

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

# 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, MARCH 23, 1842.

No. 14.

## Theology.

### A CHRISTIAN CHURCH.

What must we regard as the just description of a *Christian Church*?—What the fidelity of the pastor and the devotion of the flock? what their coincidence of sentiment, principle, and motive, enhancing the piety of each and the happiness of all? What readiness to dedicate their respective talents to the general good, and to relinquish all selfish gratification, or needless peculiarities,—laying aside pride and jealousy, and self-will, that the body may be edited and knit together by the increase ministered from every part,—and bending the common force of the community to the promotion of that one great cause which every one feels to be emphatically his own? What combinations of tender relationships, of reciprocal services, of united prayers? What spread of enkindling confidence from bosom to bosom and from man to man, while all advance with a firm and steady tread, as an host pressing forward to the battle, and gathering energy and ardour from every inspiring glance and every kindly gratulation.

These are the glorious things that are spoken of thee, O Zion, city of God! And such, O Zion, were once the boast and honour of thy children! As they adorned thy rising, so shall they complete the brightness of thine evening hour. Before that epoch of universal joy, churches shall rouse themselves, and awake as from the tomb. Their dew shall be as the dew of herbs, and the earth shall cast forth her dead. Voices of welcome shall be heard, and the shout of a king in the camp of Israel. To be enrolled amongst the saints, and to partake their fellowship, shall no longer be regarded as involving privations and creative of restraints; but multitudes, thronging around, shall press into the temple and cast themselves before the altar, exclaiming: "Doubtless thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not. Yet thou, O Lord, art our Father and our Redeemer; thy name is from everlasting."—In that happy and prosperous era, thought, learning, genius shall not remit their toils nor quench their brightness;—science shall not abandon her researches nor eloquence withhold her glory;—but all shall be invested with a holier beauty and beheld amidst diviner light. "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day." Wealth, consecrated by religion, shall no longer cleave as a curse to its possessor, to obstruct his entrance into the path of life; but it shall be unto the Lord an offering in righteousness, enabling him by whom it is devoutly and faithfully employed to "do good, to be rich in good works, laying up in store a good foundation against the time to come." While happy and contented poverty, relieved from the burden of want, not by mercenary hirelings but by a brother's hand, shall be adorned and hallowed, like the penury of the Son of God, by tranquil resting on a never-failing Providence and calm certainty of an inheritance in heaven. The hoary head shall be encircled with lambent glories and a brightening diadem, already half revealed,—while ardent and generous youth, pacting after deeds of holy enterprise and fired with no other ambition than might glow within the breast of angels, shall stand prepared for every summons and ready to spring forth at the first call, whether to honourable service, or triumphant death.—*Rev. R. S. MAIR, LL. D.*

### THE TESTIMONY OF NATURAL THEOLOGY TO CHRISTIANITY.

Among the modern contributors to theological literature and science, the eloquent and judicious GIBBORNE (of the Church of England) deserves distinct and honourable

notice. His publications on the "Duties of Men" and the "Duties of Women," as well as his "Survey of the Christian Religion," evince a clear understanding, a sound judgment, a refined taste, and a well-cultivated mind. He has also written on—"THE TESTIMONY OF NATURAL THEOLOGY TO CHRISTIANITY." This work is designed as a supplement to Paley's Natural Theology. It takes the close of the latter as its point of departure, and professes to supply those principles and lessons which properly belong to Natural Theology, and which Paley has altogether omitted. The Author highly and justly eulogizes Paley's admirable work, but thinks it defective in not pointing out the indications of the Creator's holiness and of Man's degenerate condition and moral relations, which Natural Science contains.

The book consists of thirteen chapters—the first introductory. The Author defines his theme:—"Natural Theology is that knowledge concerning the Deity and our relations to Him which, by observation and natural reasoning, man is capable of attaining." We happen to be among the number of those who believe that every topic in moral science should be investigated with every aid which Nature, Revelation, and History affords. We think that instead of attempting to explore the temple of science with only the dim taper of unassisted human reason, we should open its portals and windows and let the broad blaze of Heaven illuminate the mighty and majestic fabric. But these views involve no objection to the matter of such treasures as Paley's and Gisborne's, but only to the order and connexion. Every enlightened and independent student of Divinity will have his own outline (either original or selected) of theological truth; and will know how to avail himself of real assistance, from whatever quarter or under whatever form it may come.

Chapter II. is designed to evince man's fallen condition and rebellious conduct, from Geological disruption, disorder and change. But the appropriate and beautiful illustration with which it sets out, and which we cannot withhold from our readers, will best exhibit the scope and materials of the Author's argument:—

"Suppose a traveller, penetrating into regions placed beyond the sphere of his antecedent knowledge, suddenly to find himself on the confines of a city lying in ruins. Suppose the desolation, though bearing marks of ancient date, to manifest unequivocal proofs that it was not effected by the mouldering hand of time, but has been the result of design and violence. Dislocated arches, pendant battlements, interrupted aqueducts, towers undermined and subverted, while they record the primeval strength and magnificence of the structures, proclaim the determined purpose, the persevering exertions, with which force had urged forward the work of destruction. Suppose farther, that, in surveying the reliques which have survived through the silent lapse of ages, the stranger discovers a present race of inhabitants, who have reared their huts amidst the wreck. He enquires the history of the scene before him. He is informed that the city, once distinguished by splendor, by beauty, by every arrangement and provision for the security, the accommodation, the happiness of its occupants, was reduced to its existing situation by the deliberate resolve and act of its own lawful Sovereign, the very Sovereign by whom it had been erected. The Emperor of that part of the world.—'Was he a ferocious tyrant?'—'No,'—it is the universal reply.—'He was a monarch prominent for consistency, forbearance, and benignity.'—'Was his judgment blinded, or misled, by erroneous intelligence as to the plans and proceedings of his subjects?'—'He knew every thing but too well. He understood with underrating accuracy, he decided with unimpeachable

wisdom.'—'The case, then,' cries the traveller, 'is plain: the conclusion is inevitable. Your forefathers assuredly were ungrateful rebels, and thus plucked down desolation upon their city, themselves, and their posterity.'

"The actual appearance of the globe, on which we dwell, is in strict analogy with the picture of our hypothetical city."

Having thus opened his way he adverts to the objections of sceptical geologists against Divine revelation. In relation to the strata of lava in the Etnean well, of which so much has been said, he observes that there is abundant reason to believe that the asserted vegetable mold between the strata is in reality volcanic ashes, as Dolomieu specifically asserts; and that "beds of lava may be speedily transformed into an expanse of plenty." He then proceeds to point out, by appropriate quotations from geological writers, several instances of dislocated strata; "blocks and masses of particular species of stone, bearing the marks of having been rounded by attrition in agitated waters," the distribution of shells and fossil remains in circumstances which clearly bespeak a mighty and general disruption, and "immense deposits of marine salt subsisting in each of the four quarters of the globe." "In many cases not to be termed subterranean," but forming large mountains. All these betoken geological convulsions, great and universal, which can be accounted for only by the belief of Divine agency visiting mankind with "penal infliction" for legal offences. In other words, geological facts clearly indicate the DELUGE and the moral considerations which it involves.

Chap. III. gathers evidence of the Deluge from "a survey of the present superficies of the earth." In the second chapter he drew arguments from *Geology*; in the third he quotes facts from *Geography* to show that "in every region, in every portion of every region, the surface testifies that its form was produced by the action of water, by the action of retiring water." He then takes a rapid survey of the principal mountains and rivers of the earth to show that "there exists a gradual descent from the highest elevation to the circumjacent seas;" and passes from the grand outline to the minutest details of districts, hills and valleys, inferior rivers and streamlets, to impress upon the minds of his readers the same fact. Successive ranges of high grounds, at different distances from the rivers, "and with fronts more or less abrupt towards the river in proportion to the hardness or the softness of the materials of which they are constituted," clearly indicate the successive subsidences of the retiring waters, till the diminished floods formed existing rivers, or, in consequence of strong and firm barriers, settled into greater and smaller lakes.

Not only the valleys which the floods scooped out and through which the rivers now run indicate a general deluge, but also the smaller and collateral valleys exhibit the channels of the subsiding and retiring floods when they "returned from off the earth continually."

The faces of perpendicular rocks exhibit "ranges of indentations or furrows, resembling the mouldings of a cornice and denoting successive stages in the sinking of the waters," similar to those which we behold in "the high banks of a river after the subsidence of a flood." "On the naked and perpendicular rocks of Mount Salève, near Geneva, Sansure remarked various ranges of horizontal furrows, broad and deep, bearing in their form, in their direction, and in the rounded curvature of their edges, the clearest proofs of their formation by the passage of waters."

He then adverts to the utility and beauty of the superficies of the earth thus formed.

The operations and recesses of the deluge prepared "the desolated globe for the re-ception of a restored succession of inhabitants," for the sustenance of the animals, for the production of the trees and plants, and for the growth and commodious cultivation of the grain and fruit, of which man, in each particular region, chiefly stands in need." On the manner in which the beauty of the landscape, as declarative of the Creator's goodness, should impress us, the Author thus eloquently and devoutly expatiates:—

"Would you receive and cherish a strong impression of the extent of the mercy displayed in the renewal of the face of the earth. Would you endeavour to render justice to the subject? Contemplate the number of the diversified effects on the surface of the globe, which have been wrought, arranged, and harmonised, by the divine benignity through the agency of the retiring deluge; and combine in your survey of them the two connected characteristics, utility and beauty, utility to meet the necessities and multiply the comforts of man, beauty graciously superadded to cheer his eye and delight his heart, with which the general aspect of nature is impressed. Observe the mountains, of every form and of every elevation. See them now rising in bold acclivities; now accumulated in a succession of graceful sweeping ascents; now towering in rugged precipices; now rearing above the clouds their spiny pinnacles glittering with perpetual snow. View their sides now darkened with unbounded forests; now spreading to the sun their ample slopes covered with herbage, the summer resorts of the flocks and the herds of adjacent regions; now scooped into sheltered concavities; now enclosing within their ranges, green as the emerald, and watered by streams pellucid and sparkling as crystal. Pursue these glens as they unite and enlarge themselves; mark their rivulets uniting and enlarging themselves also; until the glen becomes a valley, and the valley expands into a rich vale or spacious plain, each varied and bounded by hills and knolls and gentle uplands, in some parts chiefly adapted for pasturage, in others for the plough; each intersected and refreshed by rivers flowing onward from country to country, and with streams continually augmented by collateral accessions, until they are finally lost in the ocean. There new modes of beauty are awaiting the beholder: winding shores, bold capes, rugged promontories, deeply indented bays, harbours penetrating far inland and protected from every blast. But in these vast and magnificent features of nature, the gracious Author of all things has not exhausted the attractions with which He purposed to decorate inanimate objects. He pours forth beauties in detail, and with unsparring prodigality of magnificence, and for whatever other reasons, for human gratification also, on the several portions, however inconsiderable, of which the larger component parts of the splendid whole consist: on the rock, on the fractured stone, on the thicket, on the single tree, on the bush, on the mossy bank, on the plant, on the flower, on the leaf. Of all these works of his wondrous hand He is continually varying and enhancing the attractions by the diversified modes and accessions of beauty with which He invests them, by the alterations of seasons, by the countless and rapid changes of light and shade, by the characteristic effects of the rising, the meridian, the setting sun, by the subdued glow of twilight, by the soft radiance of the moon; and by the hues, the actions, and the music of the animal tribes with which they are peopled. While Natural Theology perceives the Creator thus lavishing sources of pure and innocent and elevating pleasure on the abode of a race of transgressors; will may she listen with admiring yet undoubting faith to the voice of Revelation, which tells her that the eternal

delights obtained for the redeemed of the Lord in these new heavens and that now earth will be a well-kept righteousness, or a model for them by Him who is able to do exceeding abundantly above all that we ask or think, shall be such as eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive."

He then summons to his aid the general tradition respecting the Deluge. We cannot give particulars; and shall therefore content ourselves with the attestation of Dr. William Jones—"The narrative of a Deluge which destroyed the whole race of man, except four pairs, is a historical fact, admitted as true by every nation to whose literature we have access."

Biblical Literature.

