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The Wesleyan.

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

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No. 6.

Theology.

RELIGIOUS ERRORS.

CLASSIFICATION AND CAUSES OF RELIGIOUS ERRORS.—There are only four great errors in religion. The first is the religion of the senses and the imagination, or Polytheism and Popery. The second is the religion of sense, imagination, and reason, combined; or Pantheism, with Mysticism; or Pantheism Christianized. The third is the contracting revelation to our narrow faculties, or rational Christianity. And the fourth error is the rejecting Christianity altogether as contrary to our natural understanding, or Infidelity. The last error is swallowing up the three first; but of all these errors it has least subsistence in itself, and is continually wasting itself away.

All other errors are insignificant when compared with these. Other heresies are but the peculiarities of individuals, which have only a partial extent, and a limited duration. These errors, on the contrary, belong to the human mind, re-appear in every age and country; and though they have enrolled in their support very distinguished names in literature and science, are less indebted to any individual aid, than to those permanent weaknesses and propensities of man's darkened understanding which originally produced them.

All the minor sects owe their birth to persons of very inferior talents, and at the same time do not take equally deep hold of the mind itself. They may create a temporary interest and a local alarm. They are lamentable on account of the injury they may inflict upon individuals, but they are of no more consequence in retarding the progress of Christianity, than the loss of one or two out-posts would be in deciding the fate of a campaign. Many of these heresies are but the errors of a few wrong-headed individuals, and are chiefly brought into notice by the vehement outcry that is raised against them.

These heresies are frequently exaggerated, not only in their importance and magnitude, but also in their numbers. Lists of these are handed about by the Papists, as irrefragable proofs of the evils produced by the indiscriminate reading of the Scriptures, and by making the Bible the sole authority in religious controversy. But these heresies have no more connection with the Scriptures, than Popery itself has. They have altogether their rise from the folly, the narrow-mindedness, and the party-spirit of men; and the study of the Scriptures, instead of being the occasion of these disputes, is their only cure.

The list of heresies, filled as it is with barbarous denominations and unintelligible distinctions, has indeed a formidable aspect. Each of the sects is unimportant in itself; but they make up in numbers for the want of weight. Yet when examined, these numbers appear of less consequence. Many of these sects have no existence but on paper; they are merely various names for the same denomination, and others are founded entirely upon misconception.

Others of these sects are the offspring of the reveries of some deranged persons, of good natural talents, it may be, and of pious character, but who have mistaken the deep impressions of religion upon a disordered imagination, for new discoveries of divine truth, or deeper insight into the sacred writings. While the earnestness and the depth of their conviction has procured them a few disciples, who contrasted their zeal with the indifference of many around them, and felt that any opinion maintained with sincerity upon the subject of eternity, was not to be an opinion at all. Still, the folly of minutely characterizing these, would be as great as that of keeping a regular register of the sayings and tenets of Mediam, and arranging its inmates with a scrupulous classification of their respective opinions and systems.

Many of these heresies consist merely in the exaggeration of some particular truth. No positive error brought forward, but many great and useful truths are neglected, and the whole system of belief is out of proportion, still, this is no further heresy than what inevitably proceeds from an imperfect acquaintance with the truth.

A very great number of these pretended heresies consist in differences too minute to be preconceived by the naked eye, and can be seen only through the microscope of Sectarianism. That they do differ from other Christians is but too evident, but why they differ, would require the subtle genius of Thomas Aquinas satisfactorily to account for. Let but the Holy Spirit breathe upon our souls, and the Sun of Righteousness arise without a cloud, and all these differences will disappear as speedily as the morning mists.

Many of the present disputes and peculiarities in religion, arise from the turn of the public mind, more than ever averse to severe thought or patient examination. Man has been defined a thinking animal, but real and severe thought is not common in any age of the world. The public mind, however, is more capable of following a train of thoughts at one time than another. At present a variety of pursuits distract the attention from steadily fixing on any one.

A variety of popular publications, written with little talent or power, produce no spirit-stirring effect upon the reader; the languid curiosity is easily gratified, and information, such as it is, is presented almost before it is required, and passes from the eye or ear to the tongue, without rousing the understanding from its slumber. In education, all difficulties are purposely removed, as if difficulty were not necessary for exertion, and exertion for strength; and the maxim of the heathen moralist is forgotten, that the gods sell all things, and that labour is the price which they demand.

It may easily be supposed, that the religious world partake of the character of the age in which they live, and labour under greater disadvantages, for they have the same temptations to a frivolous turn of mind, with the additional listlessness of not having the same variety of pursuits and objects. Their chief reading consists in a number of ephemeral publications, whose only excellence very frequently consists in their piety; all whose sayings have long been said before, and where an original thought would be as beautiful and unexpected as a pellucid lake among the dry and barren sands of Arabia. It is not surprising that the minds which are nourished by such writings should have little taste or appetite for perusing the Scriptures, and should feel themselves bewildered in the midst of one of Paul's epistles, with the magnificent bursts of his imagination, and the fervid and consecutive energy of his arguments.

While artificial systems of theology are generally disused, the Scriptures are rather studied in detached parts, than as a whole. The present age exults in its freedom from the trammels of ancient authority, but is more quick-sighted to discover the blemishes than the excellencies of its predecessors. The systems of artificial theology have their uses as well as disadvantages; they indeed exaggerated and displaced several scriptural truths, and gave to others a speculative air rather than their true and practical bearing, but they had a great superiority over the partial induction not unfrequent in our time, which selects passages here and there out of Scripture, and accommodates them to its own pleasure, instead of submitting to be guided by the whole scope of Scripture. On the contrary, the artificial systems excelled in fulness; it was not a portion, but the whole of Scripture, that they brought into their method, and every doctrine had a place in their arrangement, though these doctrines might have been more simply and scrip-

turally expressed, and have observed more exactly the natural order of the Bible. The only advantage of giving up these ancient bodies of divinity is, that they should make way for the study of the Scriptures as a whole, and that we should drink the waters of life more freshly from their fountain. But they had better have been retained, if nothing was to succeed them, but the detached and scattered study of the Scriptures in detail, and the collection of a few picked and favourite texts to support some particular dogma. The great danger now is, that many truths should be omitted, and that one or two topics should be insisted on in the forgetfulness of all the rest, and that to occupy the blank thus occasioned, these few topics should be stretched far beyond their just dimensions, as in the old maps of Africa, the names of a few insignificant tribes on the coast were made the denominations of mighty empires, and concealed the map maker's ignorance of that unknown continent, by stretching far beyond their proper bounds into the interior of the country. These, however, are the evils of a state of transition. In the great change which has taken place, the old authority is discarded, before the new authority is properly recognized. It is necessary to have some system. The law of continuity prevails every where, and if in throwing off the artificial systems of theology we do not follow the natural system of the Scriptures, we shall unawares follow a system of our own, and that in all probability a very pitiful one.

REMEDY FOR RELIGIOUS ERRORS.—All errors in religion proceed from trusting to our own understanding, and all the useful truths we possess, are drawn from the fountain of sacred truth, the lively oracles of God. Hence the continual necessity of having recourse to the law and to the testimony, and of studying the Scriptures as we would any other book, as a whole, not picking little detached portions out of them, and putting our own constructions upon these separated fragments. The general scope of Scripture, and the consecutiveness of inspired argument, will preserve us from many errors into which we might otherwise easily slide. If we mistake the meaning of one passage, we shall be set right by that which follows it; we shall have line upon line, precept upon precept—here a little and there a little; and though human weakness may mistake one or two passages, nothing but wilful and systematic perversion can misinterpret them all. In the Bible we have the continual unfolding of the same eternal plan, and we may trace the divine purposes from the dawn of their manifestation to their clear and unobscured display. We have truths placed in every variety of light, and examples under every diversity of circumstances.

It is a great mistake to think that any part of divine truth should be omitted. These passages which are supposed to be the darkest, are made sufficiently clear in their general design by judicious interpreters. But even if their bearing towards the persons and events to which they chiefly refer, were not clearly discerned, their practical bearing towards us is never doubtful. The particular events to which prophecy refers may require an interpreter, but the moral lessons which it mediates, and the view of the divine character which it exhibits, require none. A humble and patient study of prophecy, attended with much prayer, suggesting the best human help, would not only be beneficial to the Christian himself, but would check the rise of many of those pernicious errors and extravagant fancies, which, upon this subject especially, from time to time, infect the Church of Christ.

Great is the power of the Christian ministry, if rightly used, in all things that pertain to life and godliness, and not least in repressing the growth of heresies. Ministers have but to ask for the prayers of

the believing part of their congregation, and surely they will have them, and if they have them, they will have the large aid of the Holy Spirit also. Accompanied with a divine energy, the word of God will be widely effectual to the conversion of sinners, and open its inexhaustible treasury for the supply of the wants of all believers. The great aim of the Christian teacher is, to make his scholars acquainted with the general scope of the whole Bible, and to make them intelligent readers of it at home. This seems the essential part of Christian instruction. Whatever can be added to this is highly desirable, though not so imperatively necessary, and the minute explanation and enforcement of particular passages will be most advantageous to those who are already furnished with a general comprehension of the Scriptures.

There is one temptation which begets those who have often and clearly preached the Gospel, a weariness of repeating the same truth, day after day, and year after year, and freed only too with little visible effect. They think if they could vary their discourses they would make more impression upon the hearers, and accordingly the Gospel is thrown into the back ground, and in some discourses altogether omitted. The resolution of the Apostle is a necessary one, for all who have to speak to perishing sinners, to know nothing but Jesus Christ and him crucified. The more variety without the Gospel, and the less variety without the better. There is no theme through out the whole of existence, where Christ, the Creator of all worlds, and the Redeemer of our lost race, may not with propriety hold a conspicuous place.

Another error, still more hurtful and objectionable, consists in laying aside a doctrine for a time, which happens to be peculiarly patronized by some who are esteemed heretical. The very contrary is no doubt of course what good sense would recommend, the more a doctrine is perverted, the more need it has of being frequently placed in its proper light. If the freedom of the Gospel be exaggerated, and placed on an absurd point of view, the more necessary it is, that the infinite freedom of the Gospel should be clearly and scripturally maintained. If a spurious assurance of faith is gaining ground, the more necessary it is to point out on what grounds scriptural assurance is founded.

One great origin of heresies is the pretension to novelty. Now, it is impossible that there can be any thing new in the essentials of religion. Whosoever is saved, is saved by believing the same fundamental truths, from the days of the Apostles, to the end of the world. The only place where novelty can be admitted is in the illustration, or application, of these truths; for, as these truths are facts relating to the divine government, they are as boundless and endless in their influence as space and eternity; they are possessed of infinite variety, and allow of endless discovery.

