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THE WESLEYAN.

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

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

VOL. II.

TORONTO, CANADA, WEDNESDAY, DECEMBER 15, 1941.

No. 7.

Chrology.

CAUSES AND WEAPONS OF INFIDELITY.

The first source of infidelity is the corruption of the heart, the weakness of the understanding as only the second. The silence which infidels in general observe, respecting the direct and positive proof of Christianity, is a sufficient evidence that they are aware of its strength. They cannot but know that works exist, containing, in a very moderate compass, the essence of the argument for Christianity, by relating which, or even by invalidating which, they would be held as the oracles of the world. Yet they decline the trial, not from any diffidence certainly in their own abilities, but from a secret, though deep seated consciousness, that the arguments for Christianity are invincible. Christians are always ready to meet them in the open field, but they refuse the main combat, and betake themselves to a petty and hugging warfare of detail. They shrink from the face of the direct evidence of Christianity, and spend their time in raising objections to its doctrines. Thus, it is evident, that if infidels neglect the proof of Christianity, contained in the writings of Paley and other standard authors, it is not that the arguments are too weak to engage their attention, but that they are too strong, and that if they were more easily refuted, they would be more frequently studied. It is the heart that first forsakes revelation; the head only follows its lead. The purity of Christianity is still more opposed to the lives of infidels, than the doctrines of Christianity are to their understandings.

The second source of infidelity is the narrowness of the human understanding, united to the presumption which naturally proceeds from contracted views, for the less any one knows, the more disposed he is to draw bold and sweeping inferences from his own narrow field of information. There is a necessary difference between the views of the finite, and the infinite understanding. "My thoughts are not as your thoughts," says God. The vision, which at a glance takes the whole of immensity, and the vision which is confined to a mere point, of course, cannot form the same representation of existence. If our narrow and limited mind constitutes itself the judge of the revelation which God has vouchsafed to give us, whether of his own character or of our future destiny, error must unavoidably result from all our reasonings and inquiries. Whether we seek to modify revelation to our own comprehension, with rational doubts, or reject it altogether as utterly incomprehensible, with the philosophic infidel, we carry along with us a principle of endless wandering from the truth, which will only bewilder us the more, the more closely we reason upon it, and precipitate us into a mistake to mistake till we lose the last glimmer of light, and reach the confines of utter darkness. Infidelity has no facts or principles to rest upon; like the reveries of ancient philosophy, it has nothing but *a priori* reasonings to support it, objections drawn from ignorance, and arguments borrowed from preconceived opinions and prejudices. But Christianity, like inductive philosophy, is established wholly upon facts and experience, it appeals to no principles but those which are in every day operation, and it rests upon the same evidence as all the other useful knowledge which we possess; and, if there be any difference, it is merely this, that the evidence for Christianity has been more strongly objected to, examined, and proved, than any other evidence whatsoever.

The third source of infidelity is the imperfection of our knowledge, which in its best estate, is progressive, but never full and perfect. It is evidently the intention of Providence, that society should be advancing in knowledge; that one generation should outstrip another, and that mankind

are never to rest in any present attainment, but are ever to be pressing forward to some future discovery. Thus the human faculties have scope for perpetual activity, and none are precluded from exertion by the labours and success of former generations. But it is evident by the constitution of the moral world, that no age enjoys exactly the same degree of information as another, the system of science which is fitted for one period, is unfitted for a succeeding one, and the form of knowledge is ever changing, because continually expanding.

This condition of society precludes religion from giving either a perfect or imperfect disclosure of science. A full revelation of science would be unintelligible to the persons to whom it was immediately addressed, and would supersede, as soon as it was understood, the natural use of our faculties. An imperfect revelation of science could only be fitted to the circumstances of the generation to which it was first communicated, while its partial discoveries would appear like antiquated errors to the succeeding ages, which were ascending to higher eminences of truth. Thus while human science is in its nature progressive and changing, and revelation is absolute and determined; while the one is intended as the exercise of our faculties, and the other as the assistant of our weakness, it is necessary that each be kept distinct from the other, and that religion should employ the universal and permanent language of natural appearances, and not the mutable phrasology of scientific theories.

When religion therefore describes the creation, it describes it as it is pictured to the eye of sense, not as it is conceived by the changing systems of philosophy. The expressions of the Bible are thus equally intelligible to man in every period of time, provided they do not perplex the intellect by endeavouring to accommodate the terms of scripture to their own theories. This difference, however, between science and revelation, is perhaps the greatest source of infidel objections. While the rude systems of early astronomy were conformable to the appearance of the heavens, the language of the Bible and of science was nearly the same, but the language of Copernicus, which was conformable to the real, and not the apparent movement of the heavens, sounded harsh to many who looked for philosophic accuracy, instead of universal intelligibility, as the characteristic of the language of divine inspiration. Hence many divines opposed the system of Copernicus, and many infidels adopted it, for the same reason, that it was supposed to be unimpeachable to the Bible. How much zeal on both sides was expended in idle discussion, while all will now allow, that the sun may rise and set in popular and scriptural language, without any question of the fact that he remains for ever in the centre of his system! It is greatly to be lamented that any pretended defenders of Christianity should be ignorant of this popular use of language in the Scriptures; it is they who give its venom to the opposition of infidelity. The Bible may easily be detested from the open attacks of its enemies, but not so easily from the fallacious support of its mistaken friends. It would be well that all divines had upon similar subjects the observation of Calvin ever present with them.—"Moses populariter scripsit, non potius respectu quam sidera."

Geology, in our times, has revived the same disputes that astronomy excited in former times, and from the same cause. Geology has discovered new worlds upon our earth, as astronomy revealed new worlds beyond our earth, and the bounds of time are as much enlarged by geology, as the bounds of space were by astronomy. Many of the facts of geology were brought forward by men who expected by them to

have overturned the authority of Moses, and several writers who came forward, as they would have it, in favour of revelation, instead of showing that those facts are not incompatible with the inspiration of Genesis, have thought it the easiest method loudly to deny them. A lover of truth will join neither party. Without doubting the facts of geology, he will not less doubt the evidences of Christianity. Finding evidence for both, he will admit the truth of both. If they should appear incompatible with each other, he will attribute that appearance to the scantiness of his information; he will not reject the one or the other on that account, but will earnestly seek, and patiently wait for additional information, certain in his own mind that truth must ever be harmonious, and at unity with itself. In this case, however, the difficulty is not great, the same explanation which served to reconcile the account of Moses with the philosophy of Copernicus, will equally reconcile it with the discoveries of geology. The first verse of Genesis which, as we have before observed, carries along with it the stamp of its own divine origin, refers to the original creation of the heavens and the earth. The second verse refers to a subsequent state of chaos and disorder, without marking the interval, or the occurrences which had taken place between that ruined state of the earth, and the first creation of the world. Thus an interval in time is passed over unnoticed, as an interval in space is disregarded in the mention made by Moses of the stars. The new formation of the earth, is alone insisted upon, and its preparation for the abode of man. But we may observe in the new formation of the present earth, a striking analogy to what geology unfolds respecting former worlds, and we see that objections only arise from the imperfection of our knowledge, and disappear on its progressive advancement, and that the difficulties which arise from a narrow view of things are changed into arguments and proofs, whenever information becomes more complete, and whenever our survey is extended upon all sides.

While the proofs for Christianity are ever the same, admitting of no change, but of a perpetual addition, the objections of infidels are ever varying. The first writings against Christianity are totally different from those of later authors. The positions of Celsius and Porphyry are no longer tenable in our days, while the philosophy assumed by later infidels, and their mode of reasoning, would have been treated with contempt by the earlier antagonists of Christianity; but it is less surprising that infidels differ from each other, since they differ no less from themselves. The opinions which they maintain at one moment, they reject the next. They extend in one passage the authority of reason, and its power to judge of all things that pertain either to this world or to the next; in another sentence or word they depreciate its value to such a low level, that it is totally incapable of ever reaching the sure discovery of truth. Sometimes they plead with apparent zeal for the being of a God, and contend that his existence is so clearly discernible, that a man must be deprived of reason, if he does not discern the legible traces of a Deity in the works of creation; shortly afterwards they are in utter doubt and darkness, unable to pronounce whether a Deity exists or not; then they are equally confident on the opposite side, that the notion of a Deity is a mere chimera, for which no resemblance exists in the reality of things. Now, they contend for the eternal and unchangeable obligations of morality, and now they maintain that morality is only a useful fiction, invented for the benefit of society, and has no other existence than what it derives from human institutions and laws. In short, infidelity is like the region of the shadow of death described by Job, "Even a land of darkness, and the shadow of death, a land of darkness as darkness

is, and of the shadow of death, and whose light is as darkness." Infidelity is only constant to one principle, the enjoyment of the present time undisturbed by the future, for, as the Arabian Caliph expressed it, "How happy we are if a shadow would but be on, as Diderot has expressed it, less poetically, but not less rationally, "On se voit assez bien dans le monde, si l'on n'avait rien à craindre dans l'autre." Christianity never changes, but has added the same evidence from Deism to Paley. That evidence never varies, though it continually increases, and it presents the same facts and evidences to all succeeding inquirers, though, with a conviction that it is ever deepening and with a variety that is receiving continual additions. If the objections for Christianity are so varied and excellent, they are not without their obligations to the ingenuity of infidel writers. In fact, Socrates has done much more to support Christianity, than infidelity. Their arguments in favour of their own side of the question, are soon cast away and forgotten; but the works they call forth in answer to their attacks upon religion, remain long after the temporary controversy which gave them birth, and continue to minister to the edification of Christians, who may never have heard of the opponents to whom they were indebted for so clear a display of divine truth. Thus, in the scheme of divine government, evil is fleeting, but good is permanent; errors are ever arising and falling in endless succession, but the truths which are opposed to those errors, shine with endless and undecaying lustre, like the lights of Heaven, when the clouds that for a moment obscure them are broken, and altogether dissolved. All the best works on Christianity are owing to the attacks of infidels; we are indebted to Celsius for the defence of Origin, and to the prevalent infidelity of the day for the immortal work of Paley.—James Douglas, Esq.

DIVINE MYSTERIES.

Let not, then, my Christian Brethren, the charge of "mystery," or the cant proverb, that "where mystery begins, faith and religion end," in the least move you. That mystery should be readily allowed to exist every where in God's Creation, and in God's Providence, and at the same time be unaccountably rejected from God's Revelations, is indeed more than strange! That creatures who acknowledge that the nature of God is infinitely unlike, and infinitely above, that of any other being in the universe, and that their own share of reason is so small that they can scarcely think or speak intelligibly about it, or so much as define their own faculties of reasoning, should yet refuse to believe any thing of Jehovah which does not accord with human notions, is, surely, as weak and irrational as it is presumptuous. But that creatures who confess themselves to be miserable sinners, lying at the footstool of mercy, and standing in need of a revelation from God, to teach them, what they could not otherwise know, concerning his perfections, and the way of acceptance with Him, should yet, when they acknowledge that such a Revelation has been given, undertake to sit in judgment upon it, and to reject such parts of it as are above the grasp of their disordered and diseased reason; argues a degree of daring and insatiable impiety, which, if it were not so common, we should be ready to say could not exist. Wherein does it essentially differ from that temper by which "angels became apostate spirits!"—Rev. S. Miller, D. D.

THE PROPHECY OF ISA.

How wonderful was the prophetic dispensation! What wonderful men were these prophets of the Most High! We should be happy enough in this world, if we had nothing to fear in the other.

