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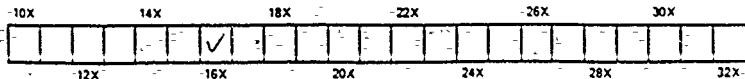
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# The Wesleyan.

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, JUNE 1, 1842.

No. 19.

## Theology.

POETRY

It is easy for superficial and contracted thinkers and for bigoted and dogmatic spirits to denounce every doctrine and practice, differing from their standard, as stupid and heretical, and to ascribe them to wilful perversity of heart and understanding. It is easy to dogmatize, but difficult to prove. Any one can talk, but every one cannot impartially and comprehensively examine the nature and causes of existing phenomena. He is a poor philosopher and a worse divine who arrogates perfection or exclusive truth and excellence to himself or his party, and in the face of multiplied and well-known facts denounces all others as schismatics and errorists, as mean and contemptible. Men of this stamp would make as zealous Mussulim or Papist as Protestants, were they only suitably educated. "Whatever is with us is right" appears to be the quintessence of their wisdom. They only need the facilities of the dark ages and adequate civil power to "examine" their opponents by strangling and scourging. We instinctively recoil from latitudinarianism; but we thoroughly shudder at selfishness and bigotry. Truth dashes bigotry from her emporium as embodied hatred and ill-will, while she scowls upon latitudinarianism as the negation of all excellence and drives it from her presence. Any one can cry "the temple of the Lord, the temple of the Lord are we, and heathens all beside;" just as did the narrow-minded Jews of old. When Paul proclaimed himself divinely commissioned to go "far hence unto the Gentiles" with the offer of salvation, those self-sufficient Jews vociferated "Away with such a fellow from the earth; for it is not fit that he should live." Paul, therefore, sinned in going "hence" from the very personifications and paragons of all religious excellence; but to go to the Gentile "dogs" and give them the children's bread, to extend equal privileges and blessings to those contemptible "gentiles," who wore out of the visible Church, uncircumcised and unwashed, was such a condemnation of error, heresy, and schism, in the estimation of the Jews, as aroused their strongest contempt and abhorrence and made them thirst for the apostle's blood. "Away with such a fellow" cried the Jews, "away with such schismatics and sinners," explain their modern successors. "It is not fit that he should live," said those blind boasters and persecutors; "it is not fit that such schismatics should be in the slightest degree aided or encouraged," say their modern kinsmen and brethren. And as the Jews pertinaciously insisted on the Gentiles absolutely and invariably conforming to all Jewish rites, ceremonies and regulations, so do their fac-similes in this day urge the same claims and make the same demands. We might run the parallel farther, but it is not necessary. It is obvious that the same bigotry reigns in the one class as in the other. In the first, the spirit of persecution was rampant and raging, because it had scope and facility for operation; in the second, the same spirit is existent, but latent, because circumscribed and guarded. In both, the same intolerance lays claim to the same conscientiousness, uprightness, zeal for God, and sincerity. "I verily think with myself that I ought to do many things contrary to the name of Jesus of Nazareth," I most conscientiously and religiously opposed Christ and his people, said the once turbulent, bigoted, pharisaic "chief of sinners" and "I verily think with myself that I ought to withhold support from every form of religion but my own, and steadfastly discountenance it" is the language of every self-sufficient bigoted religionist of modern days. Now, whether such a spirit as this obtains among Papists or Protestants, Arminians or Calvinists, Episcopalians, Presbyterians, or Independ-

ents, you detest and despise it, and shall never show it quarter. How does it look beside the spirit and language of our adorable Redeemer, who is love itself—"Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us. But Jesus said, verily I say unto you, forbid him not; for he that is not against us is for us. It looks like darkness contrasted with light, hatred with love, and hell with heaven. No man, under its influence, is capable of impartial and enlightened enquiry, he cannot love truth for its own sake, and pursue and embrace it, whatever be the cost or consequence. Influenced by such a spirit, he looks through a discoloured and deceptive medium, every thing appears to him with one false hue, he neglects or perverts whatever seems adverse to his own personal or sectarian interests, he shrinks from a thorough investigation of every evidence and of every side, he employs erroneous standards, and it may be, erroneous principles of ratiocination; and whatever he cannot answer he contemptuously disregards, or pronounces it unscientific, despicable, or absurd.

Description and ridicule are the weapons with which bigotry should be assailed and overthrown. "Answer a fool according to his folly, lest he be wise in his own conceit."

## REGENERATION INSTANTANEOUS

There is not the least doubt but regeneration is accomplished in a moment. For there is no delay in the transition from death to life. No person can be said to be regenerated, so long as he is in the state of spiritual death; but in the instant he begins to live, he is born again. "Wherefore no intermediate state, between the regenerate and unregenerate, can be imagined so much as in thought, for one is either dead or alive; has either the spirit of the flesh and the world, or the Spirit of God actuating him, is either in the state of grace or in the state of malediction, either the child of God or of the devil, either in the way to salvation or damnation. There neither is nor can be any medium here. The Holy Scripture divides all mankind into two classes—"sheep and goats," Matt. xxv. 2, 3; and compares their goings to two ways, whereof the one, which is broad, leads to destruction; the other, which is narrow, to life, Matt. vii. 13, 14, and there is no one who does not tread in one or other of these ways.—Witsius.

## FAITH.

We want that faith which outstrips the speed of ages, which seizes on the imperishable and apprehends the infinite, which leans upon the arm, or grasps the mantle, of omnipotence, which brings the distant near, and turns the invisible into a present substance, which gives swift wings to hope and swifter to devotion, strengthens the hands for labour, braves the nerve for endurance, and dilates the heart with emotions, the very germs and pledges of our immortality, which rears us up from the dust of human frailty, to become princes and prevail with God,—and teaches us, while halting and wearied in the contest, still to retain our hold and say—"I will not let thee go, unless thou bless me,"—although it is an angel's might with which we struggle, and an angel's pimon that is half-unwinded, and already spreading to the wind.—Rev. R. S. P. All, LL. D.

## Biblical Literature.

### RULES OF INTERPRETATION.

#### CHAP. III.

Other means to assist in finding the sense of words besides the *verba volentia*.

#### Concluded.

12. Etymology an uncertain guide. The fluctuating use of words, which prevails in

every language, gives rise to frequent changes in their meaning. There are but few words in any language, which always maintain their radical and primary meaning. Great care is therefore necessary in the interpreter, to guard against rash etymological exegesis, which is often very fallacious. Etymology often belongs rather to the history of language, than to the illustration of its present meaning, and rarely does it exhibit any thing more than a specious illustration.

13. Expressions which convey a similar meaning are to be compared, although in respect to etymology they may differ. That analogy is particularly useful to an interpreter, which leads him not only to compare similar words and phrases, and so cast light from the one upon the other, but also to compare expressions, which, though dissimilar in respect to etymology, are employed to designate the same idea.

14. Foundation of analogy in all languages. No one can doubt that men are affected in nearly the same way by objects of sense. Hence, those who speak of the same objects perceived and contemplated in the same manner, although they may use language that differs in respect to etymology, yet must be supposed to have meant the same thing; and on this account, the one may be explained by the other. (Morus, p. 178. xx.)

Men are physically and mentally affected in the same manner, by very many objects; and of course, it may be presumed that they entertain and mean to express the same ideas concerning these objects, however various their language may be. Besides, modes of expression are often communicated from one people to another. Of the use to be made of these facts, the following section treats.

15. Use of the above general principle. In general this principle is of great extent, and of much use to the interpreter in judging of the meaning of tropical language, and in avoiding fictitious emphasis. Accordingly, we had it resorted to now and then by good interpreters, with great profit. But it needs much and accurate knowledge of many tongues to use it discreetly; whence it is not to be wondered at that its use is not very common among interpreters.

The following general cautions, on the subject of comparing words and languages with each other, may be of some utility. (1.) The meaning in each or any language is not to be resolved into the authority of lexicons, but that of good writers. (2.) Words, phrases, tropes, &c., of any ancient language are to be judged of by the rules of judging among those who spoke that language, and not by those which prevail in modern times, and have originated from different habits and tastes. (3.) Guard against drawing conclusions as to the meaning of words in the same or different languages, from fanciful etymology, similarity or metathesis of letters, &c. (4.) When the sense of words can be ascertained in any particular language by the ordinary means, other languages, even kindred ones, should not be resorted to, except for the purpose of increased illustration or confirmation. (5.) Take good care that real similitude exists, whenever comparison is made.

16. Interpretation by appeal to the nature of things, the common sense, views, and feelings of men, &c. We must also resort to the nature of things, and the analogy of the sentiment which a writer is inculcating, that we may find the true meaning of his words, and not attribute to them more nor less than he did. Every writer, spontaneously or from education, feels that his readers must understand what he is saying, so that there is no danger of misapprehension. It happens not unfrequently, that on this account he uses language which is not altogether accurate, if it be judged of by the rules of logical precision. Of this nature are *catachresis*, *hyperbole*, *hypallage*,

and those phrases which assert generally what is true of only a part, or of some particular kind. These and other like modes of speech are introduced by vulgar custom into every language, especially into the oriental ones. They abound in poetry and oratory. Nor is there any particular reason that a writer should take special pains to avoid them. It is necessary, therefore in these cases, to have recourse, for the sake of interpretation, to the nature of things, (a) to innate conceptions, common sense, and the plain elements of knowledge, (b) Moreover, we must avoid urging mere verbal criticism too far, or introducing far-fetched etymologies, or hastily concluding that the expression of the author is faulty. Language is made by prevailing usage; nor can that be faulty language, which agrees with the usage of those who are well skilled in it. Wherefore grammatical anomalies are not only free from fault when predominant usage sanctions them, but they become a part of the language, so that one who departs from them may be said to write inaccurately.

(a) E. g. the mind is inflamed; in interpreting which expression we resort to the nature of the mind, to show that the sense of inflamed must be tropical. So when the sun is said to rise, go down, &c.; God to ascend, descend, &c., we resort to the real nature of the subjects in question, in order to explain the language. So in explaining prophetic language, if the event prophesied have come to pass, we resort to the history of the event, to cast light on the language which predicts it.

(b) E. g. pluck out thy right eye; cut off thy right hand. In construing this, our views of the worth of life, and of our members, our views of duty as to the preservation of life and usefulness, and our knowledge of the nature of the Christian religion in general, all conspire to lead us to reject the literal exposition, and to give the words a tropical sense. So when Christ tells his disciples to salute no one by the way, &c.; and in like manner, in innumerable other cases.

As to the various figures of speech mentioned in the section above, can it be doubted whether they occur in the Scriptures? *Catachresis* is the use of a word so as to attribute to a thing what cannot be really and actually predicated of it. When the heavens then are said to listen; the floods to clap their hands; the hills to skip; the trees of the forest to exult; what is this but *catachresis* of the boldest kind? *Hyperbole* signifies a thing beyond its real greatness. When the Saviour says, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, which is afterwards explained as simply meaning, How hardly shall they that have riches be saved, was not his language *hyperbole*? *Hypallage* means a change of appropriate language for unappropriate. E. g. Luke i. 54. his mouth and his tongue, *anacothis*. The student, however, must not be content with a meagre note on this great subject. Let him peruse and re-peruse Lovth's Lectures on Hebrew poetry, where the nature, design, and extent of figurative language in the Scriptures, is better unfolded than in any other book of which I have any knowledge. Comp. also Glassii, Philol. Sac. ed. Dabii, Vol. II. (Morus, pp. 185—191.)

In regard to that usage, by which the whole is put for a part, and a part for the whole; it is by no means infrequent in the Scriptures. How often do we meet with *pas* or *pantes*, when only a large or considerable number is intended. On the other hand, a part is put as the representative of the whole, in very many passages, e. g. Ps. viii. 7, 8, Rom. viii. 33, 39. Surely do not mean to say that the things which be particularized, are the only things which are unable to separate us from the love of Christ. He means to say, that nothing whatever can effect a separation. In all such cases, the extent, the nature of the subject, and scope of the discourse, must determine the latitude in which the words are to be taken.

Especially must common sense, as Ernesti says, be applied to in the interpretation of parables, allegories, and all kinds of figurative language, proverbial expressions, &c. Every writer addresses himself to the common sense of his fellow men.

17. *The error of pressing etymologies too far not unfrequent.* The fault of pressing etymologies too far is more general than we should be apt to imagine. For not only they are guilty of this fault, who explain all words by tracing them to their primitive meaning (which is very common,) but those also who always insist too strenuously on the etymology and grammatical sense of a word. Hence arise many false interpretations and fictitious emphases. But of this more hereafter.

**Biography.**

MEMOIR OF MRS. ANNA SUTCH, WIFE OF THE REV. JAMES SUTCH, OF HOBART-TOWN, VAN-DIEMAN'S LAND: BY THE REV. WILLIAM BOX.

