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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. III.

TORONTO, CANADA, WEDNESDAY, DECEMBER 28, 1842.

No. 9

To the Editor of the Wesleyan.

REMARKS ON BURNET'S EXPOSITION OF THE ELEVENTH ARTICLE.

"Of the Justification of Man."

"We are accounted Righteous before God only for the merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own Works or desertings. Wherefore, that we are Justified by Faith only is a most whole-some doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

Whatever diversity of views may exist among Christians, they are unanimous on one subject, and that is the pre-eminent importance of a sinner's justification before God, including the nature of justification, and the evangelically constituted and revealed terms whereby a man becomes just with God. An enquiry of this import is the first proposed by an ungodly soul when his true state of guilt and danger, is feelingly apprehended. Then he exclaims "What must I do to be saved?" To furnish the graciously sufficient answer to this demand, as well by satisfying the justice of God, as to lay ample ground for a sinner's hope, was the grand reason for the Incarnation and vicarious death of "the only begotten son of God." He shall be called Jesus, for he shall save his people from their sins; "once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Precious truths that are above comparison with "fine gold or choice silver."

The intrinsic excellence of this part of the "truth as it is in Jesus" is a sufficient reason for the general attention it has commanded, among those of reputation, in the different sections of the Church of Christ from the earliest ages, more particularly since the glorious reformation from Popery. Indeed the nature of justification, and its scriptural condition, constitute the principal points of difference between the Reformed Churches and the adherents of the Pope. Luther's judgment on this subject is well and strongly expressed in the words "the Christian Church stands or falls with it." Closely allied hereto is the teaching of the Church of England, "this is the strong Rock and Foundation of Christian Religion." That Church therefore very properly, has an article on "the justification of man," the substance whereof is to be taught to her congregations by a Clergy whose assent to its doctrine, has been attested by their personal subscription. The former part of this article is in happy and most useful conformity to the whole scriptures, and especially to the New Testament. The inference contained in the second part, "that we are justified by faith only," being precisely correct, is strongly asserted. For a more ample exposition of this brief, but richly expressive phrase, we are referred to the Homily of Justification." That Homily therefore must be regarded with equal deference as the article. The doctrine of both being the same, they no otherwise differ than a leaf enveloped in the bud, or expanded to its full natural proportions; or a chronometer viewed in its index only or when its parts are exhibited, and their uses pointed out by a skillful mechanician.

The Church of England has, perhaps wisely, abstained from any authoritative explanation of the Article. Such an explanation, if definite, must always have given offence to not a few of her sons, who have ever entertained a variety of opinions on most subjects of Christian doctrine, and ecclesiastical discipline. But individual divines of her communion have in several instances, published their views of the formularies and doctrines of the National Church. Of these, Bishop Burnet is not the least. His exposition of the Thirtieth article has justly been held in great esteem, because it contains a vast store of learning on sacred subjects, and an impartial statement of those conflicting tenets, in which the doctrinal articles, have been understood by ministers and others. That this pre-

late has written on the article relating to justification merits attention in these days, not only because of the noble testimony it bears against the Papistical notions of justification, now so extensively taught in the Church of England, but also because of the manner wherein he explains the "faith" that instrumentally justifies. On account of the former he has merited the commendation of every intelligent Protestant, but that in the latter he has gone beside the "oracles of God" and the Homily may be made to appear without difficulty.

Justification according to Burnet, is for "a man" to obtain "the favour of God by a mere act of his grace, or upon some consideration not founded on the holiness or merit of the person himself." This agrees substantially with the Homily on Salvation, "every man of necessity is constrained to seek for another righteousness or justification" than he can procure for himself "to be received at God's own hands, that is to say the forgiveness of his sins and trespasses in such things as he hath offended." The scriptural warrant for this is Act. xiii. 28, 29, be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses. The great consideration upon which God returns man's sins is "Christ's merits." His becoming obedient unto death even the death of the cross, who is the brightness of the Father's glory and the express image of his person, "he whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. The condition upon which justification is granted to penitent men is "faith" "we are justified by faith only." So says St. Paul. Rom. iii. 28, being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith, therefore we conclude that a man is justified by faith without the deeds of the law. The language of the Homily beautifully harmonises with these inspired sentences. The writer of that document having briefly described the "part" of God in our justification, and the "part" of Christ adds "upon our past true and lively faith in the merits of Jesus Christ." Again, "St. Paul declareth" "nothing upon the behalf of man concerning his justification, but only a true and lively faith." Yet again, "Christ is now the righteousness of all them that truly do believe in him." Such is the edifying agreement on this vital doctrine between St. Paul, the Article, and the Homily. It were to be wished that Burnet's exposition could be added also; but that his views do not coincide with these standards, will appear in the sequel.

The scriptural character of justification and the faith whereby it is embraced, stands at an equal distance from justification through the sacraments, and from justification by works. Formerly it was considered that Sacramental justification was a tenet peculiar to the Papists. The times are now altered. The alteration is a mournful deterioration in theological belief and teaching. Several divines of the Church of England, strenuously inculcate this once exploded and pernicious dogma of the Romanists, justification is described as "the act of God imparting his divine presence to the soul, through baptism, and so making us temples of the Holy Ghost." Dr. Pusey's letter to the bishop of Oxford, p. 70. They censure those who hold that justification is not necessarily the gift of

God through his sacraments; and condemn a strong terms those who do not revert to their baptism and their being then engrafted into Christ, but to their faith in Christ as the act whereby they were justified. The bishop of London, in his recent charge, has said, "I cannot therefore deny it to be the doctrine of our Church that baptism is instrumentally connected with justification." "Justification begins in baptism, when the children of wrath are regenerated by water and the Holy Ghost, and made the children of God, remission of sins is expressly declared to be then given, and remission of sins implies justification, in the proper sense of the term," we need not insist on the evident discrepancy between this doctrine and that of the Article and Homily above quoted, but shall satisfy ourselves by transferring to our columns, the judicious and strongly expressed sense of bishop Burnet, in his own language. "It is a tenet of the Church of Rome, that the use of the sacraments, if men do not put a bar to them, and they have only imperfect acts of sorrow accompanying them, do so far complete those acts as to justify us. This we do utterly deny as a doctrine that tends to enervate all religion; and to make the sacraments, that were appointed to be the solemn acts of repletion for quickening and exciting our piety, and for conveying grace to us upon our coming devoutly to them, become means to flatter and deaden us; as if they were of the nature of charms, which if they could be come at, though with ever so slight a preparation, would make up all defects. The doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome. Since therefore this is now here mentioned in all those large discourses that are in the New Testament concerning justification, we have just reason to reject it; since also the natural consequence of this doctrine is to make men rest contented in low, imperfect acts, when they can be so easily made up by a sacrament, we have just reason to detect it as one of the depths of Satan; the tendency of it being to make these ordinances of the Gospel, which were given us as means to enlighten our faith and repentance, become engines to encourage sloth and impotence. Let these words be well weighed. The doctrine denounced is a "hateful tenet of the Church of Rome," and even one of the "most mischievous." It is to be detested as belonging to the depths of Satan, and its tendency is to prevent the divinely appointed means of grace into the sad occasions first of indifference, then of irreligion.

Thus far Burnet has rendered great service to the cause of saving truth, and has uttered the judgment of the English Reformers; but in other parts of his Exposition of the Eleventh Article he has shown himself to belong to another Theological School. Not having kept close to the authorised explanation of the Article he has varied also from the perspicuous teaching of the Holy Scriptures. Right knowledge of the appointed instrument of our justification is equally, perhaps even more, necessary than correct apprehensions of that blessing conferred by itself. Herein the Article and Homily partake of the perspicuity of the Scriptures. Not so the Exposition. The faith which justifies is presented to us as an enlightened and exclusive trust in Christ, both in the Homily and the word of God, "and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the son of God, once offered for us upon the cross to obtain thereby God's grace and remission." Rom. vi. 2. "For the right and true Christian faith is not only to believe that holy Scripture and all the foresaid articles of our Faith are true, but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by

Christ." "For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ, his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the Kingdom of Heaven by Christ, whom he liveth ungodly and denyeth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. Rom. p. 3. So the Scriptures "in him" Jesus Christ "shall the Gentiles trust." Rom. xv. 12. That we should be to the praise of his glory, who first trusted in Christ, in whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that Holy Spirit of promise. Eph. 12. 13. "Trust" therefore is the Scriptural synonyme for "faith," and therefore it is neither "obedience" considered as practical submission to the laws of the Gospel nor those fruits of the Spirit whose combination and maturity in Christians make them "perfect and entire wanting nothing." Faith in the sense of affectionate trust, is to be regarded as alone instrumental in embracing remission of sins. No other grace does this office. Its province is peculiar. Were it possible that all other fruits of the Spirit should be present in him that believes, they neither justify him, nor do they contribute to his justification, were it possible that they should be absent from one who believeth with his heart. This faith would be unto righteousness. "Only Faith" being immediately and indispensably necessary to a sinner's justification.

On this important point, Burnet's Exposition is equally unsatisfactory and unscriptural. He evidently departs from the simple views of the Sacred writers, which have been well expressed in those formulae, whose gratuitous expounder he became. He thus enters upon the second principal term in the Article. "The next term to be explained is faith, which in the New Testament stands generally for the complex of Christianity, in opposition to the Law which stands as generally for the complex of the whole Mosaical dispensation. So that the faith of Christ, is equivalent to this the Gospel of Christ." "The believing this revelation, and that great article of it, of Christ's being the Son of God, and the true Messiah that came to reveal the Father's will, and to offer himself up to be the sacrifice of this new covenant, is often represented as the great and only condition of the covenant on our part, but still this faith must receive the whole gospel, the precepts as well as the promises of it, and receive Christ as a Prophet to teach, and a King to rule, as well as a Priest to save us. Again, "by faith only is not to be meant faith as it is separated from the other evangelical graces and virtues; but faith as it is opposite to the rites of the Mosaical Law." "So that the faith mentioned by St. Paul is the complex of all Christianity." "And as it is certainly true, that we are taken into the favour of God upon our receiving the whole gospel without observing the Mosaical precepts." Once more, "but still our faith which includes our hope, our love, our repentance and obedience, is the condition that makes us capable of receiving the benefits of this redemption and free grace."

All this, certainly looks very unlike justification by "faith only." The bishop however disclaims the merit of our works in justification, and therefore he must not be charged with that opinion. But that he includes other works besides faith as indispensably necessary to the remission of sins, his own words plainly evince. In so doing he wanders from the sense of that article, which he set himself to explain. This will further appear by the two following sentences, "in strictness of words we are not justified till the final sentence is pronounced, till upon our death we are solemnly acquitted of our sins, and admit-

led into the presence of God." Upon our bringing ourselves therefore under these qualifications we are actually in the favour of God; our sins are pardoned, and we are entitled to eternal life." We stay not to point out the mutual inconsistency of these passages. They cannot be reconciled with the "literal and grammatical" meaning of the article and Homily, which do agree with the New Testament. What the bishop has written, forcibly admonishes us that "Justification by faith only" is the golden mean. If we deviate from it in one direction, we are plunged into the "depths of Satan," flowing from Sacramental justification, and if in the opposite, we are deluded into the opinion of justification by our personal works, which St. Paul designates "another gospel," and denounces as an anathema on its promoters.