...speak of poets; but how they sink, when compared to the prophet! All that they possess—susceptibility, selection, numbers, imagery—no poet possesses too, and that in a depth and compass “above all Greek, above all Roman praise.” We speak of the poet’s eye; his piercing, ranging nature; and of the association between natural objects, and sentiments, and morals. But whither ranges the vision of the prophet? And with what does he connect the multiplied objects which nature throws around? They were indeed *seraphs*. They bring the seraphs before the throne, voicing their faces, and bending under the weight of the felicity of adoring love; and thus teach us the depth and glory of the Godhead, and that the highest employment of intellect is to meditate on God, and that the sum of rational bliss is the love of him. In the heavens, beaming with the sun, and glowing with the stars, they see different degrees of glory. In the eclipses which darken them, and the last elemental strife which shall shake them from their orbits, they see the overthrow of thrones, and the extinction of all human splendor. In storms, and earthquakes, and the rush of mighty waters, they see the irresistible sweep of the Divine vengeance, chasing the proudest rebels like the sheep of the wilderness, and hurling down the loftiest marks of human power; while the dawning light, the calm which sits enthroned on earth after the tempest, the buoyant clouds flitting across the vernal sky, and dropping fatness on the earth, the spring bubbling forth in the desert, smiling vales and laughing fields, display to them, by images which at once enchant the imagination, and enlarge the heart, the refreshing, cheering blessings of Messiah’s feet and universal salvation. Christian poets have often well imitated them; and thus has the poet himself been raised above his natural level. But as for the poets of the world, what are all their associations of human passions, and merely human instincts and sentiments, with the imagery of nature, in comparison with these! There was the true inspiration: it opened to them all the mystic ties and chains of sacred association; it gave a hallowed voice to all nature; it erected the whole universe into a system of spiritual types, and made it a pattern of things in the heavens, and of heavenly things in human bosoms: it did more; for it dispersed the obscurity of the future, and, as though invested with the character of omniscience, made the things that were not as though they were.—*Rev. R. Watson.*

Biblical Literature.

ON THE MORAL QUALIFICATIONS OF AN INTERPRETER OF SCRIPTURE.

It has frequently been asserted, that in the interpretation of Scripture, we should proceed in the same manner that we would do in regard to any other book of antiquity. To a certain extent, this position may be regarded as just, and many of the observations contained in the following pages are founded on it; but as the Bible contains subjects, which, of all others, are calculated to affect the heart, and it is generally admitted, that in proportion as the heart is interested in any inquiry, a corresponding degree of influence will be exerted on the processes of investigation; it is evident, that respect must be had to the moral state of the affections, if we would arrive at just and accurate views of divine truth.

The high and exclusive claims of Scripture, too, give them an elevation of character, which commands peculiar attention and respect. Till the mind be satisfied on the subject of these claims, it may be conceded to an inquirer, to class the sacred writings with other works, pretending to a heavenly origin, though, even then, he could not be justified in treating their contents with levity and indifference of mind; but no sooner are their inspiration and paramount authority admitted, than, according to the natural constitution of the human mind, he is constrained to place himself under the influence of a principle, which will lead him to bow with humble submission to their holy dictates, and to seek in all things to receive and practice whatever is presented to him, as the will of the great Author of revelation.

If he be imbued with the spirit of the Bible, and his affections be in unison with its dictates, nothing will be more natural and easy, than the acquisition of correct

ideas respecting its contents: whereas, if his views, feelings, and inclinations are at variance with its requirements, he will infallibly, though perhaps unwittingly, endeavour to pervert the language in which these requirements are recorded, in order to bring them into accordance with his wishes, or the standard of his preconceived opinions.

1. The primary moral qualification, therefore, of all who would successfully interpret the Scriptures, is *vital and practical godliness*—that “godliness,” which “is profitable to all things”—“the fear of the Lord,” which “is the beginning of wisdom.” While it is the righteous determination of heaven, that “none of the wicked shall understand;” we are taught by Him, who is truth itself, that all who conduct their inquiries under the influence of a predisposition to conform to the will of God, shall not be left without instruction: John vii. 17. “What man is he that searcheth the Lord? him shall he teach in the way that he shall choose.” Psalm xxv. 12.

2. *Unreserved submission to the authority of divine revelation.* The language of him who interprets Scripture, should ever be in harmony with that of Samuel: “Speak, Lord, for thy servant hearoth.” All favorite ideas, popular hypotheses, hereditary or self-cogitated systems and opinions, must be laid prostrate at the feet of the Bible, which must be “received not as the word of men; but as it is in truth, the word of God.”—“To the law and the testimony,” all our decisions must be brought. If they differ from them, “it is because there is no light in them.” A divine revelation might naturally be expected to teach truths untaught by reason; and it is equally natural to expect, that our limited capacities should not be able to comprehend fully the modes, circumstances, and relations of those truths which reason could not teach, and which are known only by revelation, any more than of many physical and moral truths connected with our world, known without revelation.*

3. *An humble and teachable disposition of mind.* As few things are more hostile to the pursuit of truth, in general, than self-conceit and pride of intellect, so there is no temper more offensive to the great Author of religious truth, than a proud and self-sufficient disposition. “Though the Lord be high, yet hath he respect to the lowly; but the proud he knoweth afar off. Every one that is proud in heart, is an abomination to the Lord. God resisteth the proud, but giveth grace to the humble. The meek will he guide in judgment, and the weak will he teach his way.” Psalm cxxxviii. 6; Prov. xvi. 5; 1 Peter v. 5; Psalm xxv. 9. Hence, both in the general defence of Christianity, and in the successful interpretation of its essential doctrines, none have more signally distinguished themselves than they who, to a grasp of intellect above their fellows, have united the profoundest reverence and humility in exploring the depths of heavenly wisdom.†

4. *A decided attachment to divine truth, springing from a perception of its intrinsic beauty and excellence.* That spirit of indifference which some would recommend as favourable to the discovery of truth, is perfectly incompatible with all just ideas of the nature and importance of divine revelation. The truths it discloses are so transcendently excellent, and bear so directly on our best and dearest interests, that whenever discovered in their native light, they must win the heart, and decide the choice. Accordingly, those who derive no saving benefit from the Gospel, are said to receive not the LOVE OF THE TRUTH. 2 Thess. ii. 10. The more the true glory of the revealed system is perceived, the more will the mind be imbued with its spirit, and the influence which this imbucment will exert in leading to full and consistent views of that system, cannot fail to be signally beneficial.

5. *Persevering diligence in the use of every proper means for discovering “the mind of the spirit.”* While it is of prime importance for the interpreter of Scripture to form a just estimate of his natural faculties, and never to attribute supremacy to his own understanding, or the judgment of any mere man, or body of men, it is obviously his duty to apply those faculties in the use of the various means with which he is furnished for understanding the Scriptures. Subject to those restrictions, which

a sense of the supreme authority of the oracles of God, and the natural darkness of the mind, cannot but inspire, human reason and science may, without hesitation, be allowed their full share in the interpretation of those oracles. Though incompetent in themselves to the discovery of spiritual knowledge, yet, when discovered, they are competent to discern, to examine, to compare, to illustrate, and to confirm it by means similar to those which, in every other pursuit, lead most certainly to improvement and perfection.* Not only must the interpreter render himself familiar with the contents of the sacred volume, by a constant and unremitting reading; but he must spare no pains in finding out, and appropriating to his use, all the accessory means by which his acquaintance with it may be facilitated and advanced; endeavouring to make himself master of every subject in any way connected with the work in which he is engaged; and guarding against every temptation to precipitation and rashness, in drawing conclusions respecting subjects of such transcendent importance.

6. *Incessant and earnest prayer for divine illumination.* While it is freely admitted, that no such extraordinary teaching, as was enjoyed in the age of inspiration, can warrantably be expected in the present day, it is nevertheless undeniable, that the Scriptures instruct us to believe in the enlightening influences of the Holy Spirit. 1 John ii. 20, 27. This aid consists in a special, internal, and efficient operation of that divine agent, and is no less distinct from the prophetic and apostolic impulses, than it is from that mere natural assistance by which we discover common truths, and succeed in our ordinary undertakings. It is granted in answer to prayer, accompanied by the exercise of humble dependence on God, and a due use of all the ordinary means of improvement. “If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: AND IT SHALL BE GIVEN HIM.” James i. 5.

All eminent interpreters of Scripture have asserted the necessity and utility of prayer. One of the qualifications which Wickliff considered to be indispensably requisite in him who interprets the word of God, he expresses in the following striking terms:—“He should be a MAN OF PRAYER. HE NEEDS THE INTERNAL INSTRUCTION OF THE PRIMARY TEACHER.”† To the same effect is the testimony of the great Dr. Owen:—“For a man solemnly to undertake the interpretation of any portion of Scripture without invocation of God, to be taught and instructed by his Spirit, is a high provocation of him; nor shall I expect the discovery of truth from any one who thus proudly engages in a work so much above his ability. But this is THE SHEET ANCHOR of a faithful expositor in all difficulties; nor can he without this be satisfied that he hath attained the mind of the Spirit in any divine revelation. When all other helps fail, as they frequently do, this will afford him the best relief. The labours of former expositors are of excellent use; but they are far from having discovered the depths of this vein of wisdom; nor will the best of our endeavours prescribe limits to our successors: and the reason why the generality go in the same track, except in some excursions of curiosity, is not giving themselves up to the conduct of the Holy Spirit in the diligent performance of their duty.”‡ And Ernesti himself, whom none will accuse of fanaticism, scruples not to assert, “that men truly pious, and desirous of knowing the truth, are assisted by the influence of the Spirit in their researches, especially in those things that pertain to faith and practice.” Part iii. chap. 1. § 19.

Had the subjects treated of in this chapter not been in a great measure systematically excluded from hermeneutical and exegetical studies, and in many instances regarded as detrimental to the free and successful prosecution of them, foreign theological literature would not have been disgraced as it is with such a mass of puerile, irreverent, and hazardous interpretations, such temerity of hypothesis, and such an immense accumulation of philological speculations, marshalled in infidel array against the fortress of divine truth. To guard the student against the pernicious consequences of attempting to interpret the Bible, except in the spirit of the Bible, the

above preliminary observations are inserted in this part of the work.—*Elements of Biblical Criticism and Interpretation.*

Biography.

BIOGRAPHICAL NOTICES OF THE REV. BARTHOLOMEW WESLEY, AND OF THE REV. JOHN WESLEY, HIS SON; GREAT-GRANDFATHER, AND GRANDFATHER, OF THE LATE REV. JOHN AND CHARLES WESLEY: BY THE REV. W. BEAL.

(Concluded.)

JOHN WESTLEY, M. A., VICAR OF WINTERBOURNE-WHITCMURCH, DORSET, 1658-1802.

John Westley, M. A., the son of Bartholomew Westley, was born about the year 1658. In those days, the children of truly pious parents received religious instruction with the same regularity that they received their daily food. Nothing was then thought worthy the name of education, which was not based on Christianity, and sanctified by the word of God and prayer. Should the reader inquire in what this consisted, he ought to be directed to the works of the Puritans and Nonconformists for information, and not to the reports of their enemies. Take, for example, the published lives of Philip and Matthew Henry. From these we learn that family religion formed an essential part of their discipline; and that they made it a matter of conscience to instruct their children and dependents in their social, moral, and religious duties. It was also their practice to set apart particular days for prayer and humiliation, in seasons of calamity; and for thanksgivings on the reception of special benefits. In those and subsequent times, the world has made them their scorn, as fanatics; but though derided as enthusiasts, and for the uncourtly severity of their manners, yet there are periods when those, by whom the Nonconformists have been reproached, would gladly say, “May I finally be found with these good men!” In this way it was the happiness of John Westley to be instructed, and from early life to be dedicated to the service of God. And it was the solace and joy of his parents, that in this duty they had not laboured in vain. It would be injustice equally to the parents and to the son, to withhold from the reader the fruits of his education, as they are brought down to us by the valued diligence and care of Dr. Calamy. “It pleased God to incline this Mr. John Westley to remember his Creator in the days of his youth, and lay him under serious impressions in his tender years. He had a very humbling sense of sin, and a serious concern for his salvation, even while he was a school-boy. He began to keep a diary soon after God had begun to work upon him; and not only recorded the remarkable steps and turns of Providence that affected his outward man, but especially all the methods of the Spirit of grace in his dealings with his soul: what was the frame of his heart in his attendance on the several ordinances of the Gospel; how he found himself affected under the various methods of divine Providence, whether merciful or afflictive. And this course he continued with little interruption to the end of his life.” How great the worth of this journal, if it could now be found!