From the Wesleyan Methodist Magazine

Mrs. Anna Sutch was born at Maidstone, in Kent, of parents who were members of the Methodist society. Her mother was an eminently holy woman, and for many years a useful Class-Leader, discharging the duties of her responsible office with great fidelity and kindness, till nearly the time of her death. This very excellent female was not only distinguished for her deep personal piety; but also for her intense solicitude to promote the spiritual interests of her rising family. Frequently did she take them into her closet, in order to counsel them and pray for them; and this was done with so much earnestness and tenderness, that indelible impressions of the necessity and value of vital godliness were made upon the hearts of her two eldest daughters, one of whom is still "walking in the fear of the Lord, and in the comfort of the Holy Ghost." Often has the subject of this memoir been heard to allude, with tears of affectionate remembrance, to those seasons of spiritual good which she enjoyed, when secluded from the world with her pious mother, listening to her instructions, and bowing with her before the throne of grace. Under such religious training, and the ministry of the word, her desire for personal salvation daily increased, and, in order to avail herself of every means to secure it, she was induced, in her fourteenth year, herself to join the society with which her parents were connected, believing, that, in the communion of saints, much education and encouragement might be realized. Nor was she disappointed; for, very shortly afterwards, she obtained a clear and satisfactory evidence of the divine favour. Through trusting in the infinite merits of the atonement of Christ for a present salvation, she "received not the spirit of bondage again to fear, but the spirit of adoption, whereby she cried, Abba, Father!"

From this period till the time of her death, as she retained a "sense of sin forgiven," so her Christian character was marked by decision, consistency, and persevering devotedness to God, although her bodily afflictions often weighed down her soul, and her path was chequered by many painful vicissitudes.

Mrs. Sutch, upon the death of her mother, removed to Brighton with the family, when the management of its concerns devolved principally upon her, but the duties of her difficult and peculiarly trying situation were discharged with a judgment and prudence far beyond her years. She had lost her richest earthly treasure, or rather, it was laid up in heaven, and the consciousness of the loss thus sustained would sometimes almost overwhelm her, especially when beset and burdened with the unavoidable cares of this life, but by habitually seeking direction and support of her heavenly Father, she felt the truth of those promises. "I will guide thee with mine eye," "I will never leave thee nor forsake thee."

While residing at Brighton, she was for several years Governess of a school, founded by the Rev. S. R. Drummond, from whom, and all others connected with it, she received the most flattering testimonies of their satisfaction with her services, and their appreciation of her worth. But, her health sensibly declining, she was directed by her medical adviser to leave the seacoast, and, accordingly, in the beginning of the year 1837, she removed to Claydon-house, Bucks, the seat of Sir H. Verney, M. P., and had the charge of a private school under the patronage of Lady Verney, until directed by "the pillar of the cloud" to depart far off to the Gentiles. From the

time of Mrs. Sutch's conversion to God, she laid herself out for usefulness, by actively engaging in Sabbath-schools, in the distribution of tracts, in collecting for the Bible and Missionary Society, and in relieving the poor and afflicted. While at Claydon-house, she instituted a Benevolent Society for the sick and destitute people in that parish and its vicinity, which "caused the blessing of some that were ready to perish to come upon her;" and, doubtless, the results of her pious exertions will be felt by the generation to come. While visiting the aged, the poor, and the afflicted, her own soul was often greatly blessed, according to that Scripture, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. xi. 25.)

Mrs. Sutch was accustomed to keep a diary of her Christian experience; and a few extracts will serve to show her usual walk with God, and particularly her state of mind at this important period of her life:—

"January 1st, 1837.—In taking a retrospect of the dealings of my God towards me during the past year, and many previous years, I feel constrained to say, with the Psalmist, 'Surely, goodness and mercy have followed me all my days.' At how many places could I raise my Ebenezer, and say, 'Hitherto hath the Lord helped me!' How many temporal blessings have I received from his bounteous hands, and how many difficulties have I been brought through! The recollection of these things warms my heart; but how infinitely greater have been the spiritual blessings received! I have been privileged with Christian ordinances, and with the word of God. I have been made a partaker of his pardoning grace, been blessed with the operations of his Holy Spirit, and permitted to draw nigh unto him as my Father, who is ever ready to hear and to answer prayer. But, alas! how little have I improved these blessed privileges! I feel that I too much resemble the barren fig-tree, but, blessed be God, I know I have an Intercessor, who ever lives to plead my cause. How often has he said, 'Spare her yet another year!' and how has he performed the part of the vine-dresser, sometimes by painful trials, and, not unfrequently, by personal afflictions! But what effect have these had upon my heart! I feel conscious, deeply conscious, that I have not profited by them as I might have done. O Lord, help me now by faith to draw nigh to thee! 'Lord, I am thine, save me.' O save me from myself and sin, and help me, if spared through this year, to dedicate it more entirely to thy service.

"January 10th.—I have for some time feared lest I should miss my providential way; and have been at a loss to know the will of the Lord concerning me. My way is at present dark; but I am resolved to stand still, and see the salvation of God; to rely implicitly upon his great and precious promises. I feel a greater desire than ever for entire resignation to the divine will. 'The language of my heart is,—

'Renew my will from day to day,  
Blead it with thine, and take away  
All that now makes it hard to say  
'Thy will be done'

"February 5th.—I am often cast down through the difficulties of the way, and by repeated, though not severe afflictions, but I as often pray for resignation, it may be, this is the way the Lord intends teaching me. We'll, if it be in the school of tribulation, O help me, Lord, to say, 'Thy will be done!' I was comforted yesterday in reflecting, that we are not only called to glory, but to be 'patient, in tribulation.' I want more patience, more spirituality, more love to private prayer. Lord, help thy poor unworthy creature, and bless me for Jesus's sake

"April 10th.—Where, O where shall I begin to praise my gracious covenant-keeping God! O that my heart were filled with gratitude, for his mercies daily and hourly vouchsafed unto one of the unworthiest of all his creatures. In how many ways can I trace the leadings of Providence, while at Brighton! From how many evils have I been delivered! And how often have I proved, when deprived of earthly friends, that my God has been a Friend above all others!"

In the autumn of 1837 Mrs. Sutch was united to her now-bereaved partner, and was called to leave her family and friends, and to accompany him to Van-Dieman's Land. She knew the sacrifices consequent

upon this step; but promptly and cheerfully made them; for, from her youth up, the cause of Missions was entwined around her heart, and, as we have seen, engaged her energies; so that she anticipated, with uncommon delight, activities and successes in that part of the Mission field, nor did her conviction of the importance of this cause, or her trust, in the faithfulness of God, at all diminish, during a tedious and unpleasant voyage. Often, when great danger existed, and many were at their wits' end, she would, though extremely ill, calmly and confidently express her assurance that God would bring herself and partner to the place of their destination, and make his pleasure to prosper in their hands. Her soul was overwhelmed with love to God; for the numerous and distinguished blessings which she had received at his hands; and again did she consecrate herself to his service. But, although it had been long in her heart to labour for the salvation of souls in that distant portion of God's vineyard, yet it was not permitted her to do so, for the afflictions she endured on the voyage were continued after her arrival, and almost entirely excluded her from the services of God's house, and the society of God's people. Hence, it was for her to glorify God in the day of visitation, by submission to his sovereign will; and herein was Mrs. Sutch an "ensample to all that believe." Never was she heard to murmur, or seem to display the least impatience; but would often, in severe paroxysms of pain, repeat, with peculiar fervour, the following verses:—

'O thou, whose mercy guides my way,  
'Though now I seem severe!  
'Forbid my unbelief to say,  
'There is no mercy here.'

'O grant me to desire the pain  
Which comes in kindness down,  
More than the world's supremest gain,  
Succeeded by a frown'

'Then, though thou bend my spirits low,  
Love only shall I see;  
The very hand that strikes the blow  
Was wounded once for me.'

Thus, throughout her affliction, she was enabled to trust in the Lord, and often to rejoice in God her Saviour, "knowing that all things were working together for good, and persuaded, that He was able to keep that which she had committed to Him against that day. There were, however, seasons, in which the adversary of souls thrust sorely at her that she might fall, which caused her to be greatly distressed. One morning she said to her husband, weeping, "O my dear, I have had such a conflict with the enemy. It seemed as though I was on the verge of destruction; and had to fight my passage through a host of fallen angels, principalities and powers; and once I thought I was in hell." He endeavoured to compose and comfort her mind; by reciting several appropriate passages of holy writ; after which she said, "I hope the Lord will not permit me to be so sorely assailed again."

On the 15th of November, 1838, Mrs. Sutch became a mother; and such was her sense of the obligations under which the goodness and mercy of God laid her, that her heart was filled with love, and her tongue with praise. Upon her husband entering the room, she exclaimed, "O my dear, glory, glory, glory be to God! how good he is!" Nor could she be restrained from giving utterance to her hallowed and grateful feelings. However, the tender flower, which had bloomed for a few days, was prematurely nipped and transplanted to a kinder soil, a milder clime, the garden of God, and the time drew near that the parent-stock also should wither and die. But, "mark the perfect man and behold the upright, the end of that man is peace." Two days before her death she said, "I am very happy, and bless the Lord, that I can trust entirely for salvation, and know that He will save me to the end. But I wish to rejoice more, and to glorify my God more fully, by testifying of his power and grace." Soon after this she became anxious for a special promise, and said, "I know the Lord will give me one. A friend read, among others, that of Isaiah xxx. 15, 'In quietness and in confidence shall be your strength,' when she said, 'That is it. now I can rest!'

On Friday, December 21st, she wished to have one of her favourite hymns sung, beginning, "Jesus, lover of my soul," and, sitting up, joined in singing so long as her strength allowed. In the course of the day, a person asked for her blessing, when she replied, "What shall I say to you!

Why, Mrs. C., never live without a sense of God's pardoning love, without the witness of the Holy Spirit, testifying that you are a child of God, and if at any time you should lose it, do not rest, but come again to God immediately, as at the first, and he will make you happy." She then prayed for her, while a solemn sadness sat on every countenance, and each one could exclaim, "This is none other than the house of God, and this is the gate of heaven." In this frame she continued throughout the day, exhorting all around her to entire, immediate, and constant devotedness to God. It was now evident to all that her end was near. The last conflict had commenced, and the last enemy was soon to be conquered. Her strength rapidly decreased, and breathing became difficult; but her faculties remained unimpaired till the last moment. At one time she rose, and said, "O what a struggle!" and then, after a pause,—

'Cease, fond nature, cease thy strife,  
And let me languish into life!"

Presently she said, "Come, Lord Jesus, come quickly;" and added, "I shall soon be with Jesus in glory." Her last expression was uttered about three o'clock on the morning of December 22d, 1838; when she said, "Can this be death!" and almost instantly her victorious spirit was received up into heaven.

'A city so holy and clean,  
No sorrow can breathe in the air;  
No gloom of affliction or sin,  
No shadow of evil is there."

Her triumphant death was witnessed by the Rev. Joseph Orton, who improved the occasion in Melville-street chapel, Hobart-town, from Matt. xxv. 31, to a large and attentive congregation. The compiler of this memoir was himself for some years acquainted with Mrs. Sutch, and, having heard the testimony of others concerning her, might portray her character as a wife, a mistress, and a friend, in all which relations she was of good report. But as a Christian, she was eminently spiritual, devout, and humble. Her conscience was pure and transparent as the light, so tender and susceptible, as sometimes to produce the greatest mental anguish upon occasions of supposed impropriety of conduct. She was zealous for God, and deeply concerned for the advancement of his glory. Her attachment to private prayer and the word of God was great, especially during her affliction. In a word, by an unblemished deportment, she exemplified and illustrated the excellence of those principles which were first instilled when a pious mother took her day after day into the closet, and began to train her for heaven.

**Wesleyan Methodism.**

AGENCIES AND ELEMENTS OF WESLEYAN METHODISM.

From the Centenary Sermon of the Rev. J. Estwile Jr., on Matt. v. 13.

Concluded.

5. Our itinerant plan, though attended with some inconveniences, and involving many painful sacrifices of feeling on the part of both preachers and people, has many and great advantages, among which the following may be instanced:—The first is that those great and all-important truths which are mainly instrumental in the conversion of sinners and the edification of believers, are continually kept before our people without the tediousness of endless repetition; by the varied manner of a constant succession of ministers, who, while they neglect not minor and subordinate truths,—all of them important in their place—are accustomed to dwell chiefly upon the all-sufficient atonement for sin made by the blood of Christ—the work of the Holy Spirit upon the hearts of men—the nature and necessity of "repentance towards God" and "faith towards our Lord Jesus Christ"—the blessings of pardon, adoption, regeneration, and sanctification, with their attendant peace, joy, and hope; and their invariable effects, holiness in the heart, and self-denying obedience in the life. A second advantage is, that the diversified tastes and states of the people in any given place are met by the varied gifts of the different preachers who in the order of Divine Providence are successively appointed to labour among them, so that each receives his portion in due season, and those persons who have not been assively benefited by a ministry of one class, have been brought

to God by that of another. Another advantage is, that the whole body of preachers continually circulating through the entire connexion becomes emphatically the property of the whole, giving to each circuit and indeed to each member a kind of individual property and interest in every one of the preachers, thus contributing to that unity which subsists in so high a degree throughout the whole body, which distinguishes our religious connexion from every other, and which forms so important an element of its happiness and strength.