RULES OF INTERPRETATION. CHAP. I.

Introductory Remarks

1. Design of this Part. Thus far we have been employed in considering the general nature of language, the various kinds of words in use, and also the meaning appropriate to each class. Having taken this general view of the nature and properties of words, we may now proceed to deduce, from the principles already established, various rules of interpretation, by which the efforts of the interpreter are to be directed. The consideration of these rules, with their various classes and ramifications, will constitute the FIFTH PART of the present work.

2. What are rules of interpretation? They are directions or formulas, which explain and define the mode of rightly investigating and perspicuously representing the sense of words, in any particular author.

3. Origin of these rules. They are deduced from the nature of language, as above explained; and deduced, not by logical subtleties, but by observation and experience.

4. Object of rules. These rules serve not only to assist in finding the sense of words, but also in judging whether any particular sense put upon words be true or false. By them, too, one may not only be assisted to understand why a particular sense is erroneous, but also why the true one cannot be discovered.

5. Rules of exegesis connected with the usus loquendi. We have seen above, that the sense of words depends on the usus loquendi. Proper rules, then, for finding the sense, or judging of it, ought to have special respect to the usus loquendi, and to show how it is applied to every particular case.

6. Usus loquendi general and special. The usus loquendi, considered at large, has respect to a language generally; specially considered, it has respect to some particular writer. To the common usage of words almost every writer adds something that is peculiar to himself; whence arise the idioms of particular writers.

7. Order in which the subject will be pursued. The natural method of treating the usus loquendi will be followed: so that we shall first consider the method, in general, of finding the usus loquendi in the dead languages; and then the method of finding it in any particular author, but more especially in the writings of the New Testament.

CHAP. II

Of finding the usus loquendi generally in the dead languages.

1. Usus loquendi is known by testimony. If the usus loquendi is mere matter of fact, it may be known, in the dead languages, by the testimony of those who lived when these languages were flourishing and in common use, and who well understood them. This testimony is direct or indirect. (Morus, p. 74. n)

By the usus loquendi is meant, the sense which usage attaches to the words of any language. It is surprising that any attempts should ever have been made to find the sense of words in a dead language, by means different in their nature from those which we employ to find the sense of words in a living language. The meaning of a word may at ways be a simple matter of fact; and of course it is always to be established by appropriate and adequate testimony. Yet how very different a course had been pursued, I will not say by many Rabbinic Cabbalistic commentators, nor by many and zealous for the Jewish hierarchy, but by many Protestants, who have had great influence; and who declare, as many accounts the highest respect

Witness the exegetical principles of Cocceius and his followers; and read, if the statement just made be doubted, many of the articles in Parkhurst's Heb. Lexicon

2. How to obtain direct testimony. Direct testimony may be obtained, first, from the writers to whom the language investigated was vernacular; either from the same authors whom we interpret, or from their contemporaries. Next, from those who though foreigners, had learned the language in question. (a) Thirdly, from scholars, glossographers, and versions made while the language was spoken, and by those who were acquainted with it. But these must be treated of severally.

(a) Thus the writings of Marcus Antoninus a Roman Emperor, and of Pausanias and Josephus who were Jews, may be used to illustrate the meaning of Greek words, because, although foreigners, they well understood the Greek language.

3. Testimony of cotemporary writers. The most important aid is afforded by writers of the first class; for their testimony is particularly weighty. This testimony may be drawn from three sources. (1.) From the definition of words. (2.) From examples and the nature of the subject. (3.) From parallel passages. (Morus, p. 70. v.)

4. (1.) Definitions. In regard to these, nothing more is necessary than to take good care that the definition be well understood, and to consider how much weight the character of the writer who defines it may properly give to it.

5. (2.) Examples, and the nature of the subject. In regard to these, it may be said that a good understanding and considerable practice is necessary to enable one to judge well, and to make proper distinctions (Morus, p. 81. vii.)

By examples is meant, that the writer who uses a particular word, although he does not directly define it, yet gives in some one or more passages an example of what it means, by exhibiting its qualities or showing the operation of it. Thus Paul uses the words *stoucheia tou kosmou*, at first, without an explanation. But we have an example of the meaning of it in Gal. ii. 9. Thus *pistis* is illustrated by examples in Heb. xi; and so of many other words.

The nature of the subject, in innumerable places, helps to define which meaning of a word the writer attaches to it, in any particular passage. E. g. *charis* is *pardon of sin, divine benevolence, divine aid, temporal blessings, &c.* Which of these senses it bears in any particular passage, is to be determined from the nature of the subject.

6. (3.) Comparison of parallel passages. Great caution is necessary here, in order to find the true sense of those passages which are to be compared and judged of, with a view to throw light on some more obscure place. Unless such caution is used, the object cannot be well accomplished. On this account, the principle in question ought to be well understood, especially as all who are skilled in interpretation agree that this principle of exegesis is very broad, and that it applies not only to the Scriptures, but to all other books (Morus, p. 79. viii.)

To be continued

Biography.

MEMOIR OF THE LATE MR. JOHN BROWN DOUGLASS, OF DOUGLASSVILLE, IN THE ODELL-TOWN CIRCUIT, EASTERN CANADA. BY THE REV. W. M. HARTFORD.

MR. DOUGLASS was born Nov. 18, 1809, in the State of Vermont. His parents emigrated to Canada about the year 1811, and were the first settlers in the township of Sherrington; to enter which they had to travel by the way of St. John, it being at that time separated from the neighbouring town of Napierville by an almost impassable swamp. The DOUGLASSES were followed by other settlers, and by degrees a tolerably prosperous community has sprung up in that township. The early inhabitants had no public means of grace, no preaching or sacraments, until visited by the British Wesleyan Missionaries. This circumstance it is hoped the more recent moral labourers of other churches will generously bear in mind, as well in that vicinity as in other parts of this Province, where the Methodists were the first to traverse the wilderness, and in the midst of many personal privations to "seed and to sow" the wandering children of men.

The Rev. Mr. De PETERS (originally sent from the British Conference with a special view to the Canadian French) had an extensive and laborious circuit in those regions, from Hemmingford round to the Isle au Noix, when the want of our present comparatively excellent roads must have subjected the traveller to long and circuitous, and often inconvenient if not perilous journeys. The early Missionaries in Canada claim to be affectionately remembered, as also those Mission-Funds by which they were chiefly sustained, and to which not a few of the present race of settlers are forward to render their voluntary contributions, in grateful return for the Missionary-mones so long expended in the Province. In the words of the Blessed Saviour, "at us men laboured, and ye are entered into their labours." And in addition to the many individuals who in the interim have become sanctified and consoled in life and calm and triumphant in death, through the blessing of God on the toilsome and discouraging labours of the Missionary-ministers of a former day, there is now resulting a state of things as to religion and morals among us, in happy contrast with those "former days" of ignorance and wickedness which are sometimes adverted to by our older neighbours.

From the beginning the Methodist preachers were always entertained by the parents of our departed friend, who had belonged to the Presbyterian Church in their native State. A class was formed from among the more serious of the settlers by Mr. De PETERS, and committed to the care of a Doctor UNKROON, who was succeeded in the office of class leader by Mr. SIMME, a zealous and devoted Christian from Limerick, in Ireland. Mr. S. is remembered still with peculiar regard, on account of his decided uprightness and integrity—his fervent piety and savoury conversation—his parental oversight of the members—and his judicious and successful employment of their opening talents in prayer-meetings and other means for the conversion of those who were yet "out of the ark of safety." But Mr. and Mrs. DOUGLASS, sen., have been removed from this temporary state of being; and have, it is hoped, rejoined in heaven such of their children as preceded them into the world of spirits; each of whom afforded previous evidence of conversion to God and passed "through death triumphant home."

Mr. JOHN DOUGLASS was convinced of sin in the year 1827, under the preaching of the Rev. WILLIAM BERT, now of Penzance, in England, whose ministerial memory is cherished with affectionate respect throughout this circuit. That devoted minister of Christ accompanied a few young people, to whom he had been rendered useful, to a Camp-meeting at Fort Kent, (U.S.) where his preaching was very highly appreciated; and where Mr. D., by receiving "Christ Jesus, the Lord," as his Saviour, obtained privilege and power to become a child of God, "believing" in the Ineffable Name! His surviving friends relate of him having, on reaching "the consecrated grove," actively and cheerfully rendered his assistance in erecting the tent in which they were to lodge, he then immediately proceeded to the fervent prayer-meetings which were in progress, where "God the Lord" did "speak peace to his people and to his saints;" and there the penitent worshipper found "rest to his soul." On returning home, Mr. D. and his newly-converted neighbours united with their pious leader in holding prayer-meetings in private houses, as well as in the public school-house, and in exhibiting in their conduct and spirit of mind the genuine fruits of faith, to the great comfort of the church and the general improvement of the cause of religion in their small settlement. Happy days they were; to which some who still survive look back with quickening and humbling emotions of soul!

At the period of a person's conversion, he has to choose with respect to his subsequent course as a Christian, either the low religious attainment and standing which, unhappily, are too common among professing people, or the safer and more useful and honourable path to be found alone on the royal "highway of holiness." Our young friend, being in the nineteenth year of his age, and being well instructed and divinely influenced, most nobly made the higher path the object of his decided and deliberate choice. In his early private papers, which have been seen by the writer of these memoirs, he has left a faithful me-

morandum of the ardour and the sincerity with which he sought the blessing of "a clean heart," and endeavoured to serve God "in holiness and righteousness before him, all the days of his life." But he had to encounter a cruel and wily adversary, who has had long and large experience in running the souls of men, and by whom, so far as regarded the eminency he had proposed to himself, he was unhappily foiled and defeated.

On entering upon the toils and cares of mature age, the excessive desire of acquiring worldly property became variously a snare to him; and he mournfully proved to be an admonitory exemplification of those words of our blessed Redeemer, "the cares of this world and the deceitfulness of riches and the lust of other things entering in choke the word and it becometh unfruitful." Still, he was preserved from the grosser immorality of the age and how fast his Christian profession. He married "in the Lord," and kept up the observance of family prayer, in the hope of better and brighter days of religious experience. The ministers of the gospel were always welcome under his roof. The doctrines and discipline of Wesleyan Methodism were his unchanging preference, and the frequent theme of his undiminished admiration. He loved the British Conference and the British Government: and in "the troublous times" which have recently passed away, he failed not to practice the moral and Scriptural virtue of rendering to Cæsar the support which was Cæsar's, and of evincing beyond a doubt a loyal fidelity to the Sovereign of his adopted country. He was, however, no bigot, but extended the right hand of fellowship to sincere Christians of every name and of every nation. His unfeigned "delight" was with "the saints of the Most High," and with "such as excel in virtue." And many an attempt did he make (though too faintly to prove successful) to attain that entire holiness of heart and life to which adult believers are called under "the glorious Gospel of the Blessed God!"

It was a mercy for our deceased brother that he did not fall by a sudden death; and that the Providence of his heavenly Father was so perseveringly correctional in his dispensations towards him. His only three beloved children were successively removed from his fond embrace in the midst of all the charms of a promising infancy; the last of the three a few weeks only before his own decease. The shadowy phantom of an earthly prosperity ever kept in advance of his feeble steps, and uniformly eluded his every over-anxious grasp. His health also began to fail; and his physical constitution became oppressed by internal dropsy, from which no permanent relief could be derived by any of the remedies which the united skill and kindness of a large circle of friends from time to time suggested.—There was yet one additional medical practitioner from whose often-successful administration a strong and ardent expectation was cherished: and he was sent for by a long and expensive journey. He however arrived but to extinguish the last fond hope of an ultimate recovery. Then he began to set his house "in order," being convinced that he should "die, and not live."

