sum in the course of the year, than they could conveniently spare all at once, but tends also to keep up in the minds a feeling of interest, and leads to the more eager anticipation of the return of those public occasions, when the claims and success of this important work at God, are stated and advocated; so that, almost invariably, in those places where there is the most systematic private effort, there will be the best attendance and the deepest feeling at the public meeting. The missionary receipts, in the *Peterborough* circuit, have advanced from £80 1s. 4d., in 1838, to £172 15s., in 1841. In raising the latter amount, very little help has been called in from any part of the Connexion, beyond the boundary of the circuit. There has been no visit from a deputation, and, consequently, what has been done is not the result of momentary excitement but the operation of fixed principles. Want of space compels us to discontinue, for the present, this encouraging summary. We intend to resume it in our next. And we hope that such spirited exertions at home will produce a due influence abroad,—all contributing, with a willing mind, of the ability which God has given them,—

Till over our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

The dialogue, entitled, "The Wesleyans vindicated," &c., on the second and third pages, continued from our last, and the article from the *Record*, on the seventh page, are deserving of careful perusal. They contain a refutation of the foolish and unfounded charges which have been so often brought against Wesleyan Methodism, in England, Canada, and elsewhere, by persons who seem to take pleasure in assailing and contemning every denomination but their own, and in decrying every enlarged and catholic principle, and who appear to have no just perception of the spiritual nature, high design, and noble genius of the Christian Religion. To magnify ourselves and "despise others" requires and exhibits neither moral nor intellectual superiority: nothing is more agreeable to fallen human nature or more opposed to the spirit of the Gospel. Personal, political, and ecclesiastical selfishness may assume the appellation and the mask of firmness and zeal, but it is the very same spirit, only modified and developed by peculiar circumstances, that "joins house to house, that lays field to field, till there be no place, that it may be placed alone in the midst of the earth." Its opposite extreme is latitudinarianism, and both are alike despicable and unchristian. True Christianity, on the one hand, "contends earnestly for the faith, once delivered to the saints;" and, on the other, "notwithstanding every way, whether in preterce, or in truth, Christ is preached, therein rejoices, yea, and will rejoice." The prevalence of this spirit will keep pace with the prevalence and extension of the Gospel, not in word or in name only but "in demonstration of the spirit and in power."

The signal defeat of the Puseyite candidate for the chair of poetry at Oxford; Sir Robert Peel's selection of Dr. Gilbert, Principal of Brasenose College, and a leading opponent of the Puseyite candidate, for the See of Chichester, rendered vacant by the death of Bishop Shuttleworth; and the attendance of His Majesty, the King of Prussia, a Presbyterian, at the baptism of the Prince of Wales, and the part performed by him, as chief Sponsor, in that important and imposing ceremony, and by invitation too, be it remembered, of Her Majesty the Queen, the head of the established church, are highly important events, and events, the last particularly is deserving of special

notice. Viewed in all its circumstances and bearings it is fraught with emphatic and important meaning, and will not, we trust, be without its proper effect.

Respecting the appointment of Dr. Gilbert, the *Sax* remarks.—

"He was the person who called the orthodoxy of Mr. Williams in question, and organised the opposition to him on account of his theological opinions. For his opposition to the Puseyites and his triumph over them, Sir Robert Peel has rewarded him. We at once see which theological party is in the ascendant, and that Sir Robert is resolved to restore harmony to the church by questioning Puseyism. He may a'front many friends by that, he may kindle the anger of the Puseyite *Post* and the Puseyite *Times*, but he is so strong that he may despise them all."

Every friend of the established church and of Protestantism in general must rejoice in this appointment. Puseyism, or Newmanism, appears to be increasing, or else more clearly developing itself, for we find it stated that "the Rev. Sanderson Robins, who seven years ago, and until he began to be infected with Puseyism, was one of the most evangelical and popular preachers in London—has just resigned his living in the Church, preliminary to his going entirely over to the Roman Catholic Church."

Copious accounts are published, in the English papers, of the arrival in England of the King of Prussia and other illustrious personages—the reigning Duke of Saxe Coburg and Gotha, Prince Albert's father, and Duke Ferdinand of Saxe Coburg, his Royal Highness's brother. Crowds assembled to see the King of Prussia, and his reception was most enthusiastic. The royal chattering was celebrated with great splendour. The King of Prussia performed a principal part, as chief sponsor, answering for the sponsors generally, according to the words of the Liturgy. The Archbishop of Canterbury, holding the royal child in his arms, turned to the King of Prussia and the other sponsors, and said, "Name this child." His Majesty replied in a clear voice, without any appearance of foreign accent, "We name him ALBERT EDWARD." The devotion of the King of Prussia was particularly observed, his conduct, throughout the service, was indeed, it is said, a pattern for Princes and for subjects.

The King of Prussia, during his stay in England, paid a visit to Her Majesty the Queen Dowager, at Marlborough, and partook of an elegant *dejeuner*. He also visited Westminster Abbey; the site of the new Houses of Parliament; the Senior United Service Club, in Pall Mall; Eton College; Hampton Court Palace, Sir Robert Peel; the Zoological Gardens; St. Paul's; the Mansion House; New, Old, and Drury Lane; Thames tunnel, the Tower, the Archbishop of Canterbury. His Royal Highness the Duke of Cambridge; and Covent Garden. He was elected a Knight of the Order of the Garter, at a chapter held by the Queen. He was also present at the ceremony of presenting a new stand of colours to the 72nd Highlanders. He held a Court at Buckingham Palace, for the reception of the foreign ministers. He was presented with an Address from the Corporation of the City of London, to which he returned an appropriate answer. He also honoured the Prussian Minister with his company to a *dejeuner*. Several addresses were presented to him, by public bodies, in different parts of the kingdom, to each of which "he was pleased to return a most gracious answer." He went in state to witness the ceremony of the opening of Parliament, by Her Majesty in person. He afterwards received a deputation from the general body of Protestant dissenting ministers. "The King then visited the Queen Dowager, at Marlborough House, the Duke and Duchess of Cambridge, the Duke of Wellington, the Earl and Countess of Jersey, and the Duchess Dowager of Richmond, at their respective residences; after which His Majesty dined at Buckingham Palace, where a distinguished party were invited to meet him." He was conveyed to and from England by Her Majesty's steamer *Firabrand*.

The King of Prussia is in his 47th year, and is related to our gracious Sovereign, inasmuch as the mother of the late Queen Charlotte (the consort of George III.) was the grandmother of the late Queen of Prussia, (the mother of the present King) and, consequently, great-grandmother both to Queen Victoria and Frederick William IV.