6. Our *connexional character* gives us the advantage of the *combined wisdom, piety, and energies of the whole body* in our resistance of evil and pursuit of good. The Methodist Societies are not little isolated and independent communities, without any bond of union, or common object of pursuit,—but rather *one great family* throughout the world, united and happy, preserving the unity of the Spirit in the bond of peace.—combined, not for the attainment of any political objects, but for mutual spiritual profit, the glory of our Redeemer, and the conversion of the world. And never were we, as a Christian family, so united and happy as at present. Many indeed have been the attempts made to disunite us during the last century now so delightfully terminating—some by enemies within and some by enemies without—but the blessed effects of the storms and tempests which have raged around us, has only been to cause this tree of God's right hand planting to strike its roots still more extensively and luxuriantly, and to bring forth in greater maturity and still richer profusion the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. And never had we so much reason to anticipate blessed results from our union as on this day. Never had we such a palpable demonstration of the advantages of our connexional system. I believe the world never before, since its foundation, witnessed such a scene as it witnesses this day—a great Christian community extending its branches over the four quarters of the habitable globe, united, on one day, as the heart of one man, in one spiritual and delightful employment,—gratefully acknowledging a century of mercies, consecrating ourselves afresh to the service of God, seeking a closer union with our Head by living faith and with each other by the bonds of Christian love, and pleading together for larger effusions of the Holy Spirit upon ourselves, the universal church, and the world. In all probability, our brethren in the remotest Missionary Stations are engaged as we are, and as the members of the Methodist Episcopal Church in America are, and in that case, if we take into our account the difference of time occasioned by the difference of longitude, and suppose that the general arrangements like our own include prayer meetings at 6 in the morning and 2 or 3 in the afternoon, and preaching at half-past 10, and at 6 in the evening, we shall find, that songs of praise and thanksgiving, accompanied by fervent prayer and supplication, would begin to ascend from our large and interesting societies in the Friendly and Feejee Isles about 6 o'clock on Thursday evening, and from that time,—throughout Thursday night, and the whole of Friday—until 3 or 4 o'clock on Saturday morning, when the delightful exercises of the day would terminate in the back settlements of America,—a continual devotion would be presented by the Methodist Societies throughout the world, through our Mediator and Advocate Jesus Christ, unto our God and Father, "of whom the whole family in heaven and earth is named." Surely He, who has promised that if even two shall agree on earth as touching any thing that they shall ask, it shall be done unto them of his Father which is in heaven.—will, in answer to these united prayers, send down from on high such a glorious shower of grace as we have never yet seen.

We have reason to be thankful also for the truly *Catholic Spirit*, which pervades our body, as far from bigotry on the one hand, as from latitudinarian indifference on the other. Standing aloof from the mere party contests in which others may engage, our motto with respect to all the Christian sects is, "grace be with all them that love our Lord Jesus Christ in sincerity." We are "the friends of all the enemies of none." Truth and righteousness we joyfully hail and gratefully acknowledge as the work of the Holy Spirit, wherever

they may be found, but we trust that error and sin will ever be the objects of our uncompromising hatred and determined opposition by whomsoever maintained. And we believe that while we retain this our present and proper position; keeping steadily in view the great spiritual objects of our union, the evil will not lose its savour, our moral influence will increase, and great will be our advantages for doing good.

8. We may notice, lastly, the remarkable adaptation of our whole economy to the endlessly diversified circumstances of man, whatever his intellectual or moral state, in whatever country, and under whatsoever form of government he may be found. No violence needs to be done to our principles, either as it respects doctrine or discipline, to adapt them to the exigencies of the civilized or the savage, the rich or the poor, the learned, or the unlettered, whether in our own highly favoured country, in Popish Ireland, or infidel France, whether among the American republicans or the once enslaved but now emancipated Negroes, the subtle Hindoos, the besotted Hottentots, the barbarous Caffres, or the ferocious cannibals of New Zealand and the Feejees.—Wherever the system has been tried, it has answered, and its application has been crowned with Divine and abundant success. Even among the recently converted South Sea Islanders, its whole machinery has been brought into play—and the Local Preachers, Leaders, Stewards, Prayer Leaders, &c. &c. are already numbered by scores if not by hundreds.

In all these particulars, we think we find abundant justification of the application of the text, though not exclusively, yet emphatically, to the great Christian community to which we belong, extending its branches into the four quarters of the globe, and numbering among its members not less than 1,112,510 persons, under the care of 4,562 Itinerant Preachers, assisted by many thousands or even myriads of Local Preachers, Class-Leaders, and other subordinate Agents.

EFFECTIVE AGENTS OF METHODISM.  
From the Centenary Sermon of the Rev. W. Atherton, on Isaiah xlix. 21.

This distinguished man of God, John Wesley, organized a religious system of doctrine and ordinances, government and laws, which is now his representative in the world, and bears his name. It is by carrying out this economy that those gracious effects have been produced which we now commemorate. An economy which, in our view, is peculiarly adapted, beyond all others, for securing the great objects of a religious education,—*giving good to ourselves, and doing good to others.* Of the adaptation of this system to the attainment of these objects, we are now about to speak, and shall proceed to show wherein the moral potency and spiritual efficiency of Wesleyan Methodism consists.

1. In a *spiritual ministry*. The manner in which candidates for your ministry are discovered and brought forward, the steps of gradation by which they rise, the frequent and strict inquisition to which they are subjected, and the manner of their introduction into office, render it necessary that each should have his heart converted to God, that he should possess personal experimental religion, and a full and clear knowledge of the Gospel scheme of salvation, that he should have natural abilities, to communicate truth in a useful manner, and in proof that he is called of God to the work, it is required that he should have ministerial fruit. Then, that he may be acceptable to the people, comfortable in his mind and circumstances, and useful in his vocation, he must be studious, diligent, and zealous, in exploring and receiving the special promised blessing of the Holy Spirit on himself and on his ministry. Being required to preach, as well as to believe, the essential doctrines of the Gospel, he will aim at producing a sound conversion in the minds of his hearers, and will accept of this only as the first step in religion, without which attainment he cannot promise them peace, and dare not pledge himself for their safety. He must insist on the necessity there is, that all should possess the peace of God in the mind, enjoy the life of God in the soul, and feel the love of God shed abroad in the heart, which is the spirit and substance of piety. He himself has believed, and therefore he speaks, he speaks the things which he experimentally knows; and testifies of the things which he has seen and felt.

Nor do we fear that the spirituality of your Ministers will be impaired by the recently-founded Theological Institution; but rather much improved. In old times of inspiration, there were "schools of the Prophets," not for making Prophets, (that was God's work,) but in some way training, and better qualifying them for the discharge of their office. So you have a Theological Institution,—not for making Ministers, (proof is required that they are "Christ-made Ministers" before they are admitted,)—but it is intended to give them a fuller acquaintance with those branches of knowledge which are most suited to make them able Preachers, workmen of whom you need never to be ashamed, but more especially it is wished to initiate them in the best way of self-culture. With respect to the personal piety of your young men, this Institution has an advantage over all similar establishments. In others, the students are examined in classics, mathematics, philosophy, and theology, but no lessons are regularly given in "the school of the heart," no examination is made into the nature, state, and progress of their Christian experience. Now in yours, there is a venerable Minister of Christ appointed, and one important part of his official duty is,—to see to their learning! No, other competent persons will do that, but his business is to watch over the students' Christian conduct, and attend to their spiritual welfare. And are the young men likely to become religious trifiers, when breathing the atmosphere of Joseph Entwistle's spirit and influence! Or will they become pulpit fops, from the precepts and example of a man possessing the sturdy sense, apostolic gravity, unaffected piety, and kind-heartedness withal, of Richard Trefry!

Instead of fearing, future Methodism has much to hope, from this additional instrument of usefulness. However, as much has been said on the subject of a college, allow me to add, that if it be a novelty in Methodism, it is required by the times. We hear that "the schoolmaster is abroad," and a core our Timothy's the only youths that must be denied his instructions! We hear also of "the march of intellect;" and are Ministers, who have to instruct the world and the church, the only persons who are not to fall into the step? Have not your children received a better education than you did? and these are principally the race that your young men will have to teach. At almost every turn we see announcements of academies for young gentlemen, seminaries for young ladies, institutes for mechanics, literary institutions for the working classes, with lectures and libraries and every one now-a-days can talk about talent, taste, and genius; about that which is philosophic and scientific; and in our Sunday-schools, the children will prove any Christian doctrine, by quoting the Bible, chapter and verse; and will promptly answer questions in divinity, which fifty years ago, would have puzzled the Parish priest. The time is gone by when illiterate piety and zeal were alone sufficient to qualify the Christian Teacher. Talent must now be improved by learning; and both sanctified by godliness. Thus uniting

"The pair so long disjointed,  
Knowledge and vital piety,  
Learning and holiness combined"

2. *Purity of doctrine.* The doctrines of Methodism are drawn from, founded on, and can be proved and supported by the Bible. As a profession of faith, this statement may be thought very indefinite.—There are persons who reject all creeds and articles of faith compiled by men, and say that "their creed is the Bible." The same claim may be made in behalf of every variety of belief. Your creed is the Scriptures, but how understood? The Scriptures, as taught at Rome, or by Luther? The Scriptures, as in the hand of Socinus and his followers, or that of Athanasius, as rendered by Calvin, or by Arminius? We receive the doctrines of the Bible, as explained and taught in the "standard Works of the Rev. John Wesley;" not because he so beloved, but because we judge the views of divine truth to be most accordant with the mind of God. It is not, however, enough that the doctrines inculcated are true, they must also be vitally important and saving, experimental and practical. The doctrines on which Wesleyanism chiefly dwells, and which may be regarded as its characteristics, are these.—that such is the total depravity of human nature, the universal guilt and danger of men, that all

need salvation; that God, in his distinguishing love, has provided a way of salvation for every man, and this comprehends salvation from all sin, that spiritual deliverance proceeds altogether from free grace, and is received by faith alone; that it may be obtained now; and by the testimony of God's Spirit to the heart, its subject may be assured of the divine favour. It was by preaching these truths that Wesley shook the Church from her lethargy, and aroused to religious concern a nation dead in sin and error's night, and by enforcing them, his followers have effected so much spiritual good. They insist much on faith, but it is a faith which produces universal holiness, and is seen in acts of piety to God, and of righteousness to man. These subjects in Wesleyan theology are stated clearly, as in the oracles of God, simply, without any deteriorating ingredients, or neutralizing admixture, in perfect consistency with each other, and in harmony with the whole. They are dwelt on constantly, having, more or less, a part and place in every sermon, and whatever may be the grade of its Ministers, their age or youth, whatever the talent or degree of mental cultivation they possess, they are perfectly uniform in urging the same truths, and speaking the same thing, delivering them with an earnestness of manner, which indicates that the speakers believe and feel what they advance, are convinced of their everlasting importance to every child of Adam, and are therefore solicitous that every man should receive them. To this principally must be attributed the number of sound conversions to God. Many Christian societies have truth, soul-saving truth, their Ministers may excel ours in learning, have talents equal or superior to any that we can claim, piety as genuine and exalted as the best among us, so zealous and laborious that we might profitably take lessons from them, and yet they are not so successful in winning souls, because they do not embrace such a range of vital truth, nor exhibit it so clearly and faithfully. For this distinction we are indebted, under God, to John Wesley, who was "a man of one book." How he ascertained the mind of God in that book, we learn from the canons of interpretation which he has so simply and lucidly stated in the Preface to his volumes of Sermons.

