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# The Wesleyan.

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

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

VOL. III.

TORONTO, CANADA, WEDNESDAY, OCTOBER 5, 1842.

No. 3

## A CHARGE

TO THE CLERGY OF OHIO, ON THE PREACHING OF CHRIST CRUCIFIED: DELIVERED BEFORE THE SEVENTEENTH ANNUAL CONVENTION OF THE DIOCESS, AT CHILLICOTHE, SEPT. 5TH, 1834, BY CHARLES P. M'ILVAINE, D. D., BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF OHIO.

BRETHREN IN THE MINISTRY OF CHRIST.—It has pleased God to allow us the pleasure of assembling ourselves together, and consulting with one another, for the promotion of the blessed Gospel committed to our trust. I would embrace the opportunity thus presented, of addressing you, in obedience to an enactment of our Church, which requires her Bishops occasionally, and not unfrequently, to deliver a Charge to the Clergy of their respective dioceses. My object will be, the promotion of an increase of faithfulness and of fruit in the discharge of your work as ambassadors for Christ; humbly beseeching Him, without whom we can do nothing in wisdom, nothing in holiness, nothing to edification, to give me grace, that in all things I may speak "as the oracles of God" in "the mind of Christ."

You are well aware that the great work for which your sacred office was established, is the preaching of the Gospel.

However various the means and modes by which Christians of all orders are bound, in their respective spheres, and according to their distinctive vocations, to be co-workers with God in promoting his kingdom, all are subordinate to, all depend for sufficiency upon, the faithful and enlightened execution of that command of the Saviour to his ministry: "Go preach the Gospel." It was the simple, unquestioning obedience of an undaunted faith to this one command, united with unquenchable love to Christ and the souls of sinners, that constituted, under God, the whole power of the apostolic ministry, and gained those stupendous victories of the truth, at which the weaker faith and more hesitating obedience of modern times have so much wondered. And none can read the scriptures intelligently without perceiving, that, as in the beginning, so now also, and until the ending of all things terrestrial, it has pleased God that sinners shall be saved chiefly through the instrumentality of the preaching of the Gospel; and especially, that the great things to come—the ingathering of the nations, the universal reign of the Son of Man as the accepted King over all people and languages—were to be accomplished by means which, without excluding the use of many subordinate measures, will refer the grand result to the preaching of the Gospel, "the foolishness of preaching," as the chosen and chief ordinance of God, by which to make known his wisdom and power in saving them that believe. Hence should it be inferred, that, while there are many objects of Christian benevolence which have an imperious claim on the affections and assistance of Christians, none should stand so exalted, in the hearts of all that love the Lord Jesus Christ in sincerity, as the increase of the number of devoted Ministers of the Gospel, and the furtherance of all who have received the ministry in that heavenly skill by which they may the most successfully preach the word, and that true Missionary spirit by which they may emulate the example of the Apostles, till there be no speech nor language where there voice is not heard.

Another thing you cannot have failed to notice. While such eminent importance is attached to the preaching of the Gospel,—so that it is written, that "faith cometh by hearing,"—there is one distinguishing feature of the preaching of the Apostles, of which they rested all their hope of advancing the cause of their Master. Various as were the topics on which they spoke, and skilful as they were to accommodate their instructions to the different circum-

stances and characters of their hearers, there was one great subject in which all hearers were taught to behold the beginning and the ending of religion, the whole consolation of a sinful world, the whole consolation, strength and glory of a Christian Minister. They made it their invariable principle, to know nothing, to glory in nothing, among men, but "Jesus Christ and him Crucified;" so that "every where, in the temple and in every house, they ceased not to teach and preach Jesus Christ." To set forth the glories of his person and of his work, to teach him in his various offices and benefits, in his humiliation and death, his resurrection and exaltation, in his freeness of grace to receive, and his fulness of grace to save, the chief of sinners; to persuade men to flee to him as their Refuge, to follow him as their Shepherd, to submit to him as their King, to rejoice in him as their everlasting portion, and always and by all means to glorify him as Head over all things for his people,—this was their life's business, unto which they had so separated themselves, as to be virtually dead to what ever might hinder its promotion. Sitting at the feet of their inspiration, to learn by what teaching the Minister of the Gospel in these days may hope to be made instrumental "in bringing many sons unto glory," we obtain this most important lesson, that to preach "Christ crucified" is to preach the Gospel; that nothing can be done to any purpose, for the salvation of sinners, but so far as this one subject is exhibited in simplicity, that while all learning, and eloquence, and human wisdom, without this, can do nothing, all that is feeble and foolish among the wise men of the world, if it have but this, may be mighty through God to confound the wise, and win souls to Christ; consequently, that all our talents and prayers should be drawn this way, and concentrated upon this very thing, of learning, through the enlightening of the Holy Ghost, the more simply, and completely, "to teach and preach Jesus Christ."