Any statistical inaccuracy, respecting Western Canada, in the annual Reports of the Parent Wesleyan Missionary Society, for a few years past, may be easily accounted for, by a little examination and reflection. The reports for January, 1840, can have no reference whatever to the posture of affairs since the dissolution of the Union, as this event did not occur till August, 1840. The Western Canada District Meeting was held late in the fall of 1840, and there is every reason to believe that its minutes or journal reached the Mission-house, in London, too late to affect the report for January, 1841; as a lengthy and elaborate report, like the annual one, must be compiled and put to press long before publication. There was no alternative, then, but to insert the usual statement of missions in Western Canada, which was accordingly done. The report for January, 1842, has not yet reached this country. An oversight or typographical error in the *Notices*, for January, 1842, was corrected at the earliest opportunity.

Editors with whom we exchange will oblige us by inserting the foregoing remarks. We beg to tender our thanks to the Editor of the *Cobourg Star* for his insertion of the prospectus contained in our last number.

TO AGENTS AND SUBSCRIBERS.—We beg to remind the Agents for this paper of the expediency of procuring the settlement of all accounts for the present volume, before the sessions of the District Meetings for Eastern and Western Canada, now nigh at hand. Subscribers will please arrange their accounts accordingly, with the agents, if possible, otherwise, if more convenient.

We are unable to account for the non-arrival of the paper, in any place. The person referred to, in London, can have the numbers wanting, on sending proper information through the Agent. We should be glad to learn the address of the subscriber in Ireland, in order to forward the paper.

WESTERN CANADA DISTRICT MEETING.

The Western Canada District Meeting will be held at Hamilton, Gore District, (D. V.) on Wednesday, the 11th day of May next.—The Session to commence at 9 o'clock, A. M.

All the brethren, connected with the District, are earnestly and respectfully requested to prepare their Missionary accounts as carefully as possible, and to bring regular lists of the names of all subscribers to the Wesleyan Methodist Missionary Society, of five shillings and upwards.

J. STINSON, Chairman.

Toronto, March 23, 1842.

Civil Intelligence.

THIRTEEN DAYS LATER FROM ENGLAND. ARRIVAL OF THE COLUMBIA AT BOSTON, AND THE UNICORN AT HALIFAX.

The steamship Unicorn left Halifax on the afternoon of the 25th, and arrived at the wharf, East Boston, last evening, at half-past seven o'clock, bringing the passengers, mails, baggage, and the freight of the Steamer Columbia. The Columbia having met with an accident, is detained at Halifax to repair, but will be in readiness to receive the mail and passengers from the Unicorn, which will leave here again on April 2d.

The Columbia, Capt. Judkins, left Liverpool on the 4th inst., and encountered a series of unusually terrific storms, which severely tested her powers. On the 18th inst., the engineer reported that the intermediate shaft had broken, and accordingly the engines were stopped.—This disagreeable accident, however, did not arrest the Columbia, for her sails were hoisted, under which she continued her course until 12 o'clock on the night of the 25th inst., when the starboard engines were put in motion, to bring her into the port of Halifax, which she finally reached in safety.

PARLIAMENTARY SUMMARY.

In the House of Commons on Friday the 18th ultimo, the debate upon Mr. Villiers' amendment to Sir Robert Peel's motion regarding the corn laws, for the abolition of duties payable upon imported grain, was commenced and continued during five days. It was necessarily a dull affair from the previous exhaustion of the subject. On a division, there appeared for the motion, 293; for the amendment, 90; majority against the amendment, 302.

On Friday the 25th, Mr. Christopher moved an amendment, the effect of which was to give more complete protection to the farmer, by fixing a higher sliding scale than the measure of Sir Robert Peel. This proposal was withdrawn; and the house affirmed Sir Robert Peel's motion by a majority of 202—the number being 300 and 104.

Sir James Graham announced the intention of government to introduce a measure which was not only to continue the *pro-law* commission for a considerably longer period than one year, but incorporate such modifications of existing measures as might be deemed expedient.

On Thursday, the 29d, Mr. Gladstone, in answer to a question from Mr. Labouchere, said it was the intention of government to favour the importation of British manufactured articles into the colonies, and for that purpose a duty of 7 per cent. would be imposed on all foreign commodities.

In the Commons on Wednesday the 23d, in answer to a question from Mr. Mackinnon, Sir R. Peel said it was his intention to proceed with no public business till the corn law resolutions were disposed of. There was the strongest feeling at present among those interested in the corn trade against any delay in the settlement of the question. But he was not responsible for it. He could not interfere with the course which other honourable gentlemen thought fit to pursue, but he thought it of so much importance to bring in this bill on the subject that he would interpose no impediment by bringing forward any public business before these resolutions were decided on.

Last night all Sir Robert Peel's resolutions, for the regulation of his new scale of duties on the importation of wheat, oats, and barley, were adopted, and a bill was ordered to be prepared in accordance with such resolutions; Sir R. Peel, Sir J. Graham, and Mr. Gladstone, were ordered to bring in the same. It is expected that they will be able to present it to-day. It will then be read the first time, and a day fixed for the second reading, when the debate will be taken on the first principles of the bill.—*Herald*, March 3.

SLAVE TRADE TREATY.—In the House of Lords, on Monday 21st ult the Earl of Aberdeen laid on the table the treaty on the slave trade, signed by all the great powers of Europe except France. He regretted that he was under the necessity of informing their lordships that the ratification of the King of the French had not been exchanged with those of the other powers, neither was he able to inform the House of the precise time when that ratification might be expected. The Treaty with France, however, concluded in 1831 and '33, remained in full force and vigor.

RIGHT OF SEARCH.—We learn from Paris that a delay of four months has been asked and obtained for the French Government to ratify the right of search.

THE CORN LAWS.—The majority in favour of Sir R. Peel's government, on Lord J. Russell's motion, was 193—123 more members voting for the sliding scale than for the fixed duty. On Mr. Villiers' amendment the majority increased to 303, when the question was *corn-law* against *no corn-law*. On that proposed by Mr. Christopher—recognising the principle of protection, but differing in the degree by 3s. a quarter—there was a majority for the ministerial plan of 202; so that, looking at the subject in all its forms, the government has shown a strength that no cabinet has possessed for many years past, and on a point where opposition was deemed stronger than on any other that is likely to engage the attention of Parliament.—*European*.

The reinforcements which have already sailed, or are about to sail, to China, amount to seventeen ships of war.

The Earl of Elgin, we learn, will leave this country to assume the government of Jamaica, early in April. The complaint which has caused the resignation of Sir Charles Metcalf is, we regret to state, of a most painful description. Sir Charles returns to this country to undergo a surgical operation.

The Duke of Buccleuch has been appointed to the office of lord privy seal, in the place of the Duke of Buckingham.