At the proper age, John Westley was sent to Oxford, and became a student at New-lan Hall, that to the service of the sanctuary he might be presented in the best state of preparation. At this period, events had led to important changes in the religious establishment of the country. By “the Et Calera Oath,” and other strong measures, it was thought this might be preserved. These, however, not only defeated their own purpose, but, by re-action, led to the “solemn League and Covenant,” “the Negative Oath,” “the agreement of the people,” and the Puritans to power. Episcopacy gave place to the Presbytery; and the Liturgy to the Directory; the modes of worship were different, and new persons were borne on to authority; but the old spirit too much prevailed. The divine right of Episcopacy had passed to the divine right of the Presbytery; and the clergy who changed not with the times, and who could not conscientiously submit to rapid legislation, were exposed to much suffering. The ascendant clergy, “in rejecting the old regimen, were concerned that a *secular Prelacy* should not be substituted in the room of the ecclesiastical. The Commons, on the other hand, were equally vigilant to prevent any spiritual authority to succeed

* See the *Elements of Biblical Theology*, vol. i. p. 67. † See *Wesley's Sermons*, vol. i. p. 134. ‡ See *Wesley's Sermons*, vol. i. p. 134.

the past, which would perpetuate the same evils under a different name." This led the Parliament to convene the "Assembly of Divines," to give their judgment on such questions as the Lords and Commons might submit to their deliberation. The majority of this Assembly were the children of Oxford and Cambridge, who had filled distinguished stations within the pale of the Establishment; though, in the period spoken of, they had become Presbyterians. There were a few Erastians, who derived their chief support from lawyers, especially Selden and Whitlock. But the great controlling and modifying power, with which the Presbyterians had to contend, was found in the friends of a small body of returned exiles, who had embraced the principles of the Independents.

Mr. Westley, on his entrance and continuance at Oxford, found Independents of great name, in the high places of that University. Dr. Thomas Goodwin, the President of Magdalen College, had from among the collegians, what was then termed "a gathered church," in which was found Stephen Charnock, Theophilus Gale, John Howe, &c.; men afterwards of great celebrity; Dr. John Owen also, who had lately been appointed Vice-Chancellor of Oxford. He found the University in great disorder; set himself vigorously to correct these evils, and happily succeeded. Among the students he acted as a father: the vicious he discouraged and punished; but the modest, diligent, and worthy he encouraged and rewarded. Among the latter was Mr. Westley. Dr. Calamy states, "During his stay at Oxford, he was taken notice of for his seriousness and diligence. He applied himself particularly to the study of the oriental languages, in which he made no inconsiderable progress. Dr. Owen, who was at that time Vice-Chancellor, had a great kindness for him," &c. Ingenuous and right-hearted young men become greatly attached to those who are pleased thus generously to notice and kindly to patronise them. In this case, the young, diligent, and plastic student was worthy of his distinguished friend; and it is no matter of surprise, on this ground only, that on church government, and perhaps on other subjects, he became a convert to his patron, the Vice-Chancellor.

John Westley having honourably acquitted himself at Oxford, and taken his degree, is next found at Melcombe, or, as the united towns are now known, at Weymouth. To Oxford he had taken the inestimable treasure of genuine piety: this he not only held fast, but also associated with it valuable accredited learning; and, as proof of both his piety and wisdom, immediately on his return to Dorset, he is found in the closest connexion with the Christian church. His collegiate education had not led to vanity, nor to suppose himself too great or too learned to be, what was his best, his ennobling distinction, namely, a humble Christian. Duty, as he apprehended it, led him not to the most honoured, but the "gathered church" at Weymouth. He thus avoided the snares of the world, so dangerous to the young; and took the best means, in communion with the wise and the good, to learn those lessons of self-distrust, and attain that degree of piety, for which nothing can be an equivalent in a Christian minister. Awaiting the voice of heaven, to this important work he was in due time called; first, occasionally among his own people, at Radipole also, which is two miles distant from Weymouth; and among the seamen along shore. These labours were not only approved by judicious Christians and able ministers, but they were also attended with success, in the apparent conversion of souls. At length he was fully dedicated to the Christian ministry: his own church, by fasting and prayer, recommended him to the proper ecclesiastical authorities: when examined and approved by these, he was appointed by the Trustees in May, 1658, to the vicarage of Winterbourne-Whitchurch, in Dorsetshire. The following is copied from the ecclesiastical records of this parish:—

"WINTERBOURNE-WHITCHURCH.

"Vicars.—Tobias Walton, 1603. John Westley, M. A., 1658; ejected, 1662. Edward Sutton, instituted, 1676."

Winterbourne-Whitchurch is on the great western road, five miles from Blandford, towards Dorchester. To the traveller going westward, the church is the most conspicuous object, as he descends to the village; but coming from the west, it is hid,

until he ascends the hill on the eastern extremity. The income of Mr. Westley's vicarage was not above £30 per annum; and it is not known that Turnwood, an adjoining village, where he occasionally preached, afforded him any thing additional. When appointed to his living, he was promised an augmentation of £100 per year; but the great and rapid political changes of his day prevented this from ever coming to his hands.

Being settled, and Providence apparently directing his way, he was soon suitably married. The wife of his youth, and who long survived him as his "desolate widow," would not otherwise be known to posterity, than the niece of Dr. Thomas Fuller, but by the following letter from the late Rev. John Wesley to his brother Charles. The date is London, January 15th, 1753; and it states, "So far as I can learn, such a thing has scarce been for these thousand years before, as a son, father, grandfather, *atavus, tritavus, preaching the Gospel, nay, and the genuine Gospel, in a line. You know Mr. White, some time Chairman of the Assembly of Divines, was my grandmother's father."* By this letter, so happily preserved, we may learn the estimation in which Mr. Westley was held, by his connexion with ministers, certainly among the most distinguished in the west of England. In the days of John Westley, there were two very celebrated men, whose name was John White. The one, the Assessor in the Assembly of Divines, and better known as the Patriarch of Dorchester: the other, whom Clarendon designates "a grave lawyer," was the Member for Southwark, 1640, and Chairman of the Committee to which the petitions against some of the clergy were referred. Unless there is some mistake, the Westleys are descended from both these John Whites. In the "Complete History of the most Remarkable Providences," printed by John Dunton, 1697, chap. cxlvii., p. 157, this statement may be found: "The following epitaph was written on the tomb-stone of John White, Esq., Member of the House of Commons, 1640; and father to Dr. Annesley's wife, lately deceased:—

"Here lies a John, a burning shining light,
Whose name, life, actions, all alike were WHITE."

From these names it is not too much to infer the reputation and worth of the young Vicar of Whitchurch; but the time speedily came when they could be of no advantage to him. Some four months after Mr. Westley obtained his vicarage, Cromwell fell; and in consequence of the changes that ensued, Mr. Westley never obtained his promised augmentation, and he was obliged to set up a school for the support of his family. His friends, whatever their previous ability, were rapidly becoming powerless. Dr. Fuller might possibly have served his niece and her husband; but in 1661 death took him away. When Dr. Calamy wrote, and described Mrs. Westley as the niece of Dr. Fuller, the latter was in high repute. But the name of John White and Dr. Burgess had sunk; thick dark clouds had obscured their worth; and to have spoken of John Westley as the son of John White, and the nephew of Dr. Burgess, would have been no honour. We learn, in fact, that he was among the early sufferers, and that by an order of the Privy Council, dated July 24th, 1661, he was ordered to be discharged, on taking the oath of supremacy and allegiance. Very likely his imprisonment had been for some time, as more than twelve months had elapsed since the Restoration, to the order above noticed. To this Mr. Westley refers, in his conference with the Bishop of Bristol, who told him that by the oath of these agents, he had been reported as a suspicious and dangerous person. With as much conscious integrity as dignity, he replied, "If it be enough to accuse, who then shall be innocent? There were no oaths given or taken; the matters laid against me are either invented or mistaken, and gentlemen, by others misinformed, proceeded with heat against me. Whatever imprudences I have committed in matters civil, I have suffered for them." The Bishop assured him, that he would not meddle with him, and with, "Farewell, good Mr. Westley," the conference kindly concluded. There is no evidence that this Prelate ever regarded him in any other aspect, than "good Mr. Westley." How rapid and strange are the changes and events of life! About 1661, the Vicar of Whitchurch stood before Bishop Ironside, as an accused person, and was treated with

Christian courtesy. The Ironsides were a Dorset family; and the writer well remembers, when first stationed at Weymouth, his having visited a collateral branch, if not a direct descendant from the Bishop of Bristol, to take to her some small means of comfort from the people raised up by the grandson of the very person who stood reproached before her dignified relative. So strangely do the circumstances of families change in a century and a half!

But though unmolested by the Bishop, there were other persons of figure in the neighbourhood, as the Trigonolis, Freke, &c., whose residence was within some two or three miles of Whitchurch, who were too much Mr. Westley's enemies to permit him quietly to continue in his parish, till ejected by the Act of Uniformity. Reference has been already made to his first imprisonment and discharge. In the beginning of 1662 he was again seized, one Lord's day morning, as he was leaving the church, taken immediately to Blandford, and committed to prison. But after he had been some time confined, Sir Gerard Napper, who, as Dr. Calamy reports, was the most furious of all his enemies, and the most forward in committing him, broke his collarbone, and was so softened by this sad disaster, that he sent to some persons to hail Mr. Westley, and told them that if they would not, he would do it himself. Thus was he set at liberty, but bound to appear at the assizes, where he was treated much better than he expected. In his diary he has recorded the mercy of God to him in these events: in raising up several friends to *own him*, in inclining a solicitor to undertake his cause, in restraining the wrath of man; so that even the judge, though a very choleric man, spake not an angry word.

The time had now arrived when the tide that had so strongly set in, began to carry before it whatever bore the hateful name of Puritanism. The Act of Uniformity was framed and passed, received the royal assent, May, 1662, and was to be put in execution the 24th of the following August. By this act, those that would not submit to reordination, perjure themselves by violating oaths which they had most solemnly taken; consent to political opinions which they had abjured, and swear that the Book of Common Prayer contains nothing contrary to the word of God—all that could not conscientiously meet these demands, without any fifth to fall back on, as the sequestered clergy had, were to be cast with their families on the mercy of divine Providence and the world. Bartholomew-day was chosen, because then the tithes for the year became due! so that not only ejection, but immediate want as well, tested the principles of many among these most excellent men.