Dear brethren, if this be a lesson for life, it is worth a thousand lyes to know and practise it. Without it, what would it profit us, or the perishing souls to whom we are sent, should we understand all mysteries, and all knowledge, and speak with the various tongues of men, and the eloquence of angels? Our preaching would be as effectual to the overturning of the kingdom of Satan in the hearts of men, as sounding brass and a tinkling cymbal, while we, in the balance of the sanctuary, should weigh as "less than nothing and vanity."

Hence you may perceive the subject to which the remainder of this discourse will be devoted. What is it, so to preach, that it may justly be said, in the sense of the Apostle, that "we preach Christ crucified."

There are many ways of approaching this excellence, without reaching it; and thus of falling into the fruits of an evangelical ministry, without perceiving the cause. Some of these approximations I will endeavour to describe.

It is possible to preach a great deal of important truth, having an essential relation to the Gospel, truth unmingled with any erroneous statement or principle; one's discourses may be very solemn and impressive, kindling strong emotions, and exciting deep apprehensions in intelligent congregations; and because the people are affected, it may be supposed that the preacher is faithful. Because the former perceive nothing positively wrong, and hear and feel much that is decidedly good, they not unfrequently regard it as unquestionable evidence of the Gospel character of the instruction to which they listen; and yet, without any strained supposition, it may be destitute of some or all of the great distinguishing features of the Gospel; or, if it contain them, may almost entirely conceal them, under the cumbersome framework in which they are set; and though it

spoke often of Christ, and pathetically describe his agony and death, may be so unavailing and confused, so general and feeble, as to all those vital doctrines which lead to him, and spring from him, and depend on him, which lay the foundation of and bind together the whole structure of Christian faith, as to be wholly unworthy the name of the preaching of Christ. Suppose that the Minister select such subjects as the uncertainty of life, the trial of death, the terrors of judgment, the everlasting retribution of the ungodly; let him depict the vanity of the world, the excellence of religion, the bliss of heaven; give him the persecution of Christ, and the various scenes in the tragedy of the crucifixion, here are subjects on which a lively and intelligent imagination, without any spirituality of mind, or acquaintance with the operations of grace on the heart, may be strong and impressive; and yet, how many imagine, that to preach these forcibly is to preach the Gospel! How often is preaching about Christ contoured with preaching Christ! preaching from the imagination, with preaching from the heart! The Minister may thus deceive himself, and the great majority of his people may be thus deceived; while some obscure, unlettered disciple, whose draughts of truth have been taken undiluted from the wells of salvation, will be sensible of some painful deficiency, and the anxious inquirer, thirsting for the Gospel, will listen and wait in vain to be taught what he must do to be saved. Let us remember the wide difference between being able to preach forcibly on the importance of religion on the one hand, and on the other, to show clearly in what all spiritual, saving religion consists. It is one thing to prove that there is no salvation but in Christ, and quite another to direct a soul, panting for mercy, how he is to "win Christ and be found in him." On such a text as, "One thing is needful," almost any intelligent and serious mind might preach without mistake or manifest deficiency. It requires much more preparation than mere intelligence and seriousness to preach well, with truth, and clearness, and fulness, upon such a text as, "If any man be in Christ, he is a new creature."

Again: A Minister may preach with plainness and firmness the obligations of man, the commandments of the law, the precepts of the Gospel, the entire condemnation of the sinner, and the necessity of universal repentance; he may exhibit a deep seriousness in his ministry, an earnest solicitude for the fruits of righteousness; never hesitating at the strongest representations of the wrath of God, and the sinner's peril, nor ever sparing the most urgent appeals to conscience, and exhortation to obedience; and yet he may come far short of the most important work of his ministry, and fail almost wholly of the conversion and sanctification of his people. While thus dwelling faithfully on the side of the law, perhaps with occasional glimpses of the Gospel; while thus confined so much to duty and danger, though, perhaps, with occasional views of grace and glory, he may not understand that one great lesson which a Minister should make his habitual study, how to exhibit the union and mutual relations of the law and Gospel, how to preach the Gospel under the solemn sanctions of the law, the law under the gracious encouragements of the Gospel: the one to convince of sin, the other to take away its condemnation, the former to furnish the rule, the latter the grace, of holy obedience. The Preacher may be very clear upon the sinner's ruin, but very dark and indefinite upon the nature and means of his remedy. He may succeed in convincing one of the insufficiency of his own righteousness to make him acceptable to God, but fail grievously in showing the all-sufficiency of the righteousness by faith. So fully does he teach the holy will