The King of Prussia, who left England on the 5th February, arrived safely in his own dominions.

MIXED MARRIAGES.—In the Commons, Sir Robert Peel intimated that a bill would be brought in to test the validity of marriages by dissenting Ministers between Dissenters and members of the Established Church in Ireland. He also stated that it

was not the intention of the Government to bring in a bill regarding church-rates.

INDIA AND CHINA.—The following news was published in a second edition of the *London Times* of Feb 28 and March 1.—Intelligence, brought by the India Steamer from Calcutta, Jan 11, arrived at *Sax*, Feb. 11. The intelligence from Afghanistan comes down to the 13th December. The position of General Sale amidst the insurrection was still extremely critical. Col. M'Laren, who was sent to relieve him, had failed. A fresh attack of the insurgents against our troops in Afghanistan had failed. All was quiet at Candahar on the 4th Dec. The Beluch tribes were also quiet. Major General Pollock had received orders to proceed to Peshawar, and thence to Peshawar, to assume the command of a force assembling at that place, to consist of 10,000 men, and the object to relieve the troops in Afghanistan.

The *Bengal Herald* states, that the fate of our troops at Cabul is almost certainly decided. The state of affairs there is represented to be much worse than they were before. Provisions were becoming scarce, and the enemy more daring every day. The *Morning Post* states, that Government had just received a sealed box of despatches from the Supreme Government, of vast importance, relating to the intended capitulation of the party at Cabul, and to have been reduced to eating their rattle pistons.

CHINA.—The dates from China are to the 30th November. The intelligence is merely confirmatory of the reports that had been in circulation regarding the operations to the northward.—Sir Henry Pottinger would winter at Amoy, where symptoms of hostilities were beginning to manifest themselves.

At Canton, also, hostile preparations were in progress. The heights of Canton were fortifying, and forts rebuilding and being built. A force consisting of 10,000 men, has been taken from the Madras Presidency, Bengal Infantry, with *Lancers*, sappers and miners, for service in China, and ordered to march on Peking as soon as the south west monsoon sets in.

PORTUGAL.—A revolution has taken place in Lisbon, and terminated in favour of the charter of Don Pedro. Upon the government troops no dependence could be placed, as they were commanded by charlatans and engaged to fight in the cause. The Ministers, in consequence, resigned. The Queen then sent for the Duke of Terceira, and a new Ministry, friendly to the re-establishment of the charter was formed. A royal decree was afterwards issued, putting the charter again in vigour; and three days' rejoicing were ordered in consequence.

INVASION OF TEXAS BY MEXICO.—STRENGTH OF SAN ANTONIO.—By the arrival of the steam packet ship New York, we have been put in possession of the certain intelligence of the invasion of Texas by a formidable Mexican force. San Antonio has surrendered; the Mexicans have taken Goliad. The invaders, variously estimated at from 8 to 14,000, entered Texas at several points. The Texans were concentrating on Victoria, Gonzales and Austin, at which places a desperate resistance will be made.

COLONIAL.

We understand it is the intention of His Excellency Sir Charles Bagot very shortly to pay a visit to Toronto, after which he will proceed to Montreal and Quebec, and probably extend his excursion to Halifax, with the view of meeting there Lady Bagot and family, whose arrival is expected, we believe, sometime in May.—*Chronicle*.

KING'S COLLEGE.—We learn with much pleasure that the buildings for this institution are contracted for, and will be forthwith commenced. Indeed ground will be broken for the foundations this very day, by the appointment of the Council. Thomas Young, Esq., has resumed his duties as architect, and has received instructions to proceed with the working plans required for immediate operations. His Excellency the Governor General has, we believe, signified his intention of laying the foundation stone, provided matters are sufficiently far advanced that ceremony to be performed previous to His Excellency's departure for Halifax, to receive Lady Bagot. The 21st of April has been mentioned as the latest day on which His Excellency could visit Toronto for that purpose; and we throw out the suggestion that St. George's day would well befit so interesting a ceremony.—*Toronto Herald*.



Religious and Missionary Intelligence.

EASTERN CANADA—ST. JOHN.—We are glad to learn the prosperity of the Society in this Mission. Several additions have been made to the membership during the year. A chapel has been erected the basement story of which was opened for Divine service on Sunday, the 15th October last, by the Rev. R. L. Lussier, of Montreal. The Trustees are making arrangements to have the chapel pewed and completed early in the summer. Several of the pews have been prospectively rented. A Missionary meeting was held in St. John in the month of November last. The audience was large, for the place, and respectable. The addresses delivered by the Rev. Messrs. Harvard, Lusher, Squire, and Borland were satisfactory and interesting, and the collection amounted to upwards of five pounds.

The congregations on the Sabbath are large, and the prospects throughout the circuit, encouraging. The excellent Missionary, Rev. H. Montgomery, labours at St. John, Beloit mountain, Chambly, and in another neighbourhood. There is some delightful scenery and fine prospects, in the country included in this mission. On the noble river Richelieu, below Lake Champlain, and connected with Laprairie by a Rail-road, the town of St. John or Dorchester is situated, (being the outlet and inlet of communication with the United States) and, 12 miles lower down, is the village of Chambly. About 12 miles across from Chambly, on the eastern side of the river, is Beloit or Rouville mountain, the summit of which affords several large and commanding views. Standing on the pinnacle of this insulated mountain, which is of considerable height, the country, interspersed with towns and villages, stretches away in the distance, in every direction, laid out in regular farms, which, at that height, resemble gardens, and studded with the white dwellings of the habitants; while, in one direction, the distant hills bound and beautify the scene. Viewed from the mountain-top, the sheep and cattle and human beings look like very diminutive races. In every direction church spires glisten in the sun, about forty of which can be counted in a clear day; the windings of the Richelieu and the meanderings of the Huron, which falls into the former, opposite or a little above Chambly, can be distinctly traced, as well as the bendings and swellings of the mightier and more majestic St. Lawrence. Montreal, glittering in the sun, is easily seen, and even, in a clear day, the country behind the mountain. On every hand, the scene is extensive, highly-picturesque and noble. Often, at the door of a well-remembered friend, whose house stands a good way up a beautiful slope of the mountain's base and beside a gurgling stream, have we stood and with peculiar pleasure, viewed "the landscape over." No repetition of the sight has lessened its beauty or interest, or degraded it to the level of vulgar and familiar things. Fancy still lingers about that enchanting mountain and the friends we left behind, or rather above; and often, in imagination, have we retraced our course along the Richelieu and the Huron and across the intervening country till we gained the heights of Beloit. On this elevated spot, how low and insignificant have the wealth, pleasures, and honours of the world appeared! Neither cynic nor ascetic—