Since the truths by which each believer is saved are for ever the same, this identity of religious views dissuades us from cherishing any peculiar notions of our own, and urges us to maintain the same leading doctrines, and to hold fast the form of sound words which are common to all good men, whether alive or dead, whether ultimately connected with us, or removed far from us in all other views and sentiments, except those which relate to eternal life.

Our belief is, indeed, not to rest upon the opinions of fallible men, but upon the sure word of God. Yet, in casting off human authority, a great and absurd mistake is too frequently made. An independent seeker after truth judges rightly that all men are fallible. Unfortunately, without perceiving it, he makes an exception in favour of himself. He thinks his opinions must be right, because he took them wholly from the Bible; and because he despises all human authority, he forgets that there

is the same cause for his seeing the truths of the Bible through a coloured medium, as for other men; his understanding is naturally as dark, and his heart as corrupt, as that of the divines and commentators whose interpretations he rejects. One great use of consulting commentators is this, that all minds are liable to error, but not equally to the same error. Thus, the ray of truth is refracted by the errors through the dusky medium of the mind of man; but different minds have different refractive powers: we can so adjust our eyes as to countervail the defects of our own peculiar vision, and behold correctly the distant objects which revelation discovers, and form a correct outline of the remote, though rapidly approaching realities of eternity.

To unite with all good men, we must join with them in heart as well as understanding; and for this we need the Spirit of life and love to be poured out abundantly upon us. None are so richly furnished with Christian gifts and graces as to be able to stand alone, and unconnected with others, without much loss both to their usefulness, and to their advancement in the spiritual life. The Holy Spirit does not merely impart his gifts to the children of men; he divides them severally to whom he will; and it is only by the united exercise of these divided gifts, that all the mighty advantages to be derived from them can be reaped. It is a harvest which must be collected for the public benefit, before it can be individually appropriated. Without the teaching of the Spirit, not only will Christian gifts languish, because cultivated in the case of each individual only by himself, and for himself, but the clearest understanding, even when put in possession of the truth, will retain but a cold and moonlight view of it. Distinct it may be in its dark outlines, but not represented in all its diversity and life, unless the Divine Teacher, who first discovered it to the mind, keep up its fading impression on the soul, by continually renewing it; and, brooding over the ruins of our nature, as over the chaos of a former world, bring back all into order, and separate the light of truth from that darkness, which, in the mind of man, is so continually mingling with it.—*J. Douglas, Esq.*

Biblical Literature.

OBJECT OF HERMENEUTICS, AND MODE OF ATTAINING IT.*

We shall now subjoin some observations on the method by which we may, with the most facility and success, not only comprehend the principles of hermeneutics, but also apply them with a degree of readiness. These observations may be reduced to a small compass. For, on the one hand, in this subject all depends simply on the correct determination of the object proposed by any one in the study of hermeneutics, from which the observations then flow of themselves; and, on the other, after what has already been stated, it can hardly be further necessary, to recommend it on any particular grounds.

Now, with respect to that object, it may certainly be presumed, that the principal aim of every one who applies himself to the study of hermeneutics must be this: to place himself, by means of this knowledge, in such a situation, as will enable him, by the aid of correct principles, to explain the Bible for himself, and with his own eyes to discover its contents; and further, to apply his knowledge as a test of the interpretations of others, thereby forming a judgment respecting the results to which they have arrived. We may safely suppose, that every man, who is clearly conscious of any design on this subject, will have this two-fold view; at least, it is easy to show, that one of these objects cannot be possessed without the other, and that either this design, or none that is reasonable, must be contemplated.

For one, who contents himself with merely hearing an exposition of what the Bible contains, it is not of very great importance, at least in a principal respect, what the interpretation is. Whether he

rely upon an old commentator, or a modern interpreter, in all cases, he is only led by the guidance of another. And, so long as he cannot himself determine whether the way in which he is conducted is the right one, his confidence is nothing but a blind faith, which must induce him to follow indifferently the good or the bad guide, to receive as true the most erroneous interpretations, as well as the most correct. For this purpose, it is plain that no particular study is requisite. If a man is willing to content himself with this, he may spare himself the labour of interpretation altogether. Hence, then, it is most clearly evident, that a very different design from this must be proposed, and this can be none other than one already stated. In pursuing the study of hermeneutics, the only design which can, with any appearance of reason, be aimed at, is, to learn how to interpret for one's self, and to form a judgment, on sure fundamental principles, respecting the conclusions, which the interpretation of others has deduced from the Bible. In reference to this design, and only to this, must the method also be determined, by which we should be guided in the subject under consideration.

If this point be admitted, the necessity of the following conditions, and the propriety of the directions resulting from them, for the study of interpretation, will strike every one of themselves.

The first condition is this: no one should venture to begin interpreting for himself, or even to suppose that he has acquired the ability necessary for such a task, before he has collected sufficient philological knowledge of the languages of our sacred writers, from the sources before adduced, and in the method already laid down. It has been shown in this work, that philological acquaintance with language is the first and most necessary aid and instrument in interpreting; and, as it is a self evident truth, that no man can explain a book while he is unacquainted with the language in which it was written, this at any rate need not be further developed, although it may be the more necessary to take some notice here of the very absurd method which is too often pursued in studies of this nature.

The usual manner in our universities is, to begin with hearing exegetical lectures, before the student has acquired grammatical knowledge enough to enable him to understand even the words of the original text; and, in fact, not a few, who are earnest in pursuing a thorough course of study, begin in this way for the very purpose of learning biblical philology, and of becoming acquainted with the language of scripture.

A part of this object they may also, in some degree, secure in this way. In interpreting before a class, every professor must of course point out the significations of the words, the characteristics of his author's language, the peculiarities of his style and grammar. All of this a student may apprehend, observe, and at all events note down; and thus he may collect a considerable number of fragments of biblical philology of no little use. But, in most cases of this kind, what can a man do with such fragments? Not to urge that they are nothing but fragments,—that for the most part they suppose an acquaintance with the first and most necessary grammatical principles of the language to have been already made,—that no teacher, in an exegetical collegiate course, can enter into these,—that what he draws from higher philology can be of no use to those who are not conversant in the elements of grammar;—to set aside all this, who can expect immediately to seize upon these scattered philological notices, as they must be given in the lecture of an instructor, in reference to their sources, their reasons, and objects, so as to be able to apply them himself with safety? If a man cannot do this, or does not desire to do it, he does, in fact, what is equivalent to a formal renunciation of any purpose of interpreting for himself.

It is therefore absolutely necessary, to bring to the study of hermeneutics a knowledge of the first principles, at least, of the grammar of the sacred languages. For this study can teach us nothing more than how to ascertain the sense of scripture by the assistance of that knowledge of its languages. It can only show us, how we must apply philology to interpretation, in order to be certain whether the interpretation is correct. It is, therefore, in the very nature of things, indispensably necessary, to

have previously acquired that knowledge. Secondly, the next thing, then, to be done undoubtedly is, or should be, to become acquainted with the principles of hermeneutics, with those general rules which sound understanding prescribes, and those means of assistance and invention which logic must supply. In fact, the knowledge of these is now indispensable; but this knowledge may be procured in more ways than one, and it is by no means a matter of indifference which of them shall be selected.

These principles and rules can be readily enough found in the best directions for hermeneutics which are most accessible. Neither are these principles so numerous as to require any great trouble to extract them from these directions, or any great effort to retain them in memory; much less are they so abstract, as to demand particular acuteness or deep thought, in order to penetrate into the grounds of them, and thus become convinced of their truth. If we proceed on this direct course, we certainly arrive quickly and easily enough at an acquaintance with them; but still considerable advantages appear to be possessed by another, which, although it does not so promptly lead to the same result, accomplishes the object with equal certainty.

We may ourselves draw these rules and principles of hermeneutics even from examples wherein they are applied, and thereby secure the advantage of making ourselves acquainted at the same time with the principles themselves, and with the manner, with the benefits, with the talent of applying them; and thus we shall the sooner acquire a readiness in this matter. Yet it is probable that both of these methods may be connected without inconvenience, and this would undoubtedly be the most useful course. At all events, there would certainly be no loss of time, if a student, preparatory to his first exegetical course, should apply himself for some days to the *Interpres* of Ernesti, in order to obtain from it the rules which should guide him in interpreting. A few days only would be quite sufficient for this purpose. Let him then be shown by an instructor—not how these rules can be applied—but their actual application in interpreting, and by the interpretation of the scriptures let them as it were be brought before him: in other words, let him attend to a course of instruction according to these rules, and thus learn the art of applying them from the procedure of his interpreter.

That he ought not in this stage to venture himself to make the application, and immediately to exercise himself in interpreting, is too plain to need proof: for in the first effort it will certainly be found that this requires some experience, which can only be gradually obtained by attentive observation of the endeavours of others. But this observation is undoubtedly made with the most effect, by attending a course of interpretation, and listening to the oral instruction of a teacher. It may indeed be drawn also from any commentary on the Bible, or on some separate book. We need only ask ourselves, in regard to any interpreted passage, why the commentator has explained it in this way and not in another—and we shall not only, in general, easily ascertain the rule by which he was governed, but also be in a situation to perceive the particular manner in which he applied it. But in the oral lecture of an instructor, we see as it were this very application; we can observe the proper rise of the interpretation, the gradual growth and formation of the true sense of a passage interpreted according to these rules; we perceive, with clearer apprehension, how the whole business can be conducted, how much foresight may be directed to it, where it may be abbreviated or lightened; we learn also, along with these, many practical advantages, and in this way we certainly shall approach nearer to the object in view in a short space of time, than we could possibly do in a longer period, spent in pursuing a course of study entirely private.

The benefit of exegetical lectures is, in this view of the subject, strictly and unequivocally determined; but, even in this view, it is not also very evident how, and for what purpose, they can and ought to be used.

In such collegiate courses, it should not be the principal point, merely to learn what the instructor explains from the Bible, but to notice how he explains it. In other words, we should not regard it as the great

object of attention, simply to hear another expound what the Bible contains, but rather this: to ascertain how we may be able ourselves to discover its contents. We must therefore pay more attention to the teacher's method of interpretation than to his interpretation itself, more to the manner than to the results of his exegesis, more to the reasons from which he shows the true sense of a passage of scripture, than to that sense itself which he shows as the true one.