This "exposition" of justifying faith, deserves a more distinct and consecutive notice. It is asserted, that faith is to be understood, "as, opposite to the rites of the Mosaic Law," and consequently, not to distinction from love, joy, peace, long-suffering, gentleness, goodness. Though the Bishop does not expressly exclude the Decalogue in these words, it is plain, that he chiefly intends the Levitical ceremonies, hence, he speaks of the "Law of Moses," was still to retain its force." One of the Scriptures to which the Bishop refers in support of his statement is, Rom. c. iii, v. 28. "Therefore, we conclude that a man is 'Justified by Faith,' without the deeds of the Law." Now it is most evident, that the ritual "Law of the Jews," is not at all intended here, for in v. 31, of the same chapter, St. Paul writes "Do we then make void the Law, through faith? God forbid, yea, we establish the Law." He does not surely establish the ceremonial Law; it remains that it is the moral Law which is established; and, therefore, a man is justified without the deeds which that Law pre-emptorily requires. Another passage is, Rom. c. ii, v. 12. "For as many as have sinned without the Law, shall also perish without the Law; and as many as have sinned in the Law, shall be judged by the Law." Neither can the Apostle here mean, only or chiefly the ceremonial Law; for, without giving notice of any alteration in the sense of the term, he speaks, in the 20th v., to one who had "The form of knowledge and of the truth in the Law," and then refers, most distinctly, to certain portions of the Decalogue, and to it only. "Thou that preachest, a man should not steal! dost thou steal? Thou that sayest, a man should not commit adultery! dost thou commit adultery? Thou that abhorrest idols! dost thou commit sacrilege?" The only other passage, which is inserted in the exposition is, Gal. c. ii, v. 12. "Knowing, that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for, by the works of the Law, shall no flesh be justified." This passage may be truly supposed to have immediate reference to the Mosaic Law; but, its doctrine is as explicit as in the preceding scriptures, that by works of Law, whether moral or ceremonial "Shall no flesh be justified;" hence, justification by faith only, is the scriptural doctrine.

Most infelicitous, therefore, was the allusion to Abraham, who Burnet says, was "in the favour of God, upon the account of his trusting to the promises of God, and obeying his commands." He also says, that St. Paul reckoned Abraham offering up his son Isaac, as a part of his faith; that is, this patriarch, the manner of whose justification, was written no less for our sake than his own, was not admitted to the favour of God by "only faith," but by his "obeying God's commands," also; that other instances of obedience had the same kind of instrumentality, and from all that appears to the contrary, in the "exposition," the same degree of instrumentality to his being accepted of God as his faith. This is plainly more than the scriptures have written. It is a sentiment brought to the texts, and not legitimately deduced from them; let the passages be perused to which the Bishop refers, as his vouchers, and they will without any comment, be seen to give no countenance to his assumption, but the contrary. Gen. c. xv, v. 6. "And he believed in the Lord, and he counted it to him, for righteousness." No instance of obedience, is connected with

the Homily, uniformly distinguished between "faith," and "good works," and as invariably represents the latter, as going out of the former, and consequently, that faith, both in the order of thinking and of fact, precedes the good works which Christians must be careful to imitate. "A true and lively faith, out of which faith, spring good works," a true and lively faith in Christ, bringing forth good works, and a life according to God's commandments; it is said of "the right and true Christian faith," wherof doth follow a loving heart, to obey his commandments." This difference between the Homily and the Exposition, was seen by the great Bishop, he felt it so strongly, as to deem it necessary, to provide for the detection of the discrepancy by his readers. This he has attempted, but in an awkward and indifferently manner; his words are "Therefore, though we do not now stand to all the arguments, and to all the citations, and illustrations used by them," we, the "Reformers," in the matter of justification, "and, though we do not deny that many of the writers of the Church of Rome, came insensibly off from the most practical error, that had been formerly much taught, and more practised among them, and that this matter was so stated by many of them, that, as to the main of it, we have no just exceptions to it; yet, after all, this beginning of the Reformation was a great blessing to the world, and has proved so even to the Church of Rome, by bringing her to a just sense of the atonement, made for sins; by the blood of Christ, and by taking men off from external actions, and turning them to consider the inward acts of the mind, faith and repentance, as the conditions of our justification. And, therefore, the approbation given here to the Homily, is only an approbation of the doctrine asserted and proved in it; which ought not to be carried to every particular of the proofs or explanations that are in it." "We are by no means to think, that our certain persuasion of Christ having died for us, in particular, or the certainty of our salvation through him, is an act of saving faith, much less that we are justified by it." The most striking and equally objectionable things, in these sentences are, 1st, The substitution on the same principle of the inward acts of the mind, "faith and repentance," which must be taken in the Bishop's sense for the "whole gospel," for, the external actions enjoined by the Papists as requisite to justification. This difference is, not one of kind, but of degree. The Church of Rome teaches the necessity of external obedience, and Burnet, of internal, in order to the remission of sins. But the Homily and St. Paul of neither, but of "faith only." 2nd, The censure of some of the "arguments, citations, and illustrations," in the Homily, without showing which of them are ineligible and wrong, though as we have seen, they are consonant to Apostolic doctrine. 3rd, The useless endeavour to reconcile his own views with the "form of sound words" adopted by the writer of the Homily. 4th, and lastly, That there can be a "certain persuasion of Christ having died for us, in particular," which is, neither saving faith, nor instrumental to our justification.

The discordance between the Exposition of the Articles and the Homily, shall be noticed in two other particulars, both are of great importance in Christian theory. The first, is concerning the time when men are justified. Burnet says: "In strictness of words, we are not justified till the final sentence is pronounced, till upon our death we are solemnly acquitted of our sins, and admitted into the presence of God." The Homily says, "And this justification or righteousness which we so receive of God's mercy, and Christ's merits embraced by faith, is taken, accepted, and allowed by God, for our perfect and full justification." So also St. Paul. Rom. v, 9. "Much more then being now justified by his blood, we shall be saved from wrath through him." The Symbols of the Anglican Church, speak of the present acceptance of a sinner into the favour of God, which they earnestly contend is by "faith only." This the Expositor evidently surrenders. He introduces holiness as indispensable to our being accepted in the Beloved, then to preserve the appearance of consistency in his scheme, coldly postpones our justification to the last day; true believers in Christ, will indeed be justified on that solemn occasion. But this is quite another thing; it is altogether beside the question;

In exact accordance with this inspired teaching, is the language of this Homily. It is just cause of regret, that its evangelical sense is not more generally appreciated and clearly exhibited by those who "watch for souls, as they that must give account"

The Homily, uniformly distinguished between "faith," and "good works," and as invariably represents the latter, as going out of the former, and consequently, that faith, both in the order of thinking and of fact, precedes the good works which Christians must be careful to imitate. "A true and lively faith, out of which faith, spring good works," a true and lively faith in Christ, bringing forth good works, and a life according to God's commandments; it is said of "the right and true Christian faith," wherof doth follow a loving heart, to obey his commandments." This difference between the Homily and the Exposition, was seen by the great Bishop, he felt it so strongly, as to deem it necessary, to provide for the detection of the discrepancy by his readers. This he has attempted, but in an awkward and indifferently manner; his words are "Therefore, though we do not now stand to all the arguments, and to all the citations, and illustrations used by them," we, the "Reformers," in the matter of justification, "and, though we do not deny that many of the writers of the Church of Rome, came insensibly off from the most practical error, that had been formerly much taught, and more practised among them, and that this matter was so stated by many of them, that, as to the main of it, we have no just exceptions to it; yet, after all, this beginning of the Reformation was a great blessing to the world, and has proved so even to the Church of Rome, by bringing her to a just sense of the atonement, made for sins; by the blood of Christ, and by taking men off from external actions, and turning them to consider the inward acts of the mind, faith and repentance, as the conditions of our justification. And, therefore, the approbation given here to the Homily, is only an approbation of the doctrine asserted and proved in it; which ought not to be carried to every particular of the proofs or explanations that are in it." "We are by no means to think, that our certain persuasion of Christ having died for us, in particular, or the certainty of our salvation through him, is an act of saving faith, much less that we are justified by it." The most striking and equally objectionable things, in these sentences are, 1st, The substitution on the same principle of the inward acts of the mind, "faith and repentance," which must be taken in the Bishop's sense for the "whole gospel," for, the external actions enjoined by the Papists as requisite to justification. This difference is, not one of kind, but of degree. The Church of Rome teaches the necessity of external obedience, and Burnet, of internal, in order to the remission of sins. But the Homily and St. Paul of neither, but of "faith only." 2nd, The censure of some of the "arguments, citations, and illustrations," in the Homily, without showing which of them are ineligible and wrong, though as we have seen, they are consonant to Apostolic doctrine. 3rd, The useless endeavour to reconcile his own views with the "form of sound words" adopted by the writer of the Homily. 4th, and lastly, That there can be a "certain persuasion of Christ having died for us, in particular," which is, neither saving faith, nor instrumental to our justification.

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nor can we account for its being thus introduced, except on the supposition of the irreconcilable difference, between the theology of the Expositor and that of those master builders, in the temple of God, whose work he undertook to explain, but which in effect, in this main branch of it, he destroys.

The second instance of departure from the Homiletic doctrine, to be noticed is, in the measure of human ability to perform the condition of our justification. A sound divinity rejoices in the phrase, "all things are of God," when applied to any part of our salvation or what contributes thereto; it utterly disclaims the praise of every word, or thought, or deed, that is according to God's will. It is, therefore, with unusual surprise that we read in the Exposition, after a statement of the appointed terms of our salvation, "Upon bringing ourselves therefore under these qualifications, we are actually in the favour of God; our sins are pardoned, and we are entitled to eternal life." This is "passing strange," how different is the Homily, which Burnet seems to have totally overlooked, he makes no reference to its doctrine on this point; perhaps, because, he could not approve, and would not attempt to confute it. "And upon our past, true and lively faith, in the merits of Jesus Christ, which yet is not ours, but by God's working in us." "A true and lively faith which nevertheless is the gift of God, and not man's, only work without God." So saith St. Paul, "Unto you it is, given in the behalf of Christ not only to believe in him, but also to suffer for his sake. Phil. i, 29. "The fruit of the spirit is faith." Gal. v, 22. Here again is seen that approximation to justification by our internal acts, which was pointed out above, and which is as near to the heretical teaching of Romanists, as it is remote from the sublime and evangelical Homily, from which we have quoted; indeed, the Reformers had drunk largely from the fountain of the Scriptures; how deeply they were imbued with divine truth, their immortal writings will demonstrate to the admiration of latest posterity. In recoiling from the Papistical doctrine of justification, they did not recede into Antinomian solidism, but took their position on the foundation which God hath laid in Zion. Nor can any other be chosen without imminent peril. On this basis the Godly fabric of personal holiness and salvation stands with an unshaken and erect stability, fortified equally against the emissaries of Romanism and those of licentiousness. Placed on any other foundation, or removed from this in any degree, it proportionably inclines to its deadly enemies. When not founded upon the only Rock, adequate to sustain it, the fall thereof is ultimately certain, and will eventually be great.