"I said 'if there's peace to be found in this world, A heart that was humble might hope for it here'"

But with "purest of crystal and brightest of green," combined with "soft magic of streamlet and hill," and, last, though not least, with "beloved friends"—it is melancholy to gaze from the summit of Beloit upon the vast country around, shrouded in the gloom and torpor of superstition and error.—scarcely a ray of pure religious light illumining the pathway to the skies. The real evil and malignity of sin, and the way of salvation by faith unknown, the Sabbath violated, the intoxicating glass too freely taken, and poverty often apparent, greatly alter the scene, so truly poetic and beautiful at a distance. Descending to details and real life, you discover a moral wilderness, a desolated, wasted garden, with scarcely a hand to break up the fallow-ground and re-construct the hedge. The "Foreign Evangelical Society" and the "French Canadian Missionary Society" are doing something, but the harvest is

great and the labourers are few: what is to be done? We cannot enter into particulars, having so greatly, and without design, prolonged our remarks. We can only say—let every man "work while it is called day?" and "pray the Lord of the harvest that he will send forth labourers into his harvest."

WESTERN CANADA—GODERICH.—The work of the LORD is gradually advancing, on this Mission. Another new class has been formed; and, although many have removed from the circuit, there will be an increase this year. Several new openings, for preaching the Gospel, present themselves, which are duly embraced, as far as is practicable. The Missionary, (Rev. T. FAWCETT,) has been seriously indisposed, but, through the blessing of God, is able to resume his work, with encouraging tokens and prospects.

GUELPH.—The services connected with the anniversary of the Branch Wesleyan Missionary Society, in this place, were held on the 13th and 14th ult. The sermons were preached by the Rev. JOSEPH STINSON, Chairman of the District, who, in a very lively and forcible manner, advocated the reception of Christian truth; and showed that where the love of God is established, love to our lost and fallen race will not be wanting: The congregations were large, and it is hoped the influence will not soon be forgotten. The Missionary Meeting, which was held on the evening of the following day (Monday,) was attended by the Rev. Messrs. Stinson, Selley, (of Brantford,) Wastell (of Guelph,) Stoney, and Goodrich. Mr. Stephens presided in a satisfactory manner, opening the business with a short but animated speech. The resolutions proposed to the meeting elicited hearty responses. The Rev. W. Wastell, with his usual fervour, and with good effect, dwelt at considerable length on the evils of Pagan idolatry and superstition, demonstrating, by indisputable facts, that every system of Paganism is injurious and destructive to man: in instructive and impressive contrast, he placed the harmony and happiness, particularly in domestic life, which result from Christian and Missionary efforts. The Rev. J. B. Selley made a few very appropriate remarks. The Rev. J. Stinson entered more fully into the present state of our Missions, and into the glorious success which has followed the faithful preaching of divine truth, interspersing his address with some striking anecdotes, illustrative of the beneficial effects of Missionary exertions. The chapel was crowded with a respectable and attentive congregation; and the efforts of many were inspired with a determination to adopt vigorous measures for the increase of the Society's funds this year. The collections at the various services amounted to £15 11s. 5d., being an increase of £1 10s. 6d. on the last year, which, with £29 9s. 9d., [raised, we suppose, by subscriptions and donations,] makes a total of £45 4s. 2d.

TORONTO CIRCUIT.—In the autumn of 1810, after the dissolution of the Union between the British and Canadian Conferences, George Street chapel, in the city of Toronto, was re-opened by the Rev. M. Richey, in connexion with the former Body. It, as well as the Kingston and St. Clair chapels, was built before the formation of the Union and decided to the Parent Connexion, and had been occupied by British Wesleyan Missionaries till 1833. During the union, several leading members of the Toronto Society (with others elsewhere) were greatly pained and dissatisfied on account of the management of affairs, and felt unable to continue permanently identified with proceedings which their judgment and hearts condemned; they, however, maintained their connection with the Society till the progress of events enabled them to assume a more congenial and comfortable position. The British Conference felt unable to prolong the aforesaid union with propriety, consistency and safety, after a trial of seven years, and, therefore, peaceably dissolved it in 1840. But, at the same time, they felt themselves bound to contribute to the spiritual culture and improvement of Western (late Upper) Canada; and consequently returned to their original position, previous to 1833, re-occupying Toronto, Kingston, and St. Clair, and maintaining their right to extend their operations according to their former design and the de-

sign of Dr. Alder's visit to Upper Canada, before the Union. Their proposal to arrange the terms of separation and of unconnected exertion, in a fair and amicable manner, was met by no appropriate response on the part of the U. C. Conference or its representatives; and they had therefore no alternative but to abandon Western Canada altogether, or resume their former position in it, and extend their labours as the Providence of God opened and directed their way. They chose the latter and declined the former, for serious and weighty reasons. Their exertions were highly necessary to meet the wishes and supply the wants of many in the country; numbers, without British Wesleyan Missionaries, would, in all probability, have been lost to Methodism and lost to God; others were disposed to hear their instructions in preference to any other; and the British Conference could not, in harmony with its position and design as the Methodism of the empire, and in accordance with its duty and allegiance to the head of the Church, abandon so important a portion of the Empire as Western Canada. Their spiritual children in this country, who had emigrated from England and Ireland, earnestly implored the ministrations and pastoral benefits of the parent Connexion; a door for usefulness was opened to them among those who had become disgusted and offended with political intermeddling and pernicious publications, and were prepared to listen to the instruction and counsel of British Wesleyan Missionaries; in such circumstances the British Conference resolved on pursuing their work in Upper Canada, on honourable principles, which they defined and published, waging no warfare with any denomination and acting as the antagonists of error and unrighteousness only. In their address to the U. C. Conference in 1833, at the dissolution of the union, they declare their "wish and determination to avoid all designedly divisive measures; to repress an unchristian spirit of controversy; and," say they, "as much as lieth in us, to live peaceably with all men. We trust that, in our mutual endeavours to occupy the wide field which Divine Providence opens before us, we shall pursue our respective [not antagonist or exclusive] labours in the spirit of brotherly kindness and charity, and that Ephraim will not envy Judah, nor Judah vex Ephraim; and our fervent prayer, both on your behalf and our own, is, that grace, mercy, and peace may be multiplied unto us through the knowledge of God, and Jesus our Lord."

Acting in this truly excellent spirit and on the very appropriate principles laid down at home, the British Wesleyan Missionaries have pursued their work in this district. Though bitterly assailed and greatly reviled, they have peaceably held on their way, doing good as they had ability and opportunity, convinced that "the wrath of man worketh not the righteousness of God." Doors of usefulness have been Providentially, and without their seeking or exertion, opened in various directions; several societies and circuits have been formed, congregations gathered, and chapels erected. And, at the present time, the number of Wesleyan Missionaries is quite inadequate to the extent of the field and the opportunities afforded them. We trust that more labourers will soon be sent into the harvest.