For some time, our departed friend had been obtaining a greater degree of the spirit of prayer. But now he saw, as one suddenly startled from the pleasing illusions of an intoxicating dream, that he had been an unfaithful steward of his Lord's goods who was about to be put out of the stewardship. And by the grace of God he looked honestly and narrowly into the particulars of his case, as an accountable being, and as a "backslider in heart;" one who "did once run well," but whom Satan had hindered. In this painful work, he was saved from being superficial, and from speaking to himself a false and delusive and destructive peace. He judged himself by the word of truth. He fairly placed himself in the balances of the sanctuary, and bowed before that Scriptural authority from which there is no safe appeal, but to the abounding mercy of God "in Christ Jesus our Lord." The conversion of a pious friend of the Baptist church was a means of most salutary awakening to his soul; as was also the timely and evangelical encouragement of the Rev. Mr. BROWN, the episcopal minister of Napierville, to his restoration to religious comfort and re-assurance of his acceptance with God through Christ. This latter occurred at the close of the last week of his earthly course;



from which period he could say, to the end of life.—

"Not a cloud doth arise  
To darken the skies,  
Or hide for one moment my Lord from my eyes—"

On the following Tuesday he received from the hands of his own minister the holy Sacrament of "The Lord's Supper;" when a large company of his relatives and friends communicated with him in that divine ordinance. On that memorable occasion the infant child of an affectionate brother, Captain WHEELER DOUGLASS, was admitted into the visible church by the blessed Sacrament of baptism. Much of the divine presence was felt by the worshipping company in the dining apartment of their esteemed friend and relative. All were edified by the placid and cheerful expressions of Christian confidence proceeding from his lips. His soul appeared to be "filled" with celestial affection: and while singing a hymn, in which the believer is exhorted to cast off all slavish fear, he meekly interrupted the exercise by exclaiming, "I have none! Happy, happy!"

No sooner had he been "brought up" himself from the "horrible pit" and "the murky clay" of religious declension, than his "freed heart" was full of yearning compassion towards all who still remained in that unhappy and perilous state of soul, and especially did he feel a most lively concern for those of his neighbours and relations who had not been brought to the experience of heartfelt religion. Many of these were sent for that they might receive his dying admonitions: and to none, it is earnestly hoped, will he have spoken in vain, while thus, as it were, on the boundary line of a solemn eternity!

For about a week Mr. DOUGLASS remained a happy and impressive witness for God, until he gradually sunk under the power of disease and languished into the slumber of death. His disorder had for some days deprived him of sight; but as long as he was able to articulate he gave cheerful and frequent utterance to the words of prayer and of praise. That sublime psalm which was on the dying lips of the venerable Founder of our Connexion, and which is so adapted at once to express and to assist the experience of the dying Christian, was his principal preference; and often at his request did his weeping friends sing with him,

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers  
My days of praise shall not be past,  
While life, and thought, and being, last,  
Or immortality endures."

The writer spent the principal part of the week in attendance on his declining hours; as also did a few of our respected friends who came to perform the offices of sympathy, and in turn kindly watched by his dying bed. During that interesting space of time, our seasons of Scripture-reading and prayer were "times of refreshing from the presence of the Lord," which can never be forgotten by those who were present. The manner in which our dying brother would occasionally intersperse his own remarks, and exalt his voice in thanksgiving to God and profess his experience of that perfect love which casts out fear "and purifies the heart," truly made us feel that—

"The chamber where the good man meets his fate,  
Is privileged beyond the common walk  
Of virtuous life. Quite on the verge of Heaven."

At length, on the 30th day of November, 1841, and in the 33rd year of his age, his emancipated spirit gently disencumbered itself of its clay, and departed to be with Christ, leaving a widow and numerous relatives and friends to lament his comparatively early removal from them.

The School-house was crowded at his funeral; and his death was improved according to his own desire by a sermon from Revelations xiv. 13, "Blessed are the dead" &c. In compliance with his dying request we also commenced, on New Year's Day, a Protracted Meeting for the benefit of the neighbouring settlers, which was considerably owned and sanctioned of God. The members of the society were generally and greatly quickened and comforted, and several persons were converted who had made no previous profession of religion. At the close of the services about twenty-four persons gave in their names to be received on trial, as members of our connexion.—"Blessed be God!" To His holy Name be all the praise! Amen.

### Wesleyan Methodism.

#### THE WESLEYANS VINDICATED

From the calumnies contained in a pamphlet, entitled, "The Church of England compared with Wesleyan Methodism," and recommended by the British Magazine to the clergy and laity of England, for general distribution in a Dialogue between a Churchman and a Methodist. "Thou shalt not bear false witness against thy neighbour" Third edition. London: Mason. 1837.

This is the title of a pamphlet containing several important observations on the position and character of Wesleyan Methodism, published at the Wesleyan Book Room London. Another pamphlet, professing to institute a comparison between Wesleyan Methodism and the national Church, but in reality grossly misrepresenting and slandering the former, was published at Bristol and by Seely, London, and was "recommended," by the British Magazine, "to the attentive consideration of Clergy and laity where the term of Dissent prevails." To meet the aspersions and attacks of this publication, the pamphlet, whose title we have placed at the head of these remarks, was written: The author, in his prefatory remarks, declares he is "a Wesleyan Methodist. He feels that the religious and moral character of his brethren is grossly calumniated; their doctrines and institutions are shamefully misrepresented, and he fearlessly undertakes their defence. The Church of England he has long been taught to venerate; and he cherishes a growing conviction that her preservation, in all her integrity, is essential to the well-being of these realms. The true pillars and saviours of the Church, under God, are the men of peace and love, who faithfully preach the doctrines of the Reformation, and demonstrate the benefits of an Establishment, by the salutary influence of their labours upon society." The charges against which he defends Methodism are similar to those which have been reiterated in this Province, by various persons, in various forms; and, being set for the defence of our principles and practices, we judge it expedient to lay the substance of this pamphlet before the public. It will be made appear that Methodism had not its origin from John Wesley and is not schismatical; that its doctrines are not undefined; that Methodists do not hold the attainableness of absolute perfection in this world, and are not, in several respects, what their opponents imagine and affirm. We proceed to quote the dialogue itself:—

**Churchman.**—Have you read the pamphlet that I left with you yesterday?

**Methodist.**—I have; and find that your apprehensions respecting it, as a mendacious composition, are too well founded. A more unfair and disingenuous publication I never read. To say nothing of Christianity, I wonder how any person who has been accustomed to the decencies of civilized life, and is aware of the respect which is due from man to man, could bring his mind to write and publish such trash.

**Churchman.**—Your censures are very strong. I hope the case is not quite so bad as you represent it. Let us enter into particulars. I should be sorry to find a Clergyman guilty of deliberately publishing untruths; especially if that Clergyman should be my own Minister and Pastor, in whose piety and uprightness I ought to have entire confidence. If you have no objection, we will canvass the statements throughout. The writer, you will observe, has compared the Church of England and Methodism together in five particulars; and that the subjects may be more distinctly appreciated by the reader, the descriptions are placed over against each other in distinct columns.

**Methodist.**—So I perceive; and the Church is described as all light, and Methodism as all darkness. The Church is all excellence and perfection; but every thing in Methodism, and connected with it, is evil. Verily you Church-people are a favoured race. You are like the Israelites in Egypt. "There was a thick darkness over all the land of Egypt three days; they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings." (Exod. x. 22, 23.)

**Churchman.**—There is some truth in your remark. But what do you say concerning the very serious charges which are

here in detail preferred against you and your system? Which of the writer's statements do you deny?

**Methodist.**—The whole of them, without exception. But before we enter upon the discussion of the different questions, allow me to premise that I argue merely in defence of Methodism. I make no attack upon the Church, which I sincerely respect. You have never seen nor heard me in vestry meetings clamouring against Church-rates. You have never known me to refuse the payment of that impost, or even to withhold the Easter-dues, when they have been called for. Within the last few days even the pew-owners in the church have requested of me, Methodist as I am, the usual Christmas gratuity, which was cheerfully given. My opinion is that the principle on which the payment of Church-rates is at present refused by many people is unsound. They say that, because they do not attend the religious services of the Church, they derive from it no benefit, and, therefore, should not be required to contribute towards its support. This position, I think, is untenable. If the Church is a means of even promoting morality in the community, I am greatly benefited by her influence, though I should never attend her services myself. Some of the people whom she has trained up in virtue and piety might otherwise have robbed my house, or knocked me on the head. For any thing that I can prove to the contrary, the Church has saved both my property and my life. Against the Church, as such, I have no hostility, and I offer no objection. To much of what your Clergyman has said in her favour I yield a cordial assent. If then I should sometimes retort his arguments, you will understand my meaning. I rebuke the slanderer of Methodism, and bid him look at home. He has supplied weapons which may be turned with terrible advantage against many things in the Church which he intended to support.

**Churchman.**—I perfectly understand your meaning. I know you too well, and have been too often connected with you in public affairs, ever to suspect you of hostility to the institutions of the country. This being conceded, I beg to ask how you meet the charge of novelty, which is the first that the pamphlet prefers against Methodism? "The church of Christ in England," it is said, "took its rise in the apostolical times;" whereas "Methodism had its origin from John Wesley."

**Methodist.**—I "meet the charge" by a flat denial; and fearlessly aver, "that Methodism had" not "its origin from John Wesley." It is as old as Christianity; for it is Christianity itself. It was taught and practised in Jerusalem, Caesarea, Antioch, and other places, before even the name of Christ was known in England. Methodism is the love of God, and of all mankind for his sake, expressing itself in all holiness, righteousness, truth, and benevolence. Its doctrines are those which the Apostles preached, and which are embodied in the Liturgy, Articles, and Homilies of the Church of England; such as, the Godhead and atonement of Christ; the personality and influence of the Holy Spirit; the fall of man; justification by faith, the witness and fruit of the Spirit; the necessity of good works; the immortality of the soul; the resurrection of the dead; the endless duration of the happiness of saints, and of the punishment of the wicked. The means which Methodism employs for the attainment of its holy objects are, the ministry of the Gospel, Christian fellowship, baptism, and the Lord's Supper, with the education of youth, the circulation of the Scriptures, &c. These things, I hope, are no novelties. He must be a bold man who will seriously maintain that they had their "origin from John Wesley, within the last century."

**Churchman.**—But will not the remark hold good in regard to the peculiarities of your system? Your ministry, you know, is itinerant; and you hold private meetings.

**Methodist.**—You will not maintain, surely, that itinerant preaching had "its origin from John Wesley, within the last century." Jesus Christ, the seventy disciples, and the twelve Apostles, were all travelling preachers. Timothy and Titus were the same. "From Jerusalem, and round about Illyricum," St. Paul "fully preached the Gospel of Christ." (Romans xv. 19.) Our private meetings, to which you referred, I shall show, in a subsequent part of our

conversation, to be intimately connected with that spiritual and holy fellowship, which formed an essential branch of primitive Christianity.

**Churchman.**—Of course, it is universally understood that Mr. Wesley appealed to the New Testament in support of his religious views. Nobody supposes that he came to his countrymen, professing to have received any new revelation from heaven. I know not, therefore, what our Clergyman can mean, when he talks of Methodism as having had its origin in the last century, and contrasts it with "the church of Christ in England," which "took its rise in apostolical times." Does he mean that Mr. Wesley, who was a regularly ordained Clergyman, taught a religion which has nothing to do with "the church of Christ?"

**Methodist.**—This part of his pamphlet appears to be a clumsy imitation of an old Popish trick. Ever since the Reformation, the Roman Catholics have been in the habit of saying to Protestants, "Where was your religion before Martin Luther?" Two good answers to this captious question are upon record. To a Romish Priest, who was urging this inquiry, a plain man is reported to have said, "Before Luther was born my religion was in the Bible, where yours never was." Another is said to have proposed the counter question, "Where was your face this morning before it was washed?" If the writer of this pamphlet were to say to me, "Where was your religion before John Wesley?" I would say, "It was in the Bible. It was also in the Church of England; but had sadly declined, and exerted comparatively little influence upon the people generally." His object was to revive the pure religion of the Reformation, and extend its benefits through all classes of the community. This was his crime. He disturbed the slumbers of those who were at ease, and thus it appears they can never forgive.

**Churchman.**—This is your own view of Methodism. Have any other persons, who are not of your community, spoken of it as a revival of scriptural Christianity?