Mr. Westley on the 17th of August, 1662, delivered his farewell sermon at Whitchurch, from Acts xx. 32, to a weeping auditory; and in the church his voice was heard no more. Oct. 26th, the place was by an apparitor declared vacant, and an order was given to sequester the profits; but his people had given him all those. On the 22d of the following February he sought an abode for himself and family at Weymouth, where he was well known, and in other days had been deservedly honoured. But the hand of oppression followed him. He was refused a place of rest; and as a person unworthy of a home therein, he was driven from the town, and sought shelter as it could be found at Bridgewater, Ilminster, and Taunton. His case was greatly commiserated; and the God of the oppressed disposed many to become his friends, who were very kind to him and his numerous family. In May, 1663, some benevolent gentleman, whose name the writer would gladly recover and hand to posterity, but cannot, the proprietor of a very good house, at Preston, three miles north-east from Weymouth, gave Mr. Westley liberty to make it his abode, without the payment of any rent. To this village he immediately retired; there, as far as Dr. Calamy, Wood, and Hutchins are worthy of credit, Samuel, afterwards of Epworth, was born; and in this retreat, the father and family found a refuge.

The thankfulness with which Mr. Westley retired to this village, as his earthly rest, is thus recorded in his diary:—1. That he who had forfeited all the *merces* of life should have any habitation at all; and that, 2. When other precious saints were utterly destitute; and, 3. That he should have such an house of abode, while others had

only poor mean cottages." While thus adoringly thankful to the God of his mercies, he had much porosity as to what was his direct duty to return, whether, as he was silenced at home, he should not go to either Burnham or Maryland, and make known the Gospel of his merciful God there—he at length resolved to remain at home, and take his lot in the land of his birth. The next question that perplexed him was, whether it was his duty to worship in that Establishment by which he had been ejected—this he also thought it his duty to do, that he might honour the word of God, and public worship as the ordinance of God; and so far have communion with those who held the Head, and whose lives were unblamable. Though he resolved to remain at home, yet he could not think that he who is Head in all things to his church, and from whom he had received the ministry, required him to be entirely silent: Mr. Westley therefore preached occasionally to a few good people at Preston; at Weymouth, also, as he had opportunity; and he was at length called by a number of serious Christians at Poole to become their Pastor, to whom he sustained this relation, preached and administered the ordinances, as circumstances would allow him, to the day of his death. Some of his Nonconformist brethren in Dorset did this openly, and at all hazards; but Mr. Westley thought it his duty to bow to men; that presently he should preserve his liberty and his opportunity to minister in holy things as long as he could; and not by the openness of one meeting to hazard the liberty of all meetings. Yet, he was often disturbed, several times apprehended, and had to endure imprisonment, and many straits and difficulties; yet Dr. Calamy adds, he was wonderfully supported and comforted, and many times very seasonably and surprisingly relieved and delivered. But at length, the removal of many eminent Christians to another world, who had been his intimate acquaintances and kind friends, the great decay of serious religion, and the increasing rage of his enemies, manifestly seized and sunk his spirits; and he was taken out of this vale of tears into the invisible world "where the wicked cease from troubling, and the weary are at rest," when he had not been much longer an inhabitant here below, than his blessed Master, whom he served with his whole heart, according to the best of his light. "They that turn many to righteousness shall shine as the stars for ever and ever."

John Westley, whether regarded as a son; a pious, studious, and exemplary young man; the friend of men whose piety and learning have commanded the respect of the Christian world, and never more than at present; as a Christian minister, parent, and one who, in the spirit of his blessed Master, suffered contumely and wrong; is deserving of a lasting memorial in whatever is Wesleyan. True, he held his own opinions on church government. They were those of education. He embraced them at Oxford. Whether we think them the best or not; at least it was no crime in young Westley to hold what Goodwin, Owen, and John Howe approved.

As to his fidelity to the then national government, he had, in common with the best men of the land, sworn allegiance thereto, and very likely, all things considered, it might appear to him as the best that could be established. But he revered the word of God, more than any mere human opinion. By this he had learned that submission, on Christian principles, to government, is the duty of all Christians, and especially of all Christian ministers. He was no anarchist.

His religious principles were fixed, yet he was neither a violent sectarian, nor a furious zealot. That he might honour the worship of God, and hold communion with the good, from whom only in minor matters he differed, he, like his fellow-collegian, John Howe, was an occasional Conformist. His principles were firm, they were tested by sufferings; but on matters of opinion, his charity was greater. His mind was not of that cast, which differs from others, for the mere sake of doing so; much less for the mere vaunt of liberty. In reference to this, a learned, pious, and conscientious Episcopalian author writes: "For pleasure, I profess my sense so far from doting on that popular idol, liberty, that I hardly think it possible for any kind of obedience to be more painful than an unrestrained liberty: were there not some bounds of Magistrates, of laws, of piety, of reason in

the heart, every man would have a look, they say—I add, a mad tyrant—to his master, that would multiply him more sorrowful than the heroes and thorns did Adam, when he was freed from the bliss, at once, and the restraint of paradise, and was, sure, greater slave in the wilderness, than in the enclosure.

The late division of the Weymouth Circuit has led the name of Wesley to be again heard in that part of Dorset, where John Wesley was best known, and greatly beloved. In the village of Winton, from which the Vicar was driven, the Wesleyans have a place of worship, and a small society. But who will arise and suitably beset the country town, Dorchester?—the name of "Mr. White, sometime Assessor of the Assembly of Divines;" the birth-place of his daughter, the late John Wesley's great-grandmother; whose his grandfather probably, his father certainly, received his grammar learning. Who will suitably beset Dorchester, that a decent chapel may be erected there; monumental, in honour of Wesley and of White! At Dorchester, there has been a Wesleyan chapel and society for some time. To this the writer, some few years since, was accustomed regularly to go; and in truth he may add, seldom without holding sorrowful communion with one who has thus been cradled in the warmest sympathies and affections of his heart. In this and that house; lonely dell; retired spot, amid the rocks on the shore; he has seemed to behold, converse, and sympathize with, the man whose spirit was crushed, the Christian hunted to obscurity; the minister, whose lamp, though lighted in the skies, was wickedly quenched by the rampant spirit of persecution. He has then gone to the churchyard to seek his grave;—but no stone tells where he sleeps! May British Christians be devoutly thankful to God for better days; and may they long, long continue! May Christian and moderate men rule in the state, and in our churches; and may honour and deference be ever cheerfully tendered to whom they are due.

THE WESLEYAN.

WEDNESDAY, DECEMBER 13, 1841.

Want of space prevented an earlier reply to the Church of the 27th ult. His most important statements and positions, however, were substantially anticipated and met, in our last number. We shall not, therefore, enter into a minute and elaborate discussion; especially as our contemporary appears to decline a controversy. The main point to be now settled is short and simple. The Record, quoted by us, adduces extracts from the writings of some of the leading reformers and divines of the Church of England to prove that, in their judgment, that church does not hold the modern theory of Apostolical Succession. The Church affirms that she does, and quotes the same writers in evidence. Now either these writers contradict themselves, or they are misinterpreted. If self-contradictory (and who can suppose this!) their judgment is worth nothing; if the Record has misinterpreted them, why is it not evinced by a critical examination of their quoted sayings? Or, if the Record has adduced garbled or imperfect extracts, let the Church make this appear. We are not answerable for the consistency of these writers, but we think the Record's quotations are quite as explicit and decisive as our contemporary's, and we think that even the extracts adduced by the latter do not establish the position, that the aforesaid writers held the modern scheme or theory of Succession. When our contemporary speaks of taking Jewel's "whole context," as the "fairest way" of arriving at his "real sentiments," he cannot surely mean that either the Record or the Wesleyan must take it into his columns; and what he says of Stillington's *Ironical*, being a juvenile and subsequently regretted work, cannot affect its truth and logic in

altered circumstances. Stillington may have partially regretted the publication of some of his opinions, but let it be remembered that he never answered the arguments by which, in his *Ironical*, he had established and defended them.

After making several quotations, our contemporary observes—"Such are the opinions of some of our most moderate divines, and what do the anti-successionists gain from them? A justification? No! Now, we beg to observe that we did not borrow the article from the Record to "gain" a "justification," for, in the first place, it does not pertain to those writers or to any other uninspired man either to condemn or justify us; and, in the next place, we have already found our justification, or our authority rather, in the word of God, as we hope before long to evince. The purpose of the article quoted by us from the Record is not to justify ourselves, but to rebuke and admonish the successionists; and we now follow it up with the subjoined extracts:—

WICKLIFFE says—"I boldly assert one thing, viz. that in the primitive church, or in the time of St. Paul, two orders of the clergy were sufficient, that is, a Priest and a Deacon. In like manner I affirm, that in the time of St. Paul, the Presbyter and the Bishop were names of the same office. This appears from the third chapter of the first epistle to Timothy, and in the first chapter of the epistle to Titus. And the same is testified by that profound theologian Jerome."

Speaking of a document signed by the "King's Vicar General;" Cranmer, Archbishop of Canterbury; Edward, Archbishop of York; and the Bishops of London, Durham, and Lincoln,—Bishop BURNET says, "Another thing is that both in this writing, and in the Necessary Erudition of a Christian man, Bishops and Priests (or Presbyters) are spoken of as ONE and THE SAME OFFICE."

These quotations shall suffice for the present, but they are only the beginning of such extracts, if we find that occasion requires them.

In reply to our allegation that Successionism is selfish and exclusive, the Church asserts that the same "may be urged with equal propriety against Christianity itself;" and he quotes our Lord's saying—that he came not to send peace but a sword—in proof. It is true our Lord came to send a sword between truth and error, holiness and sin; and if the successionists have a complete monopoly of truth and purity, if they have the whole truth and all others are in fundamental error, they may with propriety continue the cry—"the temple of the Lord, the temple of the Lord, are we; and heathens all beside." But they must first prove these pretensions true and well-founded; they must first prove that successionism, as they hold it, is essential to salvation. But where, we ask, does holy Scripture teach such doctrines? We read that "he that believeth not shall be damned," and that without "holiness no man shall see the Lord;" but we never read that, without episcopal ordination, none are true Christian ministers, or that, without the ministrations of episcopally-ordained ministers, none shall be saved. Let us first have principles clearly enunciated, then let us have those principles duly proved; and then, and not till then, let claims and pretensions, really warranted by those principles, be made and maintained.

The Church insists upon *Unity*: will he kindly explain the nature? In a doctrinal, moral, or ecclesiastical sense?

Having thus answered our respected contemporary's "arguments," we shall lay before our readers the whole of our observations in the paper of the 4th instant, to explain his exact present position:—

Our friendly opponent, the Wesleyan, points out to us a course, which we do not think it necessary to pursue. The principles of *The Church* have been plainly and unshrinkingly put forth from its very commencement up to the present hour, and we consider it quite sufficient to defend them to the best of our ability, whenever they are impugned. Most of the positions which the Wesleyan calls upon us to discuss have already been sustained, at great length and frequently, in this journal.

We have an aversion to controversy, and never approach it, except when inevitably compelled. With the Wesleyan, in particular, we should dislike, though not dread, to wage a contest; for those members of the Christian community whom he represents, command our respect for their many political and social virtues, and we look upon them, as a branch of the Church, only temporarily divided from the parent stem.

We make these observations in the firm conviction that they will not be ungenerously misinterpreted, or construed into an abandonment of that ground, which, in our opinion, we have successfully maintained,—the Wesleyan having left our arguments unassailed.

We have only a few observations to make in conclusion. We have given no challenge and declined none. Neither do we seek a dispute with one whose bearing towards ourselves has been so courteous and kind; but as reference has lately been made to Perceval's treatise on the scheme of succession—published some time ago in the Church—we shall ere long insert a review of it and, probably, of Dr. Hook's celebrated sermon on "Hear the Church," which has been reprinted and circulated in this Province; and, without wishing to assume a belligerent attitude towards any, we shall publish, from time to time, such articles on the theory of succession as we shall deem timely and useful.