Shortly after the opening of George-street chapel, some classes in the country spontaneously solicited the pastoral labours of the British Wesleyan Missionaries; and an extensive circuit has been formed. Two new brick chapels have been built in the city and its vicinity; a frame chapel has been erected in the township of Toronto and another is soon to be commenced; a new chapel has been commenced in the township of Whitby; and Mr. Long, of Pickering, has liberally put up a convenient and comfortable chapel on his own premises and opened it for the use of our preachers. At Yorkville (or Pottersfield,) a village at the northern extremity of the city, a gracious revival of religion took place last year, which issued in the formation of three classes and a good congregation, besides the erection of one of the chapels already mentioned. During this winter, several conversions and additions to the society have taken place in the neighbourhoods usually called Conlon's (York township,) Hunt's (Toronto township), Long's (Pickering,) Storer's (Whitby), and Richardson's (Pickering). In another neighbourhood, a recent request has been made, with

great earnestness, for our ministrations, and crowded audiences assemble to hear the Gospel. In the city itself, notwithstanding the erection of an additional chapel, "the place is too strait for us." Numerous, devout and attentive congregations through the George-street and Lat-street chapels, rendering the erection of a large new chapel, more centrally situated, highly desirable. The society, including the ministers, the official and private members, is truly and emphatically united in one mind and in one judgment; the last Love-feast was a highly interesting and profitable service; Leaders', Trustees', and Stewards' and Leaders' meetings are all characterized by great unanimity and harmony and by a delightful illustration of the excellence and pleasantness of brethren dwelling together in unity. The four city Sabbath schools are highly prosperous and give promise of important good. About fourteen or fifteen neighbourhoods in the country are supplied with religious services and ordinances; very important aid being rendered by about fifteen local preachers.

Respecting some of the recent conversions and additions to the Society, alluded to above, we have the pleasure of laying before our readers the following interesting communication from the Rev. J. Mockridge, received too late for our last number:—

"Two very interesting protracted meetings have been recently held, within the bounds of this circuit; a brief account of which I now send you.

"The first, which was in Mr. Storey's neighbourhood, Whitby, was commenced and continued for nearly two weeks, by several of our highly esteemed local preachers, whose labours were signally owned and blessed by the Head of the Church. On Monday evening, the 15th ult., the writer of this article had the pleasure of witnessing the happy effects of this powerful work of God upon the assembled people. Many of them were evidently labouring under the most serious impressions: others, still further wrought upon, were exclaiming—"What must I do to be saved?" While others were rejoicing "with joy unspeakable and full of glory," "receiving the end of their faith, the salvation of their souls." On the following evening, the Rev. M. Richey, A. M., delivered a very appropriate and impressive discourse from Eph. iv. 20—23, which was followed by a lively and pointed exhortation from the Chairman of the District, Rev. J. Stinson. The services were continued every evening, except Saturday, to the 24th ult., when they were brought to a close. Upwards of forty persons are the happy subjects of this work; the majority of whom have united with the class in that place, and the rest, some of whom reside at a distance, will probably attach themselves to some of our other classes, more convenient to their places of abode. Some of the most respectable members of the community and heads of families have joined as probationers, among us. The place where the meetings were held (a respectable dwelling house,) was entirely too small to contain the numbers who attempted to enter it; and no doubt if there had been suitable room, the work would have been much more extensive. The brethren in this neighbourhood are firmly united in the bonds of holy affection, and are engaged in erecting a comfortable chapel, which is to be ready for public worship (D. V.) early in the spring. May the work of their hands be established upon them!"

"The other meeting was held in Mr. Long's neighbourhood, Pickering. The services were commenced on Friday evening, the 20th ult. Deep seriousness pervaded the congregations during the following week; a number came forward to be instructed and prayed for, and some professed to have obtained pardon. On Sunday, the Rev. J. G. Manly delivered two very excellent discourses, which were listened to with deep attention by the congregations, and administered the sacrament of Baptism. These services were closed on Sunday evening, 13th inst., at which time there was one of the largest congregations present which has ever been seen in the chapel. Notwithstanding the bad state of the roads, which were almost like rivers of mud, the meetings were well attended; some females walked between two and three miles, carrying their children; for the purpose of being present. Good has been done, in this place; seven persons have been received on trial, professing Christians have been stirred up and

unted; and, we doubt not, impressions of the most serious nature have been made upon the souls of many which will not easily be effaced. Not unto us, O Lord, not unto us; but unto thy name be all the glory.

"March, 1842"

A careful and impartial review of the position and progress of British Wesleyan Methodism in this district (Western Canada) must produce the full and deep conviction, first, of the adaptation and necessity of such a system of religious agency and influence; and, secondly, of its utility. A diversified state of society requires a correspondingly diversified religious agency to supply its wants. If any denomination in this Province has pursued such a course as to lessen its influence, to prevent its usefulness, and to raise up against itself strong and insurmountable barriers of enlightened and conscientious disapproval, political antipathy, ecclesiastical repugnance, and enduring prejudice, and also to render the enlarged introduction of another religious agency indispensable to the spiritual health and welfare of the country, with that denomination be the blame, the moral responsibility and consequences.—not with the preferred, the more excellent, more appropriate and adapted agency. Besides, the fact that British Methodism is parental and primary, consolidated and matured, Wesleyan and British Methodism, together with long and early attachment, feelings of esteem, gratitude and love, must induce many (as they have already) to desire the ministrations of British Wesleyan Missionaries. And then, utility demonstrates the propriety and justness of the position of the British Conference, in relation to this district. Good has been accomplished here, by means of the very Conference, its committees and agents, that have been greatly aspersed and traduced, while not one line of unbecoming and unchristian censure, on any denomination, has been published by that body, in recrimination or return. Sustained by a consciousness of upright motives, of the necessity, adaptation and utility of the agencies and means employed, and knowing that the cause of true Christianity regards, as utterly hostile and foreign, all wrath and clamour and evil speaking, the British Wesleyan Missionaries in Western Canada, as well as elsewhere, have commenced and continued their course, neither seeking, originating nor designedly promoting divisions; and we rejoice to know that they have not run in vain or laboured for nought.

BELLEVILLE.—Respecting this newly-occupied and important station, we have the pleasure of publishing the following very cheering tidings:—

To the Editors of the Wesleyan.