December, 1842.

From the Christian Observer.

DR. TROUCHIN'S UNEDITED CORROBORATION OF THE HORRORS OF VOLTAIRE'S LAST DAYS.

A correspondent having alluded, on the first page of our present number, to the awful death beds of Paine, Voltaire, and other infidels and blasphemers, we are reminded to lay before our readers a remarkable letter, respecting the last days of Voltaire, from Dr. Trenchin to Mr. Bonnet; which had continued in manuscript till the recent publication at Lausanne of an "Essai sur la Vie de Tissant, contenant des lettres medees du Trenchin, Voltaire, Haller, Zimmermann, Rousseau, Bonnet, Stanislaus, Auguste II., Napoleon Bonaparte, etc. par Ch. Eynard." Several accounts were given to the world, shortly after Voltaire's death, of his closing days; and some of them quite contradictory; for Diderot, D'Alembert, and others of his infidel friends, asserted that he died as he had lived; that is, that he was to the last a hardened infidel, betraying neither terror nor remorse. The lapse of sixty-four years has so far cleared up the facts, which contemporary partizanship endeavoured, for the credit of infidelity, to conceal, that few persons, we presume, would now be found to maintain that the last days of this wretched man were not full of bitterness and despair; displaying the most awful contrast to the faith, peace, hope, and joy, of the expiring believer. Among the unedited correspondence now published by M. Eynard, is the letter to which we have alluded, from Dr. Trenchin, one of Voltaire's physicians, to M. Bonnet at Geneva, and which strongly

corroborates the statement published by the Abbe Barruel in his "History of Jacobinism." The occurrence in that letter of the comparison of Voltaire to Orestes, tormented by Furies, shews that Barruel, or whoever first published Tronchin's remark, must have had it either from his own lips, or this identical letter.

As Barruel's narrative is necessary for comparison, and as some of our readers may not be able promptly to refer to it, we will transcribe it.

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an insatiable theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

"In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own."

"In spite of all the sophisters flocking around him in the first days of his illness, he gave signs of wishing to return to God, whom he had so often blasphemed. He called for the priest who ministered to him, whom he had sworn to crush, under the appellation of the Wretch. His danger increasing, he wrote the following note to the Abbe Gaultier:—"You had promised, sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible." Signed, "Voltaire. Paris, the 26th February, 1778."

"A few days after this he wrote the following declaration, in the presence of the same Abbe Gaultier, the Abbe Mignot, and the Marquis de Villevielle, copied from the minutes deposited with Mr. Momet, notary, at Paris:

"I, the under-written, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works that of sending to me the Abbe Gaultier, a priest, I consented to him; and if it please God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the divine mercy will deign to pardon all my faults. It ever I have scandalized the church, I ask pardon of God and of the Church. Second of March, 1778." Signed, "Voltaire. In presence of the Abbe Mignot, my nephew, and the Marquis de Villevielle, my friend."

"Voltaire had permitted this declaration to be carried to the Rector of St. Sulpice, and to the archbishop of Paris, to know whether it would be sufficient. When the Abbe Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strangled every nerve to hinder the chief from consummating his recantation; and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeds to fury, and fury to rage again, during the remainder of his life.

"Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him but to witness their own ignominy; and often he would curse them and exclaim, 'Retire, it is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you procured me!'

"Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God, against whom he had conspired; and in plaintive accents he would cry out, 'Oh Christ! Oh Jesus Christ!' and then complain that he was abandoned by God and man. The hand, which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, *Crush them, do crush the Wretch!*

"In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of Him whom he had blasphemed; and his physicians, particularly Mr. Tronchin, called in to administer relief, thunderstruck, retired, declaring that the death of the impious man was terrible indeed. The pride of these conspirators would willingly have suppressed

these declarations, but it was in vain. The Mareschal de Richelieu flies from the bedside, declaring it to be too terrible to be sustained, and M. Tronchin, that the furies those of Voltaire."

We shall now exhibit the lurid light shed upon this awful narrative by Dr. Tronchin's letter to M. Bonnet. Of its genuineness there can be no question.

Dr. Tronchin, who gives so terrible an account of Voltaire's death, was an eminent physician. He was a native of Geneva; was born in 1709, and died in 1781. He studied in Holland, under Boerhaave. In 1750 he was sent for to Paris to inoculate the children of the Duke of Orleans, which was justly considered a most perilous undertaking; especially as the king had expressed despicability at the experiment. He had however introduced the practice with great success in Holland and Switzerland, and ventured on the risk. The children did well, he was highly rewarded and honoured, and he rose to the highest dignities of his profession. But we must not any longer delay the insertion of his letter to Bonnet.

"He had imagined I would not see him, and this idea tormented him. In haste he wrote me a letter, perfumed with incense, in which he swears eternal esteem and regard to me. I visited him. 'You have been,' said he to me, 'my saviour, be here my tutelary angel, I have but one breath of life left, I come to yield it up in your arms. He probable spoke the truth; they will kill him."

"If my principles, my dear friend, had required to be strengthened by any tie, the man whom I have seen become weak, agonize, and die before my eyes, would have secured them by a gordian knot; and comparing the death of the good man, which is but the end of a fine day, with that of Voltaire, I should have seen the difference which exists between a fine day and a tempest; between the serenity of the soul of the wise man who ceases to live, and the dreadful torment of him to whom death is the king of terrors. I thank God I did not need this spectacle, and yet *forte olim misisse jurebit*. The man then was predestined to die under my hands. I always told the truth, and unhappily for him, I am the only person who never deceived him. 'Yes, my friend,' he often said to me, 'you alone gave me good advice, if I had followed it, I should not be in the dreadful state in which I am; I should have returned to Ferney; I should not have become intoxicated with the incense which has turned my head; yes, I have swallowed nothing but smoke, you can do me no more good. Send me the physician for madmen. What fatality brought me to Paris? You told me when I arrived that an oak of eighty years old does not bear transplanting; and you spoke the truth; why did I not believe you? And when I had given you my word that I would set out in the invalid carriage which you had promised me, why did I not go? Pity me, I am mad."

"He was to set out two days after the follies of his coronation at the theatre; but the next morning he received a deputation from the French Academy, which entreated him to honour it with his presence before his departure. He attended in the afternoon, and was made President of the Society by acclamation. He accepted the office, which is for three months. He thus claimed himself for three months, and of his promise given to me nothing remained. From this moment to his death, his days were only a gust of madness. He was ashamed of it, when he saw me he asked my pardon; he pressed my hands; he entreated me to have pity on him, and not to abandon him, especially as he must use new efforts to make a suitable return for the honour the Academy had done him, and to induce it to labour at a new dictionary like the *della Crusca*. The completion of this dictionary was his last domestic duty, his last passion. He had undertaken the letter A, and he had distributed the twenty-three other letters to twenty-three academicians, many of whom greatly irritated him by undertaking the task with an ill grace. 'They are idle fellows,' said he, 'accustomed to stagnate in idleness, but I will make them advance.' And it was to make them advance that, in the interval of the two sittings, he took, at his peril, so many drugs, and committed so many follies, which hastened his death, and which threw him into a state of despair and dreadful madness. I cannot recollect it without horror; as

soon as he saw that all which he had done to increase his strength had produced a contrary effect, death was ever before his eyes. From that moment rage took possession of his soul. Imagine to yourself the madness of Orestes *Lurus opistatus obui*."

And these are the last hours of a philosopher! The picture exhibited is not that of the mere dotage of extreme old age, but of an old age unsupported by those hopes and consolations which the Gospel of Christ alone can afford in a dying hour, and con-signed in awful retribution to the drear horrors of remorse. We might the nurse who attended the death-bed of this wretched man, and who disclosed the horrors, which his abashed followers wished to conceal, inquire on another occasion, when asked to wait on a sick Protestant gentleman, whether the gentleman was a "philosopher," for if he was, she would not incur the risk of witnessing such another scene as that of the death-bed of Voltaire.

There is a general corroboration of the fact of the wretchedness of Voltaire's latter days in the "Life of Marmontel," written by himself, and published after his death. Marmontel highly panegyrizes both Voltaire and Rousseau, whose infidel opinions he shared, and therefore he cannot be called a suspected witness when speaking of the miserable condition of his brother philosophers. Of both of them he says,

"If I had a passion for celebrity, two great examples would have cured me of it, that of Voltaire and that of Rousseau, examples very different, and in many respects quite opposite, but agreeing in this point, that the same thirst of praise and renown was the torment of their lives." Of Voltaire he adds, "To him the greatest of blessings, repose, was unknown. It is true that envy at last appeared tired of the pursuit, and began to spare him on the brink of the grave. On his return to Paris, after a long exile, he enjoyed his renown, and felt the enthusiasm of a whole people grateful for the pleasures that he had afforded them. The weak and last effort that he had made to amuse them, *Irene* was applauded, as *Zaire* had been, and this representation, at which he was crowned, was for him the most delightful triumph. But at what moment did this tardy consolation, the recompense of so much watching, reach him? The next day I saw him in his bed. 'Well,' said I, 'are you at last satiated with glory?' 'Ah! my good friend,' he replied, 'you talk to me of glory, and I am dying in frightful torture.'"

This short dialogue speaks volumes. To talk to a dying man of "glory!" And yet, in another sense, that theme so appropriate and so consoling. But then what "glory," and for whom? If we turn to that inspired book which Marmontel, and his dying friend rejected, we there find this enigma solved. That blessed record tells us of the many of what these philosophers accounted "glory," it inscribes upon the pomp and ambition of this feverish life, "Vanity of vanities, vanity of vanities, all is vanity." But does it leave the soul a prey to desolation? Does it empty without replenishing? Has it nothing to present calculated to fill that aching void which is felt in an immortal spirit, created for the service and enjoyment of God, when worldly pleasures and honours, "the husks which the swine did eat," are found incapable of satisfying its cravings for "glory and immortality." Is there nothing left to "glory in?" Listen to its reply—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Hath called us to eternal glory by Christ Jesus. "We rejoice with joy unspeakable and full of glory." "This sickness is for the glory of God." "His own in dishonour, it is raised in glory." "We are changed from glory to glory." "Partaker of the glory that shall be revealed." "Ye shall receive a crown of glory that fadeth not away." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." "Salvation in Christ with eternal glory."

VALUE OF THE SOUL.—The salvation of one soul from death, apart from the influence of that soul on others, is an ample reward for the longest and most toilsome period of service in any department of gospel labour. Try to form some idea of it, and never go to your school without carrying the idea with you. Look at this reward, and look at it again, in the light of the cross, in the light of heaven, and in the light of hell. Study it till your souls are fired

with ambition to gain it. Ponder over the prospect of any of your scholars perishing, till your souls are melted within you, and all your aim is to prevent it. The following incident gave me at the time of its occurrence a more vivid impression of the joy of saving one soul than all my previous reasonings. Having had occasion to go to England by steam some years ago, I was awakened on the morning after sailing by a noise over-head. With others I rushed to the deck, and heard the cry, "A man overboard." The person who now became the object of so much interest had been working at the bow of the vessel, and was thrown to a considerable distance from the ship, happily beyond the reach of the paddles, by a sudden stroke from some part of the rigging. The helmsman observed it, and had the presence of mind to throw out to him the life-buoy, as the ship sped past him, and now he was floating upon it. A boat was lowered, but the tide had carried him to a considerable distance, and an interval of painful and breathless anxiety elapsed before the result was known. At last his rescue was announced to those whose eyes could not serve them at so great a distance, by the joyful cry—"He's in the boat." Emotions which were till then suppressed and hidden, now disdained all restraint, and gushed forth in tears of irrepressible joy. And, as I turned away from observation, the words of the Saviour rushed into my mind, and the emphasis with which I now imagined them uttered in my ears, gave them more than the effect of the most novel and startling statement—"There is joy in the presence of the angels of God over one sinner that repenteth."—*Scottish Congregational Magazine*.

DODDIDGE, WILBERFORCE, AND LEON RICHMOND.—About a century since, there lived an honest outlaw in London, who left behind him an orphan of such promise, that a noble lady offered him an university education for the church, with her patronage afterwards. This offer, which set before him a certain provision for life, the youth declined, casting his lot with the Independent Dissenters, among whom he lived and died, the minister of one of their meeting-houses in a country town. He left behind a little volume, entitled, "The Rise and Progress of Religion in the Soul," of which it is but moderate praise to say, that it has been the means of converting "the gift of the Holy Ghost" on more souls than any book since the apostles' times can hope to welcome as his spiritual children. . . . Just fifty years after, a copy of this little book fell into the hands of a young gentleman of gay and worldly habits, immersed in pleasure and public business, and who, though baptized and confirmed in the church, and educated at one of our Universities, was an utter stranger to the very first rudiments of spiritual religion. It was read, and thought over, and, in his case, as in thousands of others, it was made the means of changing his heart. He became "a new man;" he received "the gift of the Holy Ghost;" and the means by which this entire change was effected, was that little volume, the work of a Dissenting minister.—"The Rise and Progress of Religion in the Soul." But the change became manifest by its fruits. The young gentleman hitherto, though only a layman felt inwardly moved to become a teacher of religion. He writes and publishes a book called, "A Practical View of Christianity,"—of which it may, perhaps, be said with truth, that the good wrought by it emanated that done by the volume to which its author owed his conversion. . . . We press on a few more years, and we behold a young young clergyman, who has just taken orders, without any just or serious views of his responsibilities, and without any personal knowledge of that Christianity which he has undertaken to teach. A copy of the "Practical View of Christianity" is put into his hand. He opens it; he is arrested by the power of the Holy Spirit; the night passes on, but he is unable to lay down the book until its perusal is completed; and he rises up, a changed man. And the fruits of this change, even if we only think of what has already past, have probably exceeded either of the former. But when we add together the three works,—"The Rise and Progress of Religion in the Soul,"—"The Practical View of Christianity," and—"The Annals of the Poor," and contemplate their united effects on the Church of Christ,—not in

England only, nor merely in Europe, but throughout the world,—how do these squabbles about "apostolical succession" fade into insignificance, or only excite a feeling of indignation, that men's minds should be drawn aside from realities, to dispute about external forms and points of order. . . . When we trace up the "Annals of the Poor" to its providential cause, and find it to spring out of the "Practical View of Christianity;" and then follow that work upwards to its source, the "Rise and Progress of Religion in the Soul," and find its author a Dissenting minister, we call to mind from whom "all holy desires, all good counsels, and all just works do proceed," and we see, in the evidence of undeniable fact, that it is not true that "the gift of the Holy Ghost" is limited, as Messrs. Keble and Newman would teach us, to any external lineage of so-called apostolical succession.—Record.

THE WESLEYAN.

TORONTO, DECEMBER 24, 1842.

MISSIONARY MEETINGS IN CANADA EAST DISTRICT, 1843.

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

- Montreal, Sunday, January 29th.
- Three Rivers, Tuesday, do. 31st.
- Melbourne, Thursday, February 2d.
- Sherbrook, Friday, do. 3d.
- Compton, Saturday, do. 4th.
- Stanstead, Sunday, do. 5th.
- Hailey, Monday, do. 6th.
- Stanstead, Tuesday, do. 7th.
- The Outlet, Wednesday, do. 8th.
- Shefford, Thursday, do. 9th.
- Dunham, Friday, do. 10th.
- Pigeon Hill, . . . Saturday, do. 11th.
- Phlipsburgh, . . . and } do. 12th & 13th
- Monday }
- Clarenceville, . . . Tuesday, do. 14th.
- La Colle, Wednesday, do. 15th.
- Odel Town, . . . Thursday, do. 16th.
- Hemmingford, . . . Friday, do. 17th.
- Russellton, . . . Saturday, do. 18th.
- Amckinbrook, . . . and } do. 19th & 20th
- Monday }

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

W. M. HARVARD, Chairman.

MISSIONARY SERMONS AND MEETINGS CANADA WEST.

- Sunday, Jan. 8th, Hamilton—Sermons—Rev. M. Richey.
- Sunday, Jan. 8th, Brantford—Sermons—Rev. J. G. Manly.
- Sunday, Jan. 8th, Woodstock—Sermons—Rev. J. B. Selley.
- Monday, Jan. 9th, Hamilton—Missionary Meeting—Rev. Messrs. Richey, Davidson, Fear, and Manly.
- Tuesday, Jan. 10th, Brantford—Missionary Meeting—Rev. Messrs. Richey, Davidson, Manly, and Selley.
- Wednesday, Jan. 11th, Woodstock—Missionary Meeting—Rev. Messrs. Richey, Selley, Byers, and Bredin.
- Sunday, Jan. 15th, London—Sermons—Rev. M. Richey.
- Sunday, Jan. 15th, Goderich—Sermons—Rev. E. Evans.
- Tuesday, Jan. 17th, Goderich—Missionary Meeting—Rev. Messrs. Richey, Norris, and Evans.
- Thursday, Jan. 19th, London—Missionary Meeting—Rev. Messrs. Richey, Scott, Norris, Evans, and Bredin.
- Friday, Jan. 20th, Adelaide—Sermons—Rev. M. Richey.

- Sunday, Jan. 22nd, Port Sarnia—Sermons—Rev. M. Richey.
- Monday, Jan. 23rd, Port Sarnia—Missionary Meeting—Rev. Messrs. Richey, Scott, and Evans.
- Wednesday, Jan. 25th, Amherstburgh—Missionary Meeting—Rev. Messrs. Richey, Scott, Evans, and Murphy.
- Thursday, Jan. 26th, Mersca—Missionary Meeting—Rev. Messrs. Richey, Scott, Evans, and Murphy.

MATTHEW RICHEY, Chairman.

CHRISTMAS-DAY.—THE NATIVITY OF OUR LORD.—Topics of meditation appropriate to the festival of the INCARNATION, are incorporated with the very being of a SPIRITUAL MIND. The birth of Christ, whilst it designated the fulness of time on earth, constituted at the same time, an epoch in the annals of immortality, never to be obliterated from the memory of men or angels. "GOD MANIFESTED IN THE FLESH," is, indeed, the grand central object presented to our adoring contemplation and obedient faith, in the stupendous system of mercy and truth unfolded in the Holy Scriptures.

It is not then without good reason, that "this high feast of the nativity of our blessed Saviour,"—to adopt the nervous language of the illustrious FARINDON—"is called by Saint Chrysostom, the great Metropolitan Feast. For as to the chief city, the whole country resort, thither the tribes go up, saith David, even the tribes of the Lord, so all the feast days of the whole year, all the passages and periods of our Saviour's blessed economy, of that great work of our redemption; all the solemn commemorations of the blessed Saints and martyrs, meet and are concentrated in the joy of this feast. If we will draw them into a perfect circle, we must set the foot of the compass upon this *Deus Similis factus*, God was made like unto man; but if we remove the foot of the compass, and deny this assimilation, the incarnation of Christ, there will be no room then for the glorious company of the Apostles; for the noble army of Martyrs—the Circumcision is cut off—the Epiphany disappears—our Easter is buried—and the feast of the Holy Ghost's advent is past, and gone from us, as that mighty wind that brought it in. Blot out these words, *Puer Natus, a child is born*, the son of God, *made like unto us*, and you have wiped the Saints all out of the Kalender."

The first promise of this Great Deliverer was coeval with man's apostacy. The gloom of guilt had only just gathered around his soul, when it was penetrated by a ray of mercy;—scarcely had Satan time to exult in his victory before his malignant triumph was repressed by the prediction of his humiliation and ultimate defeat. The horizon of human hope continued for ages to brighten and expand with new accessions of prophetic illumination.

Why the advent of the Redeemer did not immediately succeed the fall—why thousands of years were permitted to elapse between the annunciation of the first promise of his coming, and his actual manifestation to destroy the works of the devil, is a question on which much obscurity must rest while our knowledge of the ways of God are limited by the imperfections of time. That obscurity is not, however, impenetrable. Reasons may, with strong probability, be assigned for the delay, which tend materially to diminish the perplexity we should otherwise experience on this subject. Time was afforded, by this arrangement, to prepare the way for an event of universal and unequalled interest and importance. Among the he-

then, reason completely exhausted her resources to meliorate the moral condition of man, in vain; the conflicting systems of the philosophers had run their course, presenting in the evidences of their impotency a mortifying contrast to the pomp of their pretensions; the natural result of which was a general distrust in all moral speculations, and an undefinable longing for something more certain and substantial, in which the soul might rest, and realize the object of its ever breathing but unsatisfied aspirations. To the Jews, meanwhile, were committed THE ORACLES OF GOD, by no small portion of which the character and coming of the Messiah were foreshown; while the whole system of religious institutions, Divinely established among them, was adapted, in harmony with the anticipations of prophecy, to direct their faith and hope to "THE LAMB OF GOD, that taketh away the sin of the world."

The fulness of time at length arrived,—the period appointed by the infinite wisdom of God for terminating the Jewish economy, for responding to the groans of his suffering creation, for delivering mankind, through the incarnation and sacrifice of his own Son, from the bondage of corruption into the glorious liberty of his adopted children. The sceptre had departed from Judah, and the law-giver from between his feet;—Daniel's seventy weeks were approaching their consummation;—devout Jews, with quickened solicitude and hope, waited for consolation in Israel;—on the authority of ancient tradition—we are told by Suetonius and Tacitus—a persuasion simultaneously prevailed among the nations that, about that period, a personage would proceed from Judea, who was destined to wield an universal sceptre; the gates of the temple of Janus were closed by order of Augustus Cæsar,—and the whole world appeared to stand in silent and breathless expectancy of some great event. At this momentous crisis it was that the ETERNAL LOGOS became incarnate,—that "through the tender mercy of our God," as Zacharias beautifully expresses it, "the day-spring from on high visited us, to give light to them that sat in darkness, and in the shadow of death, to guide their feet into the way of peace."

Every circumstance connected with the Saviour's nativity was marked by the grandeur of a Divine interposition. It was foretold as at hand by Gabriel, who stands in the presence of God; the human nature of our Lord was the immediate production of omnipotent power; angels announced his birth to the shepherds of Bethlehem, and were immediately joined by a multitude of the heavenly host, celebrating the event in strains of ecstasy; a star at the same time came out of Jacob, and guided the eastern Magi to the scene of his nativity; even his NAME was not left to be determined by human wisdom or caprice, but was imposed by Divine appointment. And that his personal like his official designation might embody a compendium of his glorious gospel, "Thou shalt call his name JESUS:"—said the angel to Joseph—"for he shall save his people from their sins."

Glorious and endearing appellation! How admirably consonant to the genius and design of the Gospel!

The most prominent titles by which the Deity was distinguished under the Patriarchal and Mosaic economies, while they were emphatically characteristic of the supreme excellence and glory of his nature, and of the solemn relations he sustains towards us, were fitted to strike sinning mortals

with alarm, rather than to awaken hope—to repel rather than to attract. He was called SHADDAI, because he is omnipotent, able to accomplish all his purposes; JEHOVAH, to indicate his self-existence and immutability; ANOVAR, to mark his universal supremacy, with other titles equally magnificent. But who, conscious of sin, could approach a God revealed only under such aspects!

"Dark with excessive light his skirts appear,
Yet dazzle heaven; that brightest seraphim
Approach not; but with both wings veil their eyes."

But behold him encompassed with the mild effulgence of the Gospel—God manifest in the flesh! Without surrendering aught of his high attributes, he attempers them to our view; He exhibits them through a medium, contemplated through which they at once enlighten, astonish, elevate, and transform us. All his perfections blend in our redemption, and, appearing before us under a new and sublime evolution, evince that God is Love; while all the titles of overwhelming greatness that adorn the majesty of his throne, are merged in that "name which is above every name"—Jesus.

At the announcement of the Nativity of such a Saviour—a Saviour who is CHRIST THE LORD, every heart ought to dilate with joy unspeakable, and full of glory.

When Flaminius, the Roman General, having vanquished Philip and the Macedonians, caused liberty to be proclaimed to the Greeks while they were engaged in celebrating the Isthmian games; fired, and almost delirious with joy, they enthusiastically exclaimed, *Soter, Soter, A Saviour! A Saviour!* "At first"—relates the historian—"the proclamation was not generally or distinctly heard, but a confused murmur ran through the theatre; some wondering, some questioning, and others calling upon the herald to repeat what he had said. Silence being again commanded, the herald raised his voice so as to be heard distinctly by the whole assembly. The shout which they gave, in their transport of joy, was so prodigious, that it was heard as far as the sea. The people left their seats; there was no further regard paid to the diversions; all hastened to embrace and address the deliverer and protector of Greece."* Has temporal liberty such charms? and when emancipation from the immeasurably more debasing servitude of sin—when "the glorious liberty of the children of God" is proclaimed to us, shall not every heart bound with joy? every bosom glow with gratitude?

We close our meditations on this equally inspiring and practical theme, with another extract from the matchless Farindon:—

"Ad illum pertinuit propter nos nasci, ad nos propter illum renasci, saith S. Austin: his love it was to be born for us, and our Duty it is to give him Birth for Birth, and to be born again in him; And then as thou art merry at his Feast, he will rejoice at thine, even celebrate thy birth-day, Come let us rejoice, saith he; and Charenai edei, It was meet we should make merry, for these my brethren were dead, but are alive, they were lost, but they are found; they were like unto the Beasts that perish, but they are now made like unto me; And as Christ had an Anthem at his Birth, a full quire of the Heavenly Host praising God, so shall we at ours, Joy and Triumph at the birth of a Christian, at his assimilation to Christ; for every real resemblance of Christ is an Angels feast, and Angels, and Archangels, and Dominations, and Powers, shall triumph at these our *Genethlia*, at this Feast of our Regeneration, and be glad spectators of our growth in Christ, rejoice to see us of the same mind, every day liker and liker to him, till we grow to ripeness

* Longhor's Picture, in the T. Flamini.

and maturity to be perfect men in Christ Jesus, and being made like unto him, at last be *Isaggelos* equal to the Angels, and with angels and Archangels, and all the Company of Heaven cry aloud: saying, Salvation, Honour, Power, Thanksgiving, be unto him that sitteth upon the Throne, and to him that was made like unto us, even to the Lamb for ever more, Amen."

INTOLERANT BIGOTRY AND CHRISTIAN CHARITY AGAIN.

We assure our zealous contemporary of *The Church*, that he has added nothing to our knowledge by telling us that *Dr. Hall* and his mitred colleague, who were the most distinguished representatives of the Anglican Church at the Synod of *Dort*, were staunch Episcopalians. Of this we were fully apprized, and the fact only gives a deeper emphasis to the unequivocal expressions of Christian and fraternal recognition in which they on that occasion, addressed the representatives of non-episcopal churches. We say unequivocal; for what mean the expressions—*sanctissima corona prophetarum, a most holy assembly of prophets?* What means the impassioned exclamation—"O intemperatam Christisponsam! O pure spouse of Christ!"—What means the salutation—"Beloved brethren, and FELLOW MINISTERS!" By what tortuous, or rather torturous species of criticism can the obvious import of terms so studiously explicit and even luminous, be frittered away? It is in vain that our contemporary in a paroxysm of zeal without either knowledge or charity, orders them to the rack. They form a noble and inflexible testimony—the more to be valued because it emanates from high-to Episcopalians—against his exclusive and unauthorised standard of Christian communion.

The memorable manner in which the venerable assembly of Divines at *Dort* closed their proceedings affixes an inviolable seal to the truthfulness of the expressions of fraternal recognition and love employed by Bishop Carleton and *Dr. Hall*, in addressing their "FELLOW MINISTERS." The members parted with embracings and tears, giving each other "the right hand of brotherly communion,"—the most solemn formula and pledge known in the church of God, of *Christian and ministerial* communion.

Respect to the memory of these eminent ecclesiastics, ought to have deterred *The Church* from an attempt to writhe their words from their only legitimate interpretation—an attempt which, if successful, would conclusively prove, that by whatever other qualities they were distinguished, "simplicity and godly sincerity" were not of the number.

Such, at least, is our estimate of the unenviable character of the triumph which, in such an event, he would achieve. But if he is so profoundly versant in the mysteries of casuistic divinity as to be able to conciliate things which the first suggestions of the consciences of plain people, and the final dictates of their understandings, would concur in pronouncing morally incompatible—if he really thinks that "the breathings of a gentle and charitable spirit," may exhale themselves on occasions of the most solemn interest, in terms which most conspicuously indicate and avow principles and convictions, which, to "the gentle and charitable spirit" whence they emanate, are utterly abhorrent—and if without disturbing the bright serenity of his mental horizon, he can imitate such manifestations of gentleness and charity, then, for the interests of both, would we sincerely and earnestly,

though perhaps he may think "graciously, tender the counsel—"Go, and do thou likewise."

The Church complains that in reverting to the letter of the Hon. Mr. Justice *Robinson*, we took no notice of his reply. We know *the Church* replied to that clear and dispassionate document; but which of its positions or arguments did he refute or even enervate? The reply was indeed most animated and eloquent. In these and other oratorical qualities it would suffer little by being placed beside one of the reputed declamations of *Quintilian* himself, but, as to any reasoned or authorised conclusions subversive of the scriptural grounds on which the modern *GAMALIEL* whom he opposes, bases the vindication of his spirit and procedure towards other denominations, does our contemporary congratulate himself on having said any thing adapted to illuminate and convince that distinguished individual? We trow not. Were he—we must really beg his pardon for so frequently referring to him—to favour the *Church* with another utterance of his opinion, we think the course which his mild and sapient judgment would prescribe to our *Ismaelitic* contemporary in reference to his fellow christians, equally sincere with himself, would, in spirit, be—"And now I say unto you, REFRAIN FROM THESE MEN, AND LET THEM ALONE: FOR IT IS THIS COUNSEL OR THIS WORK OF MEN, IT WILL COME TO NAUGHT: BUT IF IT BE OF GOD, YOU CANNOT OVERTHROW IT: LEAST HAPLY YOU BE FOUND EVEN TO FIGHT AGAINST GOD."

We take our leave for the present of our contemporary with most friendly feelings. We have no apology to offer for our indignant repudiation of the preposterous claims and pretensions with which he invests the *Church* of which he is a more zealous than judicious champion, while, at the same time, we entertain no mean opinion either of his ability, sincerity, or honor.

HIS EXCELLENCY'S HEALTH.—We are delighted with the following announcement by the *Kingston News*. If the suppression of all official information as to the state of His Excellency's health at a period of public anxiety, when from day to day and from week to week, no one would have been surprised, to hear of his death, be susceptible of honourable explanation, that explanation ought, we think, in justice to all concerned, to be given.

"We have the infinite pleasure to communicating to our readers to-day the gratifying fact that *Sir Charles* is speedily recovering from the disease with which he has been for several weeks afflicted, and which, it was feared, would have terminated fatally.

We have abstained from giving circulation to any rumors respecting the state of His Excellency's health in the absence of official bulletins, as it was almost impossible to give a correct statement. Why these bulletins, to which the people are entitled by usage, as well as a deference to their anxiety, were not issued, we have yet to learn."

DIED.—In this city, on the 19th instant, *George Moore, Esq.*, merchant, late of *Dublin, Ireland*, aged 40 years.

We believe we may say without apprehending from any quarter the charge of exaggeration, that seldom has there occurred in this community an instance of mortality, which elicited a more sincere and general sentiment of regret, than the sudden removal, in the midst of life, of this highly estimable citizen. Educated with a

disposition peculiarly modest and unobtrusive, the bosom of his virtues and affections;—but the more lustre of his blameless and benignant character could not fail to secure a large share of public respect and esteem—as was evinced by the very numerous and respectable train who, with deep emotion, followed his remains to the sepulchre.

The memory of *Mr. Moore*—distinguished by the highest integrity in his commercial transactions—humane and sympathizing towards the poor—generous in his contributions to public and religious objects—and uniformly courteous to all with whom he had intercourse—will long be affectionately cherished by those who had the pleasure of his acquaintance.

REV. JAMES EVANS.—The following sentences ought to have closed our extracts from the journal of this noble-hearted Missionary, but were dropped for want of room. They are too precious to be lost—exhibiting as they do, gratifying promise and evidence, both of the intellectual and spiritual elevation of the long neglected race among whom he is labouring:—

"The correct manner in which they write is almost incredible. I deeply regret, on account of the Indians, that the syllabic character was neglected by the Committee of the Bible Society, but as it was my own, I could not then press its adoption. I have cast a font of it, made of melted shot, &c., in rude imitations of my own manufacture, and trust that it will prove a blessing to the aboriginal tribes through these dark regions.

We have now on the baptismal register connected with *Norway House Station*, three hundred and forty-six. About half of them reside at the Mission, and the number could be greatly enlarged, were the climate not unfavourable to the collection of large masses of inhabitants together.—Our classes and prayer-meetings are lively, and the people faithful, industrious and exemplary."

On the following page, will be found, a beautiful poetical effusion on a pathetic incident in the history of our Lord. We envy the Editor of a weekly journal, who can dedicate an hour of leisure to the Muse, and find her so propitious. We know no occupation so fitted to dissipate all the poetry of feeling. Without flattery, the stanzas in question would not dishonour the name of *James Montgomery* or *Thomas Dale*.

We had in intention dedicated our commencing pages for some time to come, to the regular republication of the series of *The Wesleyan Tracts for the Times*. Our deviation from that course in the present instance was prompted by a persuasion that our excellent Correspondent's article on *Justification*, which occupies that place in this impression, would aid in the attainment of the object at which we aim in all we write or publish—the vindication of the truth as it is in *Jesus*.



We stop the press to announce the final triumphs of the British in China and Afghanistan.

From the Chronicle and Gazette Extra. ARRIVAL OF THE BRITANNIA. IMPORTANT NEWS.

The London morning papers brought the gratifying intelligence that the war with China has been concluded by a treaty, in every respect most honorable and advantageous to this country—a treaty which secures to England an indemnity of nearly 5 millions sterling for the expenses of the war—permission to trade with five of the first commercial cities of China—the surrender in perpetuity of the port and Island

of *Hong Kong*—the recognition of our equality of rank in all future negotiations—the surrender of all future prisoners of war—and the fulfilment of all the above conditions, by the temporary surrender to this country of the islands of *Chusan* and of *Kolung-soo* in the harbor of *Amoy*, until they have been fulfilled.

By this treaty, the dignity of England is effectually asserted, all the principal provinces of the Chinese empire are thrown open to British commerce, and the influence of the British government in China is placed on a footing which we trust, will never be shaken.

We have also to announce that THE WAR IN AFGHANISTAN IS ENDED—GRUZNEE AND CABUL BEING TAKEN, AND MOST OF THE BRITISH PRISONERS RELEASED!

Communication.

MARRIAGE AND MELANCHOLY DEATHS.

Married, at *Port Sarnia*, on the 3rd ult., by the Rev. W. Scott, Wesleyan Missionary, *Mr. Alexander Robertson*, of *Cleveland, Ohio*, to *Miss Margaret Taylor* of *Port Sarnia*—and late of *Glasgow*.

It is not without strong emotions of mind, that the above marriage notice was written; often has the writer—and perhaps the reader, sung and said

"Dangers stand thick through all the ground, To push us to the Tomb."

But seldom have we been furnished with a more striking and alarming instance of the truth of these words, than is presented in the mournful accident which terminated in the sudden death of *Mr. and Mrs. Robertson*, within three days after a cheerful company had witnessed their matrimony solemnized. The allicting circumstances are as follows:—

The wedding party left *Port Sarnia*, on Saturday, the 5th Nov., by Steam-boat for *Detroit*, arriving there in time for the *Buffalo* evening steamer; they took passage on board the *Vermillion*, for *Cleveland*, expecting to spend the winter there with the widowed mother of *Mr. Robertson*; but, at "midnight there was a cry made," while the steam-boat was moored at the *Huron* dock, about 40 miles from *Cleveland*; she suddenly took fire by the ignition of some Turpentine, which had been placed near the boilers,—instantly all was in a blaze. The stern of the vessel was standing in *Lake Erie*, and those in the ladies' cabin could not make their escape, except by the small-boat,—many passengers got in and were being lowered down, when one end of the tacking became confined and the boat went down endway—some person cut the rope, and all were plunged into the lake; among those were the persons above named, both of whom were drowned. These details are gathered from surviving passengers and others, and may be relied on, though the consternation and confusion attendant upon such events, render it almost impossible to obtain exact and minute information. The body of *Mr. Robertson* was found, but not that of his bride. The sad catastrophe has spread a gloom over our entire village, where *Mrs. R.* was loved and respected by all who knew her. Her relatives, though overwhelmed with grief, are nevertheless submissive to the divine will, and feel that their loss, is her gain.

The writer attempted the improvement of this sad event, on Sunday, the 26th ult., by preaching in *Sarnia Wesleyan Chapel*, from *Isaiah, ii., 22.* "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of!"

The deceased *Mrs. Robertson*, was a member of the Wesleyan Methodist Church in connexion with the British Conference; and was 25 years of age at the time of her death,—she experienced religion at the early age of 11 years, and united with our body in *Glasgow*. She with several relatives emigrated to this country about two and a half years ago, and joined the Class, in *Port Sarnia*. It affords me satisfaction to state that our beloved and departed sister, was evidently growing in grace, and seemed as we now judge to be preparing through divine influence, for the sudden transition which awaited her; her amiable disposition was at all times a recommendation of her religion, and though the event which removed her from this vale of tears, is unfathomable, yet God will interpret the mystery, and make the whole plain.

WILLIAM SPURRY.

Port Sarnia, Nov., 1842.

See Synod Direct, Nov. XVI, Part II, p. 224 & 225, Part I, p. 325.

"JESUS WEPT."

By the Editor of the Woodstock Herald.

Mother of Bethany, weep not for him; Though covered for aye from his sister and these...

Mary of Bethany, loved of the Lord, The mighty to save, and the strong to deliver...

Sisters of Bethany, why should ye weep? Faith is wreathing a garland of life for your dead...

Mourners of Bethany, marked ye that sigh, By the loss of "Max of Sorrows" in bitterness heaved...

Dealers of Bethany, heard ye that prayer By the meek and the lowly of Bethlehem spoken?

Reliever of Bethany, wake from the grave— 'Tis the jubilee note of salvation to thee—

Ecclesiastical Intelligence.

MORAVIAN CELEBRATION.

On Thursday evening, we had the pleasure to be present at a service of peculiar interest, held in the Meeting-House of the UNITAS FRATRUM, or Moravian Brethren, in Fetter-Lane.

We advert to the subject, however, not merely for the purpose of recording what took place on the occasion, but also that we may embrace the opportunity of reciprocating—as with all sincerity we do—the expressions of kindly feeling with which we were gratified.

have a place that is both prominent and permanent in the records of the Wesleyan Church. Mr. Wesley emphatically called that day—the 7th of Feb. 1738—on which, in a conversation with BOHLER, his mind was opened to the true views on justifying faith...

THE MORAVIAN CHURCH.

The Church of the United Brethren sprang from a little flock of Christ, which had preserved the doctrine and discipline of the primitive Church, during successive centuries, but was pursued by unrelenting persecution through the dark period of the middle ages.

In 1457, they obtained Episcopal ordination from Stephen, Bishop of the Waldenses, and, before the close of the fifteenth century, established numerous congregations in Bohemia and Moravia.

In 1735, some Brethren visited England on their way to North America, and in the early part of 1738, Br. Peter Bohler formed an intimate acquaintance with several clergymen and students in London and Oxford.

into closer fellowship with the Moravian Church, were formed into a regular congregation by Br. A. G. Spangenberg. This event took place on the 10th November, (30th October, O. S.) 1742, in Little Wild-street, Lincoln's Inn-fields, where the Brethren at that time had a place of worship, and it was followed by the establishment of similar congregations in various parts of Great Britain and Ireland.

May the spirit of our forefathers, which rendered them both willing and able to do and to endure all things, for the sake of Christ their Lord and Master, rest on this little flock, and may all its members be found faithfully "walking worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."—Amen.

BISHOP BLOOMFIELD'S RECENT CHANGE.

—We hear that the Bishop of London expresses very unreservedly his disappointment and displeasure at the reception given to his Charge. He intended, and imagined that he had succeeded in his intention, to give judgment strongly and decidedly against Tractarianism.

THE CHURCH OF SCOTLAND.

—It gave us great satisfaction to learn, about ten days ago, that the probationers of the Church were becoming alive to the necessity of taking some decided step in vindication of their character as a body, which has recently suffered through the unworthy conduct of some of their number.

in the influence of Sir James Graham, seem to have been altogether oblivious of so necessary a caution. To-day they have been flaming non-intrusionists—to-morrow, they have cooled down into steady supporters of Moderation; and when it turns out that a crown presentation has come to their way in the interval, it is impossible altogether to suppress suspicion as to a conversion occurring so suddenly and in such circumstances.

CONVOCAION OF MINISTERS OF THE CHURCH OF SCOTLAND.

The gentlemen who call this meeting, enjoy, in a very marked degree, the esteem and confidence of their brethren in the different quarters of the country. They amply deserve that confidence which they have obtained. Dr. Brewster, of Craig, whose name is first on the list, is one of the most respected and oldest ministers in the east of Scotland, and whose highly literary attainments have been long and extensively known.

will occupy pages in books written long years hence, when the legislators whose tyrannical conduct we oppose, with few exceptions, will not have their names inscribed on the page of a single work. We need not, however, particularize all the names on a list, with the object of shewing its intellectual weight, which contains those of Dr. Keith, whose works on Prophecy have been sold to a greater extent than those of any other man, on almost any given subject, of Dr. Duncan, whose volumes on the seasons have imparted delight and instruction to all who have read them, and which display the evidence of a highly acute and intellectual mind; of Dr. Gordon, the minister of the Metropolitan High Church, whom all men—even those who most bitterly oppose him—are constrained to respect, of Dr. Dewar, one of the most voluminous and efficient theological writers of the day; of Mr. McDonald who has been not inaptly styled the Celtic Apostle, and whose name would have more weight in the Highlands to-day than of all the chiefs from the Mull of Kintyre to the most easterly rock in Caithness; and which closes with that of Dr. Welsh, whose high literary abilities are universally acknowledged.—*Banner of Ulster.*

Civil Intelligence.

CHINA.

Kidnapping.—Letters from the northward inform us that the weather at Ningpo is extremely pleasant, but that the Chinese had abandoned the city: so the report that the English had retired from and destroyed it is proved to be false. The Chinese authorities seize every native who had been connected with the English on any account. But to our tale. A small boat was passing through the west watergate of Ningpo, about the 20th of April, when she struck against the wall, and some of the sliding panels were knocked in by the contact; when the sentry on the bridge saw an Englishman gagged, and bound hand and foot. The boatman immediately jumped overboard, but the guard seized and secured him. The poor victim in the boat turned out to be the servant of an English officer, and the Chinese boatman confessed that he was the eighth he had carried out in his boat. On the intelligence gained from the boatman, several of the wretches who followed the trade of man-stealing, had been seized and sent to Chusan, instead of being hanged as high as Haman. O! for one hour of the Duke. We have also been informed that a marine of the Modeste has been spirited away; and also an English Ordnance clerk and a Madras artillery man.—The latter showed fight and defended themselves to the last; they were killed on the spot: this satisfactory intelligence—satisfactory we call it, for a brave death is infinitely to be preferred to captivity amongst the barbarian Chinese—has been obtained, it is said, from authentic information. Now, we would, most respectfully put it to the General commanding in chief, how such a horrible practice can ever be checked, unless the wretches caught in the act of kidnapping our countrymen, and carrying them to torture and a lingering and disgraceful death, be executed on the spot? We would further most respectfully ask his Excellency how he thinks the Duke would have acted in these cases? and his Excellency can give a shrewd guess—for he knows the Duke well, has served under him in the Peninsula, and is his friend. For ourselves, we would in the most earnest manner, as we have often done, impress on all officers never to believe or trust any Chinese, of whatever rank.—They used only to despise us: now they must hate and fear us; we do not say *odermunt* dum metuant, but we do say we should never look for truth, compassion, or mercy, from the Chinese until we are their avowed masters; but on the contrary, expect and be prepared for falsehood, treachery, cruelty, and savage barbarous inhumanity: we should consider ourselves in an eastern Afghanistan.—*Canton Register.*

Napoleon's opinion of a War with China.—The following extract from O'Meary's "Voice from St. Helena" will be read with interest at this moment:—"If" said Napoleon, alluding to Lord Amherst's embassy to China, "I had sent an Ambassador to China, I should have ordered him to make himself acquainted with the ceremonies performed before the Emperor by the first mandarin, and, if required, to do the same himself. Now, perhaps you will lose the friend-

ship of the Chinese nation and great commercial advantages through this piece of nonsense." I said, adds O'Meary, "that we could easily compel the Chinese to grant good terms by means of a few ships of war—that, for example, we could deprive them altogether of salt by a few cruizers properly stationed." Napoleon replied, "It would be the worst thing you have done for a number of years to go to war with an immense empire like China, and possessing so many resources. You would, doubtless, at first succeed, take what vessels they have, and destroy their trade and cities; but you would soon teach them their own strength. They would be compelled to adopt measures to defend themselves against you. They would consider and say, we must try to make ourselves equal to this nation. Why should we suffer a people so far away to do as they please with us? We must build ships, we must put guns in them, we must render ourselves equal to them. They would, continued the Emperor, get artificers and shipbuilders from France and America, and even London; they would build a fleet, and, in the course of time, defeat you."

INDIA.

The news received by the last mail from India, is of great interest, although it does not comprise any recital of victories. After keeping the troops beyond the Indus in a state of inactivity, for a time, which, were the Afghans any thing, but the half savage, discordant, heterogenous race they are, must have proved a fatal error, and may still prove a very mischievous one, Lord Ellenborough had given orders for an advance on Cabul and Ghuznee. It is expected that the two corps, under Generals Pollock and Nott, will effect a junction before Cabul, which will probably be surrendered without resistance. General Nott, with the flower of the army from Candahar, will first try his hand on the tremendous fortress of Ghuznee, and much of the future history of the war depends on this attack. Should he recover Ghuznee, by a *coup de main*, as is generally expected, the troubles in Afghanistan, (including, of course, the detention of the ladies in Caboul,) may be brought, without much difficulty or delay, to a satisfactory termination. The gallant Sale, is seriously indisposed.

IRELAND.

Outrages in the King's County.—Some serious agrarian outrages are reported in this county. In one case, where there was a distraint for rent on the estate of Lord Rosmore, on the lands of Clonlex, a large party of the peasantry assembled and commenced firing shots and threatening the keepers, who, according to the *Leinster Express*, fled in terror of their lives. In a few hours seventy names have attached to this requisition, including those of the Attorney-General, and Solicitor-General, Sergeant Warren, Messrs. Pigot, Moore, Brewster, J. Scott, Sergeant Keatinge, W. Brooke, J. Beesonet, &c.

Death of Lord Gort.—It is our painful duty to announce the death of Lord Gort, who expired yesterday (Friday) evening, in Pembroke place, in this city. His lordship was Viscount Gort and Baron Kiltarton, in the peerage of Ireland. By his death a vacancy occurs in the Representative Peerage; and the office of Constable of the Castle of Limerick reverts to the Crown. He is succeeded in his title by his eldest son, the Hon. John Prendergast Vereker (now Viscount Gort), of Roxborough, in the county of Limerick.—*Evening Packet.*

New Sheriff of Dublin.—The *Mercantile Advertiser* states that the government have determined to appoint Mr. David Charles Latouche, of the eminent banking firm of Latouche and Co, as high sheriff of Dublin for the ensuing year.

Melancholy Loss of the Convict ship Waterloo, bound for Sydney.—250 lost out of 330.—The following are extracts of a letter, which was received on Saturday, by her Majesty's ship Hyacinth, via Simon's Bay, dated August 29, 1842:—"Cape Town: I have now to relate one of the most awful events which ever occurred in the memory of the oldest inhabitants of this town. Saturday night, the 26th inst., it blew a very heavy gale in the Table Bay, which increased in force until Sunday morning, and about 4 o'clock, during the intervals of claps of thunder, the inhabitants of Cape Town were aroused by hear-

ing minute guns of distress from a vessel in the Bay. I immediately dressed and proceeded to the beach, and by the blue lights soon ascertained that two or three vessels were ashore at the head of the bay, and close upon both sides—it was running in torrents, the forked lightnings was blinding, the thunder was stunning. It was as dark as pitch. The distance of Salt River from Cape Town is between two and three miles, and upon my arrival day was fast breaking. Although so early, I found numbers of people assembled, and about 6 o'clock it was ascertained that the name of the unfortunate vessel was the Abercrombie Robinson, 1,415 tons, from London, with 500 rank and file of her Majesty's 91st regiment, to relieve the 75th regiment ordered home. She had also on board a band for the Cape Corps. The Abercrombie Robinson, arrived in Table Bay, on Tuesday last, and after landing some of the officers was to proceed to Algoa Bay, to land the 91st. She was a splendid vessel, fitted up expressly as a transport-ship. About 7 o'clock his Excellency Sir George Napier arrived, and the beach soon presented a very animated appearance, every officer not on duty, being present, besides those of the 91st, who had obtained leave to go on shore. The vessel having been driven on shore at high water, we soon were able to communicate with her, and although this fine ship will become a total wreck, not a life was lost, and every soldier was landed during the day. About 300 yards from the Abercrombie Robinson, was the convict ship, Waterloo, which had arrived during the week, for the purpose of provisioning, on her way to Sydney, with about 240 male convicts, a guard of 30 soldiers, five women and 43 children, with the crew, about 330 souls. She lay in a very precarious situation. She was within a few yards of the breakers, but it was thought that she might hold on, until the weather moderated, when she might be turned off. Under this impression, the vast multitude which had assembled on the spot, began to separate. About 10 o'clock, however, the Waterloo gave a sudden lurch, and parted from all her anchors, and came broadside in amongst the breakers. The scene which now took place I shall remember to the day of my death. After two or three heavy rolls, her three masts went on the side with a dreadful crash. The hatches were now opened, and the convicts rushed on deck. The sea was now making a clean breach over her. Immediately on the convicts arriving on deck, about fifty jumped overboard; about 15 or 20 gained the shore; the remainder were drowned. The cries of the poor wretches on deck, was now heart-breaking. Each sea, as it made a breach over the unfortunate vessel, carried a dozen or so into the water, who, of course, were drowned. Thousands of people were on the beach, but could not render the least assistance. Oh! it was a dreadful sight. There, within a stone-throw, lay 200 or 300 beings, drowned before our eyes.

But now comes the awful part of my tale. About 11 o'clock, within half-an-hour after she struck, the Waterloo parted in two. They who had never thought of their God—who, if they had, it was only to take his name in vain, and break his laws, were now seen with their hands clasped, and heard loudly crying upon Him to save them. Soldiers' wives were seen clasping their little ones to their bosoms in agonies. One woman I shall never forget; she was holding on with one hand to a piece of plank, with the other she held, pressed to her bosom, a little infant: her cries were piteous. At last a sea came and washed the woman and the little one off. They were seen no more. The waters were now full of the struggling and the dead. A boat was employed to pick up all it could. It could not approach the wreck, on account of the heavy sea. I have neither time nor heart to write further particulars. I saw one man embrace his wife and little one, then jump into the boiling surf. He soon rose again. I could repeat hundreds of similar occurrences; suffice it to say, within one hour and a half of the Waterloo striking, not a particle of her was to be seen. She had literally gone to pieces; and, horrible to relate, out of 330 souls, 250 have met a watery grave.

France.—The Paris papers to Friday are chiefly occupied with the commercial questions raised by the proposed, and now abandoned, systems' union between France and Belgium. The speech of King Leopold on

opening the session of the Chambers is treated by the Paris Journalists with singular difference. They take the trouble of commenting and speculating on the state of our affairs in China and India, deriving from it the consolatory assurance that we are not marching to destruction. Even the *Journal des Debats* seems to fall into that opinion, and softens in no respect the aspect of affairs in Afghanistan.

The Paris papers of Saturday and Sunday have reached town, but their contents are of little interest. . . . The Parisian journalists are busy with the speech of Sir Robert Peel at the Mansion-House dinner, especially in that portion of it in which he expressed his anxiety for the maintenance of peace so long as it is consistent with the national honour, which they contrast most indignantly with the motto they attribute to the French Ministry, of "La paix a tout prix; la paix pour toujours." The rumour of the accession to office of M. Thiers, as a subordinate member of the Government, has been once more revived. His admission to the Cabinet is, however, to be wholly unconnected with any war project. So far from proving troublesome to his colleagues, he promises, it is said, to assist in carrying through the Chambers an appanage bill for the Duke of Nemours.

A very curious trial is now going on in Paris, implicating several persons confidentially employed in a department of the police, tantamount to our woods and forests, and who were entrusted with the laying out of new streets, which have constituted in latter years the great improvement of the French metropolis. It is proved that almost all these persons have received considerable bribes from proprietors of land interested in the intended lines. Some of those bribes amount to 2,000l., and it has been proved that some persons have received equally large bribes from different individuals. The curious part of the business is, that, every one of the accused gives the same answer to the president of the court, when asked how he, a respectable and confidential employe, could deal in such corruption; each and all answer that their salaries were so small that it was impossible to live decently by them, and that they had no other resource for keeping up the appearances demanded by their social position than by taking bribes.

Belgium.—The speech of the King of the Belgians, on opening the Chambers, is very satisfactory on all points which relate to the internal prosperity and government of the country. A loan has been contracted on favourable terms—a proof that the credit of the state is good. The law passed last session for encouraging education has been eminently successful; and all the difficulties caused by the violent separation of Belgium from Holland, have been finally removed by a friendly treaty, which appears equally acceptable to both countries. This may be regarded as one of the beneficial results of the abdication made by the late King in favour of his son,—for his obstinate and violent antipathy to the Belgian nation, would, in all probability, have precluded any amicable settlement during his lifetime. As regards foreign countries, and especially England and France, the speech does not afford subject for congratulation. Measures are to be proposed during the session for increasing the duties on imported goods, and lowering them on exports in order to raise the revenue and encourage home manufactures.

Spain.—Some sensation had been produced at Madrid, according to advice of the 3rd instant, by a programme of the Parliamentary coalition for the session of the Cortes, which met on the 14th. The Demands are:—1. Individual safety, by removing from the executive discretionary powers. 2. Tolerance in matters of opinion. 3. The attributions of power to be strictly defined. 4. Foreign relations to be extended, without the sacrifice of the political and material interests of Spain. 5. Harmony and equality with continental States, but no control in domestic affairs from allies. 6. Freedom of the press according to article 2, of the constitution. 7. A general code and judicial responsibility. 8. Morality of the financial department. 9. Economy in the public expenditure. 10. Organization of the National Guards. 11. Protection to trade, agriculture, and commerce. 12. Ministerial responsibility defined. 13. Finally, the practical realization of the constitution, of 1782. The pro-

gramme is dated Oct. 24, and signed by Alonzo and Garado, the president and secretary of the Coalition Committee.

Madrid papers, with private correspondence, of the 6th inst., have reached us. The *Madrid Gazette* announces the intention of Espartero to return from the Regency when the Queen shall have attained her 13th year. Our private correspondent states that the opening of the Cortes was definitively fixed for the 14th. In order to avert a repetition of the useless and protracted discussions of the last session, there was to be no speech from the Throne.—*Standard*.

GERMANY.—A letter from Leipzig, dated Oct. the 30th, contains the following statement:—

"We have just learned a piece of intelligence, which, if true, is of great importance. It is, that the German Customs Union contemplates the using of reprisals against the American tariff. It is added that our government especially insists on the adoption of this measure, because several articles of our manufactures are entirely excluded by the high duties imposed by the new Tariff." Russia.—The Constitutionnel, gives the following, without date, from its correspondent at St. Petersburg.—"An effective force of 120,000 men, with 160 cannons, has been collected on the line of the Lower Danube, and the fleet of the Black Sea, has received orders to be in readiness for service. Several military officers of the corps stationed at Moscow and Orenburgh, have been arrested. Their arrest was occasioned by the discovery of a conspiracy formed among the younger officers, and having ramifications spreading among the people, the object of which was no less than, an overthrow of the Government, and the emancipation of the serfs.

Acts of incendiarism in the towns and villages were amongst the means contemplated for exciting hatred against the Government; which, however, is endeavouring as much as possible to prevent the conspiracy from acquiring publicity, by confining its enquiries and other proceedings within narrow limits.—Gen. Benckendorf, who is at the head of the police of the empire, has fallen into disgrace with the Emperor, for having treated too lightly the first intimation he received of the existence of the plot. His Imperial Majesty has returned to St. Petersburg, in order that he may take the direction of the prosecutions, and the punishments."

TURKEY.—A new and serious revolt has broken out in Syria, the Maronites, Druses and Mutualis having formed a league against the authority of the Turkish Sultan and taken up arms against his troops. Several engagements had taken place, and the revolt was spreading.

AUSTRALIA.

We have received advices from Sydney, New South Wales, to the 18th of June, which report favorably of the progressive amelioration of trade in those colonies. The importation of goods was falling off to an extent that had never been anticipated. Very large sales of manufactured goods had been effected, and the market had an improved tendency. The Corn Market, however, was rather flat.

Advices have been received from the Cape of Good Hope on the 9th Sept., by which we learn that successes achieved by Lieut. Col. Cleote, in the pacification of the Boers, had called forth the warmest commendation of Sir George Napier.—The public had also testified their anxiety to acknowledge the service rendered to their country, by presenting Mr. Cleote with a piece of plate. The proceedings on the frontier, however, are scarcely viewed in so satisfactory a light. The Lieut. Governor was on a visit to the chiefs in Caffreland, to bring them to terms respecting the loss of 9180 head of cattle, and 240 horses, stolen from the frontier farmers since April last. It is hinted that he will not be successful, and from the statements quoted of the manner in which the chiefs waived their responsibility in the business, it appears doubtful whether they will not be inclined to resist any attempt which may be made to enforce compliance. An open outbreak is not expected; the Natal expedition is held to be a lesson too recent to have escaped the observation of the Caffres.

The Real Worth of Chartism.—On Saturday the provincial organ of Chartism, the *Northern Star*, published the "balance-sheet of the executive" for the last quarter.

This "casting up of accounts" will enable the public to judge of the extent of Chartism, and the sympathy which its advocates find in the mass of the population, better than by the 3,000,000 signatures asserted to have been attached to the "National Petition." From the recent disturbances in the North, it would be imagined by those who are not aware of the ease with which the unemployed and discontented workmen of that district are excited, that such a bustling place as Ashton, where Chartism boasts of having taken up a strong position, would show a very respectable muster of what O'Connor styles "blistered hands" in support of the Charter, and also a goodly contribution to assist in its consummation. The balance-sheet, however, shows that Ashton has but 60 "fraternizing" Chartists, and that their permanent resources for the quarter amount to exactly the sum of 10s. At Birmingham, where Chartism is supposed to be, numerically speaking, stronger than in any other part of the kingdom, there are but 175 *bona fide* "paying" Chartists, and the amount they have "sent in" to the executive during the last three months is 18s. 4d.—18s. 4d., or £2 13s. 4d., per annum, from Birmingham in support of the Charter! This is sympathy indeed. Coventry adds 100 Chartists to the ranks, and 16s. 8d. to the funds. Carlisle gives £5; Darlington, £5; Derby, £1; Huddersfield, £1 18s.; Hull, £1 12s. 6d.; Halifax, £1 15s. 4d.; Liverpool has 280 "communicating" Chartists, and pays £1 13s. 2d., and Manchester, with its 521 brethren, sends £9 17s. 4d. Such are the *bona fide* indications of the strength of a faction whose noise and violence, artfully associated with the distress unfortunately so general in the north, have half-frightened the idle from its propriety.

The grand total of the income of the executive for three months from the 3,000,000 of partisans, friends, and sympathizers, is £160 1s. 5d. The greater portion of the sum has been swallowed up by three of the principal itinerant lecturers: Dr. McDonnell's "wages" and travelling expenses for two months amount to £35 10s.; Hairstow's to £38 8s.; and Leache's to £21 10s.—the three taking £90 8s. This is agitating to some purpose. The extent, nature, and value of Chartism, may well be judged of from the fact that a laborious organization, carried on in every county of England, has enabled its various associations to induce only 11,363 persons to enrol themselves as members at two pence per quarter, and of these 11,363 there are no fewer than 4,813 who have neglected to pay their twopences.—*London Times*.

Anecdote of the Duke.—So just and noble is the Duke of Wellington, in the patronage as Lord Warden of the Cinque Ports, that every appointment which had fallen vacant during the period his Grace had held the office, has been invariably filled by some old and official veteran who had heretofore "done the state some service," during the campaigns of his Grace, or who had served with credit to himself and to his country under some other distinguished commander:—"At the memorable storming of Bergen-op-Zoom, when the British Guards had so gallantly lodged themselves in the place, (which would have remained ours, but for some error and mismanagement, instead of surrendering it as we did,) a sergeant of the Guards stepped out of the ranks, saying to his comrades, 'he would be—if he would lay down his arms,' and asking, 'Are there no men here who will follow me?' thirteen men did follow him. With this little band he crossed the square of the town, upon which there was a cross fire of the enemy, passing into a battery, through which the troops had forced their way on their entry into the town, turned some few guns upon the enemy, and, after firing all the shot he could find there, and expending all the ammunition that remained in his own and companions' pouches, returned through the breach and escaped, he and his gallant companions unscathed. He received no promotion until a great many years after, serving the whole of the intermediate period as a sergeant of a company of the same corps, and conducting himself so well and being so much respected by the whole regiment, that he was appointed treasurer of a fund then in existence (but since done away with)—the Non-Commissioned Officers' Fund. Upon his discharge from the army, only a few years ago, he got the medal of merit, which was so justly his due. The extraordinary valor and general

good conduct of this man during the many years he served his country, about this period first reached the ears of the Duke of Wellington, who had not before heard of his heroism and gallantry at Bergen-op-Zoom. At this period the post of Steward and porter at Walmer Castle became vacant, when the Duke, with that noble-mindedness and generosity which have ever characterized his Grace, rewarded the old and faithful warrior (Mr. Townsend), by installing him into the then vacant appointment.—Mr. Townsend, who is a fine, hale, hearty, good tempered-looking man, of about 60 years of age, is now enjoying his *otium cum dignitate* at Walmer Castle through the kind consideration of the Lord Warden.—*Times*.

MARRIED.

In this City, by the Rev. Matthew Richey A. M. on the 15th inst., Mr. Calvin Kelly of the Township of Wauchope, to Miss Phoebe Kelly of the same place. In this City, by the Rev. J. G. Davidson, on the 10th Dec., Mr. Henry Sheffer, of the Township of Vaughan to Miss Sarah Fox of the Township of Etobicoke. In this City, by the Rev. J. G. Davidson, on the 23rd of Dec., Mr. John McCallum of Toronto, to Miss Frances Swan of the same place.

DIED. In Melbourne, Canada East, on the 7th inst., Mrs. Hannah Stinson, aged 40 years, after a protracted illness, which she bore with great patience. Towards the last she desired to depart. Her end was peace.

Advertisements.

Earthenware, Wholesale and Retail.

JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per *Soules Johnny and Mohawk*, and expect a farther supply by the *Thorburn, Alpha*, and other vessels. McGill-street, Montreal, }
M 17, 1842 } 10

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.

C. & W. WALKER,

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

NEW CUTLERY.

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

Country Store-keepers are invited to call and examine for themselves. SAMUEL SHAW. Toronto, Dec. 29, 1841. 8

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

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold Framed Mantel and Pier Glasses Cheval; and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24 Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

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

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMBERLAIN BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW. Toronto, Oct. 6, 1841. 2

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR No. 2, Wellington Buildings, King Street, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of 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

Ready Money the Spirit of Trade!!!

THOMAS CLARKE, HAIRER AND FURRIER,

RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gaitlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes, together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Barding, Cockades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs. Toronto, Feb. 8, 1842. 2

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

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

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

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

Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Rock and Nailed Whitewash, 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

The Wesleyan

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