of God, as reaching to the thoughts and intents of the heart, that the hearer is brought to feel his nature inability, through inherent corruption, to do it. But at this step of preparation for all the gracious disclosures of the Gospel, his light goes out. The Preacher fails unfortunately to direct him to the grace of God in Christ, as that which "worketh in us to will and to do of his good pleasure." "One thing is needful," that grand argument of the Gospel, which, after the failure of all others, has triumphed, in all ages and places, such wonderful victories over the hearts of the ungodly, the simple holding forth of "Christ crucified," in his amazing love and abounding grace, his tenderness to pity, his freeness to receive, his power to save to the uttermost, the fulness of his merits to remove the condemnation, and of his Spirit to sanctify the heart, of the chief of sinners.

Such a Preacher as I have endeavoured to describe, was, in a great measure, exemplified in the early ministry of the now Evangelical Clergy. His labours were fruitless; it remained, until (to use his own words) he became impressed by the utter alienation of his heart, in all its affections and desires, from God. It was not till reconciliation became to him, the distinct and prominent object of his ministerial exertions; it was not till he took the scriptural way of laying the method of reconciliation before his people; it was not till the free offer of forgiveness, through the blood of Christ, was urged upon their acceptance, and the Holy Spirit given, through the channel of Christ's mediatorship, to all who ask it, was set before them as the necessary object of their dependence and their prayers; it was not, in one word, till the contemplation of his people was turned to these great and essential elements, in the business of a soul providing for its interests with God and the concerns of its eternity; that he never heard of these changes of character and life which before he had earnestly and zealously sought after.

Again: A Minister, in addition to the features already described, may make a great use, in almost every discourse, of the name of the Redeemer; and, occasionally, his person or office may be presented with some appropriate prominence, and taught with unexceptionable distinctness, and yet it may be only when the text, according to plain rhetorical propriety, demands its treatment, that Christ is thus set forth; and the Minister may not very frequently select such texts as would thus sustain him. Passing from one subject to another, their succession may bring him in course to something involving, of necessity, a concentrated attention to the Saviour, in some of the great bearings of his work; and then he may be sufficiently explicit and correct; while the spiritually-minded hearer, attending upon the whole train of his preaching, will look in vain for such a graceful bending of every discourse towards "the Author and Finisher of our faith" such a skilful interweaving of all other legitimate topics with those cardinal truths that centre in the cross, as will show at once, however remote the subject from the centre of the Gospel system, that it obeys the attraction, and shines in the light, of Christ. There is no such habitual passing to and fro between the ruin of man by sin, and his remedy by the Saviour, between the covenant written on stone, and working death, and the covenant of grace, written on the heart, and working life; as that, whatever the preacher teaches, shall have left on it the sign of the cross, and the whole tenor of his work shall proclaim, that for him to preach is Christ.

Having thus endeavoured to set before you some of those ways by which one's ministry may preach the character of the preaching of Christ, without occupying decidedly and effectually that happy ground,

—Address to the Inhabitants of Kentucky.

it is time we were attending more directly to the inquiry with which we set out. What is it, so to preach, that it may justly be said, in regard to our habitual ministry, that "we preach Christ crucified?"

The gospel is a system of truth and duty, its parts are all harmonious, and mutually relevant and dependent. It has a central, luminous, glorious, all-controlling, to which all the parts around refer for the light in which they are revealed, and the harmony of their every bearing. You can neither illustrate this system till you have shown its central power and light, nor fully describe its centre without exhibiting the various relations and dependencies of its surrounding system. The centre is Christ. All lines meet in him; all light and life comes from him; all truth is dark till he is risen upon the scene. Lesser lights are only to rule the night: it is for the sun to rule the day.