REV. AND DEAR SIRS.—Yesterday we held our second quarterly meeting, and rejoice to be able to say that the presence of God was among us. The members are growing in grace, and our numbers are increasing every week. During the last quarter, we have received forty-eight persons, as members, and forty-one on trial. We now number nine classes, in the charge of most excellent leaders—men of deep piety, and of good report among all men. We feel somewhat like the apostolic churches, mentioned Acts ix, 31. "It is written—Then had the churches rest throughout all Judæa, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Some of the classes are in places entirely new. One class of twenty is composed of four members, who have lately come from Lower Canada, and sixteen others received on trial. This class was raised in the back part of an adjacent township, which has been visited only lately, and even yet is very inadequately supplied with religious instruction. The whole of this township, and one in the rear of it, are utterly destitute of regular Sabbath-day preaching from any travelling preacher, except in one place, by a clergyman of the Church of England, among the Indians, where a few white settlers also attend. Yet in these townships there are probably more than two hundred persons members of one kind of Methodist Society or other. This is truly mission ground, and ought to have a labourer employed among the different classes every Sabbath. I have invitations to some places, where I find it impossible to go for want of horses. I have failed me once or

twice, but by the blessing of God I have soon recovered, and been enabled to keep the appointments in town and country regularly and punctually supplied.

Our congregations are good in every place; and in Belleville we have much encouragement, our new chapel being crowded every Sabbath. Indeed, we are informed that if we had a larger place of worship, we should have more hearers. We thank God and take courage, especially from the pleasant fact that our members are rapidly advancing in improved devotedness to God. The prayer meetings are well-attended on week-day evenings and early on Sabbath morning; the spirit of prayer and the grace of supplication are poured out among us, so that we expect shortly to witness the revival of God's work yet more gloriously, in the conversion of sinners and sanctification of true believers. Some members have already found the blessing of perfect love, and others are groaning for full redemption. A fine spirit of humble piety is found in all the classes, the members are minding their own business, seeking to increase in true religion. Peace, contentedness and heavenly joy, attend our course. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Ephesians i, 3. A spirit of awakening has already manifested itself among our congregations; several poor sinners have been saved, and a number of poor unhappy backsliders restored. A marked attention and a deeper interest is manifested, indicating a promise of increasing good being effected. May Almighty God speedily visit us with more gracious heavenly showers and yet more glorious "times of refreshing" from the Divine presence.

Yours, most truly,  
JOHN DORSE.

March, 1842.

Miscellany.

APOSTOLICAL SUCCESSION; OR AN ENLIGHTENED CHURCHMAN'S VIEW OF THE MERITS OF PIUS AND ORTHODOX PROTESTANT DISSENTERS.

To continue the observations commenced in our last, on the APOSTOLICAL SUCCESSION, we mark, that as little is said in the word of God, in relation to the institution of the Christian ministry, and the outward form of the Christian Church, as is compatible with the fact that there was a Christian ministry appointed, and a Christian Church established. That God, during the Gospel ministry—eminently the ministry of THE SPIRIT—was not to exert his life-giving power in raising up and replenishing others for the supply of the spiritual wants of his Church, should those appointed in the regular succession, fail or be corrupted, is not only a gratuitous assumption, but a proposition limiting the prerogative, and shutting up the mercies of God; and the imagination, that there was only to be one outward form of the Christian Church and of Christian order and discipline, is equally a mere assumption of man, resting on no scriptural support. And well it is so, otherwise two great divisions of the outward Church, those of the Greek and Roman communities, and not only have till now embraced the whole of Christianity in their benumbing and withering embrace, but, probably, had it not been for the electrifying influences of the operations of those raised up by God to revive the light of the Gospel glimmering in the sockets of those desecrated "candlesticks," their prolonged state of corrupt and death-like existence would ere now have been wholly extinguished.

In Europe,—a great field of prophecy, and in Gospel times the head of the world,—the apostolic succession issued in the formation of a progeny of unpiety and iniquity, denominated by the Spirit of God, "the mother of harlots and abominations," "the woman drunk with the blood of the saints and the blood of the martyrs of Jesus." Gospel principles and Gospel practices were exchanged in her for anti-scriptural principles, and practices worse than Heathen, till the natural light in man revolted at the infinite impiety of this mother of all iniquity, still assuming to herself the style and language of the spouse of Christ. Under the one dispensation it is said, "And think not to say within yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children unto Abraham;" and un-

der the other, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." In the history of fallen Rome it is written, as "the rock for ever," that neither the apostolic succession, nor any other, nor all outward forms, or endowments, or privileges can preserve the spirit, or constitute the body, of Christ's true and living Church.

This country stands as unquestionably at the head of the nations in true religion as it does in temporal power and glory. An interesting question then is, in relation to our present subject, How, under God, has this pre-eminence been acquired?

The circumstances of the reformation from Popery we all know, and the flood of light which at that important epoch was shed over both divisions of the island. There was a great return from the darkness of ignorance and superstition to the pure light of the Gospel, and from deeds of darkness to works of righteousness and peace.

That period of Gospel warmth and illumination, and corresponding practice, gradually died away within the bosom of the orthodox and Evangelical Reformed Churches established in both divisions of the island. The circumstances leading to this melancholy result, it is beside our present object to investigate. The issue was, that about the middle of last century, religion, in both the Reformed Churches, and more strikingly so in ours, with the apostolic succession, than within the boundaries of the other, without it, religion had sunk to a very low level indeed. The fall of both, we have no hesitation in saying, was lower than that of the Laodicean Church (and we venture to affirm every unprejudiced man will acknowledge the truth of the observation); and that both were not utterly repudiated by the Saviour, as was the case with the lukewarm Church we have named, was not from any righteousness of ours, but because it had pleased him to make us his people, and that his mercies were exceedingly abundant to us:—for ever praised be his glorious name!

But he not only spared, but revived us, and both the Churches of the land nearly at the same time, and both in a remarkable degree. But as our present object is confined to our own body, we shall for the present drop out of sight that truly apostolic Church, the Church of Scotland.

How, then, did God accomplish the revival? The extent of the fall—the depth of ignorance and spiritual degradation in which were immersed both clergy and people, generally, we have at different times exhibited to our readers, by extracts from various charges of the most eminent prelates of the church towards the close of the last century. According to their high authority, THE GOSPEL was generally not preached, a system of mere Heathen ethics was generally substituted in its room; and, as Archbishop Secker remarked, the people at large, under such teaching, became "less and less mindful, first, of the distinguishing articles of their creed, then, as will always be the case, of that one which they hold in common with the Heathens" (Watson's Tracts, vol. vi, chap. v, p. 79). This was our state. How, we say, were we delivered from it?