**Methodist.**—They have, in great numbers. The late Mr. Jones, of Nayland, who was one of the highest of High Churchmen, says, in his Life of Bishop Horne, that Methodism is Christian godliness without Christian order; that is, without the three orders of ministers. Still, however, he confesses it to be Christian godliness. Dr. Chalmers says, that Methodism is "Christianity in earnest;" and the Bishop of London, in one of his late Charges, says, that the Methodists have faithfully, though irregularly, preached the Gospel in many neglected districts of this country. Apply the assertion of your Clergyman to these concessions. "Methodism had its origin from John Wesley." Did Christian godliness then never exist till "John Wesley" began to preach? Was Christianity never in earnest till that period? Did "John Wesley" invent the Gospel which he and his coadjutors have faithfully preached?

**Churchman.**—It is in vain to defend this first charge. It involves the principle, that Methodism is not even a modification of Christianity; and that therefore its adherents are not Christians. A censure so harsh, when applied to millions of people, (for thus numerous the Methodists, I presume, have been in their successive generations,) who hold the essential verities of our holy religion, and give every possible proof of their sincerity, cannot be entertained; and I am grieved to find that my own Minister should, by implication at least, have given such just ground of offence. A Churchman, of course, must be allowed to think his own system the best; but he has no right thus to "judge another man's servant." To his own master he must stand or fall. If you please, we will pass on to the next charge. It is, that "Methodism is plainly a schism in a church and from a church, which is undeniably scriptural in its principles." How do you meet this allegation?

**Methodist.**—By an absolute negative. It is not true, as every reflecting man, who knows the facts of the case, must perceive. Methodism, in the sense now intended, is not "a schism" in it. Mr. Wesley and his first coadjutors were strict Churchmen, and it was his most anxious desire to promote the spiritual interests of the Establishment; but his services were indignantly rejected. The churches were closed against him, and he was compelled by a sense of duty to preach in the open air, and in obscure walks

by his own friends, in the most wicked and neglected districts of the country. The people who were reclaimed by his instrumentality no longer attend the religious services of their parish churches, and especially the Lord's Supper; but often when they went, they found themselves to be marked out for censure and vituperation from the pulpit; so that Mr. Wesley, with all his authority, could never induce his people in general to attend their several churches with regularity. Methodism brought them to the church, and the Clergy drove them away. So far was the church from entertaining Methodism, as taught by Mr. Wesley, that two of the Bishops wrote against him, regardless even of the ordinary courtesies of scholarship, and many of the clergy stimulated mobs to assault both him and his people. Methodism was thus rejected by the Church, and was compelled, contrary to the designs of its adherents, to assume an independent form. In that form it has now long existed. The Church has no connexion with the system, and no control over it; and therefore to talk of its being "a schism in the Church" is palpably absurd. It is not in the Church, because the Church would not have it. Its doctrines are not generally entertained and taught there, as Mr. Wesley held them; and its discipline and order are altogether discarded. I mention not these things as matter of complaint. The Church had a right to determine whether it would have Methodism or not, and though its dignitaries and clergy ought to have treated Mr. Wesley with greater justice and candour, yet I am inclined to think that Providence directed events to the right issue. The ever-active and enterprising spirit of Wesleyan Methodism would have ill accorded with the state and regularity of the Establishment. The two systems are beat apart; and both are necessary to meet the spiritual and moral wants of the nation.

*Churchman.*—But you perceive that the sword of my Clergyman has two edges, and cuts both ways. He says that Methodism is a schism from a church, as well as in it.

*Methodist.*—Should you not rather say, that the writer of the pamphlet takes both sides of a contradiction? If his words mean any thing, they mean that Methodism is both in the Church and out of it, and is a schism both ways. The Methodists, you see, can do nothing right. They are very much in the situation of the miller, his son, and his ass. All they do subjects them to animadversion.

(To be continued.)

## THE WESLEYAN.

WEDNESDAY, MARCH 23, 1842.

THE departments of BIOGRAPHY and OBITUARY, in this number, supply solemn and salutary monitions to ourselves and our readers. Every death reminds us that we ourselves are hastening to the tomb and to the awful realities of that "undiscovered country from whose bourne no traveller returns," and that we should promptly and adequately prepare to meet our God, while the life and death of the righteous delightfully illustrate the excellence and efficacy of the Gospel, in its relations to both time and eternity, and impressively point us to "that only name to sinners given, which lifts poor dying worms to heaven." Frail and feeble are all earthly ties, in this probationary state, empty and evanescent all mere earthly pleasures, brief and rapid is our passage to the grave, upon which nevertheless, depends the happiness or misery of an endless existence. Why, then, is the only path to life eternal shunned or neglected? The way to heaven is the way of holiness, which can be entered by repentance and faith alone,—not the repentance of verbal confession or superficial alteration but of deep, practical and godly sorrow—not the faith of mere intellectual assent but of the "heart unto righteousness." A few more days or years and we must all be shrouded among the dead, as respects our earthly tabernacles; but where shall our souls appear? The pomp of courts must

vanish away, the voice of eloquence be stilled forever; the varied cares and toils of elevation or depression, opulence or poverty utterly cease, and scenes of festivity give place to the pain of dissolution and the tears of weeping, mourning friends. The final hour of life, which has so often exhibited the mockery and folly of every thing opposed or unallied to Religion, has displayed the triumphs and glories of the Cross. The proudest spirit must bow in death; the gayest heart at last grow sad; and the boldest transgressor tremble before the Sovereign and Judge of all. The light of all earthly prosperity and the blaze of all worldly glory must be quenched in the night of human dissolution. 'Tis but morning with some, noon-tide or afternoon with others; but life at the best is but a winter's day, whose commencement and close soon succeed each other. With many already, the night is at hand. The last rays of life, of pleasure and prosperity are fading in the twilight; and darkness, thick darkness, is closing around. Who is assured that such is not his case? And who will meet death and enter eternity, fearless and confident, after a life of irreligion,—whatever he may say in health and vigour. There is an eye which nothing can escape and which none can elude; there is a tribunal before which all must stand as willingly accountable, or as reluctant and self-condemned culprits; there is righteousness which will not always delay; and an almighty arm which none can withstand. "God is coming to judgment, and we must stand before him." The lightning of his vengeance will consume the wicked, and the light of his countenance will bless the righteous. Perverted learning, misapplied wealth and power, vain imaginations, and depraved hearts may neglect or condemn, for a season, all invisible influence and supreme power; but the Creator and Sovereign of the universe will at last arise in his majesty and come forth from the clouds and darkness which now surround him to assert and exercise his authority; to unfold the principles and the issues of his government, the justice and goodness of his dealings with mankind; to exalt his faithful servants and bring down every lofty look, and "the Lord alone shall be exalted in that day." "Say ye to the righteous that it shall be well with them: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him. for the reward of his hands shall be given him." To the righteous both life and death proclaim encouragement, for all things work together for their good; and to the living sinner there is still a door of hope, for inspiration still proclaims—"Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

We noticed, in our last, the Anniversary of the FRENCH CANADIAN MISSIONARY SOCIETY and acknowledged the receipt of the Report. We now proceed to lay before our readers some additional information respecting the Society's operations. The report adverts to the intolerance and unscriptural character of Popery, and states that—

"In this Province its efforts since the organization of this Society have been unusually strenuous. No means have been left untried that spiritual authority or the increased wealth which the Legislature by a recent act has enabled it to acquire, have been spared to oppose our efforts and maintain its influence over the members of its fold. A religious publication, the organ of the Romish Church, is issued weekly in

this city, which assiduously labours to circulate and vilify Protestantism, and to inculcate the dogmas and maintain the views of the Church of Rome. Tracts and publications of the like description are also in course of publication in large quantities, and at a cheap rate. During the past autumn the Bishop of Montreal undertook a journey to Europe to obtain labourers to counteract the efforts of Protestants, and six Friars or Jesuits of high standing have already arrived from France, and formed an establishment at a short distance from Montreal. Beside these Friars, and some already in the country, other agents are expected, so that the most active influences are in operation to retain in this country the sway of that sceptre which in other parts is departing from the papal grasp. In Montreal a large and handsome Seminary, has been recently erected, on the front of which are conspicuously carved the Arms and name of the Pope, along with those of the British Sovereign. This educational establishment, attended by some hundreds of children, is taught by several Friars, called "freres Chretiens," no doubt of that order which in former times was the most faithful and powerful upholder of the Faith of Rome.

But the principal means which Romanism employed this year in Canada was the Bishop of Nancy, a Bourbon refugee.—Viewed as a demi-god by the ignorant who flocked in great numbers to listen to his discourses, and attended by an escort of the Romish clergy, he rapidly went over the Province, imploring the people to retain their religion, denouncing the Missionaries, and enjoying the burning of the Bibles and publications distributed by them. In many places huge crosses were set up, to serve at once as trophies of his spiritual triumphs, and as means of retaining the influence of Romanism. One, eighty feet in height, was erected on a high mountain in this district, with all those circumstances of pomp and superstition with which the ceremony of elevating the cross among Romanists is attended."

Respecting the "state of the Missions," the report says—

"The Society employs at the present moment the following seven persons:—The Rev. JEAN ENMANUEL TANNER and wife, Mr. and Mrs. DANIEL AMARON, JOSEPH VESSOT, ANTOINE MORET, and J. S. CHEVALLEY.

"The only two stations actually occupied by the Society's Missionaries are *St. Therese* and *Belle Riviere*, that at Montreal being at present vacant from the circumstance that Mr. LAPELLETRE has left the service of the Society, and that the stations of *Petit Brule* and *Terrebonne* have been given up as less central than *Belle Riviere* and *St. Therese*, whither the Agents have removed."

At *Belle Riviere*, "two Canadians and their wives have left the Church of Rome. One of the men shows by his conduct that he is truly [savingly] converted, and the two women appear also to have begun to taste that the Lord is gracious." Mr. and Mrs. Amaron, and Mr. J. S. Chevalley reside on this station.

The other labourers are connected with the *St. Therese* mission, where "five men and five women have quitted Romanism. These ten persons show by their conduct that they have sincerely forsaken the errors of that faith; two of them only, however, appear to have been made partakers of the grace of God. At *St. Lin*, a young man has also left the Romish Church. He has had much to endure and contend with, but the Lord has wonderfully supported him. Should his health permit, he intends studying in order to make himself useful to his countrymen. At *Industry village*, an old Captain of *Buonaparte's* and his wife have also left the Church of Rome. Their minds are not yet fully enlightened, but they give promise of being sincere followers of the word."

Our limits will not admit of further extracts. Enough has been quoted to excite gratitude, to enkindle hope, and to show

the necessity of prompt and adequate co-operation.

Our attention has been drawn to an inaccuracy in the Missionary "Notices" for last January, respecting Western Canada. The want of distinction between Indian Missions and white settlements plainly proves that the article was neither written nor seen by Dr. Alder, whose personal knowledge of the localities of this country would have prevented any oversight. Considering the number of persons employed at the Mission House, the extent and diversity of the Mission field, the onerous and almost incessant duties of the Secretaries in Committee meetings, and in the oversight and direction of the vast and highly prosperous work committed to their care, it is by no means surprising that the mistake referred to has been made.

Queen's College, Kingston, was opened on the 7th inst., in the usual manner. The Rev. Dr. Liddell, the Principal, delivered an inaugural address on the 8th. We wish the Institution great success.

The diffusion of learning, on Christian principles, is of immense importance, and hence, in the commencement of Queen's College, and in the expected and ardently-desired practical establishment of King's College, every liberal and enlightened individual must rejoice.

We have been obligingly favoured with a pamphlet, entitled, "Mental Self-culture: a lecture, delivered in St. Maurice street Chapel, Montreal, February 7th, 1842, By the Rev. J. J. Carruthers." After some preliminary remarks on the importance of piety, the obligation of intellectual culture, the harmony of religion and learning, and other topics, the lecturer proceeds to expatiate on the MEANS of mental culture, namely, Reading, Reflection, Conversation, and Prayer. Due prominence is given to the importance of studying the holy Scriptures. The lecture is of a practical character, contains many excellent observations, is well-adapted to its intended end; and does credit to its author.

### 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.

### POSTSCRIPT.

Since writing the editorial reference to the Missionary "Notices" for January last, we have received the "Notices" for February, from which we make the following very important and significant extract:—

"ERRATUM.—In the Notices for January, page 15, under the head of Upper Canada, instead of, among the *Chippewa* and other Indians, &c., read 'among the *British settlers*, the *Chippewa* and other Indians, &c."