Now, what is the best mode of exhibiting this wonderful arrangement of grace, so that he who runs may read; Where will you begin? At the out skirts of the system, taking up, first, its remoter elements, and reasoning on, from one relation to another, till you get to Christ? To do this clearly, you must give it the time of many discourses. In some circumstances, and after a more direct method has been well employed, it may be well. But supposing a people ignorant, in a great measure, of the first principles of the Gospel, how can you keep them waiting so long in the dark? They have come to see the King; and however important may seem to you their tardy introduction, every thing seems to them impertinent, till they have been admitted to his presence. You find your hearer, as a beighted traveller, afraid to continue his way, lest there be a precipice at his feet. You may present him with a chart of his road; but how will it help him as long as he cannot see? He waits the sunrise. One ray from the sun will serve him better than a thousand maps to be read in the dark. Then, but not till then, will a chart of the country be important.

Astronomers, in teaching the doctrine of the solar system, begin with the sun. They proceed directly to tell what it is, and what it does. This is the first thing to be understood. Nothing in the science can be explained, till this is explained. Let the teacher of the Gospel system imitate the example. So, I perceive, the Apostles began. In their preaching, I beheld no gradual ceremonious approach from a great distance, like the parallels of a siege, to the one object of their ministry. There was one Personage whom it was the immediate business of their apostleship to introduce to sinners, "Jesus of Nazareth, the only begotten Son of God full of grace and truth." There was one capital event in his history, which it was their immediate business to make known to every creature, *Jesus crucified as a propitiation for the sins of the whole world.* To these their ministry immediately leaped. Here they always broke ground first, and set up their tower of attack. Just at the point were their enemies, in malignant triumph supposed the Gospel had died, with the cross of its entangled founder for its only memorial, his disciples, in the triumph of faith, and lifting up that cross for a banner, made their beginning. Just that which had the stumbling-block to the Jew, and seemed such foolishness to the Greek, they adopted as the lead and front of their preaching, advancing boldly upon both Jew and Greek, like David with his single stone against the contemptuous giant of Gath, glorying in nothing, determined to use nothing, "save Jesus Christ and him crucified." Thus saith St. Paul, "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures." As Moses lifted up the serpent in the wilderness, so did they at once lift up Christ on the cross, as an ensign to the people. They could not spare time to be routing out prejudices, and gradually preparing the minds of the unbelieving Jews and Gentiles for the great subject of Christ's atonement. They knew no way of removing darkness so sure, as that of introducing the sun, no way of subduing the enmity of the heart, as the Gospel so short, as that of making men acquainted with the very essence of the Gospel. Human devices would have said to St. Paul, "Make use of your philosophy for an introduction to your theology; call science to your aid; show the fitness of things; impress your audience with a

respectful idea of your attainments in the wisdom of the schools; aim at the nerve of Demosthenes; put on the golden robes of Cicero; speak of your master in his manhood, in his miracles, benevolence, and piety; compare his precepts with those of heathen sages; but cast a veil over his ignominious death, and the humiliating plan of salvation through faith in his suffering, till the public mind shall be somewhat mured to the less offensive features of his religion." "No," said St. Paul, "least the cross of Christ should be made of none effect." There was a declaration of the Master, which an Apostle could not misunderstand: "It I be lifted up, I will draw all men unto me." In this they read the secret of their success. Lifted up on the cross by his enemies he had been already; lifted up, in the sight of all people he was now to be, by the ministry of the word. Their principle was, "God give the increase," and "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty," "that no flesh," that neither preacher nor convert, "should glory in his presence," but that all may feel that it is "Christ Jesus, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption."