Unquestionably and undeniably by the preaching of the Gospel, by the exhibition of it according to the Evangelical model, in other words, the model of our Reformers, the model left us by the Apostles and by our Lord, even that model and that method which, though foolishness to man, is the power of God and the wisdom of God to his salvation.

To hold forth anew this lamp of light in the land, God raised up men both within and without the pale of the Establishment. There is a great disposition, even among good men in the Church, to close their eyes in the present day against the latter part of the truth which we have now announced. But it is THE TRUTH. No one, acquainted with the subject, can deny that it is THE TRUTH. Evil and not good must ever ensue from denying or excluding TRUTH; and, therefore, we now advance it as a thing right to be done, and accordingly, surely calculated, whatever we may suppose, to lead us, through TRUTH, to safety and peace.

No doubt, the recent conduct of the Political Dissenters has been abominably bad; no doubt, the conduct of the orderly part of their body, in not publicly relieving themselves from the discredit falling hence on the whole, has been lamentably weak;

no doubt, their conduct in many respects has thrown discredit on the very name of religion itself, and most likely (God has accomplished, at least in this country, the greater part of the work of which they were made the instruments for a time. Still the truth remains that by many distinguished men among them, such as Whitfield and Wesley, Robert Hall, and Carey, and Fuller, and Bogue, and by multitudes of their coadjutors, not less bold and devoted, though less known, that by them, we say, as well as by a noble army of vindicators of the truth within the bosom of our beloved Establishment, of the same principles and of the same spirit; both classes obviously raised up by the same Divine agent, and animated by the same Holy Spirit, for the accomplishment of the same holy work.—By this body, we say, it was, that light was anew kindled in the bosom of the languishing Church; that the dreadful destitution of the knowledge of the Gospel which subsisted began to be supplied; that "the glad tidings of great joy which is to all people," began again to resound in our towns and villages, in the Establishment and out of it, and a people were made willing on this day of God's power.

The extraordinary era called, if the Church were to be saved, for an extraordinary interposition of God. This he, in his great mercy, vouchsafed. He called those men by his Spirit to the work of the ministry; they were obviously "his workmen-stap," and "the soil" of their office were their innumerable converts, who continued to adorn the Gospel to their lives' end. (1 Cor. ix. 2.) In the spiritual destitution in which England then was, according to the testimony of Archbishop Secker, Bishop Horsley, and Horne, and Porteus, and many others, we doubt not that a congregation of worshippers, quickened into spiritual life by the preaching of the word, had no scriptural power to call one of their number to be their minister, (according to the letter and spirit of the twenty-third Article,) and, proceeding with as much Christian order as circumstances admitted, to place him over them in the Lord. This, in fact, was done in innumerable instances, and God gave witness that he approved of the deed, by continuing the effusion of his Spirit on the teacher and the taught.

These men were our brethren in Christ. They were first of members of Christ, "of whom the whole family in heaven and earth is named." They were grafted in Christ the true vine, and hence they bore the fruits of righteousness in holy lives and peaceful deaths, and in a faithful declaration of the Gospel of peace to the conversion, the edification, and salvation of their hearers. In this light were they viewed by Wilberforce, by Thornton, by Mauley, by Venn, and Cecil, and Newton, and Scott, and Sanction, and the whole of that class of men. They stood the test which our Lord himself delivered for the use of his Church to the end of time—"By their fruits shall ye know them." And the scriptural effect upon the mind on a view of such fruits is this, "who are we that we should resist God?"

This view of the subject, every candid reader will remark, gives no countenance to Dissent in the abstract, or in ordinary circumstances. It does not involve even an approval of their proceedings, in all particulars, in the remarkable circumstances in which they were placed. But it acknowledges the undeniable facts, that the work was the work of God, that the men were the ministers of God's children; and it points to the truth, that he who should endeavour to fix the causes of the great religious revival in this country, and of the high and commanding position which this nation at present occupies in the earth, for religious character and moral worth, and should overlook the just claims of the Protestant Dissenters, as invaluable auxiliaries in the great work, would do truth, no less than the most eminent injustice.

And here, again, we see how unscriptural and offensive to God is the mode in which the Puseyite sect talk of Evangelical Dissenting ministers and people, though they continue sound in the faith, and saddle not with things beyond their province. The origin of a great proportion of those congregations was the want of nourishment provided by the Church for her people. Their various congregations have been nursed in their different houses of prayer from their infancy, and all their holy associations are inseparably connected with



them That they should at once, and this at the bidding of P. seytes, cleave to the Established Church, is neither to be expected in reason or from Scripture. They are to be borne with, and not menaced and condemned.

As we have exceeded our limits, we must now conclude for the day—but not, however, without this closing observation. Between our Church and the Church of Scotland (most strikingly), and the Lutheran, the Dutch, and the German Reformed Churches, there is no fundamental difference whatever; there is no difference which is not superficial; the differences are in outward things, not in inward, the only true question with regard to those differences is, which form is best for maintaining in purity, and exhibiting with power, the doctrine of Christ as the life of man. And neither we, nor any of them, as the mournful experience of all has proved, have cause to boast in this thing. These forms are little, if any thing, more than the outward dress by which the spirit and body of the truth, which all these Churches possess, is cherished and adorned. With all these Churches, accordingly, we have fellowship in Christ. They are living branches in him, the living root of all. Even this is the case, in our judgment, with the consistent and orthodox Dissenters among ourselves. But, passing from this, it is true, unquestionably true, in relation to the Churches we have named above.

What, then, are we doing in separating ourselves from them, in this respect following the lead of the Puseyite sect? We are separating ourselves from Christ's body—from those who are holding forth along with ourselves the light of life for the salvation of a lost world! Is not this schism? Can this be any other than greatly displeasing to our Lord?

But what do we, on the other hand, by blending ourselves with Rome, or at least in preferring her to those? We are preferring error to truth, we are speaking fair of the enemies, and doubtfully and uncharitably, if not harshly, of the friends of the Lord. Let us dread such a course. O, it is greatly displeasing to him who is the friend and Saviour of us all, with whom outward varieties are nothing in comparison of truth recorded in the standards, and firmly exhibited in the practice of his Churches. Let any who doubts this truth, read again the addresses of the Great Head of the Church, to the seven churches in Asia, and doubt no more.—London Record.

CASE OF THE CREOLE.

LORD BROUGHAM, pursuant to notice, brought under the consideration of their lordships the case of the Creole, by moving for copies of any correspondence upon the subject. He had, he said, considered the subject since he had first named the matter in that house, and the result of the consideration was a confirmation of the opinion he had formerly given. He was of opinion that even for the mere purposes of good neighbourhood there ought to be a law amongst nations giving the power to each of surrendering criminals seeking refuge after condemnation in other countries. There was, however, no such law in existence, and no power on the part of this country to comply with any such demand.