We tender our cordial thanks to those of our Agents and friends who have kindly interested themselves in the circulation of our Journal and forwarded us orders and remittances, accompanied with kind and friendly remarks. We hope they will continue their exertions. And those who appear to have done absolutely nothing, will, we trust, do something, speedily and effectively. We shall feel greatly obliged to the Agents in the Eastern District to explain to our friends there the mistake under which they have laboured, (and of which we have frequently heard,) so as to ensure its earliest possible counteraction. We wish also to observe, that at this stage of the volume no one can be allowed to discontinue. It is exceedingly unfair for any one to receive and retain a paper for some months and then refuse payment: whoever has not returned his papers immediately after the receipt of the third number is bound in common honesty and in law to pay for the shortest term of subscription, which is six months.

We can supply back numbers. Persons wishing to obtain the paper from the beginning, will do well to make early application as we design soon to regulate the issue by the actual subscription, more closely than at the beginning.

Under the head of MISCELLANY, we have commenced the publication of an article which we have entitled "Popery and Spain." While it affords a comprehensive view of recent affairs in the European Peninsula, it contains opinions in relation to a few points which we are not prepared to

avow. But it serves to exhibit the genuine spirit of the most awful persecution of Christianity which has as yet existed, as well as the present posture of affairs in the country to which it relates.

The second quarterly L. O. F. M. for the present ecclesiastical year, will be held, (D. V.) in the Wesleyan Chapel, George-street, in this city, on Sunday, the 20th instant, to commence at half-past two o'clock, in the afternoon. The usual Local Preachers' Meeting will be held on the following day, at ten o'clock, A. M., and the Stewards' and Leaders' Meeting, at twelve o'clock. A partial and general attendance is requested.

DEDICATION. The new British Wesleyan Chapel, Lot-street, in this city, will be opened for Divine worship (D. V.) on Sunday next, the 19th instant. The services will be held at the hours of eleven, A. M., half-past two, and six, P. M. Further notification will be given in due time.

MISSIONARY MEETINGS. The following Missionary Meetings will be held (D. V.) at the times and places specified. The Deputation appointed by the District Meeting consists of the Rev. Messrs. Stinson, Richey, Case, Hetherington, Evans, Scott, Linton, Selley, and Sunday,—some of whom will attend each appointment:—

Table listing missionary meetings with columns for location, day, and date. Locations include Kingston, Belleville, Alderville, St. John's, Peterboro, Whiteby, Pickering, Toronto City, Hamilton, Brantford, Adelaide, St. Clair, Sandwich, Amherstburg, Colchester, London, and Guelph.

The Sermons (D. V.) will be preached at the usual hours on the Sabbath; the Missionary Meetings will be held in the evening, commencing at half-past six o'clock. The Ministers and friends, resident at the several places mentioned, are requested to give due publicity to the above appointments.

JOSEPH STINSON, Chairman of the District. Toronto, December 15th, 1841.

We are indebted to the Church for the quotation on the Naval Supremacy of England.

We learn from the Church that "the Lord Bishop of Toronto has been pleased to appoint the Rev. A. N. Bothune, Rector of Cobourg, and one of his Lordship's Chaplains, to be Professor of Theology in this Diocese."

It appears that the Rev. Mr. Liddell, of the Presbytery of Edinburgh, has been appointed Principal and Professor of Divinity in Queen's College, Kingston.

Civil Intelligence.

FURTHER EXTRACTS FROM OUR LATE ENGLISH PAPERS. From the results of the census, which has just been concluded, it appears that the population of Great Britain and Ireland in the present year amounts to upwards of twenty seven millions of souls. The return for the three kingdoms, the Channel Islands, and the Isle of Man, is as follows:— England and Wales.....15,901,981 Scotland.....2,624,586 Ireland.....8,203,369 Guernsey, Jersey, and Man.. 124,079 Total.....26,856,029 This is exclusive of the army and navy, and merchant seamen abroad, and of all persons travelling abroad, or not under a roof on the night of the 31st of June. Including

these classes, the population may be safely taken at twenty seven millions, which is an increase of about two millions since 1831. If to this is added the population of Colonies dependent on this country, it will be found that the subjects of the British Crown are more numerous than that of any other civilized monarchy or republic on the face of the globe. After making every allowance for possible exaggeration or uncertainty in the accounts of the Indian or Australian population, we may safely say that Her Majesty Queen Victoria is the Sovereign of a hundred millions of subjects.

The return of the censuses lately completed will show an increase of upwards of 30 per cent on the population of 1831 in the great manufacturing districts, and a decrease of about 2 1/2 per cent. in the agricultural districts. The rate of increase on the whole nation is about 12 per cent.

Lord Morpeth, from England, and the Prince de Joinville, from France, have recently visited N. America. The former intends, it appears, to make an extensive tour. The latter has been received with suitable public expressions of respect and honour, both at Halifax, Boston and New York.

JOHN QUINCY ADAMS ON THE CHINA QUESTION.—Mr ADAMS delivered a lecture a few evenings since before the Massachusetts Historical Society on the subject of the war between Great Britain and China. The audience which assembled in the full expectation of hearing the veteran politician blow the British Government sky high, was wonderfully disappointed, for he took the other side of the question and justified that government in toto. He is of opinion that the Chinese deserve pretty much all the drubbing they have got or are likely to get in the contest. The Boston Daily Advertiser says—

“He showed that it was not, as was too generally supposed, a war to compel the reception of opium, but that that question was as much an incident to the Chinese war, and had as little to do with the origin of the war itself, as the throwing of the tea overboard had with the Revolutionary war in the country. His views of the laws of nations, their application to the present question, as well as his sketch of the commencement of the difficulties between England and China, in the refusal of the Chinese authorities to receive the letter of amity and friendship of Lord Napier, other than as a humble petition through the intervention of the Hong merchants, was written with the power of a master and carried conviction to every mind. We cannot, of course, pretend to give anything like a sketch of his lecture, and will only add, that it gave the highest and most unmixed delight and satisfaction to all who heard it, and that at its conclusion all joined in a heartfelt prayer that the life of the illustrious lecturer might be prolonged, and that the sequel to the present lecture, which he expressed the hope to be enabled to give on some other occasion, might be at no distant day.”

SIR CHARLES BAGOT.

Tuesday's Gazette contained an official notification of the appointment of Sir C. Bagot to the supreme government of British North America. The appointment is, on the whole, a satisfactory one; at all events the objections that have been raised against it are futile. That the life of Sir Charles has hitherto been passed in the diplomatic service of his country, and is, therefore, free from any of the particular influences generated by a devotion to home politics, is, we opine, a qualification, rather than an objection, for his present position. Diplomacy has one peculiar feature in its school patriotism is the only and the active duty; the interests of their country are always before the mind and eyes of its pupils. Diplomats are rarely cosmopolitan in their feelings; they may occasionally be selfish, but they are invariably national. Diplomacy, too, begets caution, prudence, foresight, and firmness; it is generally accompanied by dignity, courtesy, and hospitality; almost without exception, forbearing and conciliatory. Now these qualifications are indispensable for the good government of our Canadian Provinces; and the possession of them would alone justify the nomination of Sir Charles Bagot to the high post of Governor General of British America.

But the qualifications of the new Governor General are not merely of this general

description; for, although Sir Charles is unknown in Canadian politics, he has been deeply and most ably concerned in a subject of the most vital importance to our North American possessions, and one which may, in all probability, be decided during his administration. While Sir Charles Bagot represented George IV. and William IV. at the Hague, the subject of the boundary dispute between England and the United States was referred, under the provisions of the treaty of Ghent, and the convention of 1827, to the arbitration of the King of Holland, and it became his duty to make himself complete master of the facts, documents, and reasoning by which Great Britain supported her claim. This he did most effectually, and when Mr. Prober, the American minister at the Hague, protested against the decision of the King of Holland, Sir Charles replied, in a most satisfactory manner, to the protest, although Lord Palmerston has most pertinaciously withheld from the British Legislature a copy of that reply, while he has had before it so many unnecessary, mutilated, and selected arguments on the subject. Sir Charles, in addition, while at the Dutch Court, was very much engaged in the other negotiations between this country and the United States, which arose out of the ambiguous wording of the treaty of Ghent; so that, although not directly engaged in Colonial affairs, his mind has been actively employed in subjects of American diplomacy, and the leading public concerns of British North America are quite familiar to him.—Quebec Gazette.

FIRES.

Several calamitous fires have occurred in different places recently, of which the following is a succinct account:—

NIAGARA.—Early this (Friday) morning a fire broke out in the kitchen of Messrs. Whan & Maclean, of this town, which consumed the whole of their premises, furniture, valuable stock of goods, cash box—in fact almost every thing of the large amount of property on the premises. The large baking establishment of Mr. Tuno is also a total ruin—most part of the furniture saved, but a large stock of butter, potatoes, &c. consumed. Happily the fire was here stopped.—Niagara Chronicle.

HAMILTON, GORE DISTRICT.—Fire.—We regret exceedingly that it becomes our duty to record the occurrence of a very disastrous fire, which took place on King Street at about half-past two on Saturday morning, by which several houses were destroyed. We understand that the fire originated in the premises of Mr. M. Kennedy, Saddler, corner of King and Hughson Streets, which was completely destroyed, together with nearly his entire stock in trade, which was considerable. The fire then spread to the adjoining buildings, totally consuming the offices of J. Godden, Esq., Clerk of the Court of Requests, of P. G. Stanton, Esq., and R. O. Duggan, Esq., and the Tailoring establishment of Mr. S. McCordy, as far as the dwelling of Dr. G. O'Reilly, which latter being on fire was saved only by the praiseworthy exertions of the Fire and Hook and Ladder companies, and the ready and willing support of the alarmed inhabitants. It was thought impossible to save any portion of the block, as they are all of wooden construction, but by the most strenuous efforts, and the continued playing of our only Engine, the flames were got under about half past 3. The late premises exhibited a melancholy sight upon the return of daylight. It was we believe the intention of the Messrs. Stinson, to pull down the greater portion of this block next spring and to continue their range of fine brick buildings, which are so great an ornament to our Town. The houses and property were partially insured.—Hamilton Gazette.

PERTH.—By a private letter received in town from Perth, we regret to learn that the Gaol and Court House in that place was on the 1st inst. destroyed by fire.—Kingston Chronicle.

QUEBEC.—An alarming fire broke out this morning in Parlar Street, in the house occupied as the Post Office. It was first discovered in the upper story, on the west end near the seminary. It being the dead hour of night, no immediate assistance could be got, excepting that of Mr. Russell and the police, and the Gentlemen and students of the Seminary, by all of whom every exertion was made to save the books and papers, but we are sorry to say that

great part of them were lost. The good old gable walls of the building, with the copper roof, saved Mr. Bab's house, and probably the Seminary, although it is well guarded against fire.

We understand that the cause of the fire cannot be satisfactorily ascertained; it broke out certainly, as we have already stated, in the clerk's room, in the western end of the floor occupied as the General Post Office. The housekeeper, Mr. Allen, who resided immediately under, can give no information on the subject leading to a positive conclusion. We regret that the whole of the books, papers, &c. of the General Post Office Department are destroyed, with some valuable private papers belonging to the Deputy Post Master General in the City Department every thing was saved, including the safe.

The building thus destroyed belonged to Mrs. Harkness, widow of the late Rev. James Harkness, D. D., and was insured for £1,000 in the Quebec Fire Office. The loss of the General Post Office Department consists in the office furniture, &c. the amount of which is trifling, and the books, papers, &c., which cannot be estimated, because in a great degree irreparable.—Quebec Mercury.