3. *Its godly discipline, including Christian communion, church privileges, and government.*—In admitting members into church fellowship, it is liberal, requiring no certificate of former character or conduct, but only an expressed desire to "flee from the wrath to come," and be made meet for heaven. On these terms the most unworthy are not cast out. But it is also strict, in exacting that the truth and sincerity of this penitent desire should be consistently supported, by "ceasing from all sin, and leaning to do well." It is tender, in not breaking the bruised reed; but at the same time stern, in demanding that "every man that nameth the name of Christ shall depart from iniquity." It is pastoral, watching over the flock with vigilance and affection, feeding them with knowledge, and helping them in the way of salvation, but it "marks them that walk disorderly." It is patient, in reproving and admonishing the wayward; "laying its hand" of authority "suddenly on no man," but judiciously faithful in removing the impudent and mischievous. Every part of its discipline is calculated to increase the knowledge, piety, and circumspection of its members. It gives them a union with the whole family of the Methodists throughout the world, affords them religious communion with saints on earth, and connects them with the church of the first-born in heaven. In union with this society they become entitled to all New-Testament ordinances, are brought under pastoral oversight when in health, receive religious visitation in sickness and sorrow, and participate in the sympathies and prayers of the faithful. And in the face of all the agitations and agitators of the day, we fearlessly assert, that such is its constitution, government, and laws, as most wisely to balance the pastoral and elders' offices and power, as at once to preserve the purity of the body, and maintain the privileges of its members; equally protecting the latter from priestly domination, and the tyranny of democratic majorities. It is true, in its societies improper persons may be found, unprofitable members there will be, so long as men cannot read the human heart; yet,



next to its doctrine, it is indebted to its righteous discipline, in the hand of God, for begetting "these."

4. *Its abundant ordinances.* Some of these, we admit, are not expressly commanded, though intimated, in the sacred writings; yet, if regarded as merely prudential, they are such as Heaven has stamped with the seal of its approbation, by rendering them specially useful through a century. It has not only the sealing ordinances of baptism and the Lord's supper, frequent preaching, and reading of the holy Scriptures; but the solemn devotional Liturgy, with innumerable meetings for prayer. It has not only Sabbath services, but week-day assemblies, instituted ordinances, and prudent means, public, private, and social. It has its weekly, monthly, quarterly, and anniversary meetings; and now for the first time it celebrates its Centenary services. Its sanctuaries, in some places, are almost constantly open, from the early five-o'clock sermon, to the late protracted watchlight. If it has its love-feasts, they are quickly followed by a fast-day; while thousands of Committees, assembled for the transaction of business, begin and end their sittings with praise or prayer, and thus turn the secularities of the church into means of grace. It has a Collection of the most elevated sacred poetry, wherein the Scriptures are illustrated and explained, each essential doctrine stated and impressed, every feeling of desire and dread, faith and doubt, hope and fear, love, peace, and joy, as operating in religious experience, accurately described,—from the convinced sinner, the wrestling penitent, the watching, working, praying, suffering, conflicting believer, to the exulting saint, perfect in love, and triumphing in the assured prospect of eternal glory. While its "Book Room" sends forth monthly, to foreign as well as to domestic stations, collected masses of sacred and useful literature, including the marrow, soul, and substance of divinity, the spiritual treasures of every party, age, and country; tending to make men wise unto salvation.

To be concluded in our next.

## THE WESLEYAN.

WEDNESDAY, JUNE 1, 1842.

### THE SOCIETY OF HEAVEN.

MAN is, unquestionably, a social being, and Christianity is adapted to him as such.—Christians are united in one common Brotherhood and are commanded to love each other as brethren. If there are specific truths, precepts, promises and threatenings, addressed to men as individuals, and as individually accountable, there are similar Divine communications to men in their social conditions and relations. Christianity establishes social institutions and commands believers not to forsake the assembling of themselves together: It binds believers, each to each, and unites all to the universal Parent, the Alpha and the Omega. But it is only true Christians that can be thus intimately and fraternally united.—We can love no man as a brother till we are assured that he is in reality such, by adoption into the family of Heaven. And when we have sufficient evidence of the fraternal relation, our hearts should spontaneously give forth the required fraternal regard. To love every man as a christian brother, or to love men as brethren without adequate evidence that they are such, is practical latitudinarianism. And to withhold fraternal recognition and regard in the face of appropriate and Scriptural evidence is nothing less than bigotry, and should stimulate ourselves to self-scrutiny, as it will probably induce others to question or suspect our piety.

If "like loves like," and if we cannot love men as brethren till we are assured of their inclusion in the family of God, it is natural that a separation, in this world, should be maintained between the wicked and the just. And if we should love all

true christians as brethren, then how desirable is mutual acquaintance and union among "the saints of the Most High!" But in consequence of hypocrisy and of our liability to err in judgment, it is impossible to maintain in this world a complete ecclesiastical dissociation of the precious and the vile. And geographical distance, human prejudices and imperfections, with denominational distinctions and unavoidable diversity of sentiment, preclude such an acquaintance and union among christians, in this world, as our holy religion, in its true and proper influence, leads us to desire and seek. If both the tares and the wheat must grow together, in this world, the co-heirs of eternal life must be more or less separated, during the period of their nonage. But times and events are rapidly approaching which will unite those that are alike and sever those that differ. In the abodes of separate spirits, in the proceedings and decisions of the Judgment, and in the experience of the Judge's awards, sinners previously separated shall be thrown together; saints and sinners formerly in visible external connexion shall be disunited; and saints once unknown to each other or ecclesiastically disjoined, shall see as they are seen and know as they are known, and be indissolubly and eternally one in the kingdom and presence of their common Lord.

In the contemplation, then, of the felicitous and attractions of Heaven, the benefits and pleasures that spring from the society of saints and angels are not to be overlooked. Casting our eye along the extended line of Scripture patriarchs, prophets, martyrs, Apostles and saints, how anxious must we feel to see them and converse with them, and to merge our adorations and hallelujahs with theirs in the common anthem—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." And when we reflect upon the multitudes of God's elder sons who gazed with adoration, astonishment and awe, while Jehovah gave forth his voice—"Light be!" and "light was," who have beheld the gradual and steady development of the Almighty's universal government, and have witnessed Redemption in its commencement and progress, we cannot but desire to be intimately united to them and converse with them upon all they have learned and seen and heard. Not to these only, however, shall "we come," but "to God the Judge of all and to Jesus the Mediator of the new covenant." On the perfect and peculiar advantages of this glorious society much may be said. Placing it in contrast with the best arranged and happiest society on earth, and estimating, according to our ability, the various points of difference, we can easily understand and appreciate the Apostle's declaration—"I have a desire to depart and be with Christ, which is far better."

Various important practical inferences naturally arise from considerations like these; but waving them for the present and leaving them to the researches and reflections of our readers, we shall conclude these remarks, with the following excellent observations on the society of heaven, by the Rev. George Stanley Faber, B. D., Rector of Long Newton, in his Treatise on the Dispensations.—

"Man is born for society: but, in order that that society may be fully enjoyed, like alone must meet with like. To this sepa-

ration, accordingly, into distinct parties, we have all a natural tendency. Those, whose views and pursuits and tastes and inclinations and professions are the same, have invariably a strong desire to associate together; so strong, in short, that, could their wishes be realized, they would mix with none beyond their own particular circle. The state of things, however, in this present world does not perfectly admit the realization of any such exclusive system but still, though such a system be impracticable, it is a system which all men in their hearts secretly desire. In the common intercourse of society, we tolerate those, with whom we have little or nothing in common; but we enjoy ourselves among those, with whom we can intimately amalgamate.

Now the whole society of heaven is constituted upon that express principle of separation, to which in our wishes and inclinations we have all a natural tendency. At the day of judgment, we are taught, when the Son of man shall come in his glory, and the nations shall be gathered before him: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.\* All those, who are set on his right hand, however they may innocently differ in their subordinate tastes and pursuits, will perfectly harmonize in that which forms the very basis of the communion of saints: they will all be united, in love to their God and Saviour, in purity of heart and disposition, in an ardent wish to promote the glory of their gracious Father, and in a fervent affection to each other and to those holy spirits who never fell from their original uprightness. Hence their society will be altogether accordant with their wishes. They will desire no change, and they will need no increase. They will not secretly wish themselves exempt from that necessity of keeping up a certain degree of intercourse with such and such a person, which the present world, constituted as it is, must ever impose upon them: but they will have every member of their blessed society, exactly what the utmost desire of their heart would've them to be.

I may add, that, as many, who are joined upon earth, will be disjoined in heaven; so will many be joined in heaven, who have been unhappily disjoined upon earth. One of the various lamentable consequences of the broken state of Christ's Church militant is this:—from long-cherished habits and from early infused associations, good men, who are severally members of different Christian communities, are apt, in the present world, to view each other with distrust, to think of each other uncharitably, and to speak of each other acrimoniously. Every man is a bundle of prejudices: every man, I fear, is in his heart more or less a tyrant over the conscience of his neighbour. From this lamentable weakness, even the truly pious are by no means exempt: nay even the very circumstance of their piety, by leading them to view every thing connected with religion as of primary importance, may the more easily make them liable to it. Under such circumstances, truly good men are perpetually kept asunder in this life. They know not each other and therefore they judge of each other unfairly and harshly and uncandidly. But, in heaven, this misund standing will be rectified: and, at the time of the restitution of all things, some, I doubt not, who have ignorantly anathematized their pious brethren of a different communion, and others, who have only not anathematized all gave those that belong to their own little sect or party, will wonder to find themselves alike received by their common and gracious Saviour. There will the saintly Fenelon walk in the glory of God, with the martyred Latimer; there will the apostolic Wilson give the right hand of fellowship to the humble and pious Doddridge."

On Sunday, the 8th ult., the new Wesleyan chapel, in connexion with the British Conference, in the township of Chinguacousy, about 21 miles from this city, was solemnly dedicated to the worship of Almighty God. The Sermons were preached by the Rev. J. Stinson and the Rev. M. Richey, A. M.; the congregations were unusually large, and the collections amounted to eight pounds five shilling. The building is central and convenient; and the

prospects of usefulness in that vicinity are highly encouraging.

## Civil Intelligence.

ARRIVAL OF THE ACADIA—FIFTEEN DAYS LATER FROM ENGLAND.

### PROCEEDINGS IN PARLIAMENT.

MONDAY APRIL 18.—The corn importation bill came up for its second reading in the House of Lords. The Earl of Ripon took the lead in supporting it, his speech being mainly a reduced edition of Sir Robert Peel's in the other house. Earl Stanhope made the principal opposition, and moved the second reading of the bill that day six months—in other words, its rejection. The Duke of Buckingham declared that he looked upon the bill with great alarm, and that he should vote with Earl Stanhope; but his opposition was not strenuous or effective, he spoke as one who knew that speaking would do no good, and moreover as one who recognized a divided duty—who liked not the bill yet liked still less resistance to the ministry. Lord Brougham made a short but clear and vigorous speech, approving the bill as far as it went, but wishing that it might go a great deal farther; he would have the corn laws repealed absolutely, and if Earl Stanhope's amendment failed would move another to that effect. Lord Melbourne made one of his easy, nonchalant discourses, promising to vote for the second reading, but without pledging himself to the farther support of the bill—and then the question was taken; for the second reading 110—for Earl Stanhope's amendment 17 Lord Brougham then moved his amendment which got but 5 votes.

In the House of Commons reports from election committees were brought in, unseating Mr. Luke White (Whig) as member for Longford county, and Mr. Harford (Whig) as member for the Cardigan boroughs.

Sir Robert Peel brought in the income tax bill; and moved that it have its first reading. Lord John Russell moved the first reading that day six months, supplanting his motion in a long and vigorous speech, which was as vigorously answered by the Premier. Other speakers followed, most of them Whigs, some supporting and others opposing the Bill, and the most effective among its supporters was Mr. Roebuck, who declared his own private opinion to be that the proper way to meet the financial difficulties of the country was by reducing expenditure. but he knew very well that for such a proposition in that House of Commons he would not have more than half a dozen votes. Therefore, he said, neither the members of that House nor those who sent them there, had any right to complain of burdens, and as the difficulties must be met somehow, he should support the bill.

The first reading was ordered by a majority of 97, Sir Robert carrying 255 votes with him and Lord John 188.

TUESDAY, APRIL 19.—The question being on going into committee on the corn bill, in the House of Lords, Viscount Melbourne moved a resolution declaring a fixed duty preferable. The Viscount did his devoir as leader of the opposition, with his usual good humour and somewhat indifferent ability, earning great compliment from his opponents for the candor with which he stated his views. The new Duke of Cleveland gave in his adhesion to Sir Robert's measure, which as a champion of the agriculturists he avowed he did not like, and should like better if he could be assured that it was not an entering wedge, but to which nevertheless he should give his support, intimating that he would do so because he feared that if the bill was not passed, something worse would come, meaning probably the return of the Whigs to power.

Lord Melbourne got 136 votes for his resolution and 207 against it.

Lord Brougham tried his hand with two resolutions—one declaring that no duty ought to be imposed on foreign corn for the protection of agriculture, the other that no duty ought to be imposed for raising revenue by taxing the importation of food. The first got nine votes, the other six.

Mr. Stewart rose to ask Lord Stanley whether the Government was disposed to facilitate the transport of emigrants to British colonies where labour is in demand.

Lord Stanley, in reply, went into a long detail of the condition of New South Wales and the Canadas, as regarded emigration. Up to the year 1840 there had been shipped

40,000 persons to the former, at an expense of £200,000, and during the last year 22,750, 18,750 of whom had arrived and already involved the colony in a debt of £110,000, while there was for them neither food nor work. The Government could not agree to incur farther expenses in transporting emigrants to this colony, and unless capital went out in the same proportion with labor, it was worse than useless to send emigrants there. With respect to Canada, the Government had no funds wherewith to defray the expenses of emigration, but he believed there was employment to be found in the North American colonies. It was his duty, however, to warn emigrants that the prospect was inviting only to those who had been accustomed to agricultural labour.

A bill to assimilate the law in Ireland to that in England, as regards capital punishment, was brought in and had its first reading.

**WEDNESDAY, APRIL 20**—In the Commons the copyright bill went through committee.

**THURSDAY, APRIL 21**—In the House of Lords the corn bill went through committee, without amendment.

In the House of Commons, Mr. Sharman Crawford offered a resolution declaring the people insufficiently represented, and that the right of suffrage should be extended to all male adults—with the ballot, annual elections and payment of Representatives.

The motion was ably and earnestly supported by Mr. Wallace, Dr. Bowring, Mr. Williams, Mr. Ward, Mr. O'Connell, Mr. Wakley, Mr. Roebuck, and others. Sir James Graham opposed it as inevitably tending to the destruction of the aristocracy and the monarchy. Sir Robert Peel also spoke at length against the proposition, and the resolution was negatived—226 to 67.

**FRIDAY, APRIL 22**—In the House of Lords the corn bill had its third reading.

In the House of Commons, the income tax bill was had up for second reading. Mr. C. Buller moved its second reading that day six months—lost, 70 to 155.—In committee of ways and means a vote to raise £1,100,000 by exchequer bills, for the service of the year, was agreed to.

**MONDAY, APRIL 25**—In the Commons, Messrs. Wason and Rennie (*both unprincipled Whigs*) were unseated as members for Ipswich, and the committee declared that they had, by their agents, been guilty of bribery at the election, which was therefore void, and that a new writ ought not to be issued until the evidence had been considered by the House.

The Income tax bill was taken up in committee, considerable progress made therein and April was agreed to as the time at which the operation of the bill is to commence.

The copyright bill was read a third time and passed.

**MONDAY, MAY 2**—In the House of Commons Mr. Duncombe presented the huge Chartist petition. It was read—setting forth the people's grievances at large, and praying for the adoption of the people's charter, embracing annual parliaments, universal suffrage, vote by ballot, &c.

Mr. Herbert said, in answer to a question, that arrangements had been made to obviate the delays heretofore complained of in the movements of the West India steam-packets.

**TUESDAY, MAY 3**—In the upper house Lord Brougham presented the great chartist petition.

Mr. Duncombe made his promised motion, that the great chartist petition be considered, supporting it in a long speech. After a protracted debate the motion had 49 votes—against it 187.

**CAPTAIN ELLIOTT**—In the House of Commons, on the 3d instant, Mr. Hume, newly elected from Montrose in Scotland, inquired of Sir Robert Peel whether Captain Elliott was now consul general of Texas—where he was [laughter]—whether he was now receiving pay from the government—whether it was the intention of the government to send him to Texas, and when?

Sir R. Peel said, Captain Elliott is consul to Texas; he is at present in London; he is not in the receipt of pay, and will not be in the receipt of pay until he takes his departure; he is perfectly ready to take his departure, he is only detained at the instance of the Treasury, who are receiving explanations from him with respect to certain expenses incurred at Hong-Kong. Mr. Hume was understood to say he should, on an early day, submit whether

Captain Elliott, under the circumstances, was a proper person to be sent out.

MISCELLANEOUS.

**WESLEYAN MISSIONARY SOCIETY**—The annual meeting of the Wesleyan Missionary Society was held on Monday, May 2, in the great room, Exeter-hall. Col. Connolly, M.P., presided. The Rev. Dr. Bunting read the report for the past year, from which it appeared that the receipts amounted to £101,688 3s. 4d., and the expenditure to £98,754 7s. 6d.; leaving a surplus of £2,933 14s. 7d. The present number of principal or central mission stations, called circuits, occupied by the society in the several parts of the world, is 261; the number of missionaries employed, exclusive of catechists, 363; the number of all and accredited members, exclusive of those under the care of the society's missionaries in Ireland, 87,253; and the number of schools is nearly 60,000.

The Duke of Wellington was 73 years old on the 1st of May. Some of the papers say that he contemplates retiring altogether from public life.

SIR ALLAN N. M'NAB AND CANADA.

Wednesday last was a good day for Canada, the Colonies, and the Empire; in that day Canada was honoured in the person of her distinguished native, and gallant defender, Sir Allan M'Nab, who, at an extraordinary general meeting of the United Service Club, specially convened for the occasion, was elected honorary member of that glorious body, whose deeds have filled every page of history with the proudest feats of national chivalry and valour. A compliment of this high description, we believe, was never conferred on a colonist before; and we doubt not, it will be hailed with delight by our loyal fellow-subjects in Canada, as a convincing proof how ardently we are resolved to resist any encroachments on our Colonial Empire. On the same day, the Colonial Society gave a sumptuous dinner to the Canadian hero, at which all the patriotism, intellect, worth, and loyalty of the metropolis was concentrated. The Earl of Mount Cashel, Sir Duncan M'Dougall, Sir A. d'Este, R. M. Martin, D. Urquhart, C. Franks, W. H. Merritt, C. R. Ogden, and Dr. Rolph, delighted the meeting with their eloquence, and on no occasion within our knowledge was so fervid a demonstration of loyalty evinced, as on this most ennobling occasion.—*Age*, May 1.

An important meeting of Noblemen and Gentlemen took place on Friday, April 29th, in Bridge-street, Blackfriars, presided over by the Most Noble the Marquis of Downshire, for the purpose of forming a large, influential, and wealthy Association, to promote the Colonization of British North America. Amongst the speakers on the occasion, were, Sir James Cockburn, Bart., Sir Allan N. M'Nab, Dr. Thomas Rolph, C. R. Ogden, Esq., Attorney General of Eastern Canada, &c. Resolutions were adopted, and a deputation named to proceed to Scotland. The Duke of Argyll was unanimously elected President, and Lord Macdonald added to the list of Vice-Presidents.—*Ibid*.

ARRIVAL OF THE BRITISH QUEEN.—FOUR DAYS' LATER INTELLIGENCE.

**CHINA**—The papers, &c., by the overland mail were received in London on the 4th. The intelligence is given in the following extracts:

The latest intelligence is to the 14th of February from Macao. The Chinese Government having garrisoned the cities and forts of Yuyao, Tsikee, and Fungghwo, which are situate 40, 20, and 30 miles from Ningpo, with a view of awing all those who had submitted to the British, a force consisting of three steamers with about 700 men was despatched against them. They were soon occupied; the only opposition being an attempt at one place on the part of the Tartars to defend the town from without the walls; but although they opened fire, the Tartars fled as soon as they were pursued, and lost about 150 men. The snow which covered the country saved the others, as their pursuers did not know the safe paths. The ammunition, arms, clothing, and other war-stores, were destroyed, and the public granaries surrendered to the populace. The natives surrendered to the British on the 12th of January.

Har-chow-foo is the chief city of the province of Che Keang, and was,

it is said, about to be occupied during February. It had a garrison of 10,000 raw recruits. The division of the English troops into detachments at Hong-Kong, Amoy, Chusan, Chunhae, and Ningpo, was likely to prevent an immediate attack; but on the arrival of the expected reinforcements from India and England, the campaign would, it is said, begin by the capture of that important position at the south point of the great canal. The utility of this proceeding is much canvassed, for many contend that instead of wasting forces at isolated points, the British expedition ought to proceed at once to the attack of the imperial province of Pekin, which being by the constitution of the Chinese empire, placed under the immediate government of his Celestial Majesty, any attack on it would oblige the Emperor in person to examine into the causes of the war, and to come to a speedy decision.

Having issued a circular to Her Britannic Majesty's subjects announcing the capture of those three cities, Sir Henry Pottinger sailed for Hong-Kong, where he arrived on the 1st of February. Trade was carried on successfully with the southern ports, and opium was selling freely along the coast, for the powers of the Government to control the use of that narcotic appear now to be in a great measure paralyzed. The sale of this article is such, and the prices so remunerating, that it has been proposed to station vessels in different places to serve as depots for the cargoes. The profits are such as will enable the hon. company to defray at least one half of the expenses of the expedition to China.

In the meantime the mandarins at Canton and their Dutch engineers are busy in erecting fortifications along the banks of their river; they have already erected 12 stone or earth batteries along the Macao passage and the Salt Junk river, in which they have placed nearly 400 guns of large calibre. As the export trade from China continued, Sir Henry Pottinger decided, while trade is allowed, and the river below Whampoa is left unobstructed, upon not attacking that place again, for, as he declared to some mandarins, who came commissioned, as they said, by their celestial monarch to treat with the British plenipotentiary, "I will not now enter into any treaty; I will negotiate with the Emperor personally at Pekin."

Reinforcements are now preparing in different places. The 2d and 41st Madras Native Infantry embarked on the 13th of March from Madras, and the 14th, which was at Moulinet, and the 39th Madras Native Infantry, which was at Penang, have, it is asserted, received orders to get ready for proceeding to join the China expedition.

It is reported that Chusan, Amoy, and Hong-Kong, are to be free ports; buildings of various kinds are springing up fast in the last named.

**AFGHANISTAN**—The intelligence from the seat of war consists chiefly of details concerning events previously known in general terms, and of corrections or denials of former accounts. The disasters appear now to be ascribed more to misconduct on the part of the Anglo Indian forces, than to the powers of the Afghans, or even to the difficulties of the country and the season.

A letter, dated 30th of January last, has arrived from Major Pottinger, from which it appears that "General Elphinstone, at the time of the murder of Sir V. H. Macnaughton, when the evacuation of Cabul and its neighbourhood was under discussion in the British cantonments, was so ill from gout and a wound that all active measures had devolved on Brigadier Shelton; that Major Pottinger proposed marching from the cantonment to the Bala Hissar, or evacuating Cabul, with the sacrifice of their baggage, and fighting their way to the nearest British station. Brigadier Shelton declared the first proposition impracticable, and the council of war would not agree to the second; consequently, General Elphinstone acquiesced in the voice of the council of war, which was for the disastrous course adopted."

Thus, instead of regarding the disasters of Cabul as a proof of Afghan prowess, they must be looked upon as demonstrations of the incapacity of the British Generals.—This view is corroborated by the fact of Shah Soojah being enabled still to maintain himself in the Bala Hissar; and by the gallant defence of Jellalabad by Sir R. Sale, who, notwithstanding every difficulty,

has maintained his position since last October. General Nott is still master of Candahar and its environs; from whence the Afghans have not been able to expel him. The fact seems, therefore, clear that if the British troops had been well commanded at Cabul, neither the evacuation of that place, nor the wretched retreat would have been necessary, and then the fatalities of that miserable proceeding would have been spared.

Sir Robert Sale was safe in Jellalabad up to the 4th of March; he had secured provisions for himself and his troops, and was determined to resist to the last. An earthquake on the 10th of February had done great damage to the fortifications and buildings of the town, but the resolution of the General and his troops had not only repaired the damage, but routed a party of Afghans under Akbar-Khan, who endeavoured to profit by the occasion, and to attack the British position.

Another proof of the weakness of the Afghan leader is, that Col. Palmer has been able, with his small and feeble detachment, to maintain himself in Ghuznee during four months, from the beginning of November.

The last intelligence from Candahar is to the 10th of March. All was safe there. There was a large body of Afghans within 20 miles of that city; but their leader, Suffer Jung, a son of Shah Soojah, appeared to dread a rencontre with the British troops. There were upward of 7000 troops in Candahar, and a reinforcement of 2,500, with money and ammunition, has been sent to Gen. Nott from Sukkur. Khetlaty Ghilzie was, with its garrison of 1000 men, also safe, although it is 80 miles from Candahar.

The decision of Lord Ellenborough being now taken to uphold the reputation of the British troops in Afghanistan, one may hope that in a short time the relief of Jellalabad will open the campaign with a brilliant exploit.

**Russia**.—A great dispute, and one which may lead to serious consequences, has arisen in the Russian cabinet. We get the particulars from the London Herald.

We are told that the Emperor of Russia, having resolved to liberate, in one sweeping act, the immense portion of the population of his empire born in a state of servitude, lately called together the Council of State, for the purpose of making his intentions known. The proposition was received by the subservient portion of the council with satisfaction; but the old and powerful nobility present declared that such an act was tantamount to a revolution—that it endangered their lives and properties, and that, in honour and conscience they could not adopt it.

The council separated without any decision being taken, and the utmost secrecy was, for some time, preserved on the subject. But a matter so important to all the great interests of the nobility and inferior classes could not long be suppressed, and at length the public became alarmed with reports relative to the Emperor's intentions. The old nobility (whose fathers have heretofore proved what desperate expedients they were capable of resorting to, when their interests were affected by the imperial will) assumed a tone; almost amounting to menace, against the Emperor, while, on the other hand, the liberal portion of that class, supported by popular opinion, openly avowed their approbation of the Autocrat's conduct.

In this state of things the Emperor was forced to compromise; and, unwilling to give up his favourite project, or to have the appearance of yielding to the clamour of the old nobility, he issued the ukase above alluded to for the modification of the condition of the serfs, accompanied at the same time by an order of the police, explaining it in a manner calculated to satisfy the apprehensions of the opposition.

The question now remains in this rather uncertain position. The violent and headstrong character of the Emperor, who is never known to recede from any resolution deliberately formed, gives reason to believe that he will proceed to other and more decided acts, while the deeply-rooted prejudices of the nobility, who are equally reckless in their resolves, may lead them, rather than submit, to make such a resistance as might be fatal to the Emperor.

Viewing this subject in all its bearings, it is one of great importance, and neither the revolution of 1830 in France, nor the Reform Act in this country, have led to the serious consequences which may arise from further agitation of it.

## Religious and Missionary Intelligence.

### ENGLAND—MISSIONARY VISITATION OF THE HULL DISTRICT.

The Rev. James Dixon, the President of the Conference, and the Rev. John Beecham, one of the General Secretaries of the Wesleyan Missionary Society, have recently visited the town of Hull, as a Deputation from the General Committee, in order to deepen the interest, and increase the efforts of its very important and efficient Auxiliary Missionary Society, by laying before its members the state, prospects, and claims of the Faront Society. The President preached to a large and highly respectable congregation in Waltham-street chapel, on Tuesday evening (March 1st), a sermon which produced the very best impression upon the understanding and the heart. On Wednesday morning the members of the Committee in town and country met the Deputation, when Mr. Beecham gave a succinct, but comprehensive view of our Missionary work, the cause of our embarrassments, and the pressing and multiplying demands for missionaries from various parts of the world. He also explained the management of the business at the Mission-house, and showed the great advantage derived to the Missionary Society, in point of accommodation, general convenience, economy, &c., by possessing premises at once commodious, and well adapted for the business of the Society, both as it relates to their internal arrangements, and central situation. These statements were highly appreciated by the gentlemen present, and all felt grateful for so noble and seasonable a *Donation* as the Mission-house, from the Centenary Committee.

Mr. B. met the collectors at half-past two in the afternoon, examined their mode of procedure, and gave them suitable directions and encouragement: and in the evening, at half-past six, a large congregation assembled at Waltham-street chapel, composed of the officers, collectors, and principal friends of the society; the President occupied the chair. Mr. Beecham, in his evening address, went largely into his all but exhaustless subject. He made it apparent to all who heard him, that the embarrassments of the society have not, thank God, been occasioned by a declining income, or by defection of friends, but by the success which God has mercifully given to the labours of his servants, which has created an imperative demand for a vast increase of labourers, to cultivate ground already won from the enemy, and secure the advantages of victories gained by the zealous and self-denying labours of our brethren; and that in meeting these calls the Committee had exercised a wise discretion, and the extreme of caution. A deep, and it is hoped, an indelible impression was made upon the large assembly by the interesting and affecting statements of Mr. B.; and the universal sentiment appeared to be, that the Committee could not have done less than they have done, without betraying the confidence reposed in them, without being recreant to the solemn duties of their office, and cruelly and unpardonably unmindful of the claims of perishing millions, the purchase of the Redeemer's blood.—James Henwood, Esq., the Treasurer of the Auxiliary Society, and other gentlemen, followed Mr. B. very effectively, all of whom engaged to increase their annual subscriptions; Mr. Henwood promising to *quintuple* his. The President closed the meeting by speaking most impressively on the evidence of this work being God's work, and expressed his strongest assurance that He will continue to watch over it, and dispose his people to furnish the means necessary to its support and continued enlargement. He was most happy in every part of his address, which was listened to with intense interest. At ten o'clock, the doxology was sung and the benediction pronounced. Thus ended a meeting, perhaps the most interesting, and certainly it is expected the most important in its results, of any that has ever been held in the town of Hull. The Local Committees of both districts have met, and immediate and active measures will be taken to increase, and it is expected to a considerable extent, the annual income. It is deeply felt that we ought not merely to keep in efficient operation our present establishment, but enable the Committee to comply with some

of the numerous and pressing calls made upon them from time to time.

In connection with the Hull meeting, meetings were also held at Howdon and Grimsby, which were attended by Mr. Beecham, and the Rev. William Lord, Chairman of the Hull district. At both places, a delightful feeling was manifested, and as an instance of the practical manner in which the appeals of the Deputation were responded to, it may be mentioned that one of the Grimsby friends, Francis Sowerby, Esq., was so impressed with the reasons urged for the payment of the annual subscriptions early in the year, and for children being constituted subscribers, that he at once paid into the hands of the Circuit Treasurer, his own and Mrs. S.'s subscription for the present year, amounting to ten guineas, and to this he added the sum of six guineas, as an annual subscription for his six children. Deputations were appointed at the meeting of the Auxiliary Committee in Hull, to visit the remaining circuits in the district; which will be done as soon as possible, after the several Quarterly meetings have been held.

These visitation meetings will, we are persuaded, be attended with blessed results to the connexion at large. The statements which are given enlarge the mind, awaken the most stirring and delightful feelings, and excite to more earnest, stated, and believing prayer. A blessing will descend upon our churches at home as well as abroad. —*Walchman.*

**LONDON MISSIONARY SOCIETY.**—A meeting of the members of the above society, and of the various associations connected with it took place yesterday week, at Exeter Hall, Strand. Before the time appointed for the commencement of the proceedings, the hall was so densely crowded with ladies, and the teachers of the schools, while those waiting for admittance were so numerous, that it was found necessary to accommodate them by opening two additional rooms. At eleven o'clock the chair was taken by the Rev. Dr. Liefchild. The Rev. R. Moffat, from South Africa, introduced to the meeting some of the inhabitants of the country in which he was appointed missionary, who, with many others, had renounced the errors of idolatry. There were also on the platform natives of China, the East Indies, Egypt, &c., converted to Protestantism through the instrumentality of the society.—*Id.*

**PUSEYISM.—A CONVERSION.**—On Monday, the 21st ult., Mr. Renouf, of Pembroke College, Oxford, the author of the tract on the Eucharist, called, Tract No. 91, was received into the church at St. Mary's College, Oscott. We are informed that another Oxford divine, who has not yet been received, expresses his approbation of the step.—*Tablet.*

**MORE VICTIMS TO THE OXFORD HERESY.**—To this melancholy list must now be added the name of Mr. Douglas, B.A., gentleman-commoner of Christchurch. Mr. Douglas, it is said, joined the Romish communion at Rome itself, where one of the priests, in his sermon, lately introduced the following *apostrophe*:—"O, ye Puseyites! if there be any of you here present, I beseech you hearken unto me. There is but a small step between you and us. Ye call yourselves 'members of the Church catholic;' but as long as ye are not in communion with us, ye are dry and barren branches."—*Record.*

### WESLEYAN CENTENARY CHAPEL, DUBLIN— CEREMONY OF LAYING THE FOUNDATION STONE.

(From the Dublin *Warder*, March 26, 1842.)  
The first stone of the new chapel to be erected on the site of Milton-house, south side of Stephen's-green, and which was purchased from Lord Milton, was laid on Tuesday, by the Hon. Judge Crampton. A large assemblage of persons were present, chiefly consisting of the Wesleyan connexion—among whom we observed all the preachers of the body resident in Dublin. Soon after twelve o'clock the Hon. Judge Crampton, accompanied by the Rev. Mr. Waugh, appeared on the ground.

The Rev. Mr. Waugh said that they were about to commence the erection of a house for the service of God, and should begin with worship. He hoped that there were many praying hearts present, and that they would have the blessing of God

upon their work. The Rev. gentleman then read the 8th chapter of 1st Kings, commencing at the 10th verse, and the 1st chapter of the Epistle to the Hebrews, and then gave out the 37th hymn, which was sang by the assembly.

The Rev. Wm. Stewart then offered up an impressive prayer.

The Rev. Mr. Waugh next read a record of the ceremony which was intended to be enclosed in a bottle, with copies of several of the newspapers of the day which were deposited near the first stone of the new building. It appeared from the record that as the lease of the Whitefriar-street chapel had nearly expired, it had been deemed advisable to procure a more eligible site for a Wesleyan place of worship, and accordingly a piece of ground had been purchased from Lord Milton, the dimensions of which were 65 feet in front and 97 feet from front to rear. It further appeared that the expense attending the erection of the edifice, including the purchase of the ground, would amount to £8,000, £5,000 of which were given by the Centenary Committee. The bottle was then deposited in the ground and covered with mortar. The first stone was next lowered into its place, when the Hon. Judge Crampton proceeded to "lay" it with a silver trowel presented to him by the Rev. Mr. Waugh, and upon which the following words were inscribed:—"Presented to the Hon. Justice Crampton, on laying the foundation stone of the 'Centenary Chapel,' Stephen's-green, 22nd March, 1842, in the name of the Wesleyan Society, by the Rev. Thomas Waugh."

His Lordship then said—Friends and fellow-Christians, a few words from me may not be inappropriate on this very solemn occasion and at the commencement of this important work—I have been called on to lay the foundation stone of a house of prayer—a house not for man to dwell in, but a house separated from all secular uses, and dedicated solely to the worship of Almighty God. We know indeed that the Hllh and the Holy One who inhabiteth eternity dwells not in temples made with human hands—the heavens and the heaven of heavens cannot contain Him, how much less then this house which we are building! But we also know upon the authority of Christ's own word, that wherever "two or three are assembled together in his name" to worship, there will He "be in the midst of them." In laying this foundation stone I cannot call myself a wise master-builder; but, inexpert as I am, I have labourers with me who are skilful workmen, and who will, I am persuaded, be able to construct a solid, and a sightly edifice, formed of sound materials, and compacted with well-combated mortar; a house, I trust, which will be resorted to by many who love the Lord Jesus Christ—a house which, I trust, will be an instrument in extending Messiah's kingdom, and promoting the glory of God. In laying this foundation-stone, let it be remembered that there is no other foundation upon which a spiritual church can be erected, but that which is laid—"Jesus Christ and him crucified." He is "the Rock of Ages"—"The chief corner stone"—He is the unchangeable foundation upon which must rest the whole fabric of the church of God. Men may build upon this foundation "gold, silver, and precious stones," or "wood, hay, and stubble." Ministers may preach the whole counsel of God—or they may mingle human vanities and superstitions with their teaching—but remember, there is a test whereby to try their ministrations—there is an infallible criterion whereby to try their doctrines—that test, is the fire of God's holy word—that criterion, is the light of the glorious Gospel of Jesus Christ. If these ministrations be holy—if these doctrines be sound, they will pass unburned through the ordeal—they will come forth from the furnace precious metals, solid, pure and undiminished; but if they be vain, false and earthly, they will be consumed by the fire of God's word—they will be dissipated before the light of Gospel truth. The wood and hay and stubble will evaporate in smoke and fall to the earth in dust and ashes. What are these fundamental truths which the ministers of God's word are bound to inculcate, and which I trust will be inculcated in this house? They are, justification by faith in the Lord Jesus Christ, and sanctification by the Holy Spirit of God. "Believe and ye shall be saved," is the language of Holy

Writ; "Without faith it is impossible to please God." "Be ye holy for I am holy," saith the Lord; "Without holiness no man shall see the Lord." Let those who are to minister in this house faithfully and diligently preach and teach these vital, these fundamental truths, as I trust they ever will do—and let them continue in humility, in simplicity, and in sincerity, to walk before the people, still treading in the narrow path that leads to everlasting life; and, under God, they will make this house a blessing to many; they will reap an abundant harvest of precious souls; and they will, in the day of account, be enabled to present a rich crown of living jewels before their great master in heaven. May the Almighty God bless this place. May his grace rest upon the people who assemble within its walls. May they continue to worship him "in spirit and in truth." And may this house, consecrated to divine worship, be instrumental to the salvation of man, and the glory of God.

The Rev. Mr. Waugh then came forward, and said that were it not that some observations by way of narrative might be required of him, he would not attempt to run the risk of wakening the effect of the evangelical and emphatic address which had been delivered by their highly respected and fully valued friend who had preceded him. He fully responded to the pious prayer offered up by him, that God Almighty might enable the ministers of the Gospel to preach his truth simply, faithfully, and powerfully, in the house about being erected to his glory, and that thousands and tens of thousands might be induced to bend in lowly penitence at the foot of the Saviour's cross. The new building would be called "The Wesleyan Centenary Chapel." It would be termed "Wesleyan," because it was intended for the worship of the followers of the late John Wesley, in reference to whom it was hardly necessary for him to say much; but he might be permitted to allude to the circumstances under which these countries were placed, when he and his coadjutors were raised up by the providence of God to preach the glorious Gospel. The land was then sunk in darkness and sin—although before their time the Puritans had much of the spirit of true piety among them, yet he might be pardoned in stating, that when a spiritual people threw themselves into secular politics, the Holy Spirit being grieved departed from them. The Puritans became mere politicians—dreadful convulsions shook the realm from its centre to its extremity as the consequence—and their sun set in blood. On the restoration of the second Charles, a fearful reaction took place, religion was mocked at and scorned, and he was the most loyal and honoured man who was the most blasphemous and irreligious. These historic facts convey important instruction, and should teach them to fear God, honour the reigning monarch, keep aloof from the debates or association of persons given to change, and whose religion was political and worldly, not spiritual and evangelical. When in the beginning of the 18th century John and Charles Wesley and Whitfield were raised up, and preached in its purity the everlasting Gospel of God—a proof of the prevailing ignorance is found in the fact, that the doctrine of justification by faith was exclaimed against as a mischievous novelty, unknown in the Christian church up to that day; but, notwithstanding the opposition they met with wherever they went, the Lord was with them, and thousands flocked to hear the truth from their lips. On last Sabbath day, ninety-four years and seven months had elapsed since John Wesley set foot in Ireland. He preached his first sermon in St. Mary's Church. On his arrival in Dublin he found a society already formed, amounting to 2-0 members, and worshipping in a house in Marlborough-street, formerly occupied by a Lutheran congregation. John Wesley having returned to London, was succeeded by his brother Charles, who laboured with great diligence and success till rejoined by him in the ensuing spring. In the mean time premises were taken in the neighbourhood of Cork-street, part of which was occupied as a dwelling by the preachers, and the remainder as a place of worship. Three years after John Wesley's first coming to Ireland, the erecting of the chapel in Whitefriar-street was commenced, up to which time there had been occasional preaching in Ship-street, "where were many of the rich and genteel," as he himself records in his journal. "Owing to the amazing liber-



ity of the religious persons of that day the work undertaken was accomplished. The reverend gentleman then stated that the lease of the chapel was drawn up in 1749; and the erection of the edifice commenced in 1750. It was a lease for 99 years, and would soon expire. They were bound to their old chapel by ties of strong attachment; they were anxious to worship there still, and were with the utmost reluctance driven from the hope of procuring a removal of the lease; but all their exertions to attain that end proved unsuccessful, and they were obliged to look out for a site in which to raise a new edifice. Some persons might inquire what was meant by the word "centenary." It was designed to commemorate the first hundred years of Methodism, at the end of which period a number of the members of that society met to consult how they could best attest their gratitude to God for his manifold blessings. Let no one think that this was not the religion of Christ because in its present disciplinary form it had only existed for one hundred years. As well might it be said that the orders of St. Dominick, Loyola, and Francis, who were considered by the Roman Catholic church as instruments raised up by God to quicken the spirit of devotion within it, and improve its discipline, were not members of it, as that the Wesleyans were not members of the church of Christ. The Wesleyans had built upon the right foundation, and he trusted that their religious system would only last so long as it rested upon the Word of God. Their doctrine, arrangement, and practice, were apostolical; their religion, though distinguished by Wesley's name, was as old as Wesley's Master, and had its origin in Jesus Christ. The Rev. gentleman then stated that a meeting had been held in Manchester shortly after Methodism had commenced its hundredth year, for the purpose of devising measures to consolidate the system, and owing to the exertions and benevolence of their body a sum amounting to thirty thousand pounds was subscribed at that meeting, which was afterwards increased to a quarter of a million. Five thousand pounds had been given by the centenary committee towards the erection of this house. It had been said that Luther was of opinion that no revival of religion would last longer than a generation; but the faith of the Wesleyans proved that he was mistaken. He was only desirous of mentioning that not one farthing of the money had been expended in paying a single official member of the body, but all had been appropriated towards the advancement of their faith.

After a hymn and prayers, the assembly dispersed.

The site presented considerable difficulties to the architect from its very irregular form, and not lying at right angles to the Green, all of which have been overcome in a masterly manner, as appears from the plans which we have seen. The elevation shows a portico of the Ionic order, ascended by ten steps, and will be an ornament to the South side of Stephen's-green, filling up the blank occasioned by that vacant space, which now meets the eye immediately on entering the Green from Grafton-street. We congratulate the Wesleyan Society on having obtained so favourable a situation for their building, and we have no doubt but that their architect will amply justify the confidence placed in him by the committee of the Centenary Chapel. Mr. Isaac Farrell is the architect; Mr. James Prince, builder.

into the garner of the Lord. We have seen the efficacy of the merits of our Redeemer's blood in softening and changing the heart of the degraded savage. It has been effected through the simple preaching of the Gospel, and the agency of the Holy Spirit. But these we regard but as the first-fruits of a more abundant harvest. It is a cause of great gratitude to God, that even a few have obeyed the Gospel call, and come out from amongst the mass of wickedness by which they were surrounded. One of the cheering circumstances with which we have met, was the baptism of four of the converted natives; one of these was the widow of a former principal. Chief of this tribe, and she is now considerably advanced in years. She said, on the morning of her baptism, "I have seen a great many years in the world; but it is now only that I begin to live." Another said, "To my bodily taste nothing is sweeter than honey; but this is nothing compared to the sweetness of the love of Christ in my soul." Another said, "I bless God that ever I was driven to this place; for it has been the means of my salvation." She had, while living at a distance from this station, been accused of witchcraft, and was tortured in a most brutal manner, by having hot stones applied to various parts of her body, and was also rubbed over with a coating of grease, and laid, bound hand and foot, in a nest of black ants, for the purpose of extorting a confession. After enduring these tortments for a considerable time, she succeeded in making her escape from her persecutors, and arrived at this station in a state of complete nudity. Here she was brought under the sound of God's word, the truth affected her heart, and she has now become a follower of Jesus Christ. There are two others of whom we entertain good hopes, as being likely to bid fair for the kingdom of heaven.

**MEETING OF THE IRISH SCRIPTURE READERS SOCIETY.**—The first of the annual religious meetings held usually at this season took place yesterday at the Rotunda, St. Patrick's being the anniversary day of the Society for diffusing a knowledge of the Scriptures, through the Irish language. The chair was taken by the Right Hon. the Earl of Roden—a nobleman ever foremost in the promotion of the spiritual, temporal, and political interests of his country. The adoption of the report was moved in a speech of much simple eloquence and most interesting detail, by the Venerable the Archdeacon of Emly; and being seconded by the Rev. R. Winning, Presbyterian minister of King's Court, who enjoys the high honour, we believe, of being the founder of the society, it was unanimously adopted. The meeting was subsequently addressed by the Rev. R. Newman, Dean of Cork; the Rev. R. Ratcliffe, the Rev. A. Wynne, Rev. C. Beresford, &c.; and the proceedings were closed by a luminous and most Christian address from the noble chairman. The approbation of a nobleman, whose life we may say has been devoted to the creation and maintenance of a spirit of Christian exertion, and who has taken so active a share in the management and surveillance of the several societies connected with the advancement of true religion in the United Kingdom, is perhaps the highest proof of the merits of this Society, and the best security to the public for the advantages it has been able, and is still labouring to confer upon the population of Ireland. — *Dublin Evening Mail.*

**EASTERN CANADA.—ST. JOHN.**—We have the pleasure of laying before our readers the following communication:—  
To the Editor of the Wesleyan:  
"Rev. and dear Sir,—Having read, in the columns of your very excellent Journal, the beautiful description of the St. John Mission, with which you were pleased to favour your readers, I wish to supply some additional facts. Owing to the baneful influence of the rebellion of 1837, the Mission was, for some time, wholly unvisited, till it was again taken up by the Connexion and the erection of our new brick chapel (now almost completed), commenced through the personal exertions of the Rev. R. L. LUSHER, of Montreal,—to whose parental oversight and invaluable labour, then as well as during the present year, the Mission is much indebted. I must not omit to acknowledge the debt of gratitude which the Society in this place owes to the Rev. J. Caughy, whose zealous and awakening ministry was

blessed to the benefit of many. I have, also, the pleasure of stating that we are going on well with the building and completing of the chapel, and hope to have it ready for Divine Service, early in June. We are about to commence the erection of a new frame chapel at Chambly, which we hope (D. V.) to have opened next Fall. We have taken up a new appointment at St. Theoreau, and are expecting more openings.

**"H. MONTGOMERY."**  
"St. John, April, 1842."  
We rejoice in the welfare and prospects of this very interesting Mission; and devoutly pray that upon the Minister and the congregations, the Holy Spirit may be abundantly poured from on high. "A little one shall become a thousand, and a small one a strong nation: I, THE LORD, will hasten it in his time."

**Miscellany.**  
SAYINGS OF MATTHEW HENRY.  
Compiled for the Wesleyan.

Knowledge is given us to do good with, that others may light their candle at our lamp, and that we may, in our place, serve our generation, according to the will of God.

He that robs the poor will be found, in the end, a murderer of himself.

True wisdom will build a house and establish it; will enrich a house and furnish it; will fortify a house and turn it into a castle; will govern a house, and a kingdom too, and the affairs of both.

*Comment on Prov. xxi. 21, 22, 23.*—1. Religion and loyalty must go together. As men, it is our duty to honour our Creator, to worship and reverence him; and to be always in his fear; as members of a community, incorporated for mutual benefit, it is our duty to be faithful to the government God has set over us, Rom. xiii. 1, 2. Those that are truly religious, will be loyal, in conscience towards God, the godly in the land will be the quiet in the land; and those that are not truly loyal, or will be so no longer than is for their interest, they are not religious. How should he be true to his prince that is false to his God? And if they come in competition, it is an adjudged case; we must obey God rather than man.

2. Innovations in both are to be dreaded. Have nothing to do, he does not say, with them that change, for there may be cause to change for the better, but that are given to change, that affect it for change's sake, out of a peevish discontent with that which is, and a fondness for novelty, or a desire to fish in troubled waters; Meddle not with them that are given to change, either in religion or in the civil government; come not into their secret, join not with them in their cabals, nor enter into the mystery of their iniquity.

3. Those that are of restless, factious, turbulent spirits, commonly pull mischief upon their own heads, ere they are aware; Their calamity shall rise suddenly. Though they carry on their designs with the utmost secrecy, they will be discovered, and brought to condign punishment, when they little think of it. Who knows the time and manner of the ruin which both God and the king will bring on their own contemners, both on them and those that meddle with them?

Those that are to give instruction to others must receive instruction themselves; and instruction may be received not only from what we read and hear, but from what we see; not only from what we see of the works of God, but from what we see of the manners of men; not only from men's good manners, but from their evil manners.

**THE TRUE PHILOSOPHIC SPIRIT.**—There is a philosophic spirit which is far more valuable than any limited acquirements of philosophy; and the cultivation of which, therefore, is the most precious advantage that can be derived from the lessons and studies of many academic years:—a spirit, which is quick to pursue whatever is within the reach of human intellect; but which is not less quick to discern the bounds that limit every human inquiry, and which, therefore, in seeking much, seeks only what man may learn:—which knows how to distinguish what is just in itself from what is merely accredited by illustrious names; adopting a truth which no one has sanctioned, and rejecting an error of which all approve, with the same calmness as if

no judgment were opposed to its own;—but which, at the same time, alive, with congenial feeling, to every intellectual excellence, and candid to the weakness from which no excellence is wholly privileged, can dissent and confute without triumph, as it admires without envy; applauding gladly whatever is worthy of applause in a rival system, and; venerating the very genius which it demonstrates to have erred.—*Dr. Thos. Brown.*

**WESLEYAN METHODISM.**—"No fear of misrepresentation, or of obloquy, shall ever deter me from declaring my belief that WESLEY and WHITFIELD were chosen instruments of Providence, for giving a great impulse to religious feeling when it was most needed."