THE EARL OF ABERDEEN said that some communications had taken place upon this subject with the Government of America, but he hoped the noble lord would not press for them, if he informed him of the course which the Government intended to pursue.—After receiving all the legal assistance they deemed requisite the Government was satisfied, that, by the law of this country, there was no authority to bring the persons who had escaped in the Creole to trial for mutiny or murder, or even to detain them in custody. The objections had accordingly been sent out for their liberation, unless it should appear that there was any colonial law under which they could be brought to trial. He was not, however, aware of the existence of any such law.

LORD DENHAM said he believed that the whole of Westminster Hall was unanimous that the law of England furnished no means of delivering up the persons who had escaped in the Creole. The noble lord quoted the opinions of Lord Coke, and, in latter years of Sir C. Wetherell, to the same effect, and said that it would be indeed desirable if there were an international law giving a power to surrender criminals; but such a law could only rest upon the presumption

that the laws of all nations were reasonable, and he feared the nefarious traffic in slaves would stand very much in the way of any such arrangement.

LORD CAMPBELL said he should not have spoken on the subject, but that an opinion had been attributed to him contrary to that just expressed by the Lord Chief Justice, which opinion he had never given. He was of opinion that the American Government had no power to demand that those men should be given up, and that if such a demand were made, there was no power by the municipal law of England to comply with it.

LORD COTREMAIN and the LORD CHANCELLOR gave similar opinions, and Lord Brougham said that the same view was likewise taken by Lord WYNDHAM and LORD AINSFORTH.

LORD BROUGHAM then withdrew his motion, and their lordships adjourned.

EXPERIMENT TO THE NIGER.—The expedition ascended the Niger, land was purchased, and a model farm established, and one of the vessels went a considerable way up the Chadia, which empties itself into the Niger some 350 miles from its mouth. But all precautions were vain. The steamers, one after another, were compelled to abandon the enterprise by the ravages of the black fever; the model farm was broken up; and two of the steamers were navigated to the sea, one of them by the naturalist and the other by the physician, whose acquaintance with steam machinery was picked up on board nearly all the officers, the engineer, and most of the crews having perished or were totally unable to move out of their berths, and it is supposed that the Albert would have been lost but for the aid rendered by a steamer belonging to Mr. Jameson, whose captain had heard of the disasters of his countrymen and generously hastened to help them.

The Lord Bishop of London has addressed a letter to his clergy, requesting that a collection for the colonial bishoprics be made through the diocess on Palm Sunday. On Sunday, the newly-appointed Bishop of Chester, Dr. Ashurst Turner Gilbert, late principal of Brasenose College, Oxford, was consecrated by the Venerable Archbishop of Canterbury, in the private chapel at Lambeth Palace. His Grace was assisted by the Bishops of Lincoln and Llandaff.

DUBLIN.—The defeat of Lord Morpeth, the Whig candidate, at the recent election, and the triumph of Mr. Gregory, Conservative, were most signal and decisive. Mr. Gregory's majority of 390 votes is 212 more than the majority obtained by the conservatives, Messrs West and Grogan, some months ago,—showing an increase of Conservatism in the Irish metropolis.

The Dublin Evening Mail observes that the old saying—'Money makes the Mayor go'—is the burden of a song, for ever in O'Connell's mouth.

Poetry.

LINES, ON THE MONUMENT TO BISHOP HEBER, IN ST PAUL'S CATHEDRAL, LONDON.

Thou art gone to the grave, but we will not deplore thee, Though sorrow and darkness encompass the tomb: The Saviour has passed through its portals before thee, And the lamp of his love, is thy guide through the gloom.

Thou art gone to the grave—but 'twere vain to deplore thee, When God was thy Ransom, thy Guardian, thy Guide; He gave thee, He took thee, and He shall restore thee; And death hath no sting since the Saviour hath died.

PRAYER.

When torn is the bosom by sorrow or care, Be it ever so simple, there's nothing like prayer: It eases, soothes, softens, subdues, yet sustains, Gives vigor to hope, and puts passion in chains. Prayer, prayer, O sweet prayer, Be it ever so simple, there's nothing like prayer.

When far from the friends we hold dearest to part, What fond recollections still cling to the heart, Past scenes and past converse, past joys too are there, O how heartfully pleasing till hallowed by prayer. Prayer, prayer, &c.

When pleasure would woo us from piety's arms, The siren sings awfully, or slyly charms, We listen, love, loiter, are caught in the snare, On looking, to Jesus, we conquer by prayer. Prayer, prayer, &c.

While strangers to prayer we are strangers to bliss, Heaven pours its fall streams through no medium but this; And till we the Seraphim's ecstasy share, Our choicest of joy must be guarded by prayer. Prayer, prayer, &c.

Ready Money the Spirit of Trade!!!

THOMAS CLARKE.

HATTER AND FURRIER.

RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz.

Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Loggings, Capes and Sleigh Robes, together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutra, &c. &c. Ladies Furtrimming, Robes made to order. Naval and Military Lace, Mohair Banding, Cockades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs.

Toronto, Feb. 8, 1842. 2

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

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

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

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

Linsed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 10x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do.

Quilled do. Camel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

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

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

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

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 21. Looking Glasses re-framed according to the latest patterns, old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

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

TORONTO AXE FACTORY, HOSPITAL STREET.

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

SAMUEL SHAW, Toronto, Oct. 6, 1841. 2

THOMAS J. PRESTON,

WOOLLEN DRAPER AND TAILOR,

No 2, Wellington Buildings, King Street, TORONTO.

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

Cheap Cloak and Bonnet Warehouse, SIGN OF THE GOLDEN BONNET.

PORTER & KING, KING STREET, TORONTO.

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising Satin, Velvet, Silk and Poplin Bonnets,

and all the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful

Stock of Ladies' Cloaks, consisting of Plain and Figured Merino, Saxony, Camlet and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above Porter & King offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.

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

J. E. PELL, LOOKING GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &c.

Removed to King Street, nearly opposite the Commercial Bank. Toronto, Dec. 15, 1841. 7

FASHIONABLE TAILORING ESTABLISHMENT,

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

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broadcloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE SATIN, AND MARSELLA VESTING.

Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.

IF Clergymen's and Barristers' ROBES made in the neatest style. Toronto, Oct. 6, 1841. 2

LETTERS received during the last fortnight.—P. M. Belleville, sub.; Rev. E. SALLAWS, rem.; Mr. W. S. G. KNOWLES, P. M. Richmond Hill; Rev. H. MONTGOMERY; Rev. J. DOUSE; Rev. J. NORRIS, subs. and rem.

The Wesleyan

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

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