Thus, then, it appears that the want of distinction between Indian Missions and white settlements, to which we adverted, is supplied, at the very earliest opportunity, the unintentional error is corrected, in the very next "Notices." It affords us unmingled and peculiar delight to have this ample means of vindicating the spotless honour and integrity of our Fathers and brethren at home. With what withering and overwhelming contempt and scorn must every individual, possessing the smallest share of Christian principle and honour, as well as the public at large, regard the base and ma-

lignant attempt to inflict a deadly wound upon the character of men who are above all suspicion, whose piety and usefulness are known and honoured in every quarter of the globe. A greedy and eager desire to destroy the character and reputation of God's servants is worthy only of the darker regions and of him who is, emphatically, "the accuser of the brethren."

Civil Intelligence.

From the European.

The British parliament was opened on the 3d instant, by the Queen in person, with more than ordinary pomp and ceremony. The King of Prussia was present, and the House of Peers had a most imposing appearance. There was an immense congregation of people to witness the procession, and Her Majesty and Prince Albert were enthusiastically greeted.

The city of Dublin election has terminated in the return of Mr Gregory, who had a majority of 403 votes above Lord Morpeth.

The contest for the Oxford professorship of poetry has terminated in the election of Mr. Garbett; Mr. Williams having withdrawn on finding that his opponent was likely to have a majority of votes. Dr. Gilbert has been created Bishop of Chichester, vice Dr. Shuttleworth, deceased.

THE QUEEN'S SPEECH.

My Lords and Gentlemen,

"I cannot meet you in Parliament assembled without making a public acknowledgment of my gratitude to Almighty God on account of the birth of the Prince, my son; an event which has completed the measure of my domestic happiness, and has been hailed with every demonstration of affectionate attachment to my person and government by my faithful and loyal people.

"I am confident that you will participate in the satisfaction which I have derived from the presence in this country of my good brother and ally the King of Prussia, who, at my request, undertook in person the office of Sponsor at the christening of the Prince of Wales.

"I receive from all Princes and States the continued assurance of their earnest desire to maintain the most friendly relations with this country.

"It is with great satisfaction I inform you that I have concluded with the Emperor of Austria, the King of the French, the King of Prussia, and the Emperor of Russia, a treaty for the more effectual suppression of the slave-trade, which, when the ratifications shall have been exchanged, will be communicated to Parliament.

"There shall also be laid before you a treaty which I have concluded with the same Powers, together with the Sultan, having for its object the security of the Turkish Empire, and the maintenance of the general tranquillity.

"The restoration of my diplomatic and friendly intercourse with the Court of Teheran has been followed by the completion of a commercial treaty with the King of Persia, which I have directed to be laid before you.

"I am engaged in negotiations with several Powers, which, I trust, by leading to conventions founded on the just principle of mutual advantage, may extend the trade and commerce of the country.

"I regret that I am not able to announce to you the re-establishment of peaceful relations with the government of China.

"The uniform success which has attended the hostile operations directed against that Power; and my confidence in the skill and gallantry of my naval and military forces, encourage the hope on my part that our differences with the government of China will be brought to an early termination, and our commercial relations with that country placed on a satisfactory basis.

Gentlemen of the House of Commons,

"The Estimates for the year have been prepared, and will be laid before you.

"I rely, with entire confidence, on your deposition, while you enforce the principles of a wise economy, to make that provision for the service of the country which the public exigencies require.

My Lords and Gentlemen,

"I recommend to your immediate attention the state of the finances, and of the expenditure of the country.

"You will have seen with regret that, for several years past, the annual income has been inadequate to bear the public charges; and I feel confident, that fully sensible of the evil which must result from a continued deficiency of this nature during peace, you will carefully consider the best means of averting it.

"I recommend also to your consideration the state of the laws which affect the import of corn, and of other articles the produce of foreign countries.

"Measures will be submitted for your consideration for the amendment of the Law of Bankruptcy, and for the improvement of the jurisdiction exercised by the Ecclesiastical Courts in England and Wales.

"It will also be desirable that you should consider, with a view to their revision, the laws which regulate the Registration of Electors of members to serve in Parliament.

"I have observed with deep regret the continued distress in the manufacturing districts of the country. The sufferings and privations which have resulted from it have been borne with exemplary patience and fortitude.

"I feel assured that your deliberations on the various important matters which will occupy your attention, will be directed by a comprehensive regard for the interests and permanent welfare of all classes of my subjects, and I fervently pray that they may tend in their result to improve the national resources, and to encourage the industry and promote the happiness of my people."

The address in the Lords was moved by the Marquis of Abercorn, seconded by the Earl of Dalhousie, and Viscount Melbourne concurring. Lord Brougham adverted to the case of the Creole, and said that it was impossible that any rupture with the United States could arise out of that affair. The only treaty by which England or America could claim any refugees, either from the other, related exclusively to murderers, forgers, and fraudulent bankrupts; and even that treaty had expired. There was no international law by which they could claim, or we give up, the parties who had taken possession of the Creole, and those persons must stand or fall by our laws only. The address was carried unanimously, as also was one to Prince Albert, on the birth of a Prince of Wales.

In the Commons the address was moved by the Earl of March, seconded by Mr. Beckett. Mr. Ewart, alluding to a notice which Sir Robert Peel had given regarding the corn-laws, said that, although he hailed this announcement with feelings of gratification, yet he was afraid that the proposition of the right hon. baronet would not lead to the extension of our trade with America. The only hope we had of increasing the commercial intercourse at present existing between the two nations was, that we should be enabled to take the corn—their staple produce—in exchange for our manufactures. Lord John Russell, in reference to the United States of America, trusted that all differences between the two countries would be settled amicably; whether that could be settled by a special mission or not, was a matter on which he would not express any opinion. Sir Robert Peel said that a person had been sent out there to endeavour to terminate existing differences, by means other than those which had been hitherto adopted. Such a determination would be for the interests of humanity and civilization, and it was felt that the person who went thither for that purpose should be a person of such consideration as to have held a seat in Her Majesty's councils. The ambassador who had gone had agreed to do so entirely from a sense of public duty, and considering his relations with the United States, and the respect attached to his name in that country, he was convinced that a more welcome messenger could not be selected. The address was carried.

In the Commons, on the 7th instant, Sir James Graham, in answer to questions, said that was his intention to bring in a bill for the tithe of the poor-law amendment act, but would propose several amendments of the existing system, though not until after the Easter recess.

On the 11th, Mr. Gladstone, in answer to a question from Mr. Labouchere, said his resolutions undoubtedly imposed a duty of 2s. a quarter on America, wheat carried to the Canadian border, and he would give an opinion whether it was irreconcilably

determined by the government or not. Sir R. Peel said there would be no special regulation with regard to the importation of flour into the united kingdom. Mr. Roebuck gave notice that when the proposition with regard to the duty on American flour brought into Canada was before the house, he would take the sense of the house whether as a matter of constitutional law it was competent or proper for them to tax the colonies.

THE CORN-LAW.—Sir Robert Peel has brought forward his project for a change in the corn laws. It is a modification of the sliding scale. Lord John Russell's motion against the principle of a sliding scale was lost, by 310 to 236—giving the ministry a majority of 123.

EMIGRATION.—In the House of Commons Lord Stanley announced that he should not propose any government scheme of Emigration; but he should propose some regulations for the better protection of emigrants, and, incidentally, for the encouragement of emigration.

Lord John Russell concurred in the views expressed by Lord Stanley, as did also Mr. Ward.

THE CREOLE.—Instructions have been sent out by the British Government for the liberation of the persons who had been detained in custody, unless there is a Colonial law for bringing them to trial.

Windsor, Tuesday, Jan. 28.

THE ROYAL CHRISTENING.—Windsor was this day the scene of great gaiety and rejoicing, which will ever be remembered by all whom the important ceremony of the christening of the infant Prince of Wales attracted to the town.

When the Ministers of State and the Ambassadors had taken their seats in the chapel, when the King of Prussia and his suite, and the Queen, Prince Albert, and their attendants, appeared on the platform, it may be easily supposed that the whole presented a most magnificent and animated spectacle. Sir W. Newton and Mr. C. Hayter were present, by command of Her Majesty, taking sketches for pictures commemorative of the occasion.

The Archbishop of Canterbury entered the platform by the north side door leading to the altar, and stood before the font. His Grace was immediately joined by the Archbishop of York, and the Bishops of London and Norwich. At a quarter to one o'clock, the King of Prussia and his suite approached the platform by a corresponding aperture in the south aisle. His Majesty, who was dressed in a field-marshal's uniform, entered first, and took his seat nearest the front. The Duchess of Kent, who was led by the King of Prussia, took her seat on her Majesty's right hand; next came the Duke, Duchess, and Princess Augusta of Cambridge.

The Queen, in a few seconds after, made her appearance, conducted by Prince Albert in the costume of the Order of the Garter, and preceded by the Lord Chamberlain and Master of the Household. The whole company immediately rose and remained standing, the band playing the march from Joseph. Her Majesty was dressed in the robes of Sovereign of the Order of the Garter, and wore a circlet, earrings, and necklace of diamonds of the most costly description. Her Majesty was supported on the left by the Duke of Sussex, Prince George of Cambridge, and Prince Ferdinand and Leopold of Saxe Cobourg. The Duke of Wellington stood behind her Majesty's chair, supporting the Sword of State.

The march having been concluded, the Archbishop of Canterbury, standing behind the font, commenced reading the usual baptismal service.

The sponsors were the King of Prussia, and the Duke of Cambridge, the Duchess of Cambridge, as proxy for the Princess of Saxe Cobourg, and Princess Augusta of Cambridge, as proxy for the Princess Sophia; and when the infant Prince was brought in and given into the hands of the Archbishop, they named him ALBERT EDWARD, by which name he was, accordingly, christened.

Prince Albert laid the foundation-stone of the new Royal Exchange, London, on the 17th ult., with great ceremony.

It was generally understood at Paris that the quintuple-slave treaty will receive some modification before it is ratified by France. The modification will not affect the spirit of the document, but it will be sufficient to save the French minister from the reproach of acting against the declared opinion of the Chamber of Deputies.

Mr. W. Hamilton Merritt (from Canada), had an interview with Lord Stanley, on Thursday, at the Colonial office.

The Calcedonia left Liverpool on the 4th Feb., and on the 7th began to experience adverse winds and gales, which continued to increase up to the 11th, when it was found necessary to return, her rudder having sprung, part of her bulwarks and the iron rail on the taffrail twisted off. She put into Cork for repairs, and on the 17th arrived safe at Liverpool.

The Acadia was got ready with the extraordinary despatch of a day and half, and left Liverpool with the mail and passengers of the Calcedonia, at three o'clock, on Saturday the 19th.

The money market appears to have improved somewhat since our previous advices, but the tendency of cotton continued downward.

Lord Ashburton sailed from Liverpool on the 10th of February, in the British steam frigate Respite, but was obliged by the gales to put back again, and remain till the 17th, when the frigate again started for New York.

The Britannia arrived at Liverpool on the 15th of February, in 11 days from Halifax.

INDIA.—The intelligence from India, so far as Afghanistan is concerned, is of a disastrous and melancholy character. A succession of disasters has attended the progress of the Anglo-Indian attempt to subjugate the country, almost the whole population finally rose up in arms, a new Sovereign has been proclaimed by the people, in the room of the profligate and feeble Shah Soojah, and the almost efforts of the Anglo-Indian troops, to quell the insurrection, have proved unavailing.

CHINA.—The Anglo-Indian naval and military expedition sailed from Amoy on the 1st September, and on the 1st of the ensuing month (October) Chusan, which had been very strongly fortified by the Chinese, was re-occupied without any serious opposition, Chinhae was attacked and taken, with great loss, as is supposed, to the Chinese; and Ningpo, a city described as two thirds of the size of Canton, containing a population of 300,000 souls, surrendered immediately afterwards, without resistance.

The details are contained in despatches from Admiral Parker and Major-General Sir Hugh Gough, who commanded respectively the sea and the land forces. The despatches are addressed to the Earl of Auckland, governor-general of India, and have been published at Calcutta in the Government Gazette. The number and length of these despatches, have compelled us to abridge them.