ST JOHN, NEW BRUNSWICK.—An awful fire has lately occurred in this "devoted city," of which a detailed account is given in the St. John Observer. The subjoined abridgement contains the most important particulars:—"The impetuous and overwhelming element, rare, has once more, and for the fourth time in less than five years (exclusive of the Portland Fire,) laid a large portion of the most important and heavily stocked business part of our fated city in ruins; destroyed an immense amount of the winter stocks of provisions and merchandize; and thereby seriously impeded the career of our mercantile prosperity, and aided other late untoward events, in depressing the general interest of the community, as well as injuring many of our industrious merchants, and the prospects of the operative classes. The precise spot where the fire originated, and its cause, are as yet involved in mystery. The devouring flames spread with indescribable rapidity; the wind being fresh, at South West, and the stores and the warehouses filled with combustible goods and materials, the conflagration swiftly spread along the whole line of the North Market Wharf, crossing Ward Street, and taking the greater part of that street on both sides; the immense lines of stores belonging to Messrs. Gilbert and Tilton, rapidly extended the fire from Ward Street to Water Street, and the few brick buildings in the route being thus assailed on both sides, by the raging flames of the wooden ranges, could not withstand the tremendous heat and volumes of fire, which penetrated the roofs, and this involved them in the common fate. The fine new brick buildings of Messrs. W. Jarvis, Tisdale, Smith, Ray, and Disbrow, nearly all built within the last four years, were utterly destroyed. The devouring element took the whole of the buildings on the South Side of the Market Square, and extended into Prince William Street, where all the buildings from the corner to the Brick Store of Messrs. Parks & Hegon, (which proved an effectual barrier in that quarter,) were consumed. But to crown the calamities of this awful night, the immense New Market House, which was so recently erected of brick and stone, at an expense to the city of £10,000, ignited on the roof and by the window frames; and in spite of all exertions that could be made, by the forces spared from the wide-spread scene of conflagration around, the whole vast building, above the basement, was utterly destroyed; and now presents but a frightful scene of wreck and ruin; a great portion even of the walls being levelled with the ground. The houses & warehouses, however, in the basement, though greatly injured, were not destroyed, and much of their valuable contents will be saved. This great building also contained, besides the Butchers' and Country Markets, all the official departments of the Corporation; we believe the Records of the Mayor, Chamberlains, and Common Clerk's Office are mostly destroyed. To add to the awful calamity, also vast quantities of merchandize were hastily deposited in this building, from the burning stores, under a full confidence in its safety; and these, which might otherwise have been secured, were all perished.—The amount of property destroyed by the

fatal night's conflagration, cannot be estimated, as except of what was got out of the buildings which were destroyed, at present it is impossible to calculate the extent. We are happy to say, that we have heard of no personal accidents; but the frequent and extensive knowledge by sea, obtained by our ill-fated crew, must greatly retard the recovery of our commodities and call for reconstructions and reimbursements on the part of those with whom we are commercially connected. We are sure that the loss will not deprive the erection of fresh buildings on the site of those now destroyed; we are sure the rest with the access of such new proceeding firms; and thus every such restoration will add to the security and beauty of the city.

Many of the unfortunate individuals, we regret to state, lost their entire stock of goods. Several of them have been held a few months in business. The insurance companies have at last decidedly refused taking risks on wooden buildings in the district now destroyed, except at very high premiums, consequently nearly all the parties were without insurance. The Market House building was insured for £2000 in the New Brunswick Fire office. A large portion of these persons now departed of their places of business were burnt out in former fires; Messrs. McAvoy, & McMillan, and C. McLaughlin, have been three times subjected to the trial. The whole of the present district was within the district laid waste in January, 1857. We have heard it suggested that the total loss by this calamity will reach to about £1,000,000. As usual, the fire has suffered severely. The fishes of fish were carried to a great distance, and had it not been for timely showers during the night, the danger to distant passages would have been much greater."

UNITED STATES.—Report.—A pile of buildings known as the "Lockport House," at Lower Lockport, was entirely consumed by fire on Sunday night last. A portion of the furniture was saved. The buildings were owned by Messrs. Walbridge & Hunt of that place.

ENGLAND.—Dorset.—The town hall at Dorset was destroyed by fire on the 21st of October. It was erected in 1825 at a cost of about \$100,000. All the town records perished in the flames.

THE TOWER, LONDON.—Further Particulars.—During the operation of breaking down the bars of the jewel chamber, and in getting them out, the soldiers stationed at the entrance became unable to endure the heat of the flames, and the keeper of the jewels was clamorously pressed to retire and leave the last remaining articles (the wine fountain,) to its fate, as the destruction of the entire of this building then appeared inevitable.

Mr. Swift states that, having seen the last article of his charge out of the jewel chamber, which had become itself almost like a furnace, he with difficulty effected his escape, for the flames from the armoury completely crossed the courtyard from the Eastern tower to his dwelling, the doors of which were blistering quite hot. He made the best of his way to the house of the governor, and having again examined the regalia, (particularly Her Majesty's crown,) he found that not the minutest particle was missing.

Mr. Swift states that the intrinsic value of the regalia is at least upward of a million sterling, which, of course, is far under the amount, looking upon them as relics of antiquity.

LATER NEWS.—ARRIVAL OF THE ACADIA.—BIRTH OF THE PRINCE OF WALES.

We have the pleasure of informing our readers that the Acadia has arrived at Boston; that Her Majesty was safely delivered of a son—Prince of Wales—on the 9th ult., that Sir Charles Bagot sailed for Canada on the 12th ult.; and that the report of cholera in London, of the death of Mr. Goulburn, of a collision in the Cabinet, and of a conflict, in the disputed territory, between the British and American troops, is utterly untrue. In the suspicious event of the birth of a Prince of Wales we rejoice, as doubtless will our readers; and we hope it will be received with suitable demonstrations of gratitude and joy in Canada as well as in England.

Religious and Missionary Intelligence.

ENGLAND.—THIRD LONDON CIRCUIT.

On Monday last, the Annual Meeting of the Spitalfields Missionary Society was held in the Wesleyan Chapel, which was densely crowded soon after six o'clock. At half-past six, the time appointed for commencing the meeting, the Right Honourable the Lord Mayor, accompanied by the Lady Mayoress and other friends, made their appearance upon the platform. The Rev. Thomas Martin, the Superintendent of the Circuit, commenced the service by giving out, "Before Jehovah's awful throne," after which he engaged in prayer. The Lord Mayor then took the chair, and opened the business of the meeting by a truly catholic speech, which was received with very great and very deserved applause. His lordship called upon the Rev. W. P. Burgess, the Secretary, to read the report. The meeting was addressed by the Rev. Messrs. Atherton, Pengelly, and R. Young, the deputation from the parent society; also by the Rev. Messrs. Thomas Martin, F. J. Jobson, John Vane, and E. Evans, of Canada, and Mr. Thomas Tagg, the Treasurer, Mr. G. F. Urridge, and D. W. Ware, Esq., late Under-Sheriff. Throughout the whole of the proceedings, the most delightful feeling prevailed, and although, at ten o'clock, the chair was vacated by the Lord Mayor, (who, at that hour, with the Lady Mayoress, &c., left the chapel), the business of the meeting was resumed, and continued with unabated interest until eleven o'clock. It will be gratifying to the friends of missions to learn, that the collection exceeded that of last year by nearly seven pounds, although the amount collected at the last year's meeting was considerably larger than that of any previous anniversary; and also that this branch has come to the resolution of taking its share in raising whatever may be necessary to relieve the funds of the general society.—*Watchman of Oct. 27.*

MADELEY.—On Sunday, Oct. 3, Missionary Sermons were preached at *Coal Brook Dale, Little Daley and Horsehay* in this Circuit, by the Rev. Ephraim Evans, from Canada, and the Rev. Robert Leake, from Wednesbury. On the three following evenings Missionary Meetings were held at the same places, when addresses were delivered by the Rev. Messrs. Evans and Leake, and the Ministers on the Circuit. At Coal Brook Dale and Little Daley the collections were more than double those of last year, and at Horsehay there was an increase.—*London Watchman.*

WESLEYAN MISSIONS.—Letter to the Editor of the *London Watchman*:—"GENTLEMEN,—As the period is approaching when it is usual for the Annual Subscribers to the Wesleyan Missionary Society, to pay their contributions, may I crave a part of your columns, in order to bring before the Wesleyan community a few hints relative to that noble institution?"

Most of your readers will agree in considering the Wesleyan Missions as our chief glory. Their influence has been felt in almost every part of the world, civilization has been extended, people have been converted and saved, and more than one instance, "a nation" has been, almost literally, "born in a day." By God's blessing on the labours of this society, from a small and apparently contemptible beginning, there are now three hundred and sixty-seven ordained Ministers, having the charge of more than eighty-four thousand communicants, besides three hundred and thirty-six salaried teachers, who educate upon Christian principles more than fifty-six thousand scholars.

We have all heard, repeatedly of late, of the great and growing increase in the debt of the Society—a debt arising entirely from the great extension of the work, and not from any falling-off in the receipts. But something must really now be done. Every Wesleyan ought (and I doubt not will) exert himself, so that the society may at least retain its present position.

Cannot the great majority of those who have been accustomed to subscribe £1 1s. per annum at once, without any serious inconvenience, double their subscriptions? Many of this class, it is well known, commenced subscribing some years since, when

the sum of one guinea was then of greater importance to them than ten pounds are now, and it is through pure inadvertence that their names are still standing opposite to the single guinea. Besides, the society, with nearly four hundred Missionaries to support now, has far greater claims on their liberality than when it only maintained a hundred and fifty Missionaries. And no one looking at late events can have the face to declare, that the doings of the Wesleyans in 1841 are to be regulated by those of 1831. If the subscribers to the society, and the members of the Wesleyan Connection generally, will only consider, that it is the bounden duty of every Christian either to go and preach the Gospel, or—if that is impossible—in part or wholly to provide a substitute, there will be no lack of money as it will of necessity be given freely.

Another means of greatly increasing the amounts obtained by the indefatigable exertions of the collectors may be adopted, I think, with great advantage. The plan is very simple; and has been repeatedly recommended by the General Secretaries; although in too many places it has not been attended to. It is this—that every town, parish or district, in which there is a branch society, should be regularly and systematically divided into several sub-districts, and that one or two collectors be appointed to each division, who will engage to call and solicit subscriptions from the inhabitants of every house. If this plan were well followed up by annually canvassing all the districts, many subscribers who are now lost through removals would be retained; and others, to whom it might not have been convenient at one time to subscribe, would thus have an opportunity of giving. There are many other advantages which will at once be obvious to those who are conversant with the subject. In many places, I believe that the sum obtained for the society may be easily doubled, if the labours of the collectors were properly regulated and diffused. I believe too, that there are hundreds of persons belonging to other churches, but who have been in some way or other connected with Methodism or benefited by its ministry, who would gladly show their good will by giving something. A great deal of money is lost, just because it is never asked for.

I have every hope, that the serious attention of the Wesleyans will be excited to the subject, and the noble examples already shown by some of the branch societies will be speedily followed by all. The gloom and depression which has for some time rested upon the country seems now happily to be removing, and public confidence is increasing. Let us then heartily and vigorously set to work. The great object of this society—that of "preaching the Gospel to every creature"—is, without doubt, of infinitely more moment than the objects of nine-tenths of the other religious and benevolent institutions; ought not then our givings and exertions to be proportioned to the importance of the work?

I am, gentlemen, yours faithfully,
J. C."

Islington, Oct. 22, 1841.