"It was a time of great degeneracy, in very many important points. The manners of high life were not, indeed, so absolutely profligate as in the infamous days of Charles II., but there was a greater degree of general coarseness. Drunkenness had become as much a national vice among the gentry, as it was among the Germans. The learning which the Universities imparted was still orthodox,—but there was little of it; and considering them as schools of morals, the course of life there was better adapted to graduate young men in the brutalizing habits of the society wherewith they were soon to mingle, than to qualify them for reforming it. The Church, therefore, was ill supplied with Ministers; its higher preferences were bestowed with more reference to political connexions than to individual desert; and there never was less religious feeling, either within the Establishment or without, than when WESLEY blew his trumpet, and awakened those who slept."—*Southey.*

"Methodism is Christianity in earnest."—*Chalmers.*  
"We have never been the professed advocates of Wesleyan Methodism, and yet we cannot close our eyes to the great spiritual good they (the Wesleyans) have done, and are doing, in this country, and in other parts of the world."—*Record.*

**SUPERIORITY OF ARBITRATION OVER WAR.**—War pays no regard to the merits of a case. Its rule is might not right. But arbitration does consider those merits. Again: the stronger party being more likely than the weaker to be the aggressor, a resort to war in the case renders it probable that the injured party will receive additional injury, instead of obtaining redress; whereas, by arbitration, that party would in all probability obtain redress. In cases where two parties are nearly equal in strength, by resorting to war, they generally leave off where they begin, nothing being decided, and both parties being sadly injured. Arbitration in such cases, also, would answer a better purpose in both respects. And in such cases where the stronger party is the injured one, although by a resort to war, redress is generally obtained, how hard the way of obtaining it! Arbitration would afford it an easier way. In every case, then, the ends of justice are better subserved by arbitration than by war, and all the evils of war are prevented beside. Furthermore: war is an infringement of the independence of nations. Surely it is such an infringement, for one nation to dictate to another, and to attempt to enforce its dictation, as is always done by one of the parties in war. But arbitration respects national sovereignty. Here is no dictation, no coercion, nothing but friendly counsel. Once more: by resorting to war, nations violate one of the plainest dictates of reason, viz, that parties should not be judges in their own cases, which they always assume to be in war. Arbitration respects this dictate, by providing a disinterested party as a judge. Then, again: the custom of war affords the strong an opportunity to oppose the weak, and the ambitious to pursue their schemes of conquest and aggrandizement. Arbitration is a check to oppression and ambition, and the best security of the defenceless. And again: the customs of war, by which nations take their position on what they denominate the point of honour, refusing to make the proper concessions and overtures for the preservation of peace, and sacrificing justice itself to resentment and pride is one vast system of duelling. The principle of international arbitration is the principle of arbitration and peace on a scale of equal magnitude. In short, every reason that can be urged in favour of the peaceful adjust-

From the "Notices," for February, 1842.  
**WESLEYAN MISSIONS IN SOUTH AFRICA.**  
**ALBANY DISTRICT.**—If any evidence were necessary to establish the dark and cruel character of Paganism, and, on the other hand, to illustrate the power and excellence of the Gospel, it might be found in the following letter from the interior of Kaffraria. Our readers will be thankful for the happy conversions which it narrates.  
**WESLEYVILLE.**—*Extract of a Letter from the Rev. James Stewart Thomas.*  
Since our sojourn in this savage land, our heavenly Father has indeed spread a table in this wilderness, and has cheered our fainting hearts, and revived our drooping spirits, by pouring into our souls the consolations of religion, and exhibiting to our view his positive assurances of the final success of our enterprise. He has also afforded us a present earnest of the abundant harvest, which will finally be gathered



ment of individual disputes, and against a resort to individual violence, can be urged with as much greater force in favour of international arbitration, and against war, as the evils of war exceed in every respect the evils resulting from individual combat.—Now, then, if the ends of justice itself can be better subserved by arbitration than by war, and so much evil prevented, and so much good done, what plea remains for war!—*Extracted from the Appendix of the American Prize Essays on a Congress of Nations.*

MARTIN LUTHER AND CHARLES V.—It was the will of God that the monk of Wittenburg, *Martin Luther*, should be brought face to face with the most powerful monarch who had appeared in Europe since the days of Charlemagne. He made choice of a prince in the vigor of youth, to whom every thing promised a reign of long duration, a prince whose sceptre bore sway over a considerable part of the old, and also over the new world; so that, according to a celebrated saying, the sun never set upon his vast domain; and with that prince he confronted the humble reformation, that had its beginning in the secret cell of a convent at Erfurth, in the anguish and groans of a poor monk. The history of that monarch and of his reign reads an important lesson to the world. It shows the nothingness of all the "strength of man," when it presumes to strive against "the weakness of God." Had a prince friendly to Luther been called to the empire, the success of the reformation might have been attributed to his protection. Had an Emperor of feeble character filled the throne—even though he had opposed the new doctrine, the success that attended it might have admitted of explanation by the weakness of the then reigning sovereign. But it was the *haughty* conqueror of Pavia whose pride was to be humbled *before* the power of the *divine Word*—and the whole world was called to witness, that he, to whom power was given to lead the French King, Francis I., to the dungeons of Madrid, was compelled to lay down the sword before the *son of a poor miner*.—*D'Aubigne.*

THE TELESCOPE AND THE MICROSCOPE.  
While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one instructs us that this mighty globe, with the whole burthen of its people and its countries, is but a grain of sand in the vast field of immensity—the other, that every atom may harbor the tribes and families of a busy population. The one shows us the insignificance of the world we inhabit—the other redeems it from all its insignificance, for it tells that in the leaves of every forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as are the stars of the firmament. The one suggests to us, that above and beyond all that is visible to man, there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe—the other, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a world of invisible beings; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might behold a theatre of as many wonders as astronomy can unfold, a universe within the compass of a point so small as to elude the powers of the microscope, but where the Almighty Ruler of all things finds room for the exercise of his attributes, where he can raise another mechanism of worlds, and fill and animate them all, with the evidences of his glory.—*Dr. Chalmers.*

Poetry.

THE COURSE OF TIME.

Translated from a beautiful Spanish Poem, by Jorge Manrique, on the death of his father, quoted in the 27th volume of the Edinburgh Review.

O! let the soul its slumber break,  
Arouse its senses, awake,  
To see how soon  
Life, with its glories, glides away,  
And the stern footsteps of decay  
Come stealing on.  
How pleasure, like the passing wind,  
Blows by, and leaves us ought behind  
But grief at last  
How still our present happiness  
Scamp, to the wayward fair, less  
Than what is past.

And while we eye the rolling tide,  
Down which our dying minutes glide  
As we depart,  
Let us the present hour employ,  
And dream each future dream of joy  
Already past.

Let no vain hope deceive the mind,  
No happier let us hope to find  
To-morrow than to-day  
Our gilded dreams of yore were bright,  
Like them, the present shall delight—  
Like them, decay  
Our lives like hastening streams must be,  
That into one engulfing sea  
Are doomed to fall—  
The Sea of Death, whose waves roll on,  
O'er king and kingdom, crown and throne,  
And swallow all.

Alike the river's lordly tide,  
Alike the humbler riv'let's glide,  
Death levels, proselyt and prince,  
And rich and poor sleep side by side  
Within the grave.

Our birth is but a starting place  
Life is the punning of the race  
And death the goal!  
There all our steps at last are brought  
That path alone of all was sought—  
Is found of all.

Long ere the damps of death can blight,  
The cheek's pure glow of red and white  
Hath passed away,  
Youth smiled, and all was heavenly fair,  
Age came, and Iud his finger there—  
And where are they?

Where are the strength that mocked decay,  
The step that rose so light and gay,  
The heart's blithe throes?  
The strength is gone, the step is slow,  
And joy grows a weariness and woe,  
When age comes on.

Say, then, how poor and little worth  
Are all those glittering toys of earth,  
That lure us here—  
Dreams but of sleep, that death must break,  
Alas! before it bids us wake,  
Ye disappear.

Advertisements.

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

BOOKS FOR SALE.

THE following Books have been sent to the Junior Editor of "The Wesleyan," for sale, and may be had on application to him, Richmond Street, Toronto, viz:—  
The Wesleyan Methodist Magazine for 1839, half calf, 17s. 6d.  
Ditto for 1839, half calf, abridged, 11s.  
Sutcliffe's Commentary on the Old and New Testaments, 2 vols. half calf, 2l. 5s.  
Ditto ditto ditto cloth 2l.  
Benson's Commentary on the Old Testament, 4 vols. cloth, 4l.  
Centenary of Methodism, Russia, gilt, 15s.  
Sunday Service of the Methodists, 12mo, gilt; 32mo, sheep; and 32mo, calf.  
Wesleyan Methodist Hymn Book.  
Centenary of Methodism, abridged, 18mo, 1s. 6d., 20 per cent. discount to schools.  
Crowther's Sermons, 10s.  
Roberts' Oriental Scripture Illustrations, 22s. 6d.  
Memoirs of Mrs. Harvard, of Ceylon, 2s.  
Discourses by the late Dr. McAIL, with sketch of his life by Dr. Wardlaw, 2 vols. cloth, 8vo. 26s. 3d.  
Class books; Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Life of Rev. W. Black, by Rev. M. Richey, A. M.; Mrs. Rowe's Devout Exercises; Holroyd's Tables for the reading of the Holy Scriptures; Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers; Sermon of Rev. R. Cooney, Wesleyan Minister; Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher; Ford's Sermon on Consolation in trial.  
Toronto, Dec. 15, 1841. 7

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

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

Ready Money the Spirit of Trade!!!  
THOMAS CLARKE,  
HATTER AND FURRIER,  
RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz.  
Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leg gaiters, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, A-trachan, Russia-Lamb, Neutra, &c. &c. Ladies Furtrimming, Robes made to order. Naval and Military Lace, Mohair Banding, Cocksades and Militia Ornaments.  
The highest price paid, in cash, for Shipping Fur.  
Toronto, Feb. 8, 1842. 3

TORONTO AXE FACTORY,  
HOSPITAL ST. FEET.  
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 SHEPARD, and recently by CROMPTON, BROTHERS & Co., who he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 123 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.  
SAMUEL SHAW. 2  
Toronto, Oct. 6, 1841.

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

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before; and such as he can, therefore, with the utmost confidence, recommend to his Customers;—among which are  
Lamp Black, Blue Black, Imperial Drop Black, Black Lead, Prussian Blue, Chinese Blue, Indigo, Blue Verditer, Saxon, Brunswick, Imperial, Chromo, and Emerald Greens.  
Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome, Spruce and Common Yellow, English and Dutch Pinks, Terra de Sienna, raw and burnt, Umber, raw and burnt, Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson, Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.  
Lined Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crato Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.  
To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.  
ALEXANDER HAMILTON,  
No. 5, Wellington Buildings,  
King Street.  
Toronto, Oct. 6, 1841. 2

LOOKING GLASSES, PICTURE FRAMES, &c. &c.  
THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 21. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.  
ALEXANDER HAMILTON,  
King Street.  
Toronto, October 6, 1841. 2

THOMAS J. PRESTON,  
WOOLLEN DRAPER AND TAILOR,  
No. 2, Wellington Buildings, King Street, TORONTO.  
J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.  
Toronto, October 20, 1841. 3

NEW CUIRLERY.  
THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plate and Britannia Metal Ware, with many other Goods, too numerous to mention, which will sell, Wholesale & Retail, low for Cash or short approved Credit.  
Country Store-keepers are invited to call and examine for themselves.  
SAMUEL SHAW.  
Toronto, Dec. 29, 1841. 8

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

PORTER & KING,  
KING STREET, TORONTO.

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising Satin, Velvet, Silk and Poplin Bonnets, all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful Stock of Ladies' Cloaks, consisting of Plain and Figured Merino, Saxony, Camletten and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above PORTER & KING offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.  
Persons from the country will please recollect the Sign of the GOLDEN BONNET, King Street, Toronto.  
October 20, 1841.

FASHIONABLE  
TAILORING ESTABLISHMENT.  
128, King Street, Toronto,  
& King St., Kingston, opposite Bryce & Co's  
REDUCED PRICES.

G. & T. BILTON respectfully inform their friends, that they are receiving DIRECT FROM ENGLAND, a choice selection of West of England Broadcloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.  
ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING.  
Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.  
Clergymen's and Barristers' ROBES made in the neatest style.  
Toronto, Oct. 6, 1841.

LETTERS received, up to the 31st ult:—P. M., Kingston; Mr. F. BERRY; H. BARRY, Jr., Esq., (We are unable to account for the non-arrival of the numbers referred to;) Dr. Cross.

The Wesleyan  
Is published, semi-monthly, for the COMMITTEE of MANAGEMENT, at the corner of New and Newgate Streets, Toronto.  
EDITORS:—REV. MESSRS. M. RICHEY, A.M. and J. G. MANLY.  
ADVERTISEMENTS will be limited to one page, and inserted at the usual rates.  
TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance.  
AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro'; and H. C. BARWICK, Esq., P. M., Woodstock.  
ROGERS, THOMPSON, AND CO., PRINTERS.