After giving an elaborate account of the taking of Chinhae, Gen. Gough states that it was determined to push on without delay to Ningpo, and consequently on the morning of the 13th the necessary force was embarked. On reaching Ningpo (continues the general) no enemy appeared, and it was evident no ambuscade was intended, as the inhabitants directly thronged the bridge of boats, and collected in clusters along both banks. The troops landed on or near the bridge, and advanced to the city gate, which was found barricaded, but the walls were soon escaladed, and the Chinese assisted in removing the obstructions and opening the Gate. The little force of soldiers, seamen, and marines drew up on the ramparts, the band of 18th playing "God save the Queen."

"The second city of the province of Che-Keang, the walls of which are nearly five miles in circumference, with a population of 300,000 souls, has thus fallen into our hands. The people all appear desirous to throw themselves under British protection, saying publicly that their mandarins had deserted them, and that their own soldiers are unable to protect them.

"I have assembled some of the most respectable and influential of the mercantile class that have remained, and have assured them of my anxiety to afford them all protection consistent with our instructions to press the Chinese Government. Proclamations have been issued, calling upon the people to open their shops, which I have engaged shall not be molested.—This they have done to some extent, and confidence seems to be increasing.

"It affords me very great satisfaction to be enabled to report to your lordship that the orderly conduct of the troops calls for my warmest commendations, evincing the constant attention of the officers, and the true British feeling which exists in the whole force."



## Religious and Missionary Intelligence.

**FRANCE:—STATE OF RELIGION.—WESLEYAN METHODISM.**—We copy from the *Watchman* the following letter addressed to its editors:—**GENTLEMEN.**—The rise and progress of Wesleyan Methodism in France forms a very interesting study. Nearly 50 years ago, the first attempts of its friends to do good were made in Normandy, where about twelve different places have been the various scenes of the labours of the earlier preachers. These Provinces of France were first visited from the Norman Isles, and from those times till now, Guernsey and Jersey have continued to supply ministers for all those parts of France to which Methodism has extended, particularly the south. Others have been raised up in France itself, and some have been sent from this country. There are several chapels erected in Normandy, but the principal seat of the missionary labours at present is at Caen, where, with very considerable success at first, especially among the Roman Catholics, much persecution has arisen, and even now considerable restrictions and discouragements prevail.

Wesleyan Methodism has, without all doubt, been very influential upon that part of the French Protestant clergy now styled evangelical; for the earlier labours of the preachers were principally in the Protestant churches, and among the flocks of that communion. The indirect result of these labours has doubtless been, in many cases, the conversion of the ministers themselves, and of course the great renovation of their people. Some few of the ministers, especially those who are not adherents of the doctrines of Calvin, are not backward to acknowledge this, and still affectionately labour and co-operate with the missionaries at this day; but the greater part stand aloof, and some are even hostile. Upwards of 20 years since the South of France was visited, and here, at the present time, over a vast extent of country, embracing the Cevennes, the Vauvage, the Higher Alps, and the Drôme, about ten missionaries are pursuing their laborious and self-denying toils, enduring hardships and suffering, with painful privations, not surpassed in any distant part of the world. They occupy the churches and instruct the villagers where Felix Neff formerly laboured,—and, by the various labours of preaching the Gospel, conducting schools, distributing tracts, and meeting their societies, are producing a vast amount of moral and spiritual good. The Rev. Charles Cook, who has spent the best part of his life in France, has become, in a sort, the Apostle of Wesleyan Methodism to the South, and is still "in labours more abundant," having the happiness to see hundreds of those whom himself and fellow missionaries have laboured earnestly to bring from darkness to light, turning to God; and many delightful churches raised up and flourishing in these parts, "adorning the doctrine of God our Saviour in all things."

In the earlier period of their labours, the missionaries were every where well received, and found churches open to them, and pastors ready to take them by the hand. Such help as they offered was greatly needed, and some of the pastors were so sensible of this, that one of them wrote to Mr. C. in the following pious and friendly strain:—"Your appearance in the midst of those churches will, I hope, be a real blessing. You know our necessities, they are great, and I shall be happy indeed to see a brother—a friend—to do that good in my church which I have not been able to do myself. And all my efforts shall tend to prepare the way for you, or to continue the work which you will have had the happiness of commencing." The parishes of many of these good men being large and much scattered, portions of their flocks could be but seldom visited; and they were glad from any sources to avail themselves of help providentially offered; and such the help afforded by the Wesleyan Mission appears to have been.

The south of France has long been regarded as the stronghold of Protestantism; and into those valleys where the Wesleyan missionaries have principally laboured, it had been introduced by the Waldenses. The descendants of these persecuted people inherit from their fathers great firmness in their attachment to the reformed reli-

gion, but Mr. C. found many of these villages greatly injured in their religious profession by the persecutions of Roman Catholics. Some of the faithful ministers of these places labouring incessantly in their holy avocations, yet often unsuccessfully, greatly desired such co-operation in their work as any missionaries might be able to afford. "The news," therefore, "of the arrival of a Protestant missionary," observes Mr. C., in one of his early communications, "having reached many of the villages, I had not less than nine hundred hearers. Neither the huts, (which were covered with snow,) nor the pelting of the winter storm, prevented multitudes, both male and female, from traveling on foot many miles to hear the glad tidings of salvation." Thus, by the supply of vacant churches, by preaching in private houses, and by itinerating to remote villages, little favoured with other modes of Christian instruction, the seed of divine truth was widely scattered. And thus was Wesleyan Methodism originally planted in the south of France. The plan, however, of a less desultory and more confined scale of operations was ultimately recommended from home, and consequently adopted; because the labourers were few for so large a sphere, and it was judged proper to attempt to make a more permanent impression upon some given spot, from which afterwards divine light might radiate to the surrounding population. Those pious ministers in the neighbourhood who were desirous of communion and co-operation, soon learned in this way the great work which was going on in the earth, by the instrumentality of the British churches, in the circulation of the holy Scriptures, and by means of Christian missions; and with the revival of pure religion, Bible, Missionary, and Tract Societies, began here also to spring up, many of which have since grown into great importance; especially in Toulouse and its neighbourhood. And a great work has ever since been going on in the south of France generally.

But Wesleyan Methodism extends to other parts of France, and doubtless if to every part, it would be by so much the better for the country, for it is precisely the kind of influence which France wants, and it may be hoped that it has yet to do for that country something like what it has done for our own. At Lille and Roubaix, in the north, a work has long been planted, and at the latter place is a commodious chapel, with a growing cause, watched over and promoted at first by the Rev. H. De Jersey, who also was one of the earliest of the faithful and successful labourers in the south. At Calais and at Boulogne, also, are neat and commodious chapels (one just opened at the former place) both for the English and the French. These places have both been occupied within the last eight years, and during that time the judicious and faithful labours of the Rev. James Mole, who indeed commenced this part of the work in the year 1833,—have been greatly blest. A flourishing cause exists at both places, in both the languages. The Rev. William Toase, who was originally identified with Wesleyan Methodism in France, by his labours among the French prisoners in the Medway, and afterwards in Normandy, spent a year at Boulogne, previous to his removal to Paris, in 1837. In the capital of France itself, long the least promising part of all the field in France, Wesleyan Methodism has now obtained a permanent and an influential footing. The justly celebrated and revered Dr. Coke appears to have been the first Wesleyan minister who here—as well as in so many other places—made an attempt to commence a good work. But in those turbulent times, though he was successful in purchasing for a very small sum one of the suppressed churches, he could by no means influence an attendance upon divine worship, and was therefore compelled soon to abandon the work. For many years all appeared unpromising and dark, and several attempts to form a mission in Paris were unsuccessful. At length, about the year 1823, in connection with an English work at Charenton among a number of our countrymen who were destitute of the means of grace, a small cause was established in the Faubourg St. Denis, where French preaching was established, which has been carried on to this day, though now removed to a commodious chapel near the Boulevard du Temple. In this cause also the excellent men before mentioned have laboured

and not fainted," and there can be no doubt on the minds of those best informed that very great good has emanated from this work, which, because in indirect channels, does not now appear so fully. Much of the religious movement which has appeared of late years originated there, and many of the most active of the faithful servants of Protestantism, received their first spiritual good under the earlier preaching of the Wesleyan Methodists. This is matter of endless praise to Him, who is "Head over all things to His Church." But though there had been occasional English preaching for the comparatively few who then visited Paris, no separate place was occupied and nothing like an English congregation was formed till about 1833.

A little previous to that period, a warm friend of the English work, the late Robert Burdeth, Esq., had visited England to urge the necessity of appointing an English minister, who, while he might take charge of the whole work, now so widely spread, should reside at Paris, and especially devote himself to the establishment of an English cause which would strengthen the French work and consolidate the whole. And certainly the result has justified the most sanguine anticipations which could then have been formed. For from 1833, when this was done, the work in both departments has assumed a completely new character, having doubled, and in some cases nearly tripled, its former members, and labourers, and friends, and results. In 1833, there were 111 members of society—now there upwards of 1,000, with about the same number of children in the schools. There were then four Stations; there are now ten; there were then seven Missionaries, there are now twenty. The English place of worship has been four times removed for enlargement or improvement, and a flourishing Auxiliary formed to the Parent Society at home producing about £300 a year. A valuable Religious Library has been formed, attached to the English chapel, containing about 300 volumes; and several important translations of standard English works have emanated from the Mission, among which are *Hall on Infidelity*, *Leslie on Deism*, &c. Schools have also been established in both languages, and a French Tract Society, which was begun in 1835, by the Rev. H. De Jersey, has been enlarged and carried into great efficiency by the Rev. W. Toase, who has had charge of the Station and the District from 1837. Mr. T. has also issued a Wesleyan Monthly Magazine, in addition to a small publication issued by the Mission at Lille called the *Gleaner*. Since Mr. Toase has been in Paris, the whole Mission establishment has been removed to far more commodious premises in the best situation in the city—the Rue Royale; and a third chapel has been opened on the Boulevard de Mount Parvaise, where much usefulness is anticipated. It is very evident that Paris has now become a common centre to bind together and consolidate the interests of Wesleyan Methodism all over the land. Many it cannot be doubted, also, have found the way to heaven, through these religious institutions, from, perhaps, the most dissolute city on earth. And the value of the Mission as to its influence upon the minds and morals of great numbers of young men who resort here as Students, of Medicine, &c., cannot be calculated.

Methodism in Paris and on the Continent of Europe must be considered, by every unprejudiced mind, a great blessing, providing as it does for the religious wants of a large portion of English residents and visitors, and also for the conversion to an evangelical Protestantism of large masses of men who are led away by the errors of Popery, and, consequently, living in awful demoralization and sin. It is now favoured to enjoy the countenance and even support of the highest authorities, and has on the whole, attained a moral influence, and respected stability, from which it will not easily be moved, though it is not without some of the trials which at once distinguished, opposed, and accelerated its rise and progress in our own country.

ROBERT NEWSTEAD.

**EASTERN CANADA.—MONTREAL.**—ANNIVERSARY OF THE BRANCH WESLEYAN MISSIONARY SOCIETY.—We are indebted to the Rev. JOHN BORLAND, of Montreal, for the following welcome intelligence:—

The annual sermons, in behalf of the society, were preached last Sunday, in the

St. James' Street chapel, by the Rev. W. Squire, in the morning, and by the Rev. J. J. Carruthers, Congregationalist (late of Liverpool, and for several years a missionary in Russia), in the evening. In the Wellington Street chapel, by the Rev. H. Montgomery and the Rev. J. Borland, and in the Quebec Suburbs, by the Rev. H. Montgomery. The public meeting was held in the St. James' Street chapel, on the evening of the following day, Monday—when a congregation, that quite filled the chapel, was interested and edified by the excellent addresses that were delivered. After singing the 607th hymn, and prayer by the Rev. W. Squire, the chair was taken by James Ferrier, Esq., who briefly yet appropriately explained the object of the meeting, and urged the claims of missions to the spiritually destitute upon the sympathies and substance of a Christian public. He then called upon the Rev. J. Borland, one of the Secretaries of the society, to read the report, after which the first resolution—comprehending the adoption of the report, and an expression of gratitude to God for the success which has attended the operations of this and similar Protestant institutions—was moved by the Rev. W. Taylor, of the Scotch Secession church. The reverend gentleman alluded to the union that now obtains amongst Christians of different denominations, to the much better employment which missionary and other benevolent enterprises gives to Christian avowees, than that of employing the logic to make each other look ridiculous, while he insisted that the union which the present missionary platform presented, viz. a union composed of the representatives of three Presbyterian churches, of the Congregationalist church, and two branches of Methodists, was one that Popery, with all its boasted unity, had never presented to the world,—for when was it known that Dominicans and Franciscans, Jansenists and Jesuits, &c. &c., were thus united in furthering any one object of their church? W. Lunn, Esq., followed, and, in seconding the resolution, read some extracts from communications of Mr. Dove and others, from Western Africa, which were well calculated to beget in each breast a deep commiseration for the poor Africans. The second resolution was moved by the Rev. H. Esson, of the church of Scotland, and seconded by the Rev. R. L. Lusher. The former gentleman warmly eulogized the zealous and expansive charity of Wesleyan Methodism, a spirit, he said, that eminently characterized the Wesleys and Whitefield. To their labours, he believed, the churches were much indebted, as by them they were roused from a state of torpor and inactivity, and thus were they instrumental in effecting a reformation, only second to and less glorious than that of which Luther was the great and distinguished leader. On the discipline and constitution of the Methodist body, and also on its political and religious standing, the reverend gentleman dwelt with considerable point and discrimination, while he declared his conviction, that the church of which he was a member, now struggling for the principles of its purity and spiritual independence, is essentially served by the sympathy and support which the Methodist society has rendered it. The third resolution was moved by the Rev. C. Strong, of the American Presbyterian church, who, in adverting to his resolution, which stated that the gospel was the only efficient remedy for the innumerable ills of mankind, remarked upon the great readiness there was to sympathize with physical suffering, and, on the other hand, how great the backwardness to evince a becoming feeling for the spiritual ills that abound among millions of our race. The resolution was seconded by the Rev. W. Squire, who embraced the opportunity of reciprocating the many expressions of good will and Christian regard which were paid to Methodism; he declared that, while himself a Methodist and a Methodist minister from conviction and choice, he regarded Methodism only as a means to an end, it was a system to promote Christianity, and nothing more. The suitability of the gospel as a remedy for the many ills of our world he illustrated and demonstrated by facts, some of which had transpired under his own eye, while a missionary in the West Indies. The fourth resolution was moved by the Rev. H. O. Crofts, of the Methodist new connexion, who with much point and feeling dwelt upon the debt of the Society, and the motives which should induce a united and vigorous effort for its

extinction, these are our duty to each other, our gratitude for past assistance,—but especially the precept, the promise, and the threatenings of the Bible, to neglect which was a manifest recklessness of our own interests, as also an exemplification of practical infidelity. The Rev J J Carruthers rose to second this resolution, a doing which he was warmly greeted by the audience; the advanced hour at which he rose induced him to abridge the remarks he had intended to make. Speaking of the debt, he maintained it was not the debt of the parent committee, as was admitted by a previous speaker, the committee are but the agents of the Society, and it would therefore be unjust to saddle them with the debt, it is the debt of the society, and each individual member is responsible according to the ability which God has given him. In failing to remove the debt, and to raise the income of the society to meet its existing responsibilities, evil consequences would ensue, and he called upon the meeting to contemplate what those results would be. Agents must be withdrawn, conquests achieved over the powers of darkness must be again surrendered, &c. He then referred to a case that occurred in connexion with one of the Missionary Societies in the States. Their funds were not equal to their wants, and they were compelled to retrench, and in their retrenching operations one mission was given up, when the missionary had 500 children of heathen parents in his school, they were given up and scattered abroad again! What a sacrifice to heathenism! And who made it? A Christian minister, reluctantly! And who compelled him? Those who allowed the funds of the society to become inadequate to the claims which the order of God had brought upon it! Other remarks, which we should be glad to give, did our limits allow, fell from the reverend gentleman, as well as from additional speakers, among whom was the Rev. H. Montgomery, who moved the fifth resolution. The collection was a little over £20, those which had been taken up the preceding day amounting to about the same sum.

**WESTERN CANADA — ALDERVILLE AND HALDIMAND.**—The following letter will be gratifying to our readers on account both of its matter and its author:—

To the Editors of the Wesleyan.  
 REV. AND DEAR BRETHREN.—We are in the midst of a most blessed work of grace in this mission. About 22 have experienced a change. In this number are included the most faulty in the community—men who had been foremost in wandering about, drinking to excess, and leading others astray. Most of all our young people are the subjects of conversion or awakening, of course our schools and family have largely participated, and several of our hired men have shared in the blessing. Our long-tried Indian friends, who have never swerved from the good way since their conversion, are exceedingly comforted in witnessing, in this good work, an answer to their prayers for the conversion of their children and friends. The society now numbers more than one hundred.

Many interesting incidents in this blessed work might be detailed, but these I defer for a future time, when the character of the converts shall be formed and better known. We have, however, circumstances in the work which encourage us to believe that the people are not under a transient excitement. It is the result of much Christian instruction, and the "waters of the sanctuary," which have been gradually rising for years, now flow in a depth we have not witnessed since the few first years of religious prosperity on Grape Island.

The mission in HALDIMAND is also favoured with a graceful influence; several happy changes have taken place; others are stirred up to seek the Lord; and large and deeply attentive congregations are in attendance on all occasions of public preaching and worship. But of this mission Brother Armstrong, who is successfully labouring among the people, will give you further account.

I remain, dear Brethren,  
 Your's faithfully, in the gospel of Christ,  
 W. CASE.  
 Alderville, March 7, 1842.

**UNITED STATES — GEORGIA CONFERENCE.**—The editor of the *South Western Christian Advocate* says the past year has been

one of pious religious prosperity to the Methodist Church, within the limits of the Conference district, an accession of about five thousand souls having been made during the year. As might have been expected, a peculiarly gracious influence pervaded the public and social religious exercises during the session, and the greatest peace and unity of spirit, characterized the entire proceedings of the Conference. We rejoice in this more than ever, thing else.—*Zion's Herald*

**SOUTH PACIFIC OCEAN — Some of Navigator's Island.**—We are indebted to *Zion's Herald* for the following extract of a letter from Rev. A. W. Murray, Missionary (Presbyterian, we conjecture), stationed on the above island:—

"The past night has been a most remarkable one—such a night as certainly never before occurred in this district. I retired about half past ten o'clock, and fell asleep, with the voice of prayer and weeping sounding in my ears. About one o'clock I was aroused by the snoring sounds, and going out, I found there was a general commotion throughout the village. The members of the church were pleading, some of them in the most earnest and melting language, for the conversion of their brethren, while the voice of weeping and wailing was heard in every direction, from those who have been recently awakened. It was most deeply affecting to hear and to witness what was going on, and well fitted to fill the mind with the most solemn and delightful emotions. It was a sweet, still, moon-light night, and every thing seemed to wear an aspect of peculiar solemnity. I thought of by-gone days, and experienced a thrill of grateful joy, which words cannot express, at the wonderful change which has been effected."

Another missionary says, "Multitudes have been awakened and converted. I think as many as five hundred persons have been received into church fellowship in the course of one year, all of whom have given satisfactory evidence of a change of heart. So great is the religious feeling among all classes of the people, that the whole island, containing from four to five thousand inhabitants, seems ready to be brought under the law of Christ. I myself have been living for three months in the same house with some of these converted heathen—first fruits unto Christ in Tutuila—and enabled to testify that they adorn the gospel of God our Saviour in all things. May these be indeed the earnest of the abundant harvest of redeemed souls, not only among the inhabitants of Tutuila, but all the islands of the Pacific."

**RELIGIOUS SPIRIT OF THE AGE.**—The spirit which prevails among the clergy of almost every denomination in this country (Britain), forms a striking and alarming feature of the age. While the people of Spain and Portugal, formerly the most bigoted and most submissive to the will of the priesthood, have thrown off the yoke, and in most other States the influence of the Church is on the decline, here the reverse is the case. The Catholic priests in Ireland, if we take Mr. O'Connell as authority, are furious against Espartero, and friendly to the cause of the ex-Queen Regent, simply because the former has stripped the clergy of their usurped power and enormous wealth, while the latter would bring back the glorious days of ignorance, superstition, and slavery. In England, the rage for the doctrines of Popery is spreading among the clergy of the Established Church to a frightful extent; the Bible and the Prayer-book are looked upon as old almanacs, and the traditions and fictions of the men who paved the way for the dominion of the Roman hierarchy, and the thralldom of the dark ages, are, in their eyes, the only sure guides.—*Sun*.

**Miscellany.**

**THE BRITISH GOVERNMENT.**—It gives me pleasure to advance a further testimony in behalf of that Government with which it has pleased God, who appointeth to all men the bounds of their habitation, to bless that portion of the globe that we occupy. I count it such a Government, that I not only owe it the loyalty of my principles, but I also owe it the loyalty of my affections. I could not lightly part with my devotion to that Government which the other year opened the door to the Chris-

tianization of India—I shall never withhold the tribute of my reverence to that Government which put an end to the atrocities of the slave trade—I shall never forget the triumph which, in that proudest day of Britain's glory, the cause of humanity gained within the walls of our enlightened Parliament. Let my right hand forget her cunning, ere I forget that country of my birth, where, in defiance of all the clamors of mercantile alarm, every calculation of interest was given to the wind, and braving every hazard, she nobly resolved to shake off the whole burden of iniquity which lay upon her. I shall never forget that how to complete the object in behalf of which she had so honourably led the way, she has walked the whole round of civilization, and knocked at the door of every Government in Europe, and lifted her exploring voice for injured Africa, and pleaded with the mightiest monarchs of the world the cause of her outraged shores and her distressed families. I can neither shut my heart nor my eyes to the fact, that at the moment she is stretching forth the protection of her naval arm, and shielding, to the uttermost of her vigor, that coast where an inhuman avarice is still playing its guilty devices, and aiming to perpetuate among an unoffending people a trade of cruelty, with all the horrid train of its terrors and abominations. Were such a Government as this to be swept from its base, either by the violence of foreign hostility, or by the hands of her own misled and intoxicated children, I should never cease to deplore it, as the deadliest interruption which ever had been given to the interests of human improvement. O, how it should swell every heart, not with pride, but with gratitude, to think that the land of our fathers, with all the iniquities which abound in it, with all the profligacy which spreads along our streets, and all the proneness that is heard among our companions—to think that this our land, overspread as it is with the appalling characters of guilt, is still the securest asylum of worth and liberty—that this is the land from which the most copious emanations of Christianity are going forth, to all the quarters of the world—that this is the land which teems from one end to the other of it with the most splendid designs and enterprises for the good of the species—that this is the land where public principle is most felt, and public objects are most prosecuted, and the fine impulse of a public spirit is most ready to carry its generous people beyond the limits of a selfish and contracted patriotism. Yes, and when the heart of the philanthropist is sinking within him at the gloomy spectacle of those crimes and atrocities which still deform the history of man, I know not a single earthly expedient more fitted to brighten and sustain him, than to turn his eye to the country in which he lives, and there see the most enlightened Government in the world acting as the organ of its moral and intelligent population.—*Chalmers*.

**JOHN WESLEY.**—The *Watchman of the Valley*, a Calvinistic paper of Cincinnati, pays the following tribute to the founder of Methodism:—

"Whether Wesley designed it or not, he was just the man to build up a sect. Perhaps no man ever possessed a warmer heart in union with a clearer head. Very many men have had more power of emotion, but where shall we find the man who had zeal that knew no limits but death, and was governed by equal foresight and prudence. He had the penetration that could foresee exigencies, and resources always at hand to meet them. His sermons are perfect models of plain thoughts, expressed in plain language. You may object to some of his doctrinal views, but you know precisely what he means. He had a bland open countenance, and was a perfect gentleman in all his deportment. There was something imposing in his appearance, that struck awe into the fierce spirits that raged around him, when he preached. He died in 1791, in the eighty-eighth year of his life. He died as he had lived, in the open sunshine of the divine presence. He lifted up his dying arm in token of victory, and raising his feeble voice, cried out with a holy triumph, 'The best of all is, God is with us.' And now the name of Wesley is mentioned with honour and held in reverence, not only through Great Britain, but to the furthest limits of civilization in the western world, and in many islands in the far off deep. In the Established Church

itself, piety has been greatly increased through Methodism, and millions who never would have felt her influence, have adored the providence which made John Wesley an ambassador of Christ.

**LAKE ONTARIO.**—Commodore Barrie, I believe, tried with very deep sea-lines, without finding bottom in the centre, and I know that between Toronto and Niagara, which is the most stormy part of the lake, eighty or ninety fathoms are insufficient lead. Dr. Daubeny, in one of his interesting experiments last autumn, had seventy-five or eighty fathoms of line out, with the clever instruments he invented for ascertaining the temperature and qualities of water at great depths, without any symptoms of bottom.—*Sir R. Bonnycastle's Canada in 1841.*

**ELIAS BRADSHAW, THE LAMPED BLACKSMITH.**—The *New York Christian Intelligencer* says, "He resides at Worcester, Massachusetts, and craves eight hours of the day at his trade. Having been announced by Governor Everett, in an address to the mechanics of Boston, as acquainted with fifty languages, the blacksmith wrote a letter, in which he modestly and boastfully says:—

"I had pursued the even tenor of my way—none over thought that I had any particular genius. All that I have accomplished, or expect, or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant heap—particle by particle, thought by thought, fact by fact. And if ever I was actuated by ambition, its highest and farthest aspiration reached no farther than the hope to set before the young men of my country an example, in employing those valuable fragments of time called 'odd moments.' And, sir, I should esteem it an honour of another water than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American workmen to be proud and jealous of the credentials which God has given them to every eminence and immortality in the empire of mind. These are the vows and sentiments with which I have sat down tonight by night, for years, with blistered hands and brightened hope, to studies which I hoped might be serviceable to that cause of the community to which I am proud to belong. This is my ambition. This is the goal of my aspirations."

With regard to my attention to the languages, (a study of which I am not so fond as mathematics,) I have tried, by a kind of practical and philosophical process, to contract such a familiar acquaintance with the head of a family of languages, as to introduce me to the other members of the same family.—Thus studying the Hebrew very critically, I became readily acquainted with its cognate languages, among the principal of which are the Syriac, Chaldaic, Arabic, Samaritan, Ethiopic, &c. The languages of Europe occupied my attention immediately after I had finished my classics, and I studied French, Spanish, Italian, and German, under native teachers. Afterwards I pursued the Portuguese, Flemish, Danish, Swedish, Norwegian, Icelandic, Welsh, Gaelic, Celtic. I then ventured on further east into the Russian empire, and the Caucasian opened to me about a dozen of the languages, spoken in that vast domain, between which the affinity is as marked as that between the Spanish and Portuguese. Besides those, I have attended to many different European dialects still in vogue. I am now trying to push on eastward as fast as my means will permit, hoping to discover still farther analogies among the oriental languages, which will assist my progress. I must now close this hasty, though long letter, with the assurances of my sincere respect and esteem."

**THE DUKE OF WELLINGTON** is always to be found in his seat from the opening of the House of Lords, and, if at the commencement of each sitting, there should be no other peer present to hear prayers, he, at least, is sure to be there. Though it is painfully evident that his iron frame begins to totter, and his mind is no longer equal to the conduct of grave and important affairs, still the scrupulous exactness of his habits, his sedulous attention, and his manifest anxiety, combined with his blunt straightforwardness—apart from his character as the Duke—are not a little remarkable in the House of Lords.



Obituary.

At Three Rivers, Canada East, Feb. 20, 1841, aged 84, Mr. SAMUEL COWAN. He was born near Enniskillen, Ireland, an about 14 years ago emigrated to Canada, and settled at Three Rivers.

The life of a truly devoted man does not always admit of many incidents which can become the subject of remark. The course of worldly men requires the greatest space in description, but untiring devotedness to God presents an even tenour of practice. Scripture biography is generally brief. One of the best, and most distinctly honourable men that ever lived, had his character described in one sentence, "An I Enoch walked with God." The most of what can be said of many exemplary individuals is, they were convinced of their sinful state—they were converted to God—they adorned the doctrine of God our Saviour in all things. But, although such individuals are not the most conspicuous, their life is not really unimportant. They are the salt of the earth—the light of the world—they are God's jewels—his special treasure.

Before Mr. Cowan's conversion he was much opposed to Methodism. About four years after his settlement at this place, his wife, being under the drawings of the Holy Spirit, was inclined to associate herself with the Methodist Society, to which step he was very repugnant. However, faithful to her convictions, she gave herself to the Lord, and to his people; and her husband thought it the greatest disgrace that could have befallen him. It was suggested to his mind, to tell her, if she would not desist from her intercourse with the Society he would drown himself in the river. He did not follow this suggestion, for, as he afterwards said, he believed it to be a temptation. This was the effort of the grand adversary of mankind to hinder him from embracing the truth, for, as it afterwards appeared, he was also at this time under the secret workings of the Holy Spirit. Soon after this, his state of mind becoming evident, he was prevailed upon to attend a class-meeting; and, being in great distress of mind, after a hard struggle, he found peace with God in the first meeting of the kind he attended. He returned home exceedingly happy, and rejoicing in God his Saviour. From that day, he continued a happy, consistent, and faithful Christian. For some time past he had been very much declining in bodily strength; but his inward man was renewed day by day. He delighted to refer to the blood of Christ. This, he said, was constantly presented to his mind—as an all-sufficient remedy—as an infiniteness. During the few days of his more serious illness, he rejoiced much in the consolations of religion, and desired to depart and be with Christ. The first night he was taken suddenly worse, he was sorely tempted; but his temptations were graciously removed before the morning light appeared. This was Satan's last attack, for from this time his constant testimony was that not a cloud interposed to hide his Redeemer from his view, and he died in the full triumph of the faith. Perhaps there could not be a more accurate verification of the words of the Apostle, (1 Cor. xv. 55—57.) from which his funeral discourse was preached, than he furnished. Death had truly lost his sting; our departed friend had the victory; Jesus was eminently the object of his dependence; and we doubt not he is now joining the multitudes before the throne in ascriptions of praise, "Unto Him that hath loved us, and washed us from our sins in his own blood."

He was a man of a meek and a quiet spirit—of strict morality—much beloved by all his neighbours and friends, and by the society with which he was connected, during the space of 14 years.

B. STUART.

Poetry.

HYMN.

When morning pours its golden rays,  
O'er hill and vale, o'er garth and sea,  
My heart unhidden awails in praise,  
Father of light and life, to Thee.

When night from heaven steals darkly down,  
And throws its robe o'er law and sea,  
My saddened spirit seeks thy throne,  
And bows in worship still to Thee.

If tempests sweep the angry sky,  
Or sunbeams smile on flower and tree,  
If joy or sorrow dim the eye—  
Father in heaven, I turn to Thee.

HYMN FOR EASTER DAY.

By James Hager.  
God is gone up with a merry noise  
Of sinners that stag on high,  
With his own right hand and his holy arm  
He hath won the victory.  
Now empty are the seats of death,  
And open'd the way to life,  
And every tongue in the deepest tomb,  
For Jesus hath been there!

And he hath tamed the strength of Hell,  
And dragg'd him through the ether,  
And captive bound his chariot-wheel  
He hath bound Captivity  
God is gone up with a merry noise  
Of sinners that stag on high,  
With his own right hand and his holy arm  
He hath won the victory.

MARRIAGE.

At Quebec on the 10th inst., by the Rev. George Markle, the Honourable JOHN HENRY PRYOR, Receiver General, to Sarah L. LORRAINE, eldest daughter of A. N. J. Duchesnoy Esq. Seigneur of Beauport.

DIED.

On the evening of Friday, the 4th inst., at his residence in the township of Kingston, Captain ELIZABH BROWN, aged 56 years and 10 months, deeply and universally regretted.

Toronto Markets.—Fine flour, per barrel, 2s 6d; wheat, per bushel, 4s 6d; a 5d; barley, 1s 10d; oats, 2s 3d; corn, 1s 8d; peas, 2s 6d; mutton, per barrel, 22s 6d; pork, per 100 lbs., 12s 6d; beef, do., 12s 6d; mutton, cwt., 4s 6d; butter, per lb., 3s 6d; tallow, do., 2s 6d; cheese, 6d a lb.; hay, per ton, 30s a ton; straw, do., 30s a ton; potatoes, per bushel, 1s 1s 3d.

Advertisements.

NEW CUTLERY.

THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery, of every description, German Silver, Plated, and Britannia Metal Ware, with many other goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash, or short approved Credit.

Country Store-keepers are invited to call and examine for themselves.

SAMUEL SHAW.

Toronto, Dec. 20, 1841. 8

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

BOOKS FOR SALE.

THE following Books have been sent to the Junior Editor of "The Wesleyan," for sale, and may be had on application to him, Richmond Street, Toronto, viz.:

- The Wesleyan Methodist Magazine for 1838, half calf.
- Ditto ditto for 1839, half calf, abridged Sutchiffe's Commentary on the Old and New Testaments, 2 vols. half calf.
- Ditto ditto ditto cloth.
- Benson's Commentary on the Old Testament, 4 vols. cloth.
- Centenary of Methodism, russia, gilt.
- Sunday Service of the Methodists, 12mo, gilt, 32mo, sheep, and 32mo, calf.
- Centenary of Methodism, abridged, 18mo, very cheap, 20 percent. discount to schools.
- Wesley's Notes on the New Testament, 1 vol. 8vo, half calf.
- Crowther's Sermons.
- Roberts' Oriental Scripture Illustrations.
- Ward's Miniature of Methodism.
- The Larger Minutes, containing the form of Wesleyan Discipline.
- Wesleyan Methodist Hymn Book.
- Memoirs of Mrs. Harvard, of Ceylon.
- Life of Henry Longden.
- Life of John Nelson.
- Discourses by the late Dr. McAll, with sketch of his life by Dr. Wardlaw, 2 vols. cloth, 8vo.
- Class books; Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Peck's Memoirs; Doddridge's Rise and Progress; Experience of Mrs. Rogers; Thoughts on the Conversion of others; Life of Rev. W. Black, by Rev. M. Richey, A. M.; Mrs. Row's Devout Exercises; Entwistle's Essay on Prayer; Holroyd's Tables for the reading of the Holy Scriptures; Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers; Sermon of Rev. R. Cooney, Wesleyan Minister; Funeral Sermon for the late Rev. John Barry, by Rev. R. D. Lusher; Ford's Sermon on Consecration in God.

Toronto, Dec. 15, 1841. 7

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, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Racoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Banding, Corderoes 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.

- Linseed Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 2x7 to 40x26,
- Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whiteners, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Camel do.
- Fitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Painting,
- Paper Hanging, &c. as usual.

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

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

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

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking 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, Doekins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.  
Toronto, October 20, 1841. 3

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 Gattin, Velvet, Silk and Poplin Bonnets, all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful Stock of Ladies' Cloaks,

consisting of Plain and Figured Merino, Saxony, Camletten 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, as 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

C. & W. WALKER,  
MERCHANT TAILORS,  
181, KING STREET, TORONTO.

All kinds of ready-made clothing constantly on hand.—Terms moderate.  
Toronto, Oct. 6, 1841. 2

FASHIONABLE  
TAILORING ESTABLISHMENT,  
128, King Street, Toronto,

5 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.

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

LETTERS received, during the last fortnight:—Rev. W. M. HARVARD; Rev. W. CASE, rem. and sub.; Rev. R. HUTCHINSON, sub.; O. MOWAT, Esq.; H. BALDWIN, Jr., Esq., (with the first number. Back nos. of this vol., not received, can be supplied); Rev. J. DOUSE, (too late for this no.—will appear in the next); Rev. T. FAWCETT.

The Wesleyan  
Is published, semi-monthly, for the COMMITTEE OF MANAGEMENT, at the corner of New and Newgate Streets, Toronto.

EDITORS:—Rev. Messrs. M. RICHEY, A. M., and J. G. MANLY.

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

TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance.

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