Here, then, my brethren, have we our lesson. Our first as well as last and habitual duty everywhere, amidst all prejudices, ignorance, and enmity, is, to take ground, with all confidence, at the centre of the system, and at once set up the cross. We must exalt Christ in his death; establish its propitiatory character; publish its sufficiency for the whole world. This will you begin your message where a sinner begins his hopes and life. To open your negotiation anywhere else, is but to delay it. But having begun here, what remains? The sun is risen: now see that it remains unclouded, always in full view from the remotest circle of your hearers, so that the weakest and lowest eye may see. Now you must keep up attention to this supreme object, by telling your people all that the Scriptures tell you of Christ. Your business is, that they may "know Christ, and be found in him." Consequently there is nothing revealed, as pertaining to him, that is not profitable to them, or that you have a right to keep back. You are to make Him known in the glory which he had with the Father before the world was. The love of the Father in sending his only-begotten Son, and of the Son in coming to be made a curse for us, can be preached only in view of the Son in the self existence and infinite glory of the Godhead. You cannot separate the cross for which he came from the throne whence he came, without divesting his death of its atoning virtue, and his love of all its wonders. In the same vital connexion is the incarnation of the Son of God. The mysteries of Bethlehem are closely allied to those of Calvary. To understand how he bore our sorrows, we must learn how he took our nature. You cannot teach his obedience unto the death, without his condescension to be born in the likeness of man. In setting forth the Lamb of God in his death as a sacrifice, you must also set him forth in his life, as an example, "without blemish and without spot." There is too little preaching of "the mind that was in Christ Jesus." It was his preparation for the sacrifice; it must be ours, for all the blessing which that sacrifice has purchased. But the preaching of Christ too often terminates with the events of his crucifixion, as if when the sacrifice was finished, the whole work of redemption were finished, as if to preach him in his resurrection, and ascension, and exaltation, were not as important as to preach him in his humiliation and agony. To show the sinner that his atonement is accepted, you must show that it has been presented at the mercy-seat, you must exhibit our great High Priest as having laid aside the garments of sacrifice for those of dignity and glory, and ascended into the holy place on high, "now to appear in the presence of God for us." Intercession must be preached as the crowning act in redemption, but intimately connected with this office of Christ as our interceding Priest, bearing our names upon his breastplate, is that of the great Prophet of his church, "in whom are hid all the treasures of wisdom and knowledge," and of whom every disciple must learn "the way, the truth, and the life." Essential also to the right enforce-

ment of his priestly and prophetic office is the exhibition of Christ "exalted to be a Prince" as well as Saviour, having "all power in heaven and earth," claiming supreme dominion in the hearts of his people, able to subdue all enemies under his feet, and make all things work together for good to them that love him. It is Christ reigning as King, "Head over all things to his church," that sets the seal to all that is precious in his teaching as our Prophet, and all that is availing in his medium as our Priest; that clothes our message with authority as well as with mercy and wisdom, and makes the tender entreaties of divine compassion the peremptory commands of infinite sovereignty. For no purpose is a heavenly skill in the Preacher more needed, than to exhibit the tenderness of Christ as enforced by his authority, and his authority as commanded by his tenderness; to preach him as a Judge, and also as an Advocate; to declare not only the love, but the "wrath of the Lamb;" to exhibit his infinite freedom, fullness, and power to save the chief of sinners, and yet the rigid exclusiveness of his salvation to him "that believeth;" so as always "to speak a word in season to him that is weary," and never a word of encouragement to him that persists in his sins. The cross, like the pillar of cloud, is all light to the people of God, all darkness to such as neglect so great salvation.

By these imperfect hints, I have endeavoured to illustrate what I understand by preaching Christ in his office, as the effulgent centre of Christianity.

From what has been so defectively exhibited, it appears, that as in the sun there is an axis around which the whole orb of light revolves, so in the preaching of Christ there is a centre in which all his attributes, and offices, and works, as the Saviour of sinners, unite; and which, in whatever aspect we behold him, must always be in view,—his death.

But in Christ Jesus there are many cardinal truths, connected with him by various relations and dependencies, and occupying, as it were, the remoter circle of the Christian system, which a Preacher cannot be pout of sight without great unfaithfulness. Be it remembered, that while the cross, with its immediate neighbourhood, is the metropolis of Christianity, "the city of our God," all the region round about is the holy land, flowing with milk and honey, "a land of brooks and fountains of water," intersected in all directions with highways to the holy place, by which the tribes go up. It is the office of the Preacher to map out the land, to display its pleasures, to trace those converging roads, so that, whenever a sinner may desire to know how he may get to Zion, his eyes may read "This is the way, walk ye in it." Then only is Christ preached in the fullness of the Gospel, when nothing is left untaught that enters into the plan of salvation, as a convent of mercy and life established between God and sinners, in the hand of an infinitely merciful Mediator.

Some, under the idea of glorying only in the cross, confine their preaching almost exclusively to a few topics more immediately connected with the death of Christ,—such as, atonement, faith, and justifying righteousness,—to the great neglect of numerous derivative or introductory truths of absolute necessity to a just exposition of the Gospel. But the spiritual wisdom of a Minister is to be exercised in giving to every part of the Gospel plan its portion in due season, assigning to all subjects their places, according to their rank in importance; and exhibiting each in its relations to the others and to Christ.