The ground of this may be seen in that design which a man should have in the study of hermeneutics, and which alone can properly be called reasonable. But, in order to attain this object, it is not necessary to attend lectures on the whole Bible and all its separate books; it can very well be attained by hearing a course of instruction on some. It may indeed, notwithstanding this, be requisite to attend particular expositions of some books of the Old Testament and of some of the New; and in peculiar circumstances, and with certain objects in view, it may also be very useful, if opportunity offer, to hear more than one interpreter on the same book. The tyro in hermeneutics during this period, or in this term of his course, can derive little or no advantage from what are called *Cursoria*, or brief outlines. Undoubtedly they may be useful in a variety of respects, and the more certainly if the whole Bible is gone through with them; but their utility is confined to those who are prepared for them by other means, and who have approached the close of the third term, which they have to pass through.

After the student has acquired, in the proposed way, some clear ideas respecting the practical application of the principles of hermeneutics, then, in the third and last place, it is time for him to begin to exercise himself interpreting; for which no particular directions are now necessary. In order the sooner to acquire a readiness and a confidence in this matter, it is perhaps of chief importance, to undertake it at first rather slowly, to adopt nothing without being able to give one's self an accurate account of the reasons which have led to its adoption, and not to advance a step without a clear consciousness of the causes which make it necessary. In order to acquire this habit the more readily, it would be very proper, to select designedly, for the first efforts in interpretation, some passages of scripture, the exposition of which involves several difficulties. If we exercise ourselves at first with very easy passages, we may very soon be led into the error of supposing the business of hermeneutics much lighter than it is, or to congratulate ourselves on having acquired a greater ability in conducting it than is really the fact. On the other hand, we can in no event lose any thing, if we originally venture on difficult places: for if in the attempt we find them too difficult for our abilities, we thereby experience, with the utmost certainty, what deficiencies in our knowledge still remain to be supplied; and if we succeed in the effort, we may be certain of a favourable result in reference to all easy places. The correctness of these attempts of our own will be best put to the proof, by comparing the interpretations thus deduced, with others which can easily be found in the abundance of commentaries extant.

That, by pursuing this method, a man does and must learn to become his own interpreter, is not only a matter of experience, but is also to be presumed. Still, however—and this consideration affords the most suitable conclusion to the whole subject—it is certainly most evident, that no one can ever learn to interpret for himself, unless he has acquired the necessary knowledge of all the literature already introduced as belonging to exegetical theology.—*Dr. G. J. Planck; translated from the German by Dr. S. H. Turner.*

Biography.

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

In the most trying period of most perilous times, from 1640 to 1660, Bartholomew Wesley was called, as a Christian King,

* Although a large proportion of the contents of this chapter is particularly appropriate to the theological student who pursues a course of divinity in German universities yet the general sentiments which it expresses, and the exposure of incorrect views and incorrect preparations which it makes are equally applicable to our own age and country. The reader will very early accommodate the author's remarks to the state of theological study among ourselves, so as to advance his own improvement.—77.

ter, to public life. It has been long reported, that he held the living of Allington, in Dorsetshire, and that from this he was ejected. Allington, or Arlington, was a chapelry; a then little village, a short distance from the western extremity of Bridport; but now an increased population has caused it to be united with that town. More likely, John Eaton, the Minister of Bridport, from 1650 to the Restoration, supplied the chapel at Allington, as he is said, by Hutchins, to have received £30 annually from that village. The mistake as to Bartholomew Westley, and Allington, arose from a report made to Dr. Calamy, and which he thus gives:—"I have been informed that Mr. Bartholomew Westley was ejected from Arlington, and Mr. Bird from Charmouth." In the first edition of the Nonconformists' Memorial, the editor copied this statement, but placed an asterisk before it, as an indication of doubtfulness. In the second edition of the last-mentioned work, the error is corrected. Yet by some biographers of the Wesleys, who quoted from the first edition, the mistake has been long continued. Very likely something was reported to Dr. Calamy, that referred to Mr. Westley and Allington. Did he reside, or close his days there? But as to his ejection, it should have been that this was from Catherston, and that he was there succeeded by Mr. Bird.

Names, places, and dates are important matters in history. To those who value accuracy, it will be a matter of satisfaction to find, that copies of official documents yet remain, by which we are led with certainty to the rectories and home of Bartholomew Westley. In 1649 Whitelock, Keeble, and Lisle were appointed Lords Commissioners of the Great Seal. In the same year they were ordered to inquire into the yearly value of all ecclesiastical livings, to which any cure of souls was annexed; to certify to the Court of Chancery the names of the Incumbents who supplied the cure, and their respective salaries. Happily, returns to this Commission have been preserved; and by these documents, as well as by other quotations, given below, the family name, and the village where Bartholomew Westley resided, are reported to us with certainty. The following are copies of these documents:—

"CATHERSTON.

"Bartholomew Westley's glebe, five acres, worth £3 10s.; his small tithes, £10; in all, £13 10s."

"CHARMOUTH.

"Bartholomew Westley, the present possessor, by sequestration. The house and four acres of glebe are worth, per annum, £4; the tithes of the parish, £18. They desire that Catherston may continue annexed, as it was by order of the Committee of the county."

These returns were made, 1650. Charmouth and Catherston are villages in the south-western extremity of Dorsetshire; they join each other, and are about two miles from Lyme. The inquisitive traveller may easily distinguish Catherston by its fir-trees, on an eminence to the right, as he descends to Charmouth from Bridport.

The Rector of these parishes appears to have been greatly esteemed, as a pious, kind, and prudent man. The times had exacted from him, in common with others, whether Episcopalian or Presbyterian, oaths and pledges of fidelity to the existing government. That he held these appeals to heaven as sacred, is sufficiently attested by his afterwards becoming a Nonconformist. There is no evidence that he was ever a bitter political partizan: had he been so, few persons had equal opportunities for signaling themselves in this way: he appears to have cherished a better state of mind; and this in days when moderation was little known. That he was without man, a Christian in his family, one who prayed to, and held communion with, God, testimony may be gleaned from many witness, and, which is not less valuable, for having been given in derision, and by enemies. On the morning of the 23d of September, 1651, Henry Hull, coiler at the inn at Charmouth, and who had belonged to Captain Massey's "pipet," then at Lyme, went in haste to the house of Mr. Westley, to report, as to a principal person of the village, that certain suspicious strangers had just left the inn. He was engaged in family prayer, and would not

by such reports be disturbed; or, in the words of the writer of the age, "his morning exercise"—"long-winded prayer"—"at his morning prayers"—"whom he found engaged in family worship." It is true, when his morning worship was concluded, he then listened to the report of Hull. This information being so directly and publicly conveyed to him, (and Bates says that, on the very day preceding, a "proclamation," dated Westminster, September 10th, 1651, had been published at Lyme, where it was declared, that whoever afforded "aid or concealment" to certain parties, should be considered as "partakers and abettors," and that death should be the punishment,) the Rector made inquiries at the inn; and though he knew not who those strangers were, yet if he communicated what had been thus told him to the nearest Magistrate, he could not with safety do less. But the harsh statements of Wood on this incident, of Carte, and of Clarendon, appear to be utterly without foundation. In the narrative of Charles himself to Pepys, whose "account" is now before the writer, not one word in reference to them is found. Hughes, the general admirer of Clarendon, in his late republication of "Bocobol," states this part of the history to be a "tissue of blunders and inaccuracies." The Quarterly Review speaks of these as "lapses of memory," and thus accounts for them:—"A considerable portion of Clarendon's History was written under the afflictions of age, infirmity, and exile,—without notes to assist, or documents to correct, the frailty natural to even the best memory." Lister declares Clarendon's work to be "but an apology for one party." The fact is, in the days of those writers, he that could the most caricature, expose to ridicule, and, in many cases, malign, an outcast Nonconformist Minister, was supposed to do the state the greatest service.

It is said above, that Bartholomew Westley held Charmouth as a sequestered living. Circumstances, very different in their nature, led to the sequestration of many of the Episcopal Clergy; such as the "Solemn League and Covenant,"—the "Negative Oath,"—petitions from parishes against ministers as "scandalous;" and, in some cases, as it is, with as much of candour as truth, stated by Dr. Vaughan, persons were expelled because they had truly conscientious scruples, and to make room for others more conformable to the new standard of orthodoxy: the latter deserve a place among the confessors of the seventeenth century, no less than the Puritans. But the petitions presented, and referred to a committee, of which John White, "a grave lawyer," and Member for Southwark, was Chairman; and the work termed "The First Century of scandalous, &c., Priests," furnished other reasons for the sequestration of many Incumbents. Yet mercy was "mingled with judgment;" they were not cast upon the world without any means of support; one-fifth part value of their livings was allowed them; and none, except by direct and continued acts of hostility to the government, were left in a state of entire destitution. And, in the work just referred to, John White directly states, that those only who were examined and approved by the Assembly of Divines, or their deputies, were allowed to succeed the sequestered clergy.

Bartholomew Westley was no doubt thus examined, approved, and appointed; but immediately on the return of the Second Charles, he was ejected from Charmouth as an "intruder." His successor, Timothy Hallett, is found in possession of the rectory, March 4th, 1662. In the Declaration from Breda, the King had promised that no man should be displaced, or called in question, for differences of opinion on religion. "We do declare a liberty to certain consciences." And the ministers of the day confidently relied on his word. But the same Act of the Convention Parliament restored not only the King, but also the laws, both civil and ecclesiastical, to the state in which they were at the commencement of the war. Clarendon withdrew the question of Church controversies from the Parliament, and the sequestered clergy were restored to their former livings. Baxter states, that, within three months of the Restoration, many hundred worthy Ministers were displaced and cast out of their charges, because they were, no matter for what cause, in sequestration. That these were, two, periods, when ministers were

ejected, the commencement of the Second Charles's reign, as a fact which is not always distinctly noted in the history of these times. The first was at the speedy, if not immediate, restoration of the ejected clergy, or the driving away of those in possession as intruders; the second was, by the Act of Uniformity, in August, 1662. How, and at what periods, these causes affected Bartholomew Westley, the following extracts from ecclesiastical records will give information:—

"CHARMOUTH.

"Rectors, Samuel Norrington, 1599; he was sequestered 1640. Bartholomew Westley, intruder, he was ejected after the Restoration. Timothy Hallett, 4th March, 1662."

"CATHERSTON.

"Rectors, Laurence Orchard. Bartholomew Westley. Benjamin Bird, October, 1662."

Bartholomew Westley, from the 24th of August, 1662, when ejected from Catherston, was with his family cast on the world, or rather on the merciful providence of God. It is matter of sincere but unavailing regret, that the publication of certain adorned works on one side, and perhaps Conformity and dislike to everything Puritanical on another, should have prevented the world from knowing more of the good Rector of Charmouth. But from what is preserved, how much of excellency does his character declare! As a young man, he worthily and honourably employed his time at the University, in the acquisition of that knowledge which led to usefulness and profit. As a Christian parent and head of a family, more than one fact proclaims that he walked before his house with a perfect heart, in the acknowledgement and daily worship of God, from which the world was not permitted to divert him, and in the Christian education he gave to the only child of whom any memorial has descended to posterity. In the latter relation, he had his reward, in the happiness of an obedient, well-educated, and useful son, whom we hasten to notice, and in whom we may contemplate the excellence of the father. As a minister, Dr. Calamy reports that he was distinguished by a peculiar plainness of speech, and was not what the world terms popular. This may, or may not, have been proof of his fidelity and worth. While some seek "enticing words of man's wisdom," others as studiously avoid them, that the faith of professing Christians may not stand in the wisdom of men, but in the power of God; howbeit, in the estimation of the perfect, such speak wisdom. As a friend and physician, Mr. Westley appears to have been greatly esteemed by his people. Dr. Calamy states that, as a medical friend, he was often consulted while a beneficed clergyman, but after his election, though he preached as he had opportunity, yet he had much more employment as a physician than as a minister. The blamelessness of his character, in every respect, amidst the most trying and dangerous circumstances, is fully attested by the place of his abode, as long as he could remain there after his ejection. This was at Charmouth, among his own people, where he was best known, and his character justly appreciated. No act, in either his private or public life, led him to withdraw from the village where he had lived; and to put himself out of the way of scrutiny or examination. We find that his worthy son was imprisoned as early as 1661; but no one found occasion to incarcerate the father. The fact of Bartholomew Westley's continued residence at Charmouth is attested by Abraham Jennings, no friend to the Nonconformists, in his *Itireculum Basilicam*, published 1664. He refers to the late Rector, and adds, "This Westley of Charmouth is since a Nonconformist, and lives by the practice of physic in the same place." But from Charmouth, and his accustomed means of support, Mr. Westley must have been driven the next year, by the Five-mile Act, as this village is not two miles from Lyme, an incorporated town. Most of the Nonconforming Clergy remained in the midst of the people who had constituted their charge, and gave as much of a religious character to their frequent intercourse with them, as in some measure to supply the place of their former services as preachers. By this means, also, much of that pecuniary support, of which their ejection was expected to deprive them, continued to be received, and their

influence, through the country was not lessened by their appearing among their followers, in the light of sufferers on the score of integrity and religion. To deprive both ministers and people of this little and almost worldly comfort, among was passed, which required every pious body, who had not complied with the Act of Uniformity, to bind himself by oath to passive obedience, and to protest that he would never seek to make any alteration in the government of Church and State. The Nonconformists who refused thus to swear were prohibited from acting as tutors and schoolmasters; they were not to be seen, unless on the road passing from place to place, within five miles of any corporation, or the place where they had been previously ministers. The violation of this law exposed the party to the penalty of £40, and six months' imprisonment. This severe enactment was designed to complete the triumph of the oppressor; and by it Bartholomew Westley was driven from his home, as well as the church. Forbidden by law, the Nonconformists of the south-west of Dorset stole away to the solitudes of Plympton, and there, in a dell between rocks, like the Covenanters elsewhere, they worshipped their God: a sacred spot, unknown and unvisited by few of Lyme and its vicinity, who delight in facts of distant times. The place has ever since been known as White-chapel Rocks.

The last record we have of Mr. Westley is thus given by Dr. Calamy: "He lived several years after he was legally silenced; but the death of his son made a very sensible alteration in the father, so that he afterwards declined apace, and did not long survive him." These were his circumstances in age. The vigour of his life had passed; though not the affection and tender-heartedness of a father. But when the anticipated prop of his old years was gone, then alone—dishonoured—an outcast—he bowed his head and died.

The record of the labours, sufferings and sorrows, of the learned, pious, and deeply-injured Nonconformists, is not only on high, but also among men. And not for sectarian purposes, (the writer would not see one sentence, not even in an indirect way, to give pain to one worthy member of any religious body,) but as a beacon to future generations, long may it remain: living Christianity, though weak in its instruments, is mighty through God. Conscience has its claims, and truth its power, which no human arm can destroy, nor even long arrest. Never was counsel more turned to foolishness, nor purposes and anticipations defeated, than in the advice given to Charles, as to the then clergy, and the consequences thereof. Good men may be ejected, and the body may be killed; but divine truth is imperishable; with new vigour it shall spring from what was designed to be its tomb, and immortally live. The severity of the persecution to which these good men were exposed, is not to be estimated by tolerant laws and popular violence only, but by the gradation of a far niter scale. To be a proverb and by-word, to stand despised and alone, where they might naturally wish to be esteemed and loved; to be taunted, thwarted, and rebuked by former companions and friends, this is the refinement of moral persecution,—the reproach that breaks the heart. Bartholomew Westley was driven from Charmouth; yet the fruits of his ministry remained. About twenty-five years after the last-mentioned date, the Nonconformists erected a chapel in the village, of which the Rev. John Brice, formerly of Magdalen College, Oxford, was the first minister. This Clergyman had been Curate to Mr. Thorne, of Weymouth, next the Incumbent of Marshwood, Dorset; from which he was ejected, 1662. Mr. Brice continued the minister of Charmouth, when he was sick unto death, the writer is indebted for the following list of ministers, the successors of Mr. Brice:—The Rev.—Batton;—Henderson;—Seaward; Isaac Tozer, 1796;—Mill, 1796;—Crook, 1810; Benjamin Janner, from 1812 to 1838.

In the direct fruits of his ministry, the Rector of Charmouth is but little known; but, though ejected, dishonoured, and alone, hath not the Lord greatly "comforted Zion" by his descendants? The grave, in some unknown spot, contains the dust of the silenced Mr. Westley; but when will his name be extinct in the world?

(To be continued.)

THE WESLEYAN.

WEDNESDAY, DECEMBER 1, 1841.

The Church, on the 20th instant, notice the extract in the Record, on "Apostolical Succession," together with the editorial remarks by which it is introduced to notice, and anticipates no difficulty in refuting the arguments which it contains. We appreciate, and are quite disposed to reciprocate, the courtesy, moderation, and kindness of our respected contemporary: "Entertaining," he says, "a strong personal respect for several of the Wesleyan Ministers in Canada, in connexion with the British Conference, it is with pain that we find ourselves embarked in a controversy with their accredited organ. We trust, however, to discuss the points of difference between us, in a spirit of courtesy and gentleness." Now, be it remembered, the "embarkation" of the Church in a controversy with us is, on his part, perfectly gratuitous. We have not written a line against the doctrines, ritual or polity of the Established Church, nor have we the slightest disposition to do so; on the contrary, we have spoken in respectful and affectionate terms of the English Church; but if our contemporary chooses to become the apologist and advocate of the dreams of Successionism, and to throw down the gauntlet to every one that attempts to vindicate Christianity and the Establishment from superstition and error, we shall, of course, stand to our arms and defend our principles. Truth, not victory, shall be the object of our exertions, either offensive or defensive. We, however, in this instance, have not drawn the sword or sounded an attack. Week after week, our contemporary has inculcated principles and practices which, when pushed to their consequences, unchurch and unchristianize all non-episcopal denominations, and which, in themselves, are erroneous and absurd; and now, because we introduced the Record to our readers for the purpose of exhibiting the opinions of several of the reformers and divines of the Church of England, our contemporary must needs put on the harness and enter the arena of theological polemics. Before, however, the battle fairly commences (if fight we must) let us settle the preliminaries:—

I. What we disbelieve and disapprove, as we stated in our last, "Apostolical succession," as taught and defended by some in the present day. There is a succession of truth and holiness and of true Christian ministers which we firmly believe and strenuously maintain; but the modern scheme or theory of "Apostolical Succession" we utterly repudiate and deny. The Church quotes a sentence from the Prayer-book, which declares, not that the scheme or theory is true but, that "from the Apostles' time there have been three orders of ministers in Christ's Church—Bishops, Priests, and Deacons." Now, does not the Church know that though this is a part, it is not the most essential and the most repulsive part of Successionism? We might admit that there have been bishops, priests and deacons from the apostles' time, without at all embracing the dogmas of "Apostolical Succession." These dogmas involve not merely questions of historical fact but of Biblical exegesis and of theological controversy. They relate to the divine origin and authority, the direct obligation, the necessity, and the sole legitimacy of Episcopal Succession. It may not be amiss to state them more in detail, as follows:—

1. In the original Church, there existed three distinct orders of ministers, namely, Bishops, Presbyters, and Deacons.
2. These three orders were divinely appointed.
3. The continuance or perpetuation of these three orders is directly obligatory on the Christian Church, and is essential to its identity.
4. Bishops must be installed and consecrated by triple ordination; first, as Deacons, secondly, as Presbyters, then as Bishops.
5. Bishops alone are empowered to ordain ministers.
6. The office and authority of a Christian Minister are truly committed, only by the imposition of a Bishop's hands, and, therefore, Episcopal ordination is the test of ministerial authority.
7. Bishops are divinely-empowered to rule and govern ministers as well as people.
8. Each Bishop provides over a diocese, including several ministers and congregations, without an associate.
9. Bishops and Episcopally-ordained ministers have been continued in the Church from its first organization by a lineal, visible, personal, uninterrupted succession.
10. Whoever is not found in this succession of Episcopal ordinations, whatever may be his gifts, graces and usefulness, is unauthorized to administer the ordinances of religion.
11. Therefore, the Roman Catholic and Protestant Episcopal denominations are the only scriptural, apostolical and authorized churches, and their ordinations and religious ministrations alone are valid.

This, then, we conceive, is what the editor of the Church has volunteered to defend; not a part but the whole; the nature and sufficiency of that defence we shall see in the sequel.

II. We adduced the extract from the Record to prove that this scheme of succession "is not the doctrine of the Church of England, in the judgment of Bishop Jewel, Archbishop Philipot, Bradford, and our other martyred reformers, Morton Bishop of Durham, Bishop Stillingfleet, Archbishop Whitgift, Dr Cosins, Dr Lant, the Bishop of St Asaph, Threlby, Redman and Cox." Let our words be carefully marked; and let it be remembered that the words of these men themselves are given as the expressions of their judgment. If it can be made appear that they never uttered such words, or, if uttered, that they do not convey their obvious meaning, then and not till then, will it be evinced that we have not established our position.

III. The Church objects to our representation of the Record as "a journal in the interests of the Church of England." He says, "it is only recognized as such by a particular party, and is, we believe, in some measure, under Presbyterian management. We emphatically protest against its being considered an authoritative or generally recognized organ of Church opinions." In reply to all this, we beg leave to offer the following observations:—

- a. We did not represent the Record as an "authoritative organ" or as an "organ" at all of the Church of England. We know of no periodical, at home or abroad, that is entitled to be so considered. If there be such an one, we shall be glad to be informed.
- b. As the Church of England consists of parties—orthodox, "evangelical," "high-church," "liberal," "anti-Calvinistic,"—every paper, in the interests of the Church, must necessarily belong to "a particular party." We suppose the Record does not happen to belong to the party of the Editor of the Church, does not express his sentiments, and, therefore, according to his conception of "the interests" of the Church, ought not to be received in the light in which we have presented it. What reason the Church has for believing that the Record is, "in some measure," under Presbyterian management, and what his estimate of that "measure" is we have no means of ascertaining. The Editor of the Wesleyan-Methodist Magazine, published in London, who has ample means of knowing the position and principles of the Record, calls it "a religious newspaper, which very decidedly maintains the principles of the Church of England, as by law established." Our readers can judge whether such a paper is, as we stated, "in the interests of the Church of England" or not; whether the "protest" of the editor of the Church is well-founded; and whether we, as our contemporary asserts, have been guilty of an "inadvertence."

We have thus, we think, cleared the field; and we now await, in perfect quietude and good-humour, our respected contemporary's onset. With what weapons and tactics he means to assail us, we know not; for ourselves, we trust to "the sword of the Spirit which is the word of God." We hope nothing will be elicited, on either side, to check or prevent that "love" which is "the fulfilling of the law."

We thank our respected contemporary for his kind and perfectly satisfactory explanation respecting the Wesleyan Missionary Society. He is pleased to designate the "British Wesleyans" his "loyal and respected fellow-colonists," to lament that they and the Church "are not one," and to indulge "the hope of living to see a union effected." We fully reciprocate the spirit of these expressions; we doubt not that he has "always spoken as kindly of us as his honest convictions would permit;" but we lament that his convictions on some points—honest though they be—so sadly interfere with the catholic and comprehensive spirit of our holy religion, and, as we cannot but think, with the word of God, and that his expressions of these convictions so painfully tend to awaken and promote feelings of hostility, bitterness and strife. But we think and let think; and if, as an elegant writer observes, "the coldest bodies warm in contact, the hardest sparkle in collision," may we not hope that the present contact will prove mutually beneficial? At all events, let us "prove all things," and "hold fast that which is good."

We hope none of our readers will object to our articles merely on account of their length. We endeavour to select such as are well-written, on useful and appropriate themes; and we think none of them will be found longer than the subject demands. We could easily fill our pages with heterogeneous scraps, good enough of their kind and as far as they go; but this would be lowering the standard of our journal and frustrating the end of its institution, gratifying a vitiated taste, and sacrificing profit to amusement. We cannot be guided by the style and management of other periodicals, but must pursue the course which we deem most beneficial and becoming, and in which, our experienced predecessor has led the way. We think "The Wesleyan" should approximate the plan of "The Christian Advocate."

of a religious magazine as closely as possible, so as to be worthy of preservation, and of future as well as present perusal. But while aiming at solidity we shall not forget variety; and if the leading and primary departments be occupied with somewhat lengthy articles, the miscellaneous collections shall be, generally, brief and entertaining. We think that too many professed Christians are sadly deficient in religious knowledge, and careless of improving. There is no true religion without knowledge, and no religious improvement and increase without advancement in knowledge: "Solomon, my son, know thou the God of thy father:" "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Much may be said on this topic, but we must not dilate. Suffice it to observe that knowledge cannot be communicated by "shreds and patches," nor gained without toil and patience; that the Christian religion combines, in closest and most enduring intimacy, the wisdom of the serpent and the harmlessness of the dove; and that the exposition, defence and enforcement of that religion, are the duties assigned us in the management of this periodical.

Vita sine literis mors est.*

SUNDAY SCHOOL ADVOCATE.—The two first numbers of this periodical, "published on the first and third Tuesday of each month, by G. Lane & P. Sandford, N. Y., for the Sunday School Union of the Methodist Episcopal Church," have been received. It is conducted by the editors of the Christian Advocate and Journal, at the low price of three shillings and nine pence, per annum; is neatly printed, and embellished with several appropriate wood-cuts; and contains various agreeable and useful articles, in poetry and prose. We cannot but commend the design and its execution thus far, and most cordially wish it extensive and permanent success. Every true Christian should cherish a deep and lively interest in such truly benevolent and important institutions as Sunday Schools, and in judicious publications for their benefit and the welfare of children and young persons generally. The "Sunday School Advocate" has already obtained very extensive approbation and support, which will, doubtless, increase as it becomes more widely known.

THE CLASSIC; OR COLLEGE MONTHLY— is the name of a very respectable periodical, published in connexion with the Wesleyan University, Conn., under the editorial management of Professor W. M. Willist, which has been kindly sent us. The number now before us is the fifth of the second volume, and is printed on fine paper with new type; containing 43 pages 8vo.—price, two dollars per annum, in advance. It is enriched with highly interesting and well-written articles, entitled, "the revival of learning," "a colonial picture," "sea-scenes," "transcendentalism," "essays of Queen Anne's reign," "antiquities of America," and some minor pieces. Such a publication is greatly to be preferred by persons of intelligence and good taste, before the light and frothy matter which so commonly issues from the press, and with which the time of too many is squandered.

THE DEDICATION OF THE NEW BRITISH WESLEYAN CHAPEL, IN THE TOWN OF HAMILTON, will take place (D.V.) on Sunday next, the 5th instant. The services will be conducted by the Rev. J. Strixson, Chairman of the District, and the Rev. M. Ruxley, A. M. A collection will be made at the close of each service.

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attend to them with your wonted benevolence and zeal!

But while we owe a debt of affectionate regard to our own country, we are likewise debtors to the whole family of man. Who ever needs our help in our neighbour, and we are commanded to love our neighbour as ourselves. We have, therefore, now to direct your most serious attention to those fields of labour in which our Missionaries are actively employed. We rejoice in those triumphant successes in foreign lands to which it has pleased God to bless the various sections of the church of Christ. Willingly and gratefully do we acknowledge the Missionary labours of all who preach the Gospel which is truly the power of God unto salvation; and sincerely do we pray that God may be with them, and make them the instruments of good. It is, however, our duty to bring before you those Missions in which we ourselves are more particularly engaged. We need not trace to you the history of our Missionary proceedings. You know that, from a very early period of our connexion, existence, they have occupied the serious attention of the Conference. We have been encouraged to persevere by the blessing which has attended the labours of the Missionaries, by the evidently providential character of those calls and openings which have from time to time been afforded, and by the joyfulness and zeal with which our beloved people have listened to the calls, and enabled the servants of the Lord to pass to their important work by the openings placed before them. We will only refer, for the purpose of illustrating the progress of this great work, to the brief period which has elapsed since the organization of the General Wesleyan Missionary Society in 1814. In that time, instances of success have followed each other so rapidly, and have possessed, separately, such causes for thankfulness and joy, as to have prevented, in some measure, the view of their combined and extensive result. Some conception of it may be formed by those who glance at the number of our Missionary stations in both hemispheres, and who remember that in these stations are found no fewer than 84,234 members of our society, besides the other members of the congregations attending the religious services which the Missionaries conduct. Of these, 5,730 have been added during the past year. Taking the year 1830, as a point of more distant comparison, for the purpose of showing the regularity of the increase, we find that the number of members in society was 41,206; so that there has been an increase, in eleven years, amounting to 43,028.

But there is one pleasing point of view in which it is absolutely necessary to consider the subject. The Committee of Management, believing it to be their duty to listen to the calls which they could but regard as providential, and urged onwards in this work by the strongly-expressed wishes of their friends in every part of our Connexion, have, during the last few years, so extended their plans, as to raise the Annual Expenditure considerably above the Annual Income, so that a large debt has been consequently incurred. This, of course, cannot be suffered to increase. The annual income and expenditure must be brought near to each other, either by a considerable and steadily maintained augmentation of the former, or by a most painful diminution of the latter: painful, we say, because it can only be occasioned by a withdrawal of a large number of Missionaries from their posts of honourable and useful labour. It is not for us to dictate, in any degree whatever, the steps that should be taken to relieve the present embarrassment. We earnestly hope that it will not be found necessary to confine our operations within a narrower limit. The Executive Committee have, in all cases, followed only what they believed to be the loadings of Providence, and even these they have not admitted except on the most careful, we believe we may say, the most scrupulous, examination. And the success which has in all instances followed these extended operations, has been received, when publicly announced, with the strongest expressions of approbation; and the Committee has been not only encouraged, but even urged, to proceed on the same scale. None of those movements, therefore, have been either speculative, or executed without the cordial concurrence of their Christian friends and supporters; so that we must again express our earnest hope that some means will be devised to obviate the painful necessity of withdrawing the Mis-

sionaries from stations upon which they entered by doors plainly opened for them, by the gracious interposition of Providence. You will see, from the Resolutions which we have passed on this subject, and which you will find in the printed Minutes of the present Conference, that its details will be brought before you in the course of the year. We can only say, that we commend them to your most serious attention. Of your affectionate and zealous liberality we have had too many proofs to permit us to entertain doubt. We pray that the Great Head of the Church may himself direct you, and enable you to do what we are sure in your heart to do, for the support—and we will even yet say, if possible, for the extension—of his own most glorious cause.

In the course of the past year twenty-eight of the Wesleyan Ministers have been removed by death; some of them of very long standing among us; others have been mysteriously removed in the midst of their labours and usefulness. In their last moments they witnessed a good confession; testifying in death the power of those truths which they had lived to proclaim. But, as the usual memorials respecting these lamented brethren will be inserted in the Annual Minutes, we do not here address you more particularly on the subject.

Other valuable members of the Connexion have likewise been removed by death; among whom we feel it right to mention the venerable William Dawson, who, after many years of useful and acceptable labour as a Local Preacher, has this year died in the Lord. Few men were ever more extensively known in the Wesleyan Connexion in Great Britain, or more highly esteemed wherever known; it is therefore unnecessary that we should speak to you at any length of either his character, talents, or labours. Earnestly desirous of promoting the prosperity of the work of God, especially in its Missionary department, he devoted his very popular talents to its advocacy. His numerous sermons and addresses, delivered with all that sanctified energy which belonged to his character, were highly acceptable, and often produced the most important results. His removal was sudden, and he was engaged in his valuable labours to the last. During the brief interval between his final seizure and death, he was enabled to express his unflinching trust in the Saviour who had died for him, and been his guide through life. While he lived he had always been ready to attend to the voice of Providence when it called him to labour; by the grace of God he was not less ready when suddenly called to die. The calmness which he manifested on experiencing what he felt to be the stroke of death, and the holy joy with which he at once commended his spirit to his Redeemer, proved, that while he had long and extensively lived what may be termed a public life, he had yet maintained all the inward power of religion, and had walked humbly with God. His happy death was a suitable close to his holy and useful life.

Many, indeed, in the course of the year, have been removed from our societies to the church triumphant. From the specimens of their dying experience which are, month after month, recorded in our Magazine, as well as from our own personal observations, we rejoice to know that these, likewise, have died well. And though dead, they are not lost to the family of God; for that exists in heaven as well as upon earth. It would greatly contribute to enrich our spirituality, were we devoutly to remember that we are come, in spirit, to the heavenly Jerusalem; to the general assembly and church of the first-born, which are written in heaven; and to the spirits of just men made perfect. That "city, of the living God," in which they dwell, is the "city which hath foundations," which you profess to desire and seek. Often do you sing—

"Strangers and pilgrims here below,
This earth, we know is not our place,
But hasten through the vale of weep,
And, restless to behold thy face,
Swift to our heavenly country move,
Our everlasting home above."

We solemnly exhort you, beloved brethren, to the diligent cultivation of this heavenly-mindedness. The world as strongly tempts you as ever to walk by sight, and if once you enter into the spirit of the world, no matter what particular direction it may take, you are in imminent danger of making shipwreck of faith and a good conscience. While, therefore, you are careful to be actively diligent in your temporal business, forget not "the invisible things of the

air." The spirit of the age is exceedingly unfavourable to vital godliness. Secular prosperity is represented as the chief good both of individuals and nations; and commercial enterprise, for the purpose of securing it, is too often carried out in exciting and hazardous speculation, which, in their failure, produces extensive distress. To guard you against this, we beseech you to give yourselves to much prayer; and, by unbroken attention to such means of grace as you may have the opportunity of observing during your six days of secular labour, preserve the recollection of things spiritual and eternal; and so live, that it may be seen that you are "looking for, and hastening unto, the coming of the day of God." It would assist you in this work, (never more urgently necessary than at the present day,) if you were occasionally to meditate on the hymn on "The whole family of God," by the Rev. Charles Wesley. It will scarcely be possible for you, for instance, to enter into the spirit of two verses which we will quote, without feeling raised above the world, and divinely drawn more fully to place your affection on the things which are above.

"Our old companions in distress
We have again to see,
And ever long for our release,
And full felicity."
"Even now by faith we join our hands
With those that went before,
And grasp the blood-bespinked bands
On the eternal shore."

To the everlasting communion of angels and saints in heaven, may Almighty God, of his infinite mercy bring you!

While we thus earnestly exhort you to "give diligence to make your calling and election sure," we cannot overlook some remarkable instances of your Christian affection for the ministers of Christ, and your zeal for the interests of his cause, with which the last year has furnished us. Although it has been judged needful to enlarge the time originally fixed for completing the Centenary Subscriptions, yet the sums already paid in, and appropriated according to the plans agreed upon by the committee, (and published to the subscribers,) have been most munificent, setting an example to the churches of devoted liberality, a similar instance to which has not often been witnessed. Nor is this all. In connexion with the contributions of the deservedly-celebrated "Centenary year," were the arrangement and adoption for a new plan for the augmentation of the allowance to aged and supernumerary Wesleyan ministers, as also for the widows of such as had become supernumeraries, or had died while fully engaged in their work. This new plan, requiring a considerable increase to the Auxiliary Fund, by means of a systematic and general circuit-subscription, has been practically brought before the various societies in the course of the past year; and notwithstanding the difficulties arising from the painful and widely-extended pressure on all the interests of the country, commercial and agricultural, it has been carried into effect, with only the exception of what is comparatively a small deficiency. That such a plan should be brought so near to perfect success in its first year, and that year one of almost unexampled depression, furnished to us a strong proof of your willingness to conform to the scriptural injunction which requires "him that is taught in the word to communicate unto him that teacheth in all good things." We take the present opportunity of thankfully acknowledging your Christian affection. May God "make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

And this circumstance has made the deeper impression on our minds,—that, as we have already said, the year has been one of most painful depression. Many of you, we doubt not, have been called, through this pressure of the times, to severe and very trying sufferings. Let us all unite in prayer, beloved brethren, that it may please Almighty God to revive these interests of the country which have experienced interruption, that they may prosper as heretofore. In the mean while, be assured that we deeply sympathize with you in all your trials. You are not ignorant of the weighty facts, that to the afflicted many promises of consolation and support are given in Scripture, and that their afflictions are chastenings, permitted by God's fatherly love, and yielding "the peaceable fruit of

righteousness unto them which are exercised thereby." May "God, that comforteth those that are cast down," comfort you in all your tribulation, and cause all these things to work together for your good!

In relation to the numerical state of our societies, we are thankful to be able to inform you, that the increase, during the past year, has been, in Great Britain, 5,614, and in Ireland, (notwithstanding the difficulties under which our brethren there continue to labour,) 221. The increase on the Foreign stations raises the whole amount, for the year, to 11,555. The number of members of society in Great Britain and Ireland is, 350,000; and on the Missionary stations, 84,234; making a total of 440,204. Beloved brethren, see "that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." Need we tell you that such a body, united in holy and fervent affection, and consistently seeking to promote all the purposes of their Christian fellowship, cannot fail of being a blessing to the world? But this depends on the maintenance of your personal piety. Ye are the salt of the earth only so long as ye retain your savour. Guard against a lukewarm and backsliding spirit. And be constant and earnest in your prayers to God for the prosperity of his work. When this Address is read to you, we shall be about commencing the labours of the year. In every place let this commencement be connected with your prayers for the outpouring of the Holy Spirit, as well as for his providential direction of all the plans which may be adopted, in the course of the year, for the stability and extension of the work which we have all so much at heart. We beseech you, "pray for us, that the word of the Lord may have free course and be glorified."

For ourselves we can most sincerely say, "Now we live, if ye stand fast in the Lord." May God abundantly bless you, and make you to be a blessing to all with whom you may be associated. May the whole world your "influence feel," your "Gospel grace partake." Keep in remembrance the vocation with which ye are called, and be careful to walk as becometh saints. And may Almighty God cleanse the thoughts of your heart by the inspiration of his Holy Spirit, that you may perfectly love him, worthily magnify his holy name, and, finally, by his mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Signed, by order of the Conference,
JAMES DIXON, President,
JOHN HANNAH, Secretary.
Manchester, August 12th, 1841.

WESTERN CANADA.
PASTORAL ADDRESS OF THE CANADA WESTERN DISTRICT MEETING TO THE SOCIETIES UNDER ITS CARE.

DEARLY BELOVED BRETHREN:—The Head of the Church has graciously permitted us to assemble together for the investigation and arrangement of our affairs; and we gladly avail ourselves of the present opportunity to address you on those subjects which pertain to our sacred vocation and in which we and our beloved flocks feel a deep and absorbing interest.

In the present position of our affairs, we wish to remind you, distinctly and affectionately, of the important objects at which we, in connexion with our honoured Fathers and Brethren in Great Britain, and of the means by which we are labouring to secure and promote them. We exist for no secular, no selfish or political end. We see a world lying in the wicked one; and by the simple promulgation and enforcement of the Gospel we seek to reclaim it. One hundred years have elapsed since the institution of our beloved Wesleyan Methodism; but it still retains its purity, energy, and catholicity. We remember the years of our Founder and his coadjutors—the years of the right-hand of the Most High—and we endeavour to walk by the same rule, and mind the same thing. God hath committed unto us the word of reconciliation, and, being Ambassadors for Christ, we beseech men, in his stead, to be reconciled to God. And we praise God and rejoice that we labour not in vain. Thousands in our beloved Fatherland, and in the Parent connexion, are rejoicing in God their Saviour, multitudes in the various divisions of the earth and the scattered islands of the ocean are returning to the celestial Zion, with songs and everlasting joy upon their heads; and we, in this remote valley of the Humber, are striv-

ing, by the grace of God, to diffuse and establish, in its purity and simplicity, the truth as it is in Jesus.

The progress of painful and deplorable events has issued in the return of the British Conference to the distinct position which it occupied, in this Province, eight years ago. We deem it neither necessary nor expedient to enter now, controversially or minutely, into the occurrences and changes which have transpired since that time. The character, the principles, and the labours of our Fathers and Brethren, in England, during the last hundred years, efficiently guaranteed the wisdom and piety of their proceedings, and require from us no unelaborated exposition or defence. They have felt themselves compelled, by grave and weighty considerations, to dissolve a connexion which, in its beginning, they hoped would be permanent and useful; and now their purpose, with respect to this strict as well as to the whole of their widely-extended field of operations, is to promote, in harmony with other scriptural agencies, the spiritual improvement and welfare of immortal souls; and to pursue, without controversy, without noise or show, the onward path of Providential allotment. We have no war with any Branch of Christ's Militant Church; we rejoice in the scriptural and successful exertions of other Christian denominations; and we purpose, in the spirit of our Master and our Head, to labour on at his command, and offer all our works to Him. The greatly-diversified condition of human society appears to require the employment of a diversified agency for the universal diffusion and triumph of the Gospel; and we trust that the Holy Spirit will be still more abundantly poured down on high upon all God's selected instruments and servants, till the whole family in heaven and in earth shall be perfectly, indissolubly, and eternally one, in the kingdom and presence of our common Lord.

And now, dear Brethren, having explicitly stated our object and aim, we earnestly and affectionately invite you to conjoined cordial co-operation. Be guided and governed, not by human policy or device, but by that celestial wisdom which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Cultivate personal piety with increasing assiduity and care. Remember that the "end of the commandment is charity [or love] out of a pure heart and of a good conscience, and of faith unfeigned." "Walk worthy of the vocation wherewith you are called;" and strive to increase daily in the knowledge and love of God. Avail yourselves, thankfully and diligently, of the instituted means of grace, both public and private. Offer to God, regularly and devoutly, in the closet, at the family altar, and in the public congregation, the hallowed oblations of prayer and praise. Search the Holy Scriptures, "which are able to make you wise unto salvation through faith which is in Christ Jesus." Cultivate towards true Christians of all denominations the spirit of brotherly-kindness and charity. Return not railing for railing, or accusation or accusation, if at any time you are persecuted and opposed; but, in the various relations and circumstances in which you are placed, "let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

We exhort you, dear Brethren, to a diligent discharge of all your duties, personal, domestic, civil, and ecclesiastical. As parents, as masters, as children or servants, you are required to adorn the doctrine of our Lord and Saviour in all things. As members of the Christian Church you are loudly and earnestly called upon to contribute more largely and systematically than ever to the diffusion of scriptural holiness throughout the world. Millions are perishing for lack of knowledge; the funds of our own Missionary Society, as well as the societies of other churches, are utterly inadequate, while wretchedness, destitution and danger, in a thousand forms, piteously and imploringly exclaim—"Come over and help us." To such an appeal we trust you will duly respond by your prayers, and by your exertions and contributions, as many of you recently have very nobly and encouragingly done. You have also important civil duties to perform: Happily placed by the Providence of God under the revered and excellent institutions and government of the British Empire, it becomes at once your privilege and your duty to honour those

who are in authority, in word and deed; to render to Caesar the things that are Caesar's; and to pray for the peace and prosperity of our beloved nation and country. We fondly hope that the Empire to which we belong will be made more eminently instrumental than ever in the propagation and establishment of our holy religion, and in accelerating that day, not, we trust, far distant, in which all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ.

The prosperity with which we have been favoured during the last few months, prompts us to thank God and take courage. Notwithstanding the various obstacles we have had to surmount, we have been enabled to hold on our way; the Holy Spirit has graciously succeeded our humble efforts; and about five hundred souls have been converted to God. We know and feel that God is with us of a truth, and, through evil report, and good report, we are resolved to exert "the ministry of reconciliation," trusting in the God of our Fathers for help and success.

And now, dear Brethren, we are about to repair to our respective fields of ministerial toil. We feel deeply desirous of fulfilling the work which God has given us to do; and we are determined, by divine assistance, to mind our proper business and pursue our allotted path. To one great object, we trust, your attention and energies will be unceasingly directed, namely, to the revival and extension of the work of God. And may "the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

JOSEPH STINSON, Chairman.
MATTHEW RICHIEY, Secretary.
Toronto, 1841.

Rev. GEORGE SCOTT.—We have the pleasure of laying before our readers extracts of letters from this devoted and excellent Wesleyan Missionary, who has recently reached England from the United States, on his way to Stockholm, Sweden, the beloved scene of his ministerial diligence and success. The letters are written from Liverpool. To the Editor of the N. Y. Observer, he says:—

"We left Boston on the 2nd, at 2 p. m. with fine weather. The breeze freshened during Saturday night, and on Sabbath it blew a heavy gale, which increased greatly until Monday morning, when it was perhaps at its height. On that day the sea was tremendous, and all that could be done was to place the ship in as easy a position as possible, and let her drive. One of our boats was swept into the ocean, the companion to the fore-castle and the ice-house with a portion of our fresh provisions were carried off; and the foreyard, a spar 16 inches thick, was snapped through by a sea as if it had been a reed. The tiller-chairs broke, and for a time the ship was at the mercy of winds and waves, and, worse than all, nine of the crew were disabled in the storm. The third mate had his leg broke, the carpenter's was fractured in two places, and seven others were more or less injured. Our faithful and skilful captain declared that during the 35 years of his seafaring life he had never seen such a storm continue so long. There was danger, imminent danger, and to the Lord alone we owe it, that we are yet alive. On Tuesday night the weather moderated somewhat, but having had no observation it was impossible to tell where we were, and we set out in search of land. It was Thursday evening, at half past six, when we reached Halifax, and we remained there 24 hours to make such temporary repairs as were indispensable for the safety of the vessel the remainder of the voyage. The passengers feeling desirous of making a "thank-offering" for the mercy of God in their preservation, a list with a suitable superscription was circulated, and £72 collected, which was entrusted to the captain for the use of the injured men. From Halifax our voyage, though on some days boisterous, has been rapid, and on the whole pleasant, though most of the state-rooms, particularly in the ladies' cabin, having been drenched during the storm; and the clean linen rendered unfit for use, our nights have not been the most agreeable.

I have been able through mercy to keep up during the day, and before two services on the Sabbath, the 10th, and three on the 17th, have conducted a service every week evening since we left Halifax. There have been seasons of refreshing to my own soul, and I hope they have not been without benefit to others. O the happiness of knowing the Lord as our stronghold in the day of trouble. Ere this reaches you I hope to be with my family, and at my regular work. May my spared life be increasingly devoted to God's glory in the salvation of my fellow men.

In a letter to the senior Editor of the Christian Advocate and Journal, N. Y., dated "Liverpool, Oct. 16, 1841," he says:—

"Having by the mercy of God been safely carried through "perils on the sea" of no ordinary character, I feel it my duty to write you a hurried line, that if you consider any of the readers of the Advocate indulge anxiety about the Stockholm stranger, they may know that, by the good hand of his God upon him, he continues unto this day. Our departure from Boston, on the 2d inst., was exceedingly favorable, and though the wind was ahead, it was too slight seriously to affect our powerful steamer. All expected to land in Halifax very early on Monday morning, instead of which it was half-past six on Thursday evening ere we reached that port, and for a time, especially on Monday, the 4th, it seemed most likely that we all should arrive "at the bottom of the Atlantic."

On Monday the gale had increased to terrific violence, and the sea was such as not only to strain every timber and plank in the good ship while wending her way through it, but also to do us serious damage. Now I could understand how a vessel like the President could go down by mere stress of weather, with no eye to see or pity excepting His whose kingdom ruleth over all. Our good captain said he had been at sea thirty-five years, but such a storm for violence and continuity he had never witnessed. Having had no observation for several days, we had to seek for land, and were most thankful to reach Halifax after one hundred and twenty-four hours' sailing, instead of forty, the usual time. O that my spared life may all be the Lord's! "Be they many or few, my days are his due, and they all are devoted to him." After twenty-four hours refitting we put out again to sea on Friday evening, and though the weather has often been boisterous, yet on the whole we have had a most favorable run across the Atlantic. I got through my portion of seasickness on the way to Halifax, and have been enabled not only to conduct divine service twice on the 10th, and three times on the 17th, but to lead a devotional exercise every week-day evening, which has been well attended, and proved a time of refreshing.

A short time before Mr. Scott left New York to embark for Europe, a very interesting public meeting was held in that city, which was attended by a numerous congregation and by ministers of various denominations. Some very excellent addresses were delivered, expressing the high esteem in which Mr. Scott and his truly Christian and useful labours were held, and the very lively interest which was felt in the prosecution of his noble work. A press of matter has prevented us from publishing an account of the meeting, but we avail ourselves of this opportunity of inserting Mr. Scott's own remarks:—

"Mr. Scott said he had travelled 5000 miles in coming to this country, which he reached May 7th: since that time more than 6000 miles in America, in all sorts of conveyances, but no accident had been suffered to befall him. In this he saw the hand of God for good; and from the past he desired to draw encouragement for the future. He saw in these preservations the evidence, that while engaged in the Lord's work, he was immortal till that work was done. He said that through the advice of his brother Baird it was that he had left his field, indeed he (Mr. B.) had prevailed on the Society whose missionary he (Mr. S.) was, to allow him to come away, and now brother Baird can say whether, on the whole, he regrets that he had given such counsel. Mr. Scott then gave a brief sketch of the religious condition of Sweden; the inhabitants are all Protestants, and the doctrines of their church are the essential doctrines

of the gospel; and he believed that the best thing for Sweden, that moment, would be the revival of pure religion in the bosom of her own church. Because he was thus labouring, not to build up his own sect, but to promote vital godliness among the people, Mr. Baird thought the American people would welcome him in their churches, and aid him in his work. And he had not been disappointed. Wherever the subject has been presented, it has awakened the most lively interest; all were willing to contribute, some to give \$100, and others smaller sums, according to the ability of the donors. And he wished to say that the Mission church of Stockholm was founded on the widow's offering. The first contribution in Sweden for the object was from a poor widow, the first in England was from a poor widow, the first in America was from a poor widow! This was to him a source of unbounded delight. He did believe that if any prayer entered into the heart of God, it is that which goes up from those humble dependent families, who to husband as the God whose power extends over all. His had found congregations welcoming him wherever he went; and those who took up the collections had assured him that none were ever made with more cheerfulness. He knew that there was a sort of impudence that would wring out a contribution to get rid of the beggar, but he had been received as a stranger kindly, contributions had been given cordially, and he was now able to say that he had already received nearly \$5,000 during the four months he had been here. He hoped the round sum would be made up before he left. This sum would be equal to \$300 annually for the advancement of the cause in Sweden. Mr. S. then spoke of what had been done already there; of the glorious temperance reformation; and said wherever that goes, a healthy appetite is formed, and the word of God is desired. Returning to his reception here, Mr. S. said he felt that an interest had been awakened in the object among various denominations that was not to be ascribed to any one man. He must be a bold man who would take the credit to himself. He was only an instrument in the hands of God, who had united all hearts in the common work. This was the true Catholicism, the spirit of Christ. Oh! there is something heart-soothing and delightful in the thought that the time is coming.

"When names and sects and parties fall,
And Christ the Lord is still in all."

Here where we see but in part, perfect uniformity in sentiment is not to be expected. One man looking in one direction upon the shield thinks it is made of silver, another seeing it in a different light thinks it gold. There will be a difference of sentiment on points of less importance; but this is better far than the dead uniformity of Sweden, which gave occasion for O'Connell to say of it that "it is the most Protestant and the most profane country in Europe." But in the diversity of sentiment that prevails here, there may be that unity of heart that rejoices in efforts to carry the gospel to the ends of the world. Luther said, we can all sing together, but only one can talk at a time. Here, when we gather around such a cause as this, we can sing together with joy. Oh! how many thousands have I heard in this country singing the Missionary Hymn together, and who ever thought before he joined in singing:—

"Salvatus! Oh, salvation!"

whoever thought to ask whether the hymn was written by one of the sect to which he belongs? (Here Mr. S. repeated with emotion a prayer in the Swedish language, which he then interpreted, asking God to unite his people in one fold under one shepherd.) The friends in England had undertaken the work of building a Mission House in Sweden, but finding it too heavy for them alone, they had beckoned to their brethren in America to lend a hand; and cheerfully had they taken hold and rendered the desired aid.

THE ASSEMBLY.—The General Assembly of the Presbyterian Church in Ireland, is made up of the Synods, formerly known as the General Synod of Ulster, and the Scotchman Synod of Ireland; the union between which was effected on the 10th July, 1840. The number of congregations in the body is 440, the number of ministers being about the same. According to a late arrangement, every minister is to receive, after a certain time, and on certain preliminary conditions, the sum of £75, Regular Donor, in the late

Irish currency. Before the Union, in the General Synod of Ulster, some had £100 per annum, but when those who their business will only have £75. All large men subscribe the continuation of such drawn up by the Westminster Synod, without reservation or exception. The Reformed Presbyterian Synod of Ireland, consisting of what are called the quarters of Cavan, Monaghan, contained till very lately four Presbyteries and twenty-four ministers; but one Presbytery containing five ministers has lately seceded from the body on the alleged ground of its satiating persecuting principles. This Synod has always protested against Begum Donum, and have never accepted it; although they contend for the principles of an establishment, thus separating, as the ablest advocates of establishments do, between an establishment and an endowment. There are also about six congregations called Original Presbytery or Scotch Presbytery, who are the same in doctrine and discipline with those belonging to the General Assembly, but do not take bounty. They are, I believe, professedly voluntary.—*Correspondence of the Voluntary.*

UNITED STATES—CHAMPLAIN.—Some time ago, we received a very kind communication from the Rev. W. M. HARVARD, Chairman of the Canada Eastern District, giving an account of a Camp Meeting, which had been held in the vicinity of Champlain village, United States, near the boundary line, and attended by Mr. Harvard and several of the Wesleyan Ministers in Eastern Canada, in compliance with the invitation of the Rev. J. D. WHITE, the respected minister of the M. E. Church, stationed at Champlain. An apology is due for so long delaying to notice this meeting, which we hope will be accepted. The following particulars will be found interesting:—“The ground was well selected, and the services were well attended by persons far and near. Order and decorum, which would have reflected no dishonour on the most sacred of our ecclesiastical edifices, prevailed. The Sabbath services in Odelltown, Canada, adjoining, were relinquished, with an anxiety to promote the fraternal union happily subsisting between the American and the British Methodists, and to evince that real Methodists, Methodists in spirit as well as in name, are truly ‘one all over the world,’ as well as to facilitate a general attendance at the meeting. The friends from Canada were entertained with great respect and brotherly-kindness. The various sound sermons and addresses were listened to by the assembled crowds with deep attention; the fervour andunction of believing prayer, which ‘availeth much,’ were often witnessed and felt, and in the words of evangelic history, we could say ‘the power of the Lord is present to heal.’ It is computed that, during the week, nearly a hundred persons were brought out of darkness into God’s ‘marvellous light.’ Several pious persons spoke very sensibly of having, at that meeting, experienced entire sanctification, and many from all parts of the neighbouring settlements gave evidence of having received an additional impulse in the heavenly race. At the closing service, it was a touching circumstance that while the congregation was assembled in the central space, a few who had no found peace with God were earnestly and solemnly praying together in a remote tent, and that such was their earnestness and agony that they could not be prevailed on to break up their meeting. Their imporing cries to the God of heaven broke the stillness of the morning and brought tears of devout sympathy and gratitude into our eyes, as we sat listening to the intelligent testimony of those who had obtained the joy of salvation. Just as we were going away, a young man besought us to go into a room and pray with him; we complied with his reasonable request; and, after explaining to him the way of faith, while one was fervently praying, he felt power to cast his soul on ‘the blood of the everlasting covenant,’ obtained peace with God, and, like the Ethiopian eunuch, ‘went on his way rejoicing.’ Two also of the converted persons were in very advanced life, had long been the captives of intemperance, and both, by the grace divine, were resolved no longer to be ‘drank with wine wherein is excess, but to be filled with the Spirit.’

Poetry.

HOSANNA IN THE HIGGINGS.
 From Christ a conqueror’s death
 What crowds of transports spread?
 What ecstasies through Salem’s streets,
 To God’s holy head?
 Behold him come in kingly guise,
 The Son of man, the King of kings;
 The light of heaven in every breast,
 And almost ready kings.
 And “Hosanna!” they cry, “Hosanna!”
 He comes—Hosanna to our King!
 Not these alone, that present train,
 Their present King adore;
 An earlier and a later strain
 Filled the self-same Lord
 Obdurate to his Father’s will,
 He came—he lived—he died!
 And gradually, as he died,
 He rose and ascended,
 “All hail the Prince of David’s line!”
 Hosanna to the King divine!
 He came to earth, through life he past
 A man of griefs, and joy,
 A noble army following fast
 His track of pain and woe;
 All weak’d with pain, and strangely bright,
 That suffering host appears;
 And stilled as their robes of white,
 Though stamp’d in blood and tears;
 And sweet their every-morning flowers,
 Hosanna to the King of Jews!
 From ages past descends the lay
 To ages yet to be,
 Till far its echoes roll away
 Into eternity.
 But O! while sinners and angels high
 Thy feat triumph share,
 Amidst the following Lord, shall I,
 Though lost and ignorant there
 Receive a place, and feebly raise
 A faint hosanna to thy praise?

DIEN.

In Haldimand, Newcastle District, on the 3rd instant, Mr. J. SLOAN, late of the county Antrim, Ireland. He had been, for several years, a member of the Wesleyan Methodist Society in his native country; filling for a time the office of class leader, and being subsequently employed as a Missionary. In both those situations he laboured with great zeal and diligence for the salvation of souls. Last spring he emigrated to Canada, reached Cohourg on the 27th of June, and was employed, as an Assistant, at Alderville, where he laboured most assiduously, visiting every family, in a large extent of country, for the purpose of reading and expounding the Scriptures, and for prayer. There is good reason to believe that his exertions were not in vain. In many places he found whole families that had not been favoured with the preaching of the Gospel for years, many of their children not having been baptized; these he endeavoured to instruct and to supply with suitable books. He performed his journeys on foot, and usually closed the labours of the day with public worship—preaching to the people “Jesus and the resurrection.” He found these labours too severe for his health and strength, but persevered in them till a melancholy occurrence hastened his death. On the 23rd of October, when attempting to pass through the woods, from one appointment to another, he became completely bewildered, and continued wandering about, in snow and rain, from an early hour in the morning till late at night, when, by the good Providence of God, he reached a habitation, where he lodged for the night and had every attention paid him. He laboured for a few days after this, but his strength rapidly decayed, till his spirit was released from suffering and sorrow, and removed to a land of “joy and felicity.” Hundreds followed his remains to the grave, deeply lamenting his decease. The funeral sermon was delivered by Mr. J. Armstrong (who furnishes these particulars), from Num. xxiii. 10, agreeably to the request of the deceased; and the funeral service was read by the Rev. W. CASE, of Alderville. From the people of Haldimand, among whom he laboured, and particularly from Mr. Alexander Noble and family, at whose house he died, Mr. Sloan received great kindness and attention. They feel and deplore their loss, but he has acquired unspeakable and eternal gain. “Let me die the death of the righteous, and let my last end be like his!”
 November 1841.

TORONTO MARKET.

For the week ending Nov. 11, 1841. The Flour per barrel, 25s. 6d. to 26s. 6d.; Oats per bushel, 10s. 6d. to 11s. 6d.; Potatoes per bushel, 10s. 6d. to 11s. 6d.; Apples per bushel, 10s. 6d. to 11s. 6d.; Peaches per bushel, 10s. 6d. to 11s. 6d.; Pears per bushel, 10s. 6d. to 11s. 6d.; Plums per bushel, 10s. 6d. to 11s. 6d.; Grapes per bushel, 10s. 6d. to 11s. 6d.; Currants per bushel, 10s. 6d. to 11s. 6d.; Raisins per bushel, 10s. 6d. to 11s. 6d.; Walnuts per bushel, 10s. 6d. to 11s. 6d.; Chestnuts per bushel, 10s. 6d. to 11s. 6d.; Almonds per bushel, 10s. 6d. to 11s. 6d.; Pistachios per bushel, 10s. 6d. to 11s. 6d.; Dates per bushel, 10s. 6d. to 11s. 6d.; Figs per bushel, 10s. 6d. to 11s. 6d.; Prunes per bushel, 10s. 6d. to 11s. 6d.; Apples per bushel, 10s. 6d. to 11s. 6d.; Peaches per bushel, 10s. 6d. to 11s. 6d.; Pears per bushel, 10s. 6d. to 11s. 6d.; Plums per bushel, 10s. 6d. to 11s. 6d.; Grapes per bushel, 10s. 6d. to 11s. 6d.; Currants per bushel, 10s. 6d. to 11s. 6d.; Raisins per bushel, 10s. 6d. to 11s. 6d.; Walnuts per bushel, 10s. 6d. to 11s. 6d.; Chestnuts per bushel, 10s. 6d. to 11s. 6d.; Almonds per bushel, 10s. 6d. to 11s. 6d.; Pistachios per bushel, 10s. 6d. to 11s. 6d.; Dates per bushel, 10s. 6d. to 11s. 6d.; Figs per bushel, 10s. 6d. to 11s. 6d.; Prunes per bushel, 10s. 6d. to 11s. 6d.

LOOKING GLASSES, PICTURE FRAMES, &c. &c. &c.
 THE Subscriber offers for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Chandeliers and Toilet Glasses; all sizes and patterns; Looking Glass Plates from 9 by 7 to 24 by 2. 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.

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

Ready Money the Spirit of Trade!!!
CLARKE & BOYD,
 HATTERS and FURRIERS,
 RESPECTFULLY announce to their Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Ragoon, Fisher, Seal, Otter, Marten, Mink, Astrachan, Russia-Lamb, Neutra, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Barding, Cuckades and Militia Ornaments.
 The highest price paid, in cash, for Shipping Furs.
 Toronto, Oct. 6, 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.

FASHIONABLE TAILORING ESTABLISHMENT,
 128, King Street, Toronto,
 & King St., King-st., (opposite Dryce & Co.);
 REDUCED PRICES.
 G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING.
 Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.
 If Clergymen’s and Barnetters’ ROBES made in the most elegant style.
 Toronto, Oct. 6, 1841.

LOOKING GLASSES, PICTURE FRAMES, &c. &c. &c.
 THE Subscriber offers for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Chandeliers and Toilet Glasses; all sizes and patterns; Looking Glass Plates from 9 by 7 to 24 by 2. 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.

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

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 CHAMPTON, 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.

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 WOOLEN DRAPER AND TAILOR,
 No. 2, Wellington Buildings, King Street,
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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.

Letters received during the last fortnight:—P. GLASFORD, Esq., rem.; Rev. E. S. INGALLS, Rev. E. BOSTERZELL, rem.; Rev. JOHN BORLAND (2); Rev. W. CASE; Rev. W. M. HARVARD, sux.

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