BAPTISM OF A JEW.—A very interesting ceremony took place in Sunderland church, on the evening of Wednesday last, when a young man, a converted Jew, from the neighbourhood of Hamburg, but who understands the English language, received Christian baptism according to the order of the Established Church. The young convert, who seemed most serious, received the Christian name of Paul. He is about twenty-seven years of age, very intelligent, and well acquainted with the Scriptures.—*Newcastle Journal.*

BAPTISM OF A POLISH JEW.—Last Sabbath afternoon, a Polish Jew was baptized in Hucheston town parish church, by the Rev. A. S. Patterson. After a brief address by the minister, informing the congregation of what was about to take place, and after he had minutely examined the Jew as to his belief in Christian doctrines, and the Jew having answered satisfactorily the questions put to him, he was, after prayer, baptized, and received into the communion of the Church. After which, the minister delivered to him a very impressive address as to his future conduct. The congregation were much affected with the solemnity of the service.—*Watchman of Oct. 27.*

THE PRIZE ESSAY ON MISSIONS.—We understand that the first prize of 200 guineas has been awarded to the Rev. Dr. Harris, author of "Mammon," and the second of 100 guineas, to the Rev. R. W. Hamilton, of Leeds.—*Watchman.*

Mrs. Fry.—This lady (whose efforts in the cause of humanity, have rendered her well known over the civilized world,) accompanied by her brother Joseph John Gurney, Esq., has just paid Dover a visit, on her way home from her mission to the Continent, with the view of administering temporal and spiritual comfort to "those that are in bonds." Having expressed a wish to meet some of the inhabitants of Dover at the Friends' Meeting-house, Queen-street, that place was crowded on Sunday afternoon by a respectable audience, four-fifths of which were ladies. Mr. Gurney, after a long pause, rose and opened the meeting in a simple, pious, and instructive address. His sister, Mrs. Fry, after another pause, followed in a similar strain, and delivered an eloquent and impressive discourse, and a no less impressive exhortation; after which the company separated.—*Ibid.*

BISHOP OF JERUSALEM.—We doubt not that some of our readers have already heard that a Protestant bishopric is about to be established at Jerusalem. . . . In this good work the King of Prussia, who takes a deep interest in the Jewish people, cordially concurs with our Church, and the expense of the undertaking is to be borne, in no considerable degree, by that admirable Prince. . . . The bishopric was first tendered to Dr. M'Cauley, the well-known Hebrew scholar; but he declined, simply on the plea that, in his judgment, a Jew ought to be raised to the Episcopate. In conformity with this view of the subject, the office was proposed to, and has been accepted by, Mr. Alexander, the well-known Hebrew Professor in King's College. Our readers are aware that Mr. Alexander is a converted Jew; that for many years he has borne a consistent Christian character, vindicating the integrity of his conversion to the Christian faith, and that he is highly esteemed for his literary acquirements as well as his high-toned piety. The choice is one fitted to give universal satisfaction. . . . Mr. Alexander, we understand, will be consecrated to his high and most interesting office by the Archbishop of Canterbury. The present emoluments of the see will be £1,200 a year. And it has been arranged that, in the progress and furtherance of the work, not only shall the Bishop of Jerusalem consecrate English clergymen, duly qualified, but also Germans who subscribe, as the confession of their faith, the Augsburg Confession. In short, it would appear the whole enterprise has been conceived of and advanced in a true spirit of enlarged Christian charity and brotherly love, the further extension of which is greatly to be desired. . . . We must confess we contemplate this event with very great satisfaction, not only as one of very high interest and import simply considered, but also, as may be hoped, as the harbinger of more Christian union, and of the interchange of Christian sympathy and good offices among the orthodox Protestant Churches of Europe. . . . Rome is raising herself up not only in every part of Europe, but in every part of the world, with the highest aspirations after, and expectations of, an universal empire. Her hateful and ruinous dominion, she boldly asserts, though for a time in abeyance, is now to shine out with greater splendour than ever. The quiet of the kingdom of Prussia has been in no slight degree disturbed by her unjust pretensions, and this country, on the side of Ireland, suffers not a little from her ruthless aggressions. May Protestants unite against their common foe. May we unite, as brethren, without any regard to enemies, to carry forward in blessed harmony the triumphs of the cross. Outward differences, considered in the light of Scripture, give just occasion, not for division and contention, but for the exercise of mutual forbearance and Christian charity. May this spirit be shed more abundantly upon the orthodox churches, proving them to be but different members of that one great mystical body, the universal Church of Christ. And where orthodoxy of faith and devotedness of heart prevail in the churches of the saints, though they differ in outward things, more experience of one another will show to all, that "the kingdom of God is not meat and drink"—consists not in the form of the casket,

but in the quality of the jewels which it contains. If these be "righteousness and peace and joy in the Holy Ghost," we know with whom those graces originate, we know how they ought to be prized by us, and what thanks ought to be rendered to Him who is their sole author, and to whose glory they shall shine for evermore.—*Record.*

THE PUSEYITE COLLEGE AT PERTH, SCOTLAND.—The following is a list of the larger subscriptions, given in the order they were made, and a munificent list all must admit it to be:—Old Mr. Gladstone, £1,000; Bishop of Ross and Argyll, £1,000; Duke of Buccleugh, £1,000; Marquis of Lothian, £500; Mr. W. E. Gladstone, £500. To these are to be added a great many smaller subscriptions varying from £5 to £100, which it is unnecessary to specify. The theology to be taught in the intended University is to be Puseyism in its rankest form. It is, in other words, to be downright Popery under the guise of Episcopacy. To satisfy you that this is no mere surmise or random assertion of mine, allow me to mention that one of the parties, taking a most active part in the promotion of the project, has, to my certain knowledge, made use of this expression—"We shall thus soon have our Scottish Maynooth."—*Correspondent of Dundee Warder.*

FRANCE.—PARIS.—On Sunday and Monday, the 17th and 18th inst., the Wesleyan Missionary Society for the city of Paris, held its anniversary meetings. The preparatory sermons were preached by the Rev. R. Young, of London. Although the weather was not favourable, the Sabbath services were well attended, and the judicious and touching discourses of the preacher were listened to with the deepest interest, as was evident by the amount of the collections made after each sermon. . . . On Monday evening the chair was taken by the Rev. William Toase. The meeting was well attended and although we had no strong outward expression of ardent feeling, yet such a feeling did exist in no ordinary degree. If the most profound silence, and the most fixed attention to the speakers, can be regarded as marks of pious and strong feeling in behalf of a lost world, we had such a feeling. If a very liberal collection be proof that people felt strongly, they did feel strongly. The discourses and addresses of L. C. Young will not soon be forgotten in Paris. The collections amounted to about 700 francs—that is £28. The other speakers were the Rev. P. Lucas, and the Rev. J. C. Belfour. Other gentlemen would have addressed the meeting, had we not been anxious to allow as much time as possible to the deputation. We cannot as yet boast of large and commodious chapels in Paris, but we can say we have done what we could to support a cause which lies near our hearts. The collections and subscriptions connected with our Missionary Anniversary last year, amounted for Paris alone to £140 5s. 7d., and this year we hope to exceed that sum.—*Watchman of Oct. 27.*

THE MISSIONARY GUTZLAFF.—The Institute of Missions in Berlin has received tidings of the celebrated German missionary, Gutzlaff, dated from Peking, 20th Nov. last. At that period he was aided in his apostolic labours by seventeen Chinese, (to whom six others were shortly about to be added.) Two of his pupils, of Japan origin, were teaching Christianity to their countrymen, and to the Chinese at Macao; and his two nieces, resident also in the latter place, had converted upwards of 140 Chinese women, all belonging to the higher classes. Here Gutzlaff has addressed to the Missionaries' Institute, 38 volumes in the Chinese tongue, and the Royal Library of Berlin has received from him manuscript copies of nine very rare Chinese works, giving the description of a great number of monuments anciently existing in the celestial Empire, but of which few or no traces remain.—*Watchman.*

UNITED STATES.—THE NORTH CAROLINA CONFERENCE closed a harmonious session of nine days, on the morning of Thursday, the 4th of the present month. Owing to the affliction of Bishop Andrew's family, he was prevented from attending. The Rev. Moses Brock was elected President. The Rev. Dr. Capers, Missionary Secretary for the South, and the Rev. John Seys, Superintendent of

the Liberia Mission, were present. Addresses were delivered by them, and a collection taken up amounting to about \$350. — Zion's Herald.

THE TENNESSEE CONFERENCE closed on the 24th ult., after a most harmonious session. Nett increase of members 2,400. The collection at the missionary meeting was 645 dollars, 235 of which were raised for the Galveston Church.—Id.

Miscellany.

POPERY AND SPAIN.—For the following well-written article on these topics, we are indebted to the editorial columns of the "Christian Advocate and Journal," N. Y., of the 24th ult. :—

"We are accustomed to hear the Romanists in this country deny the Pope's authority over them, in any thing which relates to them as citizens. They only submit to his authority in spiritual things; he exercises no power over them, they allege, in temporal affairs. As head of the Church, however, his authority must be the same everywhere, over those who admit the pretension; and if we can find what the civil authority, now claimed by his holiness is, in any other part of the world, except that portion of Italy over which he reigns as absolute sovereign, in regard to both temporal and spiritual power, we shall find exactly what he claims in the United States, and would exercise, too, if his spiritual subjects were sufficiently numerous.

"Let us look to Spain, then, and inquire, what are the powers which the Pope claims over that country, as the "successor of St. Peter." His pretensions are not at all ambiguous. He does not condescend to Bishop Hughes' nice, and indefinite distinctions between civil and spiritual authority. On the contrary, his spiritual authority is like Aaron's rod. It eats up all that withstand it. It covers all that it may be necessary for the Church to claim, whether it be to bind or loose the sinner, or to possess his estate, and have and hold it to St. Peter and his heirs, for ever and ever. Civil laws and human governments are mere gossamer webs, when they oppose this pretended spiritual power; or, like flax before the flame, they are instantly consumed, when touched by the fire of the Babylonian furnace. Were it not that the press, the great reformer of the present day, has found its way into Spain, and poured a steady blaze of light upon her ancient superstitions, illuminating the gross darkness of centuries, and exposing the nummery and the wickedness of the priesthood, so that thousands upon thousands turn from it with disgust and loathing, Spain would at this hour be suffering all the horrors which England endured under the Pope's interdict, during the reign of King John: and we doubt whether the Regent Espartero would obtain absolution on the terms upon which John received it—the kissing the Pope's toe, and making the kingdom over in fee to St. Peter and his successors.

"Every step in the progress of the liberal party in Spain has been opposed by the Pope, and the principal clergy, the monks, and the friars; and these possessed great influence, not only on account of the veneration of the people for their sacerdotal character, but from the immense wealth they had accumulated. Those who can open and shut the gates of heaven at pleasure, have a sure means of obtaining riches. However even avarice may cling to its possessions in life and health, the terrors of futurity, and the promises held out by the priesthood, in the awful hour when eternity comes within the view of the dying man, with all its tremendous realities, seldom fail to unlock his grasp, and he lets them fall, without reluctance, into the lap of any one of that holy fraternity who claims the power to bind or loose, in heaven as in earth. Thus the secular clergy, and the religious orders, as they are most facetiously called, had come to constitute a very considerable portion of the population, and to possess a still larger proportion of the lands, and other property, of the kingdom. It is true, that many of the priests were found in the ranks of the liberal party; but as they were soon placed under the interdictions of their superiors, their influence was greatly weakened. The superior clergy and the great body of monks and friars,

taking the lead of the party which advocated despotic government, and ecclesiastical prerogative, gave to their adherents the name of "apostolicals." The liberal party had nothing left to them but the unpretending appellation of "Christians."

"At the death of the late king, the crown descended, according to the fundamental laws of the realm, to his daughter, Isabel, who was an infant. Her uncle, Don Carlos, raised the standard of revolt, and, protesting against the innovations made by the Cortes, or Congress, in favour of popular rights, and promising submission to the Church to the full amount claimed by the Roman pontiff, he was enabled, by the aid of priestly influence, over the superstitious populace of some of the provinces, to maintain a long and bloody contest; in which scenes of horror were exhibited which shock all the feelings of humanity.

"The rebellion was subdued, however, and Don Carlos was driven out of Spain. Yet the Cortes found themselves in no enviable condition. The profligate life of the queen-mother was so open and notorious, that the national honour and public welfare required that she should be removed from the regency, and that her children should be placed under the care of those whose reputation would afford a better guaranty for the good education, and the future moral character, of those on whom the government of the kingdom must devolve. Espartero, the general, to whom, principally, Spain owes her deliverance from the despotism of Don Carlos, was appointed regent, and suitable persons were provided, to whom the care of the young queen, and her sister, were intrusted. The debt incurred by the long wars, first to drive out the French, and afterward to drive out Don Carlos and his party, was enormous. The revenues from South America had long since been cut off, by the revolutions in the Spanish provinces in that quarter; and the resources at home were greatly diminished, by the desolations of conflicting armies, which, as they alternately prevailed, burnt and destroyed, without pity or remorse.

"The Cortes took a bold step. They laid hands on the possessions of the clergy, and the religious orders, and appropriated them to the necessities of the state. They had been guilty of treason, and their property was justly liable to confiscation. They had plotted, in the monasteries, the very treason which enabled Don Carlos to deluge the country with blood. They had, some openly, and some more covertly, aided the rebellion which had so greatly added to the national debt, and now the monasteries were suppressed; but the law generously provided for the support of a sufficient number of clergy to meet the wants of the population, out of the national income. But the Cortes gave even greater offence than this to the Church. They took a step or two in favour of liberty of conscience. They gave countenance to the circulation of the Bible, and the diffusion of religious tracts, and other publications; and the newspaper press discussed, both the subject of religion and of politics, with great freedom."

(To be concluded in our next.)

THE NIGER EXPEDITION.

Extract of a Letter from the Rev. Thomas Dove, dated Freetown, Sierra Leone, 27th July, 1841.

"The arrival of the Expedition bound for the Great Golliba, or Niger, excited in the colony of Sierra Leone extraordinary interest. We had a day of special prayer for the success of this noble undertaking. Our colonial Chaplain, the Rev. D. P. Morgan, delivered a very appropriate sermon on the occasion, and, in the afternoon of the same day, prayers, fervent and devout, were offered to the Father of the spirits of all flesh, that His blessing might rest upon all engaged in this work of highest mercy, that they might find favour in the sight of the people on the banks of the Niger,—that they might prepare the way of the Lord, and make in the desert a high way for our God, &c. &c. Suitable addresses also were delivered by Captain Trotter, W. Allen, W. Cook, Rev. J. F. Schon, Rev. T. O. Miller, myself, and others, at St. George's Church, when the nature and importance of the object was clearly and distinctly stated; and, in the evening of the same day, the same sort of service was held in four of our own chapels in Freetown. Such a glorious gospel-day was never before known in Sierra Leone. There was no market on that day; indeed it was observed

with as much sacred solemnity as that of Sunday. I believe that the services of that day were not only pleasing, profitable, cheering, and refreshing to the souls of the hundreds who joined in that worship and service, but that it was also pleasing and acceptable in the sight of God our heavenly Father, whose name is mercy, and whose nature is love. The three steamers, viz. the Albert, Wilberforce, and Gordon, left us on the morning of the 21st instant, being followed by the prayers and good wishes of thousands. You will read, as per enclosed, of their safe arrival at Iabaria. May the great Head of the Church be the head of that heaven-projected enterprise, and then all will end in glory to God in the highest, on earth peace and good will to Africa's insulted and much injured race. Many of our members of different tribes are gone with the Expedition, as interpreters." &c.—Watchman.

Letters have been received from Cape Coast Castle, dated 27th July, reporting the steam-vessels composing the expedition to have arrived there from Sierra Leone; the Soudan on the 15th, the Albert on the 10th, and the Wilberforce on the 24th of that month. Every thing relating to the expedition is represented as being in as flourishing a condition as its most sanguine friends could wish for. The apprehensions entertained by some persons, previous to its departure from England, that the expedition might arrive at the mouth of the Niger somewhat late for ascending the river at the best period possible, appear to have been groundless, as, from information gained on the coast from persons who had been up the Niger with Lander, it is found that large vessels would be unable to proceed above Ibra at an earlier period than the month of August.—Hampshire Telegraph.

TEMPERANCE.

A Select Committee of the House of Commons, appointed some time ago "to inquire into the extent, causes, and consequences of the prevailing vice of intoxication, in the United Kingdom," have produced in their report, the following medical declarations, of the first eminence:—

DUBLIN.—"We, the undersigned, hereby declare, that, in our opinion, nothing would tend so much to the improvement of the community, as the entire disuse of ardent spirits."

Signed by Alexander Jackson, State Physician; John Crampton, M. D., Professor of Materia Medica; R. Carmichael; Philip Crampton, Surgeon General; J. Cheyne, M. D., Physician General; A. Colles, Professor of Surgery; H. Marsh, M. D., Professor, Medical Practitioner, College of Surgeons; J. Kirby, J. C. Brennan, Cusack Rooney, Maurice Collis, R. Collis, M. D., Master Lying-in-Hospital, Francis Barker, M. D., Professor of Chemistry, T. C. D., and by thirty-six other medical practitioners, in all, forty-nine.

EDINBURGH.—"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet; that the entire disuse of them would powerfully contribute to improve the health and comfort of the community."

This was signed by four Professors of the Medical faculty in the University; eleven members of the College of Physicians; by the President and twenty-seven of the Royal College of Surgeons, and by thirty-four other medical practitioners, seventy-seven in all.

LEITH.—"We, the undersigned, do hereby declare our conviction, that ardent spirits in any form, are highly prejudicial to health, and that they contain no nutritive quality." Signed by Charles Anderson, M. D., Robert Simms, M. D., Charles Cheyne, surgeon, George Kirk, M. D., J. S. Combe, M. D., Thomas Letts, M. D., Thomas Craze, M. D., John Coldstream, M. D.

YORK.—This certificate declares, that ardent spirits are, to persons of health, unnecessary, and, almost without exception, pernicious, that their disuse would greatly contribute to the health, morals, and comfort of the community. Signed by twenty-four medical gentlemen.

BRIGHTON.—The certificate from this town is to the same effect as that of the above, and signed by forty-two names. That of Bradford to the same effect, is signed by thirteen; that of Berwick-upon-Tweed, is signed by eleven; that of Chel-

tenham, is signed by twenty-six; that of Derby, by thirteen; that of Leeds, by forty-seven; that of Manchester, by seventeen; that of Nottingham by twenty-six; that of Worcester, by thirty-five; that of Gloucester, by fifteen; that of Birmingham, by eight; that of London, by twenty-two. To the preceding attestations, we have to add the opinion of Mr. Anley (corps. Med. &c.) writes,—"No person has a greater facility to draw drinking than myself; however that I never suffer ardent spirits in my house, thinking them evil spirits, and if the poor could witness the whole here, the dropsy, the shattered nervous system, which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms."

Edward Turner, M. D., P. R. S. M., London and Edinburgh, Professor of Chemistry in the London University, writes,—"It is my firm conviction, that ardent spirits are not a nourishing article of diet, that in this climate they may be entirely dispensed with advantage to health and strength; that their habitual use tends to undermine the constitution, enfeeble the mind and degrade the character."

The Committee, in their report to the House of Commons, state, that spirits produce "the following evils, among others:—"The destruction of an immense amount of wholesome and nutritious grain, given by a bountiful Providence for the use of man, which is now converted by distillation into a poison. The highest medical authorities, examined in great numbers before the Committee, are uniform in their testimony, that ardent spirits are absolute poisons to the human constitution, that in no case whatever are they necessary, or even useful, to persons in health, that they are always, in every case, and of the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they may be taken into the system." (Page 4, Parl. Rep.) In corroboration of this report, may be added the unerring test, practical experience. They give instances of habitual free "bottle goers" abandoning, at an advanced age, the use of spirituous liquors, not only without injury, but with visible advantage to health.—Auricle and Gazette, quoted from Toronto Examiner.

THE NAVAL SUPREMACY OF ENGLAND.

(From Alison's History of the French Revolution)

These maritime transactions conduct us to an important epoch in the war—that in which the French and Spanish navies were TOTALLY DESTROYED, and the English fleet, by general consent, had attained to UNIVERSAL DOMINION. There is something solemn, and apparently providential, in this extraordinary ascendancy acquired on that element by a single power. Nothing approaching to it had occurred since the fall of the Roman empire. Napoleon afterwards acquired important additions of maritime strength. The fleets of Russia, the galleys of Turkey, the impotent rage of Denmark, were put at his disposal: but he never again adventured on naval enterprises; and, with the exception of an unhappy sortie of the Brest fleet, which was soon terminated by the flames of Rasque roads, no sea-fight of any moment occurred to the conclusion of the war. Fearless and unresisted, the English fleets thenceforward navigated the ocean in every part of the globe, transporting troops, conveying merchantmen, blockading ports, with as much security as if they had been traversing an inland sea of the British dominions. Banded Europe did not venture to leave its harbours; all apprehensions of invasion disappeared, and England, relieved from all danger of domestic warfare or colonial embarrassment, was enabled to direct her undivided attention to land operations, and launch forth her invincible legions in that career of glory which has immortalized the name of Wellington. * * * * *

Doubtless the highest praise is due to the long line of brave and illustrious men, who, during a series of ages, reared up this astonishing power. It was not, like the empires of Napoleon or Alexander, constructed in a single life-time, nor did it fall with the fortunes of the heroes who gave it birth. It grew, on the contrary, like the Roman power, through a long succession of ages, and survived the death of the most renowned chiefs who had contributed to its splendour. So early as the time of Edward III., the English navy had inflicted a dreadful wound on that of France: thirty thousand

of the vanquished had fallen in a single on-... the frequency of subsequent naval... the frequency of subsequent naval... the frequency of subsequent naval...

MARKETS. Toronto.—In consequence of the late bad weather... and the state of the roads, we have had very few arrivals...

BOOKS FOR SALE.

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

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

Window Cornices and Room Bordering made to order. Ladies' Needlework neatly framed. A variety of splendid Patterns for Ladies' Needlework to be let out for short periods, on moderate terms.

THE SIGNS OF THE TIMES.

THERE is issued every fortnight, in the quarto form, by an Association of Christian Ministers, at Boston, a newspaper called the "Signs of the Times and Expositor of Prophecy," which, for more than a year and a half, has been assiduously engaged in disseminating evidence touching the SECOND ADVENT.

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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...

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LETTERS received, during the last fortnight:—Rev. R. HUTCHINSON, (2) subs. and rem.; Rev. J. TOMKINS; Rev. T. FAWCETT, subs.; P. M. CLARANCEVILLE; P. M. WOODSTOCK; P. M. RUSSELLTOWN; Rev. J. BROCK; Mr. C. HALES, Kingston; Rev. W. HAW.

* Thank you for your very kind letter. Two copies were sent by mistake; and the stoppage arose from one being returned.

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

ADVERTISEMENTS will be limited to one page, and inserted at the usual rates. TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance.

MARRIED. In this city, by the Rev. M. Ritchey, A.M., Mr George Walker, of Cobourg, to Miss Eliz. Bagwell, of this city, on the 17th ult.

A. J. WILLIAMSON, Agent, For 104, Post Office, Toronto. If Orders from a distance to be post paid. December 1, 1841.