Do we speak of Christ as the sinner's righteousness unto complete justification, through faith? (and continually should we present him in this blessed aspect.) then must we show the sinner his absolute need of such righteousness. To do this, we must awaken his conscience. He must be so convinced of sin, as to feel that he is condemned and lost without that refuge. Blessed is he whom God has taught to teach this lesson! Our text-book is the law. By it is the knowledge of sin, preached, in a spiritual application to the thoughts and intents of the heart, not only as a rule of life to all, but as the condition of salvation to every one who does not accept the salvation of Christ, on the perfect keeping of which depend all his hope, and the tremendous curse of which is incurred by a single transgression, preached in view of the cross, as establishing, instead of im-

pairing, its obligation; as confirming, instead of diminishing, the certainty of its penalty upon every soul that doeth evil without repentance: it is made the instrument of the Holy Ghost, to convince men of sin, to strip off their self-righteousness, and, as a "schoolmaster, to lead them to Christ." He that would preach justification by faith in Christ must also preach entire condemnation by works under the law; he must lay his foundation in clear, unequivocal statements of the divine law, in all the uncompromising strictness of its demands; taking special care to show that it looks with as little favour as when first promulgated, upon imperfect, though sincere, obedience; that every the least transgression incurs the condemnation of God as much under the dispensation of Christ as under that which preceded; consequently, that whosoever is not justified by faith, being shut up under the law, is "condemned already." Thus to preach the law is the direct method of preparing the way of the Lord. More consciences would be awakened, more hearts would know the need and the preciousness of Christ, were there more directness and clearness in thus pressing upon those who are still under the law, as a condition of life, its unmitigated strictness, and therefore their own present and entire condemnation. From this, to repentance and faith, the way is plain.

Again: Do we preach Christ, as "of God, made unto us sanctification?" We must not expect that our hearers will appreciate this excellency of the knowledge of Christ, till we have taken pains to exhibit that condition of entire depravity by nature which makes them so absolutely dependent on his sanctifying grace. Hence, in our preaching, a large department should be assigned to the setting forth of that original inclination to evil, which "is the corruption of every man that naturally is engendered of the offspring of Adam," and under which he is not, and cannot be, in subjection to the divine commands. This leads directly to the absolute necessity of a new birth unto righteousness; and makes the subject of spiritual regeneration, its evidences and fruits, of conspicuous magnitude in the preaching of Christ. And thus again introduces the sinner, now sensible of his disease, and helplessness, and necessity, to the only Physician. Then comes in the agency of the Holy Ghost. Christ is not preached in faithfulness, unless the Holy Ghost, "who proceedeth from the Father and the Son," is directly and continually preached as of the same divine nature with both; alike to be honoured and worshipped, sent of Christ, to be the Teacher, the Sanctifier, and the Comforter of sinners; the author and preserver of all spiritual life; by whom alone we are born again, and daily renewed in the spirit of our minds; the Spirit of all prayer, wisdom, and holiness; without whom we are as little able to will as to do of God's good pleasure. To be full of the Holy Ghost in one's sermons as well as one's soul; to keep up the attention of the sinner as continually to his influences, for all the beginnings of spiritual life and all growth in grace, as to the righteousness of Christ for all reconciliation to God, is not only the way to be blessed with increase to our work, but to preach Christ as he preached himself.

In the preaching of Christ, there is a text which a Minister should, in some shape or other, be always illustrating: "By grace ye are saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Let it be his continual effort to magnify the grace of God in all the works of salvation. He cannot exceed the truth in that which has no bounds. But there is another text of equal emphasis, which St. Paul connects with the other, as we should always connect them in our ministry: "Created in Jesus Christ unto good works, which God hath before ordained that we should walk in them." Works of righteousness are no less earnestly to be preached, as essential fruits of saving faith, than to be renounced as having any part in our justification of God. We are to make the office of faith so prominent, that without them there is no union to Christ, and the necessity of works so absolute, that without them there is no evidence of faith; and, at the same time, both faith and works are to be represented as deriving all their efficacy, value, and existence from Christ, their source and end.



We are bound to speak freely of the believers privileges in Christ, that we may increase his joy; but to insist also with equal stress upon his obligation to us. In Christ, that we may increase his devotedness. All are yours, and ye are Christ's. In the next in this matter, obligation is created by privilege. So must we preach the precepts of Christ, as to lead men to the embracing of his promises, and so proclaim his promises, that, instead of the neglect, we may encourage men to the obedