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# The Wesleyan.

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

VOL. III.

TORONTO, CANADA, WEDNESDAY, JANUARY 25, 1813.

No. 10.

## WESLEYAN TRACTS FOR THE TIMES, No. 3.

### APOSTOLICAL SUCCESSION: A SUMMARY OF OBJECTIONS TO THE MODERN CLAIM.

(Concluded.)

Various facts of Church History, appear singularly adverse to the theory of "uninterrupted succession."—Let us briefly refer to the relation in which it places the British Churches. We know not that our shores were ever visited by an Apostle; but we are informed that, at the close of the sixth century,—when the British Christians had taken refuge in the mountains of Wales,—a Romish Missionary came to proselyte the invading tenants of our country, our Saxon ancestors. Thus we are entangled in an alliance with the seven hills. The weight of this consideration is felt by some who, nevertheless, cherish the "succession;" and these parties, anxious to be free from Romish contamination, suppose various branches of the sacred appointment. But this is only an ingenious supposition. Under the circumstances, we fear that we must allow the course of the stream through Rome.

And can it be denied that the stream, flowing in such a channel, has been as turbid as sin and Satan could make it? These pages shall not be disgraced by records which we would rather consign to perpetual forgetfulness. It is sufficient to say, that the history of fallen man has furnished no passages more painful, more humbling, than those which occur in the lives of the Popes and Bishops with whom our contemporaries are claiming kindred. We will not quote, even from Popish historians; though many extracts, which might be here introduced, would serve the useful purpose of establishing the total degeneracy of human nature. Of this affecting doctrine the frightful evidence may be drawn from the book of the Church, and the biography of men who have, in "succession" or in malignant rivalry, arrogated the title of Christ's Vicars.

But, when it is pleaded that the Holy Spirit was given to such men, not for personal sanctification, but for the efficiency of their public offices,—we ask, How then have they not been preserved, in all instances, from heresy? and how is Rome to be even now condemned?

The dilemma of rival Bishops offers no small difficulty. How shall we be certified, that the true successor of the Apostles has always obtained the mitre? It may be said that a Council is authorised to decide among the contending parties; but our learned opponents will not deny that a Pontiff has been deposed by a Council, and yet, historically retained in the line. And where was the "uninterrupted succession," when a Council deposed both or all the rivals?—Where, during the period of eighty years, in which, according to Bellarmine, the church, for want of a lawful Pope, had no other head than what is in heaven?

Ancient heretical Bishops, returning to the catholic or orthodox communion, were permitted to retain their rank without reconsecration; and recanting Clergy, who had been ordained by heretical Bishops, were also received.

Again. Every one who has read the history of the middle ages, knows the arts that were often successfully practiced for the obtaining of the Pontificate. Some of the Popes were appointed by reputed heretics and schismatics. And, though the ancient ecclesiastical canons require three bishops to be engaged in the consecration of an Archbishop, the successors of St. Peter have been elected sometimes by the People, sometimes by the Clergy, sometimes by the Emperor, and sometimes by the Cardinals alone. Aias for the modern claim, the vindication of which requires proof of regular and uniform induction in all these cases?

Again. The ancient canons allow that a Bishop's ordination may be annulled; some of the occasions being simony, heresy,

and immorality. He who derives his comfort from the notion of unbroken "succession," must therefore confute the testimonies of those historians, up to this moment deemed authentic, who say that in some ages simony and other evils were universally practised. He has the equally arduous task of dismissing the reasonable apprehension, that schismatical Bishops have more than once conformed the boasted name.

These difficulties are not now suggested for the first time; nor are they imagined to serve an immediate purpose. Their weight has been felt by candid men of various parties. In favour of our own view it would not be difficult to show a "CATECHA PAROUS," not less revered than either whose given in the Oxford Tracts. But our CHAIRS would be found the Rector, or of blessed memory, for we have not yet learned to abhor and anathematize the name of PROTESTANT. These enlightened and holy men were not careful to show this, just until their time, Romish orders were valid. They never vindicated their succession by trifling subtilties. They summoned Rome to the bar of truth and reason, unveiled her enormous guilt; and gave an irrevocable verdict against "the woman drunken with the blood of the saints," "the mother of harlots and abominations of the earth." We fearlessly affirm their judgment, and thus disclaim all sympathy with some moderns, who feed in the pastures of Protestantism, and yet unblushingly defend the church of Rome as a true church. A cherished theory alienates them to the depraved communion which denies the Scriptures to her lady,—which prescribes for her clergy the blackenings of forgiving sins,—which is ever ready to shed rivers of innocent blood; and they, who refuse the right hand of fellowship to the various Protestant churches, recede not at the thought of such an alliance. But, with solemn deliberation, and in the fear of God, we recede our resolution never to admit the relation to Rome, never to honour her as "our beloved sister in captivity," or as "the mother of our new birth," and never to ascribe the validity of the modern ministry to the ordination bestowed by her Pontiffs and Bishops on her Protestant Fathers.

The doctrines of "uninterrupted succession" and exclusive orders, now revived with the most imposing show of earnestness, are essentially Popish. In this light they were undoubtedly regarded by the earlier Protestants. An Elizabethan statute admitted the validity of the ordination of Scotch and other Reformed Churches, and allowed their divines to officiate in the Church of England. Dark, in the estimation of the Oxford Tractists, was the day on which such an admission was made. But we believe with joy that, in the present critical times, the English Church includes many thousands who are baptized with the same spirit of charity and liberality that was displayed in the dawn of the Reformation. Among the living Clergy there is a remarkable division of opinion on the "succession." The men ordained by the same Bishops, instructed at the same college, and invested with the same powers, are here utterly disunited. But how are the recusants treated by the Oxford writers? What effort is made to enlighten those who are so strangely unacquainted with their own prerogative? Let the Presbyterian who leads on the "Anglo-Catholics" reply. After asserting APOSTOLICAL DESCENT according to the view of his school, he says to his fellow Presbyterians,—Now every one of us believes this. I know that some will at first deny they do; still they do believe it. Only, it is not sufficiently practically impressed on their minds. They do believe it; for it is the doctrine of the Ordination Service, which they have recognized as truth in the most solemn season of their lives." Still greater boldness is apparent in the selec-

tion of a motto, prefixed to the "CATECHA." "The baptism of John, whence was it? from heaven, or of men? And they reasoned among themselves, saying, If we shall say, From heaven; he will then say unto us, Why did ye not then believe on him? But if we shall say, Of men; we fear the people, for all hold John as a prophet." Let the inquiry thus instituted be plainly offered. The Oxford doctrine of apostolical succession, "whence is it? from heaven, or of men?" And the answer will be instantly returned, not only by proscribed seceders from the Established Church, but also by a host of our best Clergy, and of her most learned Legates.—"OF MEN." The inquirer will soon have ample proof that, in whatever estimation the holy Baptist was held in the days of Christ, it is by no means true that "all hold" the Oxford Tractists of the nineteenth century "as prophets." These gentlemen seem, indeed, to assume more than prophetic discernment, for they profess to know the creed of their fellow-Preachers better than those Presbyters themselves. But let England, let Christendom, decide what parties are to be credited.—Hundreds of evangelical Clergymen, who deny the Oxford tenet, and find nothing like it in the Ordination Service,—who bear steady testimony against its revival, and tremble lest its misguided advocates should distract our Protestant Establishment and surrender the very citadel of truth; or a few mystics and academical dreamers, who, in order to give currency to their apocryphal dogma, had it convenient to allege that the dissent of their clerical brethren is, in truth, to be regarded as acquiescence!—The Clergy who resist this attempt to storn their very faith and conscience,—a noble band of witnesses,—will have the suffrages, and sympathies, the esteem, of all who think and feel aright. They do not despise antiquity, but their allegiance is reserved to Inspiration. They are willing to venerate many of the Fathers who flourished in the early Christian centuries, but to place none of them in the rank of the holy Apostles and Prophets. Wisely do they prefer Scripture to tradition, the spirit to the letter, the grace to the sign, the substance to the shadow. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."†

Once more. The Oxford Tractarians reject, as utterly decisive, "the notion that present palpable usefulness, productive results, acceptableness to" the "flock," "that these and such like are the tests of a Minister's "divine commission."‡ The correct view of this matter will be given in other Tracts of this Wesleyan Series. But we here protest against the implication of the passage just cited, and assert the value of "present palpable usefulness," of "productive results," and even of "acceptableness to" a spiritual "flock," as among the tokens of the divine sanction and blessing, condescendingly vouchsafed to thousands who are not included in the boasted "succession." The truth is told in a few words: Many of the Clergy wish to admit the Holy Spirit, but he proves himself inimitable. Who are the Tractarian Dames? Is it even pretended that souls are awakened and saved by their ministry? Are their followers distinguished by a cheerful and sanctifying piety? Is their deportment to all around them, to the ministers and members of other churches, graced by "lovely tempers?"

Let us speak freely in reference to the other side of the question. Who are excluded from the "succession?" Are not multitudes of the most zealous, the most enlightened, the most successful, among the Ministers of the age? And does not "the

Lord the Spirit" confirm their "word with signs following?" Are they not honoured with "epistles of commendation," to be "known and read of all men?" Of hundreds among them it may be further said, that unto them "it is given, in the behalf of Christ," and in obedience to His call, "to suffer for His sake." The story of their toils and sorrows furnishes the everlasting rebuke to their accusers. Constrained by the deepest convictions of a call from heaven, they have regularly accepted an office which they feel to be almost overwhelming, and they are humbly, but successfully, discharging its duties. While the Oxford Tract writers are enjoying the quiet of colloquy-shades, these true successors of Apostles are "in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."\* Of themselves, indeed, they "will not glory;" every thing they can do and suffer is too mean an offering for their blessed Master. But in his hands they place their cause. Worn by unjust aspersions, they fly to His tribunal and, until the supreme day, which they expect with humble joy, they "glory in" their "infirmities, that the power of Christ may rest upon" them. Yes, they "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when" they are "weak, then" are they "strong."†

Among the MISCELLANEOUS OBJECTIONS to the Oxford tenet, we may place the following:

1. Its utter worthlessness, when viewed in respect to practical and spiritual results. We ask in vain for the evidence,—we are strongly inclined to deny the possibility,—of its usefulness in a single instance.—And yet it is frequently substituted for the matchless theme of "Christ crucified."—The Clergy cannot plead, in defence, the example of St. Paul: he vindicated himself when he was aspersed, and when his apostleship was denied. But the orders of the pious Clergy are not questioned; no one quarrels with them on the subject. But, not content with the unmolested enjoyment of their own functions and honours, many of them eagerly deny the ministerial name to all beside: "To their valueless theory we are unwilling to offer the slightest homage: and therefore we scorn the attempt to show that we are in the "uninterrupted succession," though it requires little ingenuity to produce a pleading as specious as theirs. The powerless thunders of their wrath will never fright the intelligent Christian, the fascinations of their mystic theology will never charm him. He will persist in asking the proofs of practical utility, before he accepts their system. And,—while junior Clergy consign men who are patriarchs in age, and apostles in zeal, to the abyss that swallowed up the host of Korah,—he will counsel these young gentlemen to read consecutively the sacred history, that they may at length catch some portions of the spirit of gentle Moses, who, when one was eager to check the alleged boldness and irregularity of Eidad and Medad, replied, "Enviest thou for my sake? Would God that all the Lord's people were Prophets, and that the Lord would put his spirit upon them!"‡

Let no lover of God and man charge us with rashness or severity, when we express our indignation on account of the manner in which "the apostolical succession," and the allied opinions, have been made the subjects of pulpit-address. Of all the Oxford Tracts, none is to our minds more affecting than that which bears the title, "Heads of a Week-day Lecture, delivered by a Canon-

\* Rev. xlvii. 3. † XIII. Elizabeth, ch. viii. ‡ Oxford Tracts, No. 1.

\* Oxford Tracts, No. 74. † Matt. xlii. 21. ‡ Gal. vi. 15, 16. § Oxford Tracts, No. 2.

\* 2 Cor. xii. 27. † 2 Cor. xii. 2, 3, 10. ‡ 2 Cor. xii. 21-22.

try Congregation in — shire.\* The doctrine of this "week-day lecture" is, that the Apostles were like Christ, and that the living Bishops are Apostles; and the moving APPROPRIATION consists of the following complaints,—a little expanded, indeed, but not relieved by a single intelligible allusion to "the common salvation."—"The day may come, when the representatives of Christ," the Bishops, "are spoiled of their sacred possessions, and degraded from their civil dignities; "the day when each of the "inferior" Clergy,—even the Lecturer himself,—"may have to give up" his "church, and be among" his flock, "in no better temporal circumstances than" their own; "with no larger dwelling, no finer clothing, no other fare, with nothing different beyond those gifts which" he trusts he "received from the all-gracious God, when" he was "made a Minister." Alas for the "country congregation!" Is this "to feed the church of God, which he hath purchased with His own blood?" Is this "to do the work of an Evangelist?" Is this the example that shows the Preacher to be a true descendant of Apostles, who "determined not to know anything among" men, "save Jesus Christ, and Him crucified!"

II. The temper of arrogance which it is calculated to inspire, and to which incidental reference has been made, is another objection to the modern claim. Among those evidences of religious truth which are styled collateral, we have been rightly taught to number its subduing and hallowing influence. The temper of arrogance is truly and immeasurably remote from the charity of the Gospel. But it can scarcely fail to result from the Tractarian notions of the Clergy's mystical grandeur and exclusive powers. They who regard the apostolical "authority" as "perpetuated" in the church, and "the jurisdiction" as "conveyed to Bishops and Priests," have quoted, in reference to their favourite topic, the words of Bishop Collier:—"I can't help saying, that, in my opinion, a Prince made but a lean figure in comparison with an Apostle. What is the magnificence of palaces, the richness of furniture, the quality of attendance, what is all this to the pomp of miracles, and the grandeur of supernatural power? A Prince can bestow marks of distinction, and posts of honour and authority; but he can't give the Holy Ghost, he can't register his favourites among the quality of heaven, nor entitle them to the bliss of eternity. No; these powers were apostolic privileges, and the enclosure of the church." How many of our contemporaries are captivated by the idea of sharing such grandeur and power, it is not our province to decide; but their ecclesiastical exclusiveness shall be rebuked by another Bishop, quoted with approbation by Archbishop Branchhall, and thus, singularly enough, found in the "CATENA":—"Nevertheless, if our form (of episcopacy) be of divine right, it doth not follow from thence, that there is not salvation without it, or that a church cannot consist without it. He is blind who does not see churches consisting without it: he is hard-hearted who denieth them salvation."—"Where now, we ask, is the "charity" which is "the end of the commandment," "out of a pure heart, and a good conscience, and faith unfeigned?" Surely it dwells not with those who, for a theory of no practical value, unchurch Lutherans and Presbyterians, Baptists, Congregationalists, and Methodists. The kindred of such bigots is with Rome; for Rome advances only another step, by declaring in "The Tablet" that the Archbishop of Canterbury, is a mere layman. But in vain do they talk of "Apostolical descent;" the sainted spirits of John and Paul would not acknowledge them; and their own Peter would say, "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble."†

A more serious question arises, which may be suggested in passing. Does not this theory, which excommunicates millions of the servants, likewise reflect on the wisdom and tolerance of the great Master? The New Testament gives the principles and not the minor details, of church government. And surely this is an indication of divine wisdom and goodness. Christ is the King of the church, and his legislation affords ample proof of his prescient and merciful regard to the varied circumstances of his disciples. Why should any, professing

to follow such a Master, insist on the exact uniformity of the churches in every point? Why not cease to dispute about the scaffolding, and unanimously tend to build the temple of the Lord? III. The doctrine revived in the Oxford Tracts, assumes much that has never been proved; and, indeed, rests on the assumption. An example occurs in the notion of the "Three Orders;" implying the prelate of Bishops. Those who are resolved, without regard to THE BOOK, to believe that the Apostles had successors, will not be very scrupulous in exacting scriptural proof that the primitive Bishops were, in origin, superior to the Presbyters. But to more candid men the following compendious statements are submitted!

We have already regarded "Apostles," "Prophets," and "Evangelists," as the extraordinary officers of the primitive church. Of its other functionaries, some titles appear to all parties to be indiscriminately used in the New Testament; e. g., those of "Teacher" and "Minister." The sacred authors also speak of "Bishops," "Presbyters," and "Deacons." As our controversy does not immediately respect Deacons, we dismiss them with the single remark, that it is the business of other Tractarians to show how the original appointment of these officers\* agrees with the deaconship of our national Church. "Episcopus" is a name indicative of the duty to be discharged, the supervision of the flock. "Presbyteros" (literally, ELDER) is a title of age, or of respect. It was given by the Jews, and other ancients, to members of public councils; as a similar custom obtains with us, in favor of those who discharge the higher municipal offices, and who are called "aldermen," or "elder men." The transition from the idea of age to that of influence, wisdom, experience, or eminent office, is obviously easy.

We hold that the two titles, Bishop and Presbyter, are, in sacred phrase, interchangeable. In one text, "the elders of the church" are addressed as those whom the Holy Ghost has made "overscers" (literally, Bishops) of the flock of Christ. In another, "Bishop" and "Elder" must be identical, if the Apostle's writing is consequential. In a third, Peter calls himself the fellow-elder (*synpresbyteros*) of the Elders; and charges them to "feed the flock of God, taking the oversight thereof," (*episcopantes*), "episcopating," as John Milton renders the word; or discharging the office of bishops.‡ It is replied that, in the Old Testament, the High Priest is occasionally called the Priest, and that a similar substitution of title may occur in the New. But where is an ordinary Priest called the High Priest? Such an instance would exactly nerve our opponent's purpose; for, in the citations just given, the Presbyters are honoured with the title which he considers distinctive of the higher order. Every High Priest is a Priest; but every Priest is not a High Priest. Every Methodist Superintendent is a Preacher; but it does not follow that every Preacher is a Superintendent.—The reference to Scripture so signally fails, that many of our high Episcopalian descend to the inconclusive plea, that, after the death of the Apostles, the title "Bishop," which had been first used indifferently with "Elder," was exclusively appropriated to the highest class—a distinct order—of church-officers.

The scope of the adverse opinion is, that none but Bishops can lawfully ordain to the ministry. But its defenders have not yet explained these inconvenient facts:—In instances are recorded in which Presbyters have ordained Bishops.‡ The Church of England cedes much in our favour, by associating Priests with a Bishop in the imposition of hands on the candidate for Priest's orders.‡ The English Reformers inclined to our main opinion.\* In the office for the ordination of Presbyters, under Edward VI., the text above quoted occurs:—"Take heed to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers;" but, after the theory of distinct orders prevailed, this unmanageable text was omitted.

On the whole, we think it apparent, that Bishops, Presbyters, and Pastors, were originally the same. Hence affectionate salutation is sent to a church, with its "Bishops and Deacons,"\*\* no mention being made

of its Presbyters or Pastors,—a thing very strange, if they were not the same with Bishops. And further, when the distinction was first made, the Bishops were regarded as eminent in station, but not prelatial in order; *primi inter pares*; the presidents of clerical councils; the chairmen of presbyteries.—If these remarks are just, the very basis on which rests the modern claim of "apostolical succession" is swept away.

IV. The same perilous doctrine is made to imply the natural and necessary efficacy of the Christian sacraments. These are to be dispensed by the Clergy of a certain line; and then the act of receiving them avails salvation.

It is an affecting coincidence, that the Council of Trent, often quoted as giving just occasion for the unchurching of Rome, strenuously maintains that very dogma of sacramental virtue which the Tractarian zealots hold. We are not, indeed, prepared to depreciate the Christian sacraments. They are "seals," as well as "signs," of the gracious covenant; means of grace, as well as remembrances; and a special blessing may be well expected to accompany them. But the assertion of their necessary efficacy, when they are administered by a lineal ecclesiastic, is to be rejected with horror. It casts a reflection on the truth, as though that were not the means of renewing and emancipating the human spirit. It magnifies a form above living faith. The most blessed ordinance of the church,—that which is most eminent in degree, and which brings the Lamb of God most intimately and most pathetically before our eyes,—is no longer prized as a help to saving faith, but is made its substitute. Infants and idiots may receive the consecrated elements of bread and wine. Christianity has lost its ancient character; it is no longer a "reasonable service." It is proposed to admit to the communion those who cannot "do this in remembrance of" Jesus. And the modern system "fills up the measure of" its doctrinal "iniquity," by enacting the awful part of placing the Church, that is the Clergy, between the compassionate Redeemer and the suppliant sinner.

V. The exclusive tenet allows no provision for the spiritual wants of multitudes who are beyond the reach of the Clergy whom it accounts regular. Bold and profane is the oft-repeated allusion to "unconvenant mercies;" and it shall be accordingly dismissed, till its authors find its warrant. But what becomes of the solitary sufferer who is placed out of the reach of Anglican or Romish ministers? of the mariner, who looks up from the immensity of waters, to the holy hull of God? of myriads, in Christendom, who have never heard the voice of any one in the famous line? Will it be affirmed that a shipwrecked company, cast on some Juan Fernandez, must abstain from all public religious worship, because there is not among them a man of the "succession"?

VI. The inconsistency of the Tractarian is apparent in their want of a Missionary spirit. An excellent Clergyman\* has publicly complained that, among a considerable number of his junior brethren whom he knows to have imbibed the teachings of the Oxford Tractists, there is not one who has not entirely or in great part withdrawn his countenance even from the Church Missionary Society! Now it is fatal to the pretensions of any party to lack the aggressive or Missionary character. But in the present case we go farther. The obligations to evangelize the world ought to be felt, BY THE EXCLUSIVES, more solemnly, more deeply, more impressively, than by any parties of more liberal views. Were the advocates of "apostolical succession" animated with a spark of apostolical charity, they would be above all men active in Missionary work. The songs of Mr. Keble would resemble those of the son of Jesse:—"Let the whole earth be filled with Thy glory!" Dr. Pusey's classes would be taught that oriental learning is especially valuable, as preparing them for foreign and evangelical labours. Oriel College would become a school of Missionaries. Scarcely able to conceive that salvation can be found under any ministry but their own, these gentlemen would be eager to plant the standard of mercy, and to station men of "apostolical descent," in every clime of the redeemed earth! But, alas! these degenerate sons of Apostles think little of the aspects of the great Missionary work; or of the exigencies of infant churches; or of the re-

markable adaptation, to this really apostolical service, of a thousand men given to our various Missionary Societies. While the mysterious rights of the English Clergy are defended, the world is forgotten, and for the sake of this elaborate trifling, millions for whom the Saviour "poured out his soul unto death" are left unperished; groaning under the tyranny of Bel and Nebo, of Rimmon and Moloch; or sinking into the grave before they learn to say, "I know that my redeemer liveth!"

VII. The countenance given to obscure and unsatisfactory views of Christian privilege and enjoyment, is the final objection to the claim of "uninterrupted succession." The pompous theory removes our anxiety from questions which belong to personal godliness, to those which concern the genealogy and the testimonials of our Clergy. May the mercy of our God arrest the delusive and fatal error! Ye disciples of the Oxford-Tract School! hear a remonstrance, offered in sorrow and solemnity, but not in that spirit of bitterness and revenge which your demands are too evidently adapted to awaken. You argue, from a mere speculation, that Christ is with you; but do you feel his bliss-inspiring presence, and thus enjoy a better proof of a true communion? Is not your view highly perilous to the interests of spiritual religion? Have you not laboured to explain away regeneration? Have you not denied the evidence of grace in the believing soul? Have you not asserted, in defiance of consenting testimonies which we are ready to bring in myriads, that the supper of the Lord "can afford no comfort to any" who "receive it at" our "hands!"\* O rend not the Church of England in pieces! If she fall, the ruin will be at your door.

But we pause. We dare not, we will not, resign "the ministry which" we "have received of the Lord Jesus." Calmly, but firmly, we take our stand. We desire the consolations of peace; but we cannot betray truth and conscience. We wish to cultivate the innocence of the "dove;" but these times call for the wisdom of the "serpent." Above all we devoutly seek "the wisdom that is from above;" which "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."†

LIFE AND IMMORTALITY BROUGHT TO LIGHT BY THE GOSPEL. (From Kichey's Sermons.)

In order to form any thing like a proper estimate of the importance and value of those disclosures of "the world to come" which peculiarly distinguish the Gospel, it is highly expedient to glance at the state of knowledge on this subject among the nations of Pagan antiquity. What did the oracles of reason teach of an hereafter? What light was reflected on the vale of death, and on the regions of futurity, by those philosophers who were so much venerated while living, and to whom all subsequent ages have concurred in awarding a niche in the temple of fame? Let their respective systems furnish the reply.

The immortality of the soul was rejected by Epicurus, as dissonant to reason and sound philosophy. With his theory of its origin, the belief of its existence after death is indeed perfectly incompatible. He conceived, according to Lucretius, who has admirably delineated the Epicurean system, that the soul is formed of the most rarefied parts of the atmosphere,

Ventus et aer Et calor..... inhaled by respiration, and blending in the frame with elements of a still more sublimated and active quality.

Notions equally abhorrent in their legitimate inferences were entertained by many of the Peripatetics. It is true that no express negation of the soul's existence after death occurs in the writings of their distinguished founder, yet the doctrines he inculcated concerning its nature are by no means auspicious of the opposite conclusion.

Plato and Pythagoras avowed their credence of the immortality of the soul; but like the gymnosophists of India, from whom they most probably derived the elements of metaphysical science, they mixed it up with speculations calculated, if not entirely

\* Oxford Tracts, No. 16. † Oxford Tracts, No. 74. ‡ See Acta vi. § 1. Acto xx. 17. Titus 1. 5-7. § Peter v. 1, 2. § Stillinger's Treatise, chap. vi. 11. § Ordination Service. § Evidence of a Christian Ministry, ascribed by the Archbishops, Bishops, and Clergy, 1537. § Phil. 1. 1. \* The Rev. the Vicar of Harrow on the Hill. † Oxford Tracts, No. 33. ‡ James iii. 17. 18.

to neutralize, yet very materially to weaken its moral influence.

From the charge of the deterioration of truth by thus blending it with error. So crates stands exempted. Not merely did this illustrious sage teach that the soul is immortal, but, as is justly remarked by Dr Good, "from the lucid and invaluable MEMORANDA of his disciple Xenophon, we have historical grounds for affirming, that whatever may have been the train of his reasoning, it led him to a general assurance, that the human soul is allied to the Divine Being, not by a participation of essence, but by a similarity of nature." Just however as were his general views upon this momentous point, and apparently breathing, at times, of inspiration, they do not appear ever to have acquired that stability necessary to preclude the solicitations of occasional indecision. It is indeed a most interesting sight to behold this venerable man deliberately preferring death to a unanimous compromise of principle, and just as he raises the poisoned cup to his lips to hear him say, "I derive confidence from the hope that something remains for man after death, and that the state of good men will then be much better than that of the bad." This is noble; but still it is not in the animated to be of perfect conviction. The want of this he seems to have felt in proportion to the nearness of his approach to the awful and invisible scenes of eternity. "I am leaving the world," said he, "and you are to remain in it; but which has the happier portion is known only to God."

We are furnished by the prince of Roman orators with a minute and eloquent detail of the discordant lessons of philosophy on this topic; but what is our sorrow, as well as surprise, to find that he has withheld the requisite data from which to ascertain his own belief. In one of his dialogues, he introduces a person as thus expressing himself, after a repeated perusal of Plato's arguments, in favour of immortality: "I know not how it happens, but while I am reading I assent; the moment however I lay the book aside, and begin to reason with myself, all my conviction is gone." Had not Cicero's own mind been perturbed with similar fluctuations, his writings would have no doubt supplied a defence of the immortality of the soul, equally distinguished by force of argument and felicity of expression.

Illustrations of the scepticism, or rather, infidelity, that prevailed on this subject among all ranks in the most enlightened era of Roman improvement, might easily be accumulated. I shall add but one:—Cæsar, in an oration addressed to a full senate on occasion of Catiline's conspiracy, endeavours to dissuade them from putting the conspirators to death, by this argument—that death is to mortals the termination of all evils, there being after it neither suffering or enjoyment, and that therefore its infliction would in reality be no punishment.\*

This rapid survey of the sentiments of the ancient philosophers abundantly evinces, that most of them were, with regard to the highest object of human solicitude and anticipation, emphatically "without hope," and that of the few among them who entertained nobler conceptions, the remark of Seneca is strictly correct—"Immortality was promised rather than proved by those great men!"

From the inadequacy of their views, and the inconclusiveness of their reasonings, concerning the future destiny of the soul, we are prepared to anticipate their cheerless conclusions as to the fate of the body. If the horizon of their prospects in reference to the ethereal spirit, though still exhibiting vestiges of its primal grandeur, was so overshadowed, what hope could they cherish for its material vehicle, which, by a process commencing in death, soon becomes indistinguishably blended with its maternal dust? None. There was nothing in the aspects of the grave to predict a resurrection, but every thing to preclude such a hope. Hence they regarded the idea of a resurrection as fraught with absurdity. Nor did the majesty of inspiration, combined with the most insinuating address, avail to gain admission for this doctrine among the enlightened and polished Athenians, though Paul himself was its apostle. The instant he preached unto them "the resurrection of the dead," a

murmur of revolt ran through the assembly; "some mocked, and others said, We will hear thee again of this matter." In the elegy composed on the occasion of the death of Bion by his friend and disciple Moschus, we are presented with the following effusions of unalleviated sorrow and desperation:—

"Alas! the tender herbs and flow'ry tribes, Though crushed by Winter's cruel biting hand, Revive and rise when vernal zephyrs call; But we, the brave, the mighty, and the wise, From flourish fade, and fall—and then succeed A long, long, silent, dark, obnoxious sleep, A sleep, which no propitious power dispels, Nor changing seasons, nor revolving years."

Thus beclouded with the mists of ignorance and error on subjects involving the highest interests of man, did the Heathen world remain until the "SUN OF RIGHTEOUSNESS" arose upon it "with healing on his wings." And never, without the aid of Revelation, would the case have been ameliorated—never would a single additional ray have been reflected upon the regions of futurity, by the culture of reason. The results of her highest efforts, though expanded and invigorated by the discoveries of inspiration, are in perfect unison with this humiliating estimate of her powers.

Christian philosophers have often argued the immortality of the soul from the immateriality of its essence. But granting the force and weight of the arguments derived from this source, by which the celestial origin of the intelligence in man is maintained, does it follow obviously and irresistibly, that, because ethereal, it can never cease to exist? Certainly not. The evidence is merely presumptive: He who created the soul, unquestionably can, if he please, destroy it.

The argument on this subject, drawn from analogy and from the moral attributes of the Deity, admits of great amplitude of illustration, and is undoubtedly worthy of high regard. When we hit our thoughts to the contemplation of the wisdom and goodness of the great Creator, and reflect on the intellectual dignity and moral capabilities of the human spirit; when we consider that the most felicitous concurrence of temporal circumstances cannot administer unmingled happiness to the mind—that the good and virtuous long after immortality, —and that all other beings, save man, appear admirably constituted for the station assigned them in creation, we seem in possession of little less than a demonstration that we are indeed destined for another, and more exalted, as well as enduring, sphere of existence. But is this mode of reasoning sufficiently conclusive to impart the serene and dignified composure of perfect assurance? Were we perfectly satisfied that it was the original design of God that the soul of man should be immortal, have we no reason to apprehend that a change in the Divine purpose has been the judicial effects of a change in the character of the species, and that, in consequence of sin, the crown of immortality has fallen from our head? What but an attestation from Heaven can terminate the reign of doubt upon this momentous question? "The science of abstruse learning, when completely attained, is like Achilles' spear, that heals the wounds it had made before. It casts no additional light upon the paths of life, but disperses the clouds with which it had overspread them. It advances not the traveller one step on his journey, but conducts him back again to the spot from which he had wandered."

We have not stopped to inquire what proportion of mankind would be susceptible of benefit from proofs emanating from metaphysical sources—how many have the leisure, the talents, and the habits of close and continuous thinking demanded by such investigations. Were the interesting result to be arrived at only through such a medium, men of cultivated minds might press into the region of light; but the untutored mass of the species would remain as before, unilluminated by truth—uncheered by hope.

In contrast to the narrow application of such knowledge, "the poor have the Gospel preached unto them,"—a system in every way adapted to attain the glorious end for which it was devised in heaven and displayed on earth. En clothed with the authority of the throne of God, its announcements are so simple, and yet so dignified, that while they make the illiterate "wise unto salvation," they afford matter in abundance to exercise the profoundest

musings, and sustain the loftiest flights of consecrated genius. "Through" this "Gospel, life and immortality," especially, "are brought to light." But is this, a may be asked, an excellence peculiar to christianity? Did not the preceding dispensations of Divine grace uplift the veil of futurity? Was it not in full view of the expanding prospect of glory that the dying Patriarch exclaimed, "I have waited for thy salvation, O Lord,"—and that the Psalmist attuned his lyre to the memorable strain which was echoed from the cross of the SAVIOUR. "Into thy hands I commend my spirit, for thou hast redeemed it, O Lord God of truth!" If the venerable Patriarch and the pious Jew, then, cherished the same animated hope of future bliss with the Christian, why is that said of the Gospel which is not said of any or of all the preceding disclosures of the Divine will?—why is it claimed as its peculiar glory, that it has brought life and immortality to light? Let the terms of the text be taken in the sense in which we explained them, and they will supply the appropriate and satisfactory answer to this enquiry.

The doctrines of immortality and the resurrection, though assumed or expressed in the primeval and prophetic revelations, were never, strictly speaking, illustrated until the Gospel was preached, with the HOLY GHOST, the fruit of the REDEEMER'S ascension, "sent down from Heaven."

On the resurrection of the SON OF GOD, as on its unmoveable foundation, the fabric of Christianity rests; and by this momentous fact, life and incorruption are most luminously and impressively exhibited. If then the attestations of that fact are of such a nature as to preclude the very thought of imposition, the Gospel appears before us arrayed in the glory which the Apostle ascribes to it. Let the case be examined. It courts investigation; and its proofs brighten in proportion to the diligence and penetration with which they are scrutinized.

A resurrection is the revivification, the raising to life, of one in whom the vital principle had become extinct. Involving as the operation plainly does, an omnipotent control over the established constitution and course of nature, it possesses in a very eminent degree the distinctive characters of a miraculous operation. To evince the reality of the miracle in such a case, or render it at all credible, there must be the exhibition of the most unequivocal indications of previous dissolution in the individual upon whom it is performed. Of these there is no penury in the case under examination.

The crucifixion of CHRIST took place, not in a corner, but in the public scene of execution. Nothing but his life would of course satisfy those who had long thirsted for his blood, especially when their murderous designs were legalized by the sentence of the procurator. The Roman law, too, required that the body should not be removed from the cross till the sentence was fully executed. Hence, when Joseph of Arimathea applied for that of our blessed Lord, it was not till the official testimony of the centurion who presided at the crucifixion, attesting his death, was received by the governor, that he complied with the request. A circumstance, moreover, is incidentally recorded by the evangelist John, which, however trivial it may appear at first view, claims a prominent position among the proofs of the real death of our REDEEMER. "Then came the soldiers," says he, "and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith there came out blood and water." The nature of this efflux proves that the spear traversed the pericardium, which contains a lymph resembling water, and wounded the heart itself. And as all wounds of the heart are mortal, had not the REDEEMER previously yielded up his spirit, death must have been the immediate consequence of this act of wanton cruelty.

The body was subsequently laid in a new tomb hewn in a rock, and a great stone was rolled to the door of the sepulchre. A watch was set, and to prevent the corruption of the guard, the stone that closed the sepulchre was sealed, most likely with the governor's seal. All these precautions however were vain. The prediction which declared that CHRIST would, rise again on

the third day could not be falsified, and accordingly, at the time which it assigned for that event, the tomb was vacant. What had become of the body of CHRIST? The soldiers deposed that whilst they were asleep his disciples came and stole him away. Not to urge the strong improbabilities, that sixty men accustomed to watch should all be so soundly asleep at the same time, that not one of them should be aroused by the rolling the sealed stone from the sepulchre, and the confusion of removing the body,—that the dispirited disciples would ever have embarked in so hazardous an enterprise without any conceivable motive,—that Roman soldiers, to whom it was death to be found asleep on guard, would have made such a declaration without a previous assurance of protection;—were they competent to give a deposition concerning an occurrence which, according to their own showing, took place while they were asleep? what modern enemy of the Cross would attempt to shield his scepticism by a pretext bearing such conspicuous marks of clumensness and collusion?

To this fabrication is opposed the concurrent testimony of the Apostles. They affirmed with one voice that CHRIST arose from the dead,—showed himself to them openly after his resurrection, and subsequently ascended into heaven. Of their competency to judge on a plain matter of fact, there surely can be no question. Incredulous in a high degree, their cautionary unbelief, which yielded only to irresistible evidence, precludes all just ground of suspicion that they were themselves deceived. And by what inducement could they be prompted to attempt to palm an imposition upon others? Was this the road to opulence—to fame—to pleasure? Had they been conscious of imposture, the feat of detection would have suggested a course to be very opposite of that which they pursued. Never would they have proclaimed the resurrection in view of the scene where they alleged it to have taken place—a time the most unpropitious to the success of deception, and before judges and tribunals, alike qualified, by a perfect acquaintance with all the circumstances of the case, to expose the scheme, and inclined by their malignant hostility to the Gospel, severely to punish its authors. But the Apostles undauntedly maintained the truth, though all the world's learning and power were arrayed against them, "God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the HOLY GHOST, according to his own will." Thus by resuming the life which he had voluntarily laid down, did the SAVIOUR triumphantly vindicate his claims as the true MESSIAH—evince the Divine efficacy of his sacrifice, and opening the portals of heaven to all believers, abolish death, and illustrate life and incorruption.

Nothing but the power of the OMNIPOTENT could have "brought back from the dead our Lord Jesus CHRIST the great Shepherd of the sheep;" and would that power have been thus illustriously displayed to sanction imposture and ratify falsehood?

The resurrection of CHRIST, then, gives the strongest possible confirmation to the verity of his doctrines. Behold in this event, especially, "the proof supreme of immortality"—the certain pledge that his voice shall vibrate through the extended realms of death, and cause them to thrill with the first pulsations of unending existence? "Marvellous not at this," says he, "for the hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Particularly intimate and indissoluble is the connection that subsists in the economy of Divine grace between the resurrection of CHRIST and that of his genuine disciples. The reason of this connection is founded upon their mutual relations. He is the head—they are the members. He is the prolific source—they, the recipients of spiritual influence; and "If the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up CHRIST from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you." Unsustained by the resurrection of CHRIST, the bright anticipations that glow in the regenerate bosom would be disappointed, and the whole Christian system resemble the beautiful but imaginative structure of a vision without foundation,

\* Etenim cunctis mortalium malis deservit; ultra neque curam, neque quædam locum ponit.—Sallust. Cat., § 2.

and without substance. "If Christ be not raised, your faith is vain; ye are yet in your sins: Then they also that are fallen asleep in Christ are perished. But now" that "Christ is risen from the dead and become the first fruits of them that slept, the harvest must follow. The celestial reapers only await his bidding to go forth and gather his elect from the four winds of heaven. Inspiring hope! How do such prospects cast into the shade all the glories of time! And then, the bodies of the redeemed will be so many living portraits of Him who "is the resurrection and the life!" Glorious assimilation! August beyond conception are the attributes that distinguish the glorified humanity of the Saviour, and insufferable the blaze that surrounds him. A single emanation from it quenched the meridian effulgence of the orb of day—struck a furious persecutor blind in a moment, and prostrated him in the dust! It is true, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. Our conversation (citizenship) is in heaven, from whence also we look for our Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things unto himself." Well may it be said of the Gospel from which we derive such information, that through it life and incorruption are brought to light; worthy is it to be "preached to every creature under heaven." O thou Root and Offspring of David!—Thou bright and morning star! Unclouded Sun of Righteousness!—arise resplendent on every beighted region!

## THE WESLEYAN.

WEDNESDAY, JANUARY 25, 1843.

ANNIVERSARY OF THE HAMILTON BRANCH  
WESLEYAN MISSIONARY SOCIETY.

The preparatory sermons of this Anniversary, were preached in Wesley Chapel, Hamilton, on Sunday, the 8th instant, by the Rev. M. RICHEY, A. M., of Toronto. The command to preach repentance and remission of sins, in the name of Christ, among all nations, beginning at Jerusalem, formed the theme of the morning sermon; and the appropriate evening subject was Daniel's prophecy of the stone cut out of the mountain without hands, expanding into a mountain, and filling the earth. The public meeting was held in the same place, on the following evening. After appropriate devotional services, the chair was taken by Mr. A. McRAE, who opened the business with some pertinent remarks. The resolutions were moved and seconded by the Rev. Messrs. RICHEY, ADDYMAN, FEAR AND MANLY, and Messrs. J. WALKER and SINCLAIR. The usual topics were handled and appropriate evidence adduced of the obligation, usefulness and importance of Missionary exertion. The proceeds of the Anniversary amounted to £13 Gs. 5d., not including subscriptions, which were wholly left to the subsequent labours of the Missionary collectors. Much to our regret, the Rev. A. GALE, of the Church of Scotland, was prevented from attending by a concluding sacramental service in his own church.—This circumstance, together with the inclemency of the weather, on Sunday, and the absence of some expected speakers, operated unfavourably; notwithstanding which, the attendance was numerous, and the proceeds, especially in these times of agricultural and commercial depression, encouraging.

An interesting Missionary Meeting was held in Brantford, on the following evening, in the Congregational Church. Various appropriate speeches were delivered, and cordially received. A more particular account of this meeting will probably be shortly furnished; together with accounts

of the several successive meetings, in Eastern and Western Canada. We trust that the appeals from the pulpit and platform, and by the various collectors, in behalf of the noble work of Christian Missions, will not be in vain. The dignity, sacredness, and importance of the Missionary enterprise, cast into deepest shade all mere human and earthly projects. Each Christian Minister is, or ought to be, a Missionary; and each Christian heart should be deeply and thoroughly imbued with the Missionary spirit. Christian Missions contemplate man as a moral and immortal being, connecting, in one comprehensive glance, his origin, rank, condition and destiny; and applying, for his renovation and welfare, the means provided by infinite wisdom.—Clothed with divine authority and power the herald of the cross goes forth to heathen, and often hostile lands, as well as to lands where Christ is named but not duly obeyed, proclaiming the unsearchable riches of Christ; and spends not his strength for nought. The gospel becomes to thousands the wisdom and power of God to salvation; idolatry, infanticide, cannibalism, and various forms of error and evil disappear before the celestial light and energy of the Cross. Such triumphs have been achieved in every nation of the earth, though in some but scantily, because the means of salvation have been but scantily applied; they have been repeated from age to age; and they shall be continued and multiplied till the earth is full of the knowledge of the Lord. The Jews, with the fulness of the Gentiles, shall be converted to Christ; and it is alike the duty and privilege of every individual to contribute to so glorious a consummation. What honour so exalted, and what employment so delightful, as to be instrumental in advancing the Redeemer's kingdom, and preparing immortal souls for the joys of heaven! Instead of hesitating to speak and contribute, and labour, in a cause so glorious, we should deeply bewail our past negligence and sloth, and press forward with animation and activity, in the world's conversion. Only let pecuniary contributions be proportioned to the end contemplated, and to the donor's means, let prayer and praise continually ascend to the throne of grace; let each do his part as his ability and sphere may be; let every effort be the fruit of a devout and humble mind; and labourers, blessings and triumphs, will be multiplied, until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

In stereotyped phrase, the editor of the Church represents us as "losing no opportunity of dealing a blow" at the fundamental principles of the Church of England. This is not the first inaccuracy of the kind in that quarter; for, though we have dealt some blows at the fundamental errors of Puseyism and the fundamental signments of Apostolical Succession, as held by some, we have never dealt a single blow at the Church of England or any other orthodox Church. Our war is with evil principles and practices, not with Christian churches. Our strife as a body is not and never has been to multiply numbers or weaken other communities, but to spread scriptural holiness over the land. Our contemporary, unhappily, is a man of one idea: he has looked upon the spectre of Apostolical Succession—falsely so called—so long and so intensely that, according to a well-known optical law, it has so distended itself and engrossed his attention as to exclude from the field of vision almost every other object. Assuming that his notions of Succession are scriptural and essential to the English Church, he builds upon this foundation the wood, hay and stubble of tautologous assertion, human authorities, the most absurd and exclusive claims, and the most sweeping censures. Strong in the strength of *petite principes*, he designates the ha-

zard adversary of truth "puny," "treacherous," "inaccurate" and "bitter." It is well that the Church is not the official organ of the Bishop and his clergy in this or the adjoining diocese.\* We can therefore, distinguish between it and its opinions, on the one hand, and the Church of England on the other; and all our views of the former affect not our respect and regard for the latter. Our contemporary may make himself perfectly easy; his opinions are those of a mere individual, not the authorized exposition of church faith and discipline; and neither the welfare of the English Episcopal Church nor the consistent and steadfast maintenance of our own proper position depends in the slightest degree upon his intolerance, contracted vision, inaccuracy and false logic.

Our contemporary promises "the real facts" of Mr. Drummond's case in his next. We beg to remind him and our readers that the London Watchman, from whom our account is taken, is perfectly competent to form a correct judgment, and that an incorrect pamphlet on the subject has been refuted and exposed by Mr. Drummond. The public will, therefore, do well to beware of partial and inaccurate statements.

We define as well as attack Puseyism. Will our contemporary defend it? Instead of beating the air, let him fairly grapple with facts and arguments. He finds it convenient to pass by real difficulties in silence, and to substitute general censures and unfounded charges for statements in detail and appropriate proof.

Instead of filling his columns with such points of "doubtful disputation" as costumes and ceremonies and episcopal succession, we advise him to make the great purposes, agencies and operations of the Gospel his study and his theme. Repentance and faith, pardon and holiness are of infinitely greater moment than endless genealogies and exclusive claims. It should be our earnest aim to avoid the fatal error of "having a form of godliness and denying the power thereof." We hope these few hints will not be lost upon our contemporary; that he will henceforth let his moderation be known unto all men, and no longer neglect the weightier matters of the law.

The absence of the Editor must apologize for the defects of the present number.

### MISSIONARY MEETINGS IN CANADA EAST DISTRICT, 1843.

The Rev. William Case, Superintendent of the Indian Mission at Aldersville, or the Rev. John Sunday is expected (D. V.) to attend the following appointments:—

Melbourne... Thursday,	Feb. 2d,
Sherbrook... Friday,	do. 3d,
Compton... Saturday,	do. 4th,
Stanstead... Sunday,	do. 5th,
Hatley... Monday,	do. 6th,
Stanstead... Tuesday	do. 7th,
The Outlet... Wednesday	do. 8th,
Shefford... Thursday	do. 9th,
Dunham... Friday,	do. 10th,
Pigeon Hill... Saturday,	do. 11th,
Philipsburgh and Monday	do. 12th & 13th
Clarenceville... Tuesday,	do. 14th,
La Colle... Wednesday	do. 15th,
Odel Town... Thursday,	do. 16th,
Hemmingford... Friday,	do. 17th,
Russellton... Saturday,	do. 18th,
Hinchinbrook and Monday	do. 19th & 20th,

Unless some to her local arrangement should be made, the Meeting in each place will be at 1 o'clock in the afternoon.

W. M. HARVARD, Chairman.

From the London (C. W.) Herald.

### WESLEYAN MISSIONARY SERVICES.

The annual meeting of the London Branch Auxiliary of the Wesleyan Missionary Society, under the direction of the British Conference, took place in the Wesleyan Mission Chapel of this town on the evening of Thursday last. Though the night was wet and dark, the spacious and elegant house was crowded to excess. A delightful and hallowed feeling pervaded the assembly, and the friends of British Methodism in London, have done honour to

themselves, by the noble manner in which they have demonstrated their attachment to the institutions and principles of the parent body.

After the meeting was opened by singing and prayer, the chair was taken by Mr. Sparling, recently from the old country, who ably conducted the business of the meeting. The speakers were called upon in the following order. The Rev. Messrs. Marsden, Norris, and Bredin, spoke to the first resolution. The second was moved and seconded by the Rev. Messrs. J. B. Selley, and E. Evans. The third resolution was moved by the Rev. Wm. Scott, and seconded by the Rev. M. Richey, A. M.

It has been our lot to attend numerous meetings of the same kind, both here and in our father land; but without hesitation, we affirm, that never was one better sustained by energy, eloquence, and variety, even to a late hour, than the one of which we are speaking. There was, indeed, no appearance of indifference or weariness in the congregation at any time, and every one appeared highly gratified, affected, and determined to support that noble institution which was shown to have so strong claims to enlarged liberality.

We were much pleased with the distinct manner in which Mr. Evans spoke of the British Wesleyan Missions among the Aborigines of this country. He emphatically declared that no other religious body was engaged to so great an extent for their conversion and civilization. That in fact no other protestant body was doing anything at all beyond the bounds of what is commonly called Western Canada. A fact which not only appeals to the liberality of the public, but which exposes the malignity and perverseness of those who insinuated the contrary, or who wish it to be thought that the Aboriginal Wesleyan Missionary efforts are confined by the boundaries of this province. All the speaking was excellent, but we have seldom listened to a more eloquent and powerful address than that delivered by Mr. Richey, who is the Chairman of this district. The preparatory sermons delivered by that gentleman on Sunday the 15th, were admirably appropriate, and were listened to by crowded congregations with unwearied attention. We have no doubt these interesting services will long be remembered, and their effect permanently beneficial.

As we sat in the midst of the Assembly, we could not help remarking, that all the speakers who are missionaries of the great Wesleyan body, felt their union and identity with the parent Society. Hence, though a genuine Catholic spirit was conspicuous in their addresses, they were satisfied to illustrate the Missionary principle by a statement of facts respecting those missions in various parts of the world which are *bono fide* their own. There was no effort to produce an effect by rambling into fields not cultivated by themselves, and when the people of London shall be called upon by the collectors, we have no doubt but that they will evince their love for honest, loyal, British Methodism.

We would only add, that the collections gave satisfactory evidence of the interest taken in these missions, being considerably in advance of last year.—Communicated.

From the Scottish Congregational Magazine.

### THE CHIEF END OF SUNDAY SCHOOL LABORS.

If there are still a few whose personal character entitles their opinions to consideration, who "stand in doubt" of the propriety of Sunday school efforts, it is because they labor under some very obvious misapprehensions. It is the duty of parents, they say, to train up their children in the ways of God. Who doubts it? But is it not plain to the most charitable observer, that the bulk of the community are not under the influence of religious principles, and neither can nor will discharge their duty? And are we to resign their children to their unhappy lot? You have first a class who are aliens from the sanctuary, the greater part of whom live in the unblushing violation of every divine law, and many of whom are in the most abject condition, even as it respects this world and their relations to their neighbors. It were a miserable mockery of the necessities of the children or persons in these circumstances to talk of the duty of their parents. You have, then, a very different class, well doing in the world, upright, honorable, and church-going, who show no signs of vital religion, and whose

\* See the Bishop of Toronto's primary charge.

influence over their children is of the most worldly nature. These are found in every rank; and if we say, "Behold, we know it not, doth not He that pondereth the heart consider it?" Their children are only a few degrees less necessary than the former; but they are far more hopeful, and it will confer an immense benefit on the present and the next generation to bring them under the salutary influence of divine truth. Then you come to the children of Christians—those who enjoy a Christian education, and witness Christian example at home. Would we have such children sent to sabbath school? We would; and for this, among other reasons, if we would not, we cannot expect other children to be sent. If the act of receiving a child into a sabbath school is to be held as a sentence of ungodliness, or even incapacity on the part of the parent, what parent will place his child under our charge? But we would not, on this account, transfer the instruction of a Christian's child from his parent to the sabbath school teacher. We would only assist the parent in the discharge of his duty. We tell him that he must himself train up his children in the nurture and admonition of the Lord, but we will render to him what assistance we can. And on these principles, in which I forbear enlarging, I should like to see the whole youth of the country assembled in schools, and enjoying all the advantages of these spiritual nurseries.

In entering on your labors, the very first point that demands your attention is, the end of sabbath school teaching. Without a definite aim you expend much strength and pains, but you will be, after all, as men that "beat the air," and unless your aim be right, as well as definite, your labor will be lost in another way. Sabbath schools originated with the benevolent desire of supplying to some extent, the lack of common education. But, without raising at present any question as to the lawfulness of devoting any of the sacred hours of the Lord's day to such an object, they must now aim at something far higher, and that is not even the communication of religious knowledge, the mere communication of religious knowledge, I mean. You may succeed in making the children whom you teach thoroughly versed in the facts and doctrines of the Bible. You may mould them into religious habits; but the end of your labors will not yet be accomplished—Let nothing more be gained, and every child whom you have taught will pass from the school-room, where you have often gazed with pleasure on his beaming countenance, and heard from his lips, perhaps with pride, the proofs of growing intelligence, to eternal fellowship with the lost. You must look on every child in your class as a child to be converted and saved.

"To be converted and saved," I have said, and that not at a distant period, when your head is in the dust, but now, while under your instruction. If you contemplate the conversion of your scholars as a distant object, much to be desired indeed, but not to be expected in childhood, and aim merely to communicate knowledge, or at best to make some good impressions, you may prosecute your work diligently, but it will be with a very different spirit from that which would animate you, did you contemplate an early conversion as the immediate end of your efforts. A distant conversion is indeed a good thing, but present or early conversion is incomparably better. The interval from youth to age, if not spent in the service of God, will be mis-spent, evil will be done which no subsequent conversion and no subsequent effort will repair, and in the fruits of man's converted days shall be found in heaven, the fruits of his unconverted days may be found in hell.

Why should we not expect very early conversion? The skepticism of some on this point may be rebuked by the words of Paul, applying them to a spiritual resurrection, "Why should it be thought a thing incredible with you that God should raise the dead?" because they are children? We have illustrious Bible examples of very early piety. Page after page of the current history of the church records similar examples. The understandings, the hearts, the consciences of children can all be reached, enlightened, affected, and convinced. There are divine promises and encouragements peculiarly their own and in these we have an assurance of God's special goodness toward them, and a solid basis on which to build the expectation of their early conversion. We are very guilty, my brethren,

in this matter. We speak of the waywardness and lightheadedness of children till we almost induce a feeling which, if avowed and uttered, would be, "the very spirit of God cannot remove the foolishness that is bound up in the heart of a child." And when in any hopeful case we discover remaining indications of the characteristic lightness of childhood we are too ready to conclude that our hopes are high. We form our expectations of success, not according to the principles and promises of God's word, but according to our observation of facts around us; and these facts are, to a great extent, what they are, discouraging and adverse to high hopes and large expectations because we and our fellow-laborers in time past have failed to trust God, and look for the results when his word promises.

Our doubts are traitors,  
And make us love the good we oft might win,  
By fearing to attempt."

Holier confidence, with a more definite and constant aim at early conversion, will be followed with more frequent success.

Should your eyes, however, not be blessed to see the fruits of your labors, you are not to conclude that you have toiled in vain. At the very least your faithfulness will be rewarded in the great day. But more, your works may follow you in fruits produced by your departure, or after you lose sight of the seed which you sow and water, and think you sow and water in vain. Your scholars may seem to have forgotten your instructions, when some event in providence, or some apparently accidental suggestion, shall awaken recollections of by-gone days, revive effaced impressions, and make the memory which you had stored with Bible truths, the minister of God in reteaching your lessons to the conversion of a heart which had resisted all your warnings and tears. Every day brings to light fresh and cheering instances of this happy result. And the most retired Christian who interests himself in these matters, could tell of cases which have come under his own observation. I was accosted lately by a fellow-traveller, with whom I had formed a slight acquaintance two days before, but of whose character, I knew little, and of whose history I knew absolutely nothing, with the question, "How is good old—?" The party inquired for is a worthy deacon. Having answered the question, I was surprised and delighted with the following statement:—"I took — lately to see and address my sabbath-school at —. And O what I felt when I saw and heard him there. I was in his school many long years ago. And what a wicked boy I was! He had to expel me twice. The last time he did so, he went with me to my mother, and on presenting me to her, he said he could do nothing more with me, and just wished in this way to commit me to her own hands. My mother's heart was broken, but surely after me you need not despair of any one."

You are aware of the indirect influence of the Gospel on communities of whom few receive the love of the truth, and you are, perhaps disposed to regard yourselves with complacency, as contributing to the good of your country, by the increase of that influence, even without being instrumental in effecting conversions. You must take heed, however, that you always hold this consideration secondary and subordinate. And you must understand wherein this indirect influence consists, and how it operates. "A great deal," says Dr. Wardlaw, in one of his letters to Mr. Mac Neile, "has been said and written, and not without a certain amount of truth, about the beneficial influence which Christianity indirectly exerts upon the social system. I am disposed, however, to think, that the influence would be very limited indeed in its extent, and not less limited in its duration, were there nothing more; were there nothing beyond what is external and nominal; were there none on whose hearts and characters the Gospel had wrought a vital, spiritual, saving change. It is, in truth, from them that what is called the indirect influence of Christianity emanates. It may be indirect from the truth itself, but it is direct from them. This, if I mistake not, is the true meaning of an indirect influence upon society. The truth operates directly upon the true believers of it, and through them, indirectly upon others. They are the leaven. It is their example, their efforts, their prayers, that constitute the salutary fountain of moral health. They are the salt of the earth, by whose antiseptic agency it is pre-

served from the putrescent working of the principles of corruption." You are thus brought back to the necessity of aiming at Scriptural conversion, even as the means of advancing the general purity and well-being of society. One individual turned to God by your means may be the father of many generations of righteous men, or become in his own lifetime the means of salvation to multitudes. Many of the greatest and most honoured ministers and missionaries, have received the knowledge of the truth in sabbath schools. We contemplate the glory of their path, and trace all the streams of light and life which have radiated from them, but are apt to forget the school, and the teacher, the place and the means, by which their torch was lighted. May gaze on the crowded sails that cover the mouths of our mighty rivers, and by a very natural process, identify themselves with the spectacle before them, as to feel themselves elevated by its glory, but forget the distant fount, or the obscure rill from which the river has flowed. The more considerate will equally sympathize with the grandeur of the scene, but will promptly transfer their thoughts to their mountain stream flowing many a lovely mile in silence, and that not to despise it, but to invest it with all the interest of all the wealth and power to which it ultimately ministers.

From the Christian Advocate and Journal.

IMMORTALITY.

Immortality o'ercreeps  
All pain, all tears, all fears—and peals,  
Like the eternal thunders of the deep,  
Lute my ears this truth—Thou liv'st for ever!"  
Byron.

Whatever may be said of Lord Byron's poems as being of an infidel cast, it is certain that among them may be found some precious gems of real worth. The one which we have selected as the motto of our present theme, for force, beauty, and elegance, has seldom been equaled. Immortality! There is a meaning in that word, which no tongue can express. We have seen nature rebel in her wintry garb. Her forests were stripped of their verdure, her mountains covered with snow, her lakes and rivers frozen with ice, and her summer songsters had moved their residence to the climes of the south. The fierce winds of winter howled around our dwellings in wild and mournful tones, and his cold chilly breath was abroad over the face of nature. The shortness of her days reminded us of the shortness of life; and the dreariness of her aspect reminded us of the tombs of the dead. Winter had laid waste the beauties of summer, folded her seeds in the bosom of earth, and sheltered them with his icy crest. But we have looked again when the wintry days were over, and the vernal sun was shedding forth his genial beams resplendently, and his heat powerfully, reviving and animating the whole of nature. The summer songsters had returned, and cheered us with their notes of melody. The ice and snow had melted away. The forests had put forth their verdure, the gardens were clothed in their habiliments of loveliness, and the rose, the pink, and the tulip were welcomed to our vision. The industrious bee had left his hive, and was buzzing among the flowers. The air was filled with insects darting along the stream, innumerable and beautiful. The fruits of the earth presented themselves invitingly to our taste. The rich clusters of grapes hung heavily upon the vine, and the leaves thereof were fanned by the gentle breezes of a summer's eve. The fields were clothed in their verdure of green, and the wheat bent gently to the scythe of the reaper. Thus were the scenes of nature changed, and all was loveliness, animation, and joy. A faint type of immortality, a faint type of the resurrection morn. But now for the comparison. Our dearest friends have been consigned to the cruel grave. They have sleep-quietly, and their voice is not heard. Like the seeds in the bosom of the earth, they have been hid from our view. Their flesh has long since been destroyed by the crawling earth-worm. We have been deprived of their prayers, their counsel, and their exhortations. Often hath fond memory dwelt upon their virtues, and dropped a tear at their remembrance. But they are gone.—We have seen them heave their last sigh, heard their last groan, have shook their hands for the last time, while from their altering lips was heard, as in mournful tones it fell, "Farewell! farewell!" With tearful eye, and faltering voice we have re-

sponded, Farewell! Thus did they yield up their bodies to the grave. We followed them to the cold and dreary tomb, heard the coils rambling upon their coffin, and made them again a long farewell!

But what if there is no immortality of soul or body? Some say there is none. Could I believe it, would it not bring a new pang to my wounded heart? And if there is none, "why this longing after immortality, this inward secret dread of falling into nothing?" Should I not, then, rather believe reason? Should I not rather believe revelation, and listen to the eternal word as it thunders into my ears this truth, "I am the resurrection and the life." "Though a man die, yet shall he live again." But we must turn to a brighter side of the picture. Though the sorrows and afflictions of earth may have wounded us to the very heart's core, and the cruel hand of death may have snatched those loved forms from our embraces, yet we shall see them again. We shall see them where sickness and death shall never be known. Child of mortality! dry up thy tears. Let not deeppondency gather on thy brow. Put thy trust in thy Redeemer, and he will lead thee safely to immortal joy. It is pleasant to think of meeting our friends in glory, to bask in the sunshine of heavenly love, to drink of the celestial streams that issue from the eternal throne. It is pleasant to think of meeting our Redeemer and God in a brighter world, and join with angels in their celestial anthems of praise. The cruel hand of death shall then no more disturb our peace. Child of immortality! send forth the shout of triumph. Thou shalt live in bliss, and rejoice in glory for ever!

K.

THE LORD'S PRAYER.

How many millions and millions of times has that prayer been preferred by Christians of all denominations? So wide, indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell that, though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till every petition in it has been answered; till the kingdom of God shall come, and his will be done in earth as it is in heaven.—Montgomery

The duty of prayer supposes the duty of working together with God. He who would content himself with praying for the coming of Christ's kingdom, without exerting himself to promote it, ought to content himself with praying for his daily bread, without using the requisite means to obtain it. The very principles which dictate the prayer, which surround it with all the feelings of the heart, when it is not formal and hypocritical, are the very feelings which urge to the greatest exertions. The man who works not in this cause ought to blot his petition out of the prayer taught him by his Lord; and not this only, but many others. To him is denied the fine, buoyant swell of desire which gives breath and life to the prayer. "Thy kingdom come;" nor can he terminate his devotions with, "Thine is the kingdom, and the power, and the glory," who has not a soul to anticipate, nor an eye to rest upon, the glories of the age when the desire shall be fulfilled, when the prophecy shall be accomplished; when the anticipation shall be converted into fact and history. This petition, too, was intended as the constant pledge to the Church in the darkest times that the cause of Christ should ultimately triumph. Driven into deserts, yet the deserts have surrounded the expression of the Church's faith and hope, "Thy kingdom come." Great leaders, pillars of the Church, have been racked and stoned, and yet they never thought that the cause would perish with them. Amid all their sufferings, and even when they were dying, "after this manner they prayed," "Thy kingdom come." With this prayer will missionaries go forth. It is true, they must labour, and meet with discouragement, but their daily prayer will support their daily faith. Nor shall we despair. Our daily prayer shall minister to our daily faith; and if we faint for a moment, when "after this manner" we pray, "Thy kingdom come," we shall blush at our unbelief, and be strong in faith, giving glory to God.—Rev. R. Weston.

## Missionary Intelligence.

From the Wesleyan Missionary Notices, &c. for December, 1842.

**JAMAICA.**—*Extract of a Letter from the Rev. Richard Harding, dated Port-Royal Mountains, Jamaica, August 19th, 1842.*

A short time since, in compliance with earnest invitations from persons resident in the neighbourhood, I visited Cocoa-Walk, which is distant from our preaching-place here about ten miles, and is situated on the banks of Yallah's-River, in the parish of St David. After about three hours' ride over narrow mountain-roads, steep and dangerous, I reached the place, and called at one of the first houses I came to on the way-side. The poor man who occupied it kindly received me into his house; and at my request, called his neighbours together, to whom I declared the Gospel of the blessed Jesus, which they heard with considerable attention. On leaving this people, I engaged to be with them again in two weeks' time on the same day (Saturday). In this visit I observed that very few of the inhabitants ever attend a place of worship; that they are extremely immoral, the majority living in open disregard of the seventh commandment, & many unblushingly defend the practice; that the population is dense, and greatly on the increase; and that they have no place of worship within ten or twelve miles. Meeting with several gentlemen of respectability and influence in the neighbourhood, I introduced myself to them, and told them the object of my visit. Most of them not only expressed their entire approval of my proceedings, but seemed grateful that some hope was now presented that they might have a place of worship in their own neighbourhood, at the same time they did not conceal their regret that they had not been thus favoured at an earlier period. One said, "I have not been in a place of worship for four years;" another said, "I have only attended three times since I came to the island;" and a third, an interesting young man, deplored his inability to attend the distant places of worship as often as he would. After giving, as I was able, a word in season to each of these, I proceeded on my way. Some whom I afterwards met and conversed with, spoke in a similar spirit and manner. The next time I visited the place, I had a larger audience; and nearly twenty children, with some adults, were brought, and applied for baptism. There, in consequence of the parents living together in an unmarried state, I was obliged to refuse; at the same time assuring them if they broke off their sins, by marriage, gave their hearts to God, and themselves to his church, I would with pleasure administer the ordinance to their children. The adults I also examined, and promised, if they continued to seek the Lord, to baptize them in the course of two or three "moons."

Having made arrangements for the supply of my Sunday appointment, I visited "Cocoa-Walk" on the Sunday, and preached under a large spreading tree to a respectable and orderly congregation. After the preaching, I invited those "who desired to flee from the wrath to come," to retire with me to a neighbouring house, where I would converse with them individually. Many followed me; and, after some conversation with them, fourteen of the number were formed into a society. These I commended to the blessing of God, and departed. A few days after this I received an invitation from the Honourable J. Leslie, Member of House of Assembly for the parish of St David. As soon as possible I waited on him. After some inquiries respecting my object in visiting that part, my religious connexions, &c., he kindly offered me the use of a large house for preaching, which he holds in the neighbourhood of Cocoa-Walk. I expressed my gratitude, and left him. In a short time after my interview with the Honourable Gentleman, I opened the house for preaching, when a large company was present. On this occasion, I baptized some children and two adults, one of whom is a cripple, and not able to walk, and near eighty years old. The service was interesting and impressive. After the service, more were added to the society; so that now our number is about twenty. To God be all the glory. Amen and amen!

**JAMAICA.**—*Extract of a Letter from the Rev. William Seccombe, dated Southampton, near Drmon's-Town, Jamaica, September 20th, 1842.*

Since I last wrote you, the important question of obtaining another Missionary for the extensive Circuit has been well considered, and frequently discussed, by our leading church officers and members. The question has been taken up in a spirit so Christian, and upon a scale so liberal and extensive, as I never anticipated. It has gone forth to every part of the Circuit, and from every point has been echoed back upon me ANOTHER MISSIONARY; so that, upon this matter we are "perfectly joined together in the same mind and in the same judgment." At our last Quarterly Meeting, composed of Stewards, Leaders, &c., about fifty in number, the question was formally introduced; and, I assure you, excited great interest, and called forth some noble bursts of eloquence; not, indeed, of an artificial and polished description, but, nevertheless, eloquence,—the eloquence of piety, of thought, and feeling—equal to what might have been witnessed at home, had some London or Manchester Quarterly Meeting been about to petition Conference for an additional Preacher. After an hour spent, not in discussing the necessity of an additional Missionary, but the measure or measures to be taken in order to induce the Committee to comply with our request, the following Resolutions were unanimously adopted, every person present starting upon his feet to express his hearty concurrence in them.

"Resolved, 1. That this Meeting taking into consideration the number of preaching places in the Circuit, to be supplied every Lord's day, and during the week; the great distances at which these places are situated from each other, the steady numerical increase in our societies and congregations, the prospect of a still more rapid increase, provided further ministerial aid could be obtained; the utter impossibility of our Ministers' performing so much as one-half of the labour this Circuit requires, and the certainty that no further pecuniary assistance from the Mission Fund would be required in consequence of an additional Preacher being sent; earnestly and respectfully implores the Committee to send us another Missionary without delay, so that he may be here in the early part of January, 1843.

"Resolved, 2. That after maturely deliberating upon the numerous and urgent appeals which have been made to the Committee for Missionaries from various parts of the heathen world, but with very partial success, the serious financial difficulties which at present check the progress, and fetter the operations, of the Society; and anticipating the possible, if not the probable, failure of this application in consequence of these financial difficulties, the Meeting resolves to raise from among themselves, and the more affluent members of our societies and congregations, by a special effort, the sum of £50 sterling; the amount they deem requisite to pay the expenses of a single man's voyage from England to Jamaica.

"Signed on behalf of the Meeting,  
"WILLIAM SECCOMBE, Minister.  
"A. C. MORTICAN, Circuit-Steward."

There are two or three points in these Resolutions upon which I judge it proper to offer a few remarks.

1. The "certainty" expressed "that no further pecuniary assistance would be required from the Mission Fund in consequence of an additional Missionary being sent." Independently of a saving which would be effected in some assistance now rendered me, I am confident, from what I know of the disposition and ability of our people generally, that the circumstance of your sending into the field of promise a second labourer, would so encourage, and under the divine blessing, improve our people in knowledge and grace, that you may most reasonably calculate on such an increase in our Circuit income, as to be more than adequate to meet the increased expenditure. Indeed, I have no doubt, should my life be spared, I shall within a short period have the honour of placing this Circuit, as I had a short time since the Falmouth Circuit, upon the list of independent Circuits.

2. The next point to which I wish to direct attention, is the "special effort" to

raise the £50 sterling. This will be, strictly speaking, a "special effort;" and not at all interfere with our regular Missionary operations. I should inform you, that, within the last month, we have held our three annual Missionary Meetings, at which we were edified and blessed by the speeches of our excellent Chairman, and the brethren Samuel and Randerson. Better Meetings I have not witnessed for the last seven years in Jamaica. The chapels were crowded to excess; scores, if not hundreds had to return home again, not being able to gain admission for the press. Already our Missionary receipts exceed, by several pounds, the receipts of last year, so that, if every Circuit in the Connexion would carry out the same principle of proportionate increase, you would realize, at the end of the year, an addition to the society's annual income of, from £12,000 to £20,000. Our increase will be perfectly independent of our £50 special effort. And is not this the time to make strenuous exertions on behalf of the perishing Heathen? Who can read the eloquent and masterly productions of Drs. Alder, Harris, and others, without resolving to come forth with vastly increased supplies "to the help of the Lord, to the help of the Lord against the mighty?" I know the Committee will place confidence in the members of our Quarterly Meeting, that the £50 promised will be forthcoming as soon as the young Minister arrives in this Circuit; otherwise, I should most cheerfully offer to become personally responsible for the amount.

I have already been much engaged, in addition to my usual arduous duties, in holding special services in commemoration of the glorious 1st of August. I held six public services in different parts of the Circuit, all of which were well attended, and of this you may judge, when I tell you, that I took up more than £100 sterling at thank offerings, which we were going to apply to the liquidation of the debts on our chapels. Let who will speak against the lately emancipated population of this island, surely we cannot. They are coming forward every year with increasing support to their own Ministers, towards the enlargement and erection of chapels, and towards the sending the agents of the cross far hence to the Gentiles.

But, what is far better than anything I have yet mentioned, I believe our people generally are growing in the knowledge and grace of Christ. It is no rare thing, during public worship, to see streams of penitence and love running down the cheeks of our members. Often, indeed, does the deep sigh, and the loud groan, indicate, that God is pricking the heart. O, my dear Sirs, God is with us of a truth! Proofs thicken around us, that the great Head of the Church is using even us to feed, guide, and enlarge his church; and thus encouraged by God's good help, "we will give ourselves continually to prayer, and to the ministry of the word." Let me entreat you, with the earnestness of one who feels for the souls of the people committed to his charge, to exert all your influence with the Committee to induce them at once to comply with our urgent request, so shall you make the hearts of many glad.

LIBERALITY OF THE WEST-INDIAN SOCIETIES.  
GRATEFUL COMMEMORATION OF THE FIRST OF AUGUST.

**JAMAICA.**—*Extract of a Letter from the Rev. William Hodgson, dated Bryan's Pen, Lime-Savanna, Clarendon, August 10th, 1842.*

In my last communication I gave you an account of the laying of the foundation-stone of our new chapel in Vere. You will I doubt not, be pleased to learn, that the building is proceeding rapidly. We hope to finish the shingling next week.—By the last packet we received (in answer to a letter written some time since) the liberal and kind donation of £35 sterling, from John Morant, Esq., Lyndhurst. The members of our society have contributed £140. £60 were collected on laying the foundation-stone; thus the total amount collected to the present time is £335 sterling. We hope to increase it to the sum of £600 sterling. The chapel, I suppose, will cost about £900.

We have repaired and beautified our chapel at Lime-Savanna. The repairs have cost £100 sterling. We have also cleared off upwards of £60 of the debt upon the chapel, all of which our people intend to

raise in addition to their ordinary subscriptions.

On the 1st of August we had a very happy day. I preached at James-Place, after which I received from the members their "August offering," (by "August offering," we mean a thank-offering for the blessings of freedom,) amounting to upwards of £30 sterling. As Mr. Armstrong happened to be in this Circuit, he preached at Watson-ton in the morning and in the afternoon held a public examination of our day-school there. His address to parents produced a good effect; many have sent their children to school who formerly neglected that duty.

In other matters, I am happy to say we are doing well. Should we be spared until our annual District-Meeting, we hope to be able to report an increase in the piety, number, and liberality of our people. My new colleague, Mr. Thompson, preached five times a week, besides travelling about sixty miles. If the Committee could send out a third man, for the Circuit, there are four Stations we could cultivate which, under present circumstances, it is quite impossible to attend to as they require. Vere is becoming very important; we have about four hundred members in society, who contribute very liberally according to the means they possess; and could we but attend to the people every Lord's day, we should very soon have a large increase. Some time since we had thoughts of taking up a Station at Milk River, but found it utterly impossible to do so with our present strength. I have no hesitation in saying we could soon collect a very large society there if we had a Missionary located in the parish. The Committee would see from the Minutes of our last District-Meeting, that there was no grant made to this Circuit, and wo now pledge ourselves not to ask for any next year, if you will send us out a man for Vere. In conclusion, allow me to urge upon you to send out at once a man, as above requested. England has made the Negroes free men; your Missionaries have assisted to gather them into the Christian church; and now we look to you to assist us that they may receive regular Christian and pastoral care.

**ST. VINCENT'S.**—*Extract of a Letter from the Rev. George Paynell, dated Barrovalle, St Vincent, August 2d, 1842.*

We have just closed the highly interesting anniversary services of the ever-memorable 1st of Aug 1838, when the invaluable boon of freedom was conferred upon all the slaves in these British colonies. The Sunday evening preceding that day was terrific, being accompanied with vivid lightning, and tremendous peals of thunder, succeeded by heavy falls of rain. The morning, too, was quiet unfavourable; so much so, that we were apprehensive our people would be unable to assemble in God's house to return him thanks for their emancipation; but Providence caused the threatening clouds to disperse, and the sun to burst forth with splendour. Our enlarged chapel was densely crowded, with deeply devout and attentive hearers. The words of our Lord selected for meditation and discussion were, "If the Son therefore shall make you free, ye shall be free indeed." (John viii. 36.) A gracious influence and a powerful feeling pervaded the assembly, which we believe will not soon be forgotten; and a tangible proof of their gratitude was manifested by a collection for the chapel, which amounted to £14 11 8 sterling. Immediately after the service, the congregation repaired to the chapel-yard, where refreshments were provided; and here another collection was made, which amounted to £11 0 10 sterling; the overplus of which, after defraying the expenses, will be appropriated for the same purpose as the former. We then concluded by singing the praises of God; and the surrounding country re-echoed from the joyful voices of a free and happy people. "What hath God wrought!"

**ST. VINCENT'S.**—*Extract of a Letter from the Rev. James Banfield, dated Diabou, St. Vincent's, July 12th, 1842.*

It is with feelings of gratitude to the Giver of all good, for his sparing mercy, and for the general prosperity of his work in this Circuit, that I write at this time. Since my last communication, we have had indications of good; and though we cannot report any great increase, as it regards our numbers, during the past quarter, yet we rejoice to witness, in many of our members, a deepening of the work of grace, and a more uniform consistency of conduct.

Our congregations throughout the Circuit continue to be large, and our chapels are well filled. It is pleasing, on a Sabbath morning, to witness hundreds from all quarters flocking to the houses of God, "adores to their win-lows," numbers of whom we have no doubt, worship God in spirit and in truth, and are refreshed and strengthened by waiting upon Him. I am frequently thankful to witness the devout exterior, and the smiling countenances, of those who attend our place of worship; and while the usual salutation of "Morning Mass," has been uttered as they passed, I have often exclaimed, "What has God wrought!" Surely God has done great things for the inhabitants of this island, whereof we are glad. To Him be all the glory!

A divine influence continues to pervade our means of grace, both social and public, and at various times our meetings have been so fraught with spiritual blessings, and God has been so eminently present among us, that we have been constrained to exclaim, "It is good for us to be here!" "This is none other than the house of God; this is the gate of heaven."

You will be glad to learn, that our most sanguine expectations have been realized at Colonore and the Marriqua Valley, the places at which we commenced preaching last quarter: at Colonore, the Attorney and Manager of the estate, Esq., has fitted up a large room for us, as a chapel, capable of holding about three hundred persons, which is generally filled on an afternoon. The attendance has been so good, that we intend preaching every Sunday afternoon, instead of every alternate one.—At this place a number of persons assemble, who seldom or never appeared in any place of worship previously; whilst others, old and sickly members of our society, who cannot attend our ministry either at Union or George-Town, have the bread of life taken to them. O that the seed sown here may be productive of much good; and in due time, may an abundant harvest be reaped!

In the Marriqua Valley our congregations are not so large as at Colonore; but this is owing to the want of proper accommodations.—the room we preach in is far too small to accommodate those who attend, and many are obliged to remain outside. A piece of land has been offered to us by G. Griffin, Esq., which we shall accept if we can raise the necessary funds for the erection of a chapel, if it be only a temporary one. The people in this Valley are very poor; and, as it respects their spiritual condition, many of them in a most destitute and ignorant state.

During the renewal of the tickets the last quarter, we met as many of the classes as practicable on the different Estates, on the week evenings: this has considerably lessened our Sabbath-labours, and given us an opportunity of speaking to nearly the whole of our members. We anticipate much spiritual benefit resulting to the Society from this plan.

Our Sunday and week day schools are in much the same state as when I wrote last: we have great encouragement to persevere in this work of faith and labour of love, and every reason to expect that the care and expense which are now bestowed upon the rising generation, will be amply repaid by an abundant harvest at a future period.

By the blessing of God, my health continues very good, and I am endeavouring

"To labour on at His command,  
And offer all my works to Him."

#### APPEAL IN BEHALF OF THE ISLAND OF ST. LUCIA.

Extract of a letter from the Island of St. Lucia, addressed to the Rev. Dr. Bunting, dated July 21st, 1832.

I have now to crave the liberty of visiting your attention to the following imperfectly-detailed account of the moral and religious state of this island. From all that I have been able to learn, it appears that this British colony has had very little of the pastoral care of Protestant Ministers. In one or two instances it has been favoured with the ministry of exemplary Clergymen of the church of England, but these gentlemen, after a very short sojourn, have either been removed to some other more highly-favoured place, or (as in a late melancholy instance) have been called to their reward by the great Head of the church. It does not appear that it was ever visited by any Missionary of our body, except the Rev. Wm. Squire, who came

from Grenada about 18 years ago, but returned immediately on account of the failure of his health. The only Protestant church (which is even now in an unfinished state) in the island, was built in 1832. There is not an English school here, except the schools in connexion with the Mico Charity, and which are professedly connected with no body of Christians; but even these are, in consequence of the Scriptures being read in them, obnoxious to the Romish Priests. Sensible as you are of the accommodating and indulging spirit of the Romish Church to her votaries, you will not be surprised to hear that the Sabbath is emphatically a day of pleasure and amusement. On this day the fiddle and drum are heard at all hours; the billiard-table is well attended; men, and even boys, are engaged in fighting cocks, in open violation of the laws of the land; yea, on this day, gentlemen set the laudable example to the lower classes of enjoying themselves, by having their fishing and Maroon parties. Truth obliges me to say, that in this work of Sabbath-desecration, many Protestants take a part. I sincerely wish that I could stop here; but it, through you, the sympathy of Christians is to be engaged on the behalf of this British West-Indian colony, which shared in the twenty millions paid for the emancipation of her peasantry from slavery, if the object which I contemplate (namely, the emancipation from the slavery of sin) is to be accomplished,—the whole truth, however delicate the task, must be told. And I would also bring under your notice the awfully degraded state of the women. Concubinage (the curse of every country, but especially of the West Indies, where, until very lately, it had the countenance of the most influential) unblushingly holds up its indecent head in every street, and bids defiance to virtue. Polygamy and prostitution are common; and to show you in what light the latter vice is viewed by the unfortunate women, I have only to assure you, that application is frequently made by them to the Magistrates to recover the price of their infamy. Of course these applications are not entertained. These wretched creatures are also the subjects of the grossest superstitions.

But enough has been said on these subjects to excite your pity. I now turn to a relieving feature of my account. On my arrival here six months ago, I found the Protestants had been without divine service for many months previously. In conjunction with Mr. Simpson, a young man from Antigua, who is one of the Mico Teachers, we commenced holding meetings at his house on the morning and evening of the Lord's day, which were well attended. We also began a class-meeting on the Wednesday evening, which then consisted of five members, our wives and ourselves included. Shortly after, we had the pleasure of receiving among us five females, who expressed an earnest desire to flee from the wrath to come. We are now fourteen in number, and we expect two more will join our little band on Wednesday next. Hence we have abundant cause to thank God for his blessing on our humble endeavours to be useful to our fellow-creatures. Between three and four months ago, the Rev. Mr. Sims, who was in Deacon's orders, arrived here; at which time we gave up our morning meeting, and attended divine service in the church. Mr. Sims was a most zealous and indefatigable Minister. He distributed tracts, and the New Testament in the French language; visited Roman Catholics and Protestants from house to house, travelled to distant parts of the island to preach the word, and married several who were living in sin. He was indeed "in labours more abundant." But it pleased the great Head of the Church to call him home. On the 28th ult., being the very day which numbered the third month of his sojourn amongst us, he departed this life. We have since then resumed our morning meeting; but the whole of the work now devolves on me, as for the last six weeks Mr. Simpson has been very ill. I fear he is labouring under pulmonary consumption. He coughs, and is never free from fever. And now, my Rev. and dear brother, will you not take up our cause? Will you not plead our cause? Shall we be left destitute and unassisted? Has not God opened a way for the introduction of the Wesleyan ministry in the island? Let me beseech the Committee, through you, to send a Missionary to St. Lucia: her morally-degraded state claims the sympathy of Christians. She has long been neglected; but it seems that the time has arrived when some-

thing must be done for her. God has been silently preparing the way; the rising generation are being taught to read the Scriptures; many of them, through the instrumentality of the Mico Teachers, in various parts of the island, can read them fluently.

#### Civil Intelligence.

NEW FIELDS FOR COMMERCIAL ENTERPRISE.—From a letter in the Standard of Thursday, we copy the following, and recommend it to public attention:—"Asia, Australia, New Zealand, &c. have the means of giving employment to our manufacturers, ships, and sailors. These are conquests without powder or shot! Send your missionaries and support handsomely the means of Christianising these people, and you will create in them habits of civilization, and consequently wants, for which they have abundant means of repaying you by the productions of the soil. Our last session was the first in which Parliament has taken a right view of our Colonies. Make them part of ourselves. The policy adopted towards Canada is wise, and has completely baffled the American tariff. You are a little mistaken in supposing the Americans cannot send flour and wheat to almost any extent through Canada, an excellent policy it should be so. It makes the Catholics and Americans both desirous of keeping the former a separate government, and will establish an interest in the colonies so blended with this country that separation would be madness. I have, in the course of service, visited all these countries, from Canton to the Red Sea, and from Timor to New Zealand, have twice circumnavigated the great islands of New Holland and Van Dieman's Land, and visited the American continent from the St. Lawrence to New Orleans, and from Canada to Panama southward; including of course Brazil, Chili, and Peru. What Canning said in 1827, that he would open a new world to our commerce, as the old was making tariffs hostile to us, was done to the full extent anticipated as respects these countries, but they are now joining a league against us. Sir Robert Peel, however, with India and China properly managed, may say, 'I will open a country to your commerce, gentlemen, that will increase for ages, in defiance of all foreign influence.'"—Manchester Correspondent of the STANDARD.

The great and all-absorbing topic is the news from China and India. All political and religious parties unite in considering these events of the most momentous and advantageous character. The philanthropist rejoices that war is at an end;—the patriot that the fair fame of his own beloved land is amply vindicated from recent disasters and defeats;—the merchant and manufacturer see before them a prospect of once more carrying on successful and greatly extended operations in the vast continent of Asia;—host of British families, having connections and relatives in India, thank God on bended knees that those whom they dearly love, and who have not fallen in the mountain passes, will no longer be exposed to the fierce and deadly attacks of the Affghans and other tribes;—the whole army rejoices at the honour which has been reflected upon it by the deeds of valour performed by a portion of its forces in India; whilst the navy is proud to feel that "Britannia still rules the waves." The lover of his species hopes that from these events will proceed the advance of civilization, and the breaking down of those barriers which still separate man from man and community from community;—whilst the Christian will not fail to thank Him, in whose hands is the event of the battle, for the success with which our arms have been favoured, and the prospects of peace, and of augmented facilities for the introduction of Christianity which are now opened up.—Atlas.

It is beyond the range of present calculation to say what advantages may arise to the cause of religion and civilization, of commerce and science, out of the Treaty just concluded by the British Plenipotentiary with the Celestial Empire. By this treaty, Britain secures free access for trade with that empire through four great ports hitherto closed to us, in addition to that of Canton, at each of which there will be a resident British Consul; and the island of Hongkong is ceded to the English Crown in perpetuity. It cannot be doubted that sufficient precautions will be taken to prevent these terms from being evaded or re-

dered ineffective through the habitual treachery of the Chinese; and but a few years will be required to cement the relations thus established so strongly, and to render them so obviously beneficial to the Chinese themselves, that they will cease to wish any disruption of the connexion. They are a people more prone to the arts of peace than the progress of war, and more disposed to avail themselves of the advantages of commerce than to aim at the triumph of conquest; and bigoted and selfish though they be, and living under a narrow-minded and despotic sway which is averse from admitting free intercourse with other nations, these seemingly intractable characteristics must gradually but rapidly yield to the influence of circumstances which, though forced upon them against their inclination in the first instance, must soon develop to their unwilling minds great and important benefits. Our trading relations then being thus extended and freed, the better civilization of Europe will speedily follow in the track, creating new wants and demands of our manufactured products, and opening a way for that which, in the largest and most philanthropic view, is most important of all, the dissemination of true and pure religion among a benighted and heathen population, counting its hundred millions of souls. Here is a work worthy of the noblest energies of man, which the Christian people of this country will not be slow to enter upon. Let the people of the British Islands assure themselves that the God of Armies has not put this great conquest into their hands for the mere purpose of enhancing their temporal renown and extending their commerce. The desire of these advantages, and the eagerness with which they are pursued are but the instruments in His hands of working out His mighty and eternal purposes; and should England fail of fulfilling those high destinies which now seem marked out for her accomplishment, be deeply impressed in every mind that the sceptre will be taken out of her hand. But this we humbly yet hopefully believe will not be the case. This country has been equally distinguished among the nations of the earth for its Christianizing spirit as for the vast extension of its empire; and it is impossible to regard the conquests, whether by arms or the milder instruments of commercial enterprise and negotiation, which have been given to us, and by which we have spread our influence to the furthest regions of the globe, otherwise than as the handmaids of that Gospel which is to be carried to all the nations of the earth.—Leeds Intelligencer.

LATER FROM ENGLAND.—The Packet Ship Iowa from Havre 8th Dec., arrived at New York on the 9th inst., and brings six days later intelligence from the Old World. The principal news is comprized in further tidings from India and China, the particulars of which will be found below. The political state of Spain continues troubled. France is tranquil, the only subject attracting public attention being the trial arising out of the awful railroad accident, May last, at Versailles—several officers of the Railway Company, the chief Engineer, and inspector have been arraigned as guilty of homicide through imprudence. A protest has been made by the British and French authorities to the Greek government against the present high scale of Custom-duties they assert our prohibitory to commercial relations. Trade and the Markets continued same as when the Britannia sailed, although in the manufacturing districts symptoms of increased activity were apparent. In grain, the sales were moderate at former quotations.

India.—Quetta has been abandoned, and the English had now no longer any troops in Afghanistan westward of Cabool. The last detachment of General England's force left on the 1st, and reached Ladur on the 9th October, the rear guard having been attacked in the Bolan Pass, and some lives lost.—Dr. Brickwell, who was sick, fell into the enemy's hands and was cut to pieces. The first detachment, under the command of Major Reid, reached Sukkur on the 12th, and the second, under Colonel Marshall, was expected at Shikarpore on the 16th. The whole of the Cabool prisoners have now been restored. Captain Bygrave, the last of them who remained with Akbar Khan having returned, under escort from the Sardar, to Cabool on the 27th September. On the 26th General McCook, and Brigadiers Tulloch and Stey pre-



eroded on an expedition towards Kohistan with a force of about 4,000 men. On the 29th they encountered Ameen Oolla, twenty miles from Cabul on their way to Charokar, and defeated his army with great loss. The loss of the English consisted of one officer killed and four wounded, with forty-six men killed and wounded. The troops were exposed to camp by the 5th of October, and were to march into the passes for Peshawar on the 10th or 12th. The camp of the army of reserve at Pujor, near Sirhind, was to be formed about the middle of November, the Governor General's camp equipments were at Meerut on the 10th Oct on their way. There is still some dispute in Bundkhand India otherwise is tranquil, and will speedily become prosperous now that the waste of treasure required in Afghanistan has been put a stop to. The wisdom of Lord Ellenborough's policy as announced in his proclamation, has been almost universally concurred in.

**India**—The following interesting particulars of the release of the Cabul, and other prisoners, are given in a private letter from Delhi.

On the 25th of August, when General Pollock's advance was made known at Cabul, the whole of the prisoners, soldiers as well as officers and ladies, with the exception of those mentioned as having remained at Cabul, were despatched to Bameean under an escort of infantry. By the way officers of a late of ropes were made to the commander of the party to desert with them to Gen. Nott's force, which was known to be near Ghuznee. The danger was, however, apparently too great, or the chance of success too small, for the Afghan to listen to the proposal, and the party reached Bameean in safety, but in dreadful anxiety as to their eventual fate. Akbar Khan having openly threatened with slavery in Turkistan in the event of the British troops moving on the capital. The news of the fall of Ghuznee reached the sufferers on the 10th of Sept. and must have had a great effect on the chief with whom they were.

The commandant who had accompanied them from Cabul requested a conference, and laying before them an order from Akbar for their instant march to Kooloon, informed them that he had been assured of 20,000 rupees and 1,000 rupees as a pension, if he would take them into Cabul. This was instantly guaranteed by the officers acting as a committee for all the ladies and officers there; and a paper was signed by all, pledging themselves to the payment. Having committed himself irrevocably with Akbar Khan, the commandant Schah Mahomed hoisted his own flag on the fort, levied a contribution on a cashia from Turkistan to pay his men, deposed the Governor of the place, who was lukewarm in his cause, and set about preparations for defence of the post, in case Akbar Khan, defeated at Cabul, should come to Bameean.

The officers and ladies were in one fort, and the soldiers in another, and on the 15th, the chiefs in the neighborhood having given every assistance and tendered allegiance, meanwhile, some of the officers went into the soldier's fort and commenced its repair for defence. That day, however, came the joyful news of Akbar Khan's defeat at Tezreen, and with one accord the whole party determined on taking advantage of the panic and fleeing their way to Cabul. On the next day Bameean was 10 miles behind, all being well and in high spirits, the next, a mountain ridge 13,000 feet high was crossed, and near the village of Karz the gallant party was met by Sir Richmond Shakespeare and his cavalry, and all was safe. What a meeting of joy must that have been! What a slugging of for ever of weary despair and hopeless of deliverance.

Two days after that their glad eyes rested once more on the British uniform and color and Sir Robert Sale, with a thousand cavalry and a thousand infantry and two guns, he insured their freedom. Though Sultan Jan's force had hovered near Sir Richmond and his party, they had not dared to attack it, and Sir R. Sale's advance precluded any possibility of an attempt on it. On the 21st, therefore, under welcome of one of the most joyous royal salutes that ever was fired, the captives entered Gen. Pollock's camp, and once more breathed the air of freedom.

The notorious Akbar Khan was a wretched creature. On hearing that all the

prisoners, save Capt. Bygrave, whom he had in immediate attendance upon himself, had been surrendered to the British authorities, he came to the resolution to send in that officer also—Capt. Bygrave was allowed to join Gen. Pollock's camp, on taking a letter from Akbar Khan to the British Gen. That letter is stated merely to contain an inquiry as to what the British intended to do with his father and his family. It is further asserted, that Akbar Khan had lost all his influence with the Afghans, particularly since he had refused to place himself at their head during the battle of Tezreen, although called upon to do so. Tezreen was the battle fought on the 13th Sept and which decided the fate of Cabul. One of the duties performed by the British was the interment of the skeletons of those who had fallen during the fatal retreat of January last—the number did not exceed 400 to 500. Several of these remains were recognizable. It is further stated, that very many of the native soldiers, and of the Hindoos who had accompanied the troops during the fatal retreat, have come into the British cantonments.

**China**—The steam-frigate Auckland from Nankin, 16th September, and Singapore, 7th Oct., arrived at Galle on Saturday, the 10th inst. She sailed 12th for Suez on the 17th, carrying Major Malcolm, Secretary to the Legation in China, bearing the Emperor's Ratification of the Treaty of Peace. The other passengers are Captain Myford, Capt Stratford, and Mr Gough. We give all the Chinese news which has reached us by this arrival, which, however, amounts to but little. The intelligence by the Auckland is, that the Emperor's written assent had been given to the treaty, with a trifling alteration in details. The first and second instalments had been paid; and money appeared to be plentiful, from the ready manner in which the Chinese had come forward with the cash. The whole of the Native troops are to be withdrawn from Chusan forthwith, and the island to be garrisoned by two regiments of European infantry, till the third instalment is paid up, for which the emperor has time allowed to pay it in; after which period he will be charged 5 per cent until he does pay it, while the troops will continue in possession. It was expected, however, from the way in which the two first instalments were paid, that any lengthened period would not be required by the Emperor. Major Malcolm will remain in England but a few days, when he will return with the Queen's approbation of the terms of the treaty. The Auckland will await his return at Suez. We are informed that Sir Henry Pottinger made the Chinese authorities aware of the fact, that the treaty would not be binding on our part until it had received the ratification of the Home Government. Sickness prevailed to a very great extent, both among the European seamen and soldiers, and they rejoiced at the prospect of leaving so unhealthy a climate.

On the 30th of Sept. a dreadful explosion of gunpowder took place in the old China Bazar, at Calcutta. A Mr. Hudson went into the Bazar to purchase powder, with a lighted cigar in his mouth. While examining a handful which he took out of a barrel, fire by some means communicated to what he held in his hand, & from thence to the barrel, causing an instant explosion which blew to atoms the Bazar and two adjoining shops. All the inmates in the shop were injured in the ruins, together with a number of passengers in the street, who were seriously, and many of them mortally injured, and have since died.—Mr. Hudson perished among the rest. There were no less than 21 persons injured by this most dreadful occurrence, 12 of whom were found dead on the spot. A number of the others were in a very precarious situation.

**MARRIED.**  
By the Rev J. C. Davidson, on the 14th inst. Mr. Walter J. C. Webb to Miss Anne Locke, both of Toronto.  
By the same, on the 14th inst. Mr. David Erwin to Miss Anne Loughhouse, both of the township of York.  
By the same, on the 16th inst. Mr. Charles Wright to Miss Anne Tamar Morris both of Toronto.  
**DIED.**—On the 14th December 1841 in the 14th year of her age, Miss Sarah Doyle, eldest surviving daughter of the Rev. W. Doyle, of Montreal.  
The subject of this notice was a child of many sorrows, and lived with many advantages of early religious instruction, which were not bestowed upon her in any to her subsequent history, and character will show.

In answer to prayer offered by her parents to their ever-loving God in her behalf, to whom they had devoted her in infancy in the sacrament of holy baptism, the Spirit of the Most High was graciously pleased to influence her young and tender mind, from the earliest dawn of reason, they were favoured to behold in her the pleasing indications of early piety, and when but between four and five years old, the earnest manifestation of a deep solicitude for the evidence of her acceptance with God through our Lord Jesus Christ. In the spring of the year 1840, she obtained a still further and clearer manifestation of the Divine favour, and from that time until her sad removal to the church triumphant, never lost the scriptural and satisfactory evidence of her adoption into the family of heaven. So strong and unwavering was her faith in the efficacy of the Atonement, and of her own personal interest therein; that it formed at all times a pleasing and prominent feature in her Christian experience. Dressed with a sweet and amiable temper, a modest and retiring disposition, adorned by the graces of an unimpaired goodness, which won for her the esteem of all her acquaintances, she pent her short earthly pilgrimage blameless and harmless, a child of God without rebuke, a pattern of meekness, affection, and propriety of conduct. Nor can we do justice to her memory, or to our young friends who may read her obituary, omit to observe that although at her week-school she had many studies which she diligently prosecuted with great credit both to herself and her teachers, yet concerning to say, as far as could be ascertained, she never allowed them to interfere with her private devotional duties, her zeal in acquiring a knowledge of the Holy Scriptures, which she had proved to be able to make her own unto salvation. Her last week was short, being only a part of three days continuous; still during that time her sufferings were not severely, which she bore with Christian fortitude and perfect resignation to the will of the Great Disposer of all events. And being blessed with perfect composure to the last, gave such clear and indubitable evidence of her readiness for heaven, as to apply the "sovereign balm" of consolation to the wounded hearts of her bereaved parents from whom she is mysteriously taken, at a time when her society proved to all of them the greatest amount of enjoyment in this vale of tears. Thus mourned by her relatives and regretted by her associates, our dear young sister has gone triumphantly from a world of disappointment, grief and sin, to be with Christ, which is far better. Her remains were followed to the grave by a large concourse of respectable persons, who by their presence and emotion, displayed the high esteem in which they held the deceased and the sympathy felt for her bereaved and sorrowing parents.  
I cannot but hope that the early and sudden removal of this devoted child from us, will remind parents generally of the uncertainty of time, by which they hold all their earthly comforts, and of the great importance of early sowing the seeds of religious knowledge in the minds of their children, and also induce all Sarah's young acquaintances to lend an attentive ear to the solemn warning of our Lord—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."—Communicated.

**Advertisements.**  
Earthenware, Wholesale and Retail.  
JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per *Sauter Johnny* and *Mahawk*, and expect a farther supply by the *Thorburn*, *Alpha*, and other vessels.  
McGill-street, Montreal, }  
May 17, 1842 } 19

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

C. & W. WALKER,  
MERCHANT TAILORS,  
181, KING STREET, TORONTO.  
All kinds of ready-made clothing constantly  
on hand.—Terms moderate.  
Toronto, Oct. 6, 1841. 2

**NEW CUTLERY.**  
THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit.  
Country Store-keepers are invited to call and examine for themselves.  
SAMUEL SHAW.  
Toronto, Dec. 29, 1841. 6

**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 192 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

**LOOKING GLASSES, PICTURE FRAMES, &c. &c.**  
THE Subscriber offers low for Cash, a great variety of Mangany, Malugany 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 62 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

Ready Money the Spirit of Trade!!!  
THOMAS CLARKE,  
HAFTER AND FORRIER,  
RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gaitlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming. Robes made to order. Naval and Military Lace, Mohair Barding, Cuckades 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 I've 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 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows, Stock and Nailed Whitens, 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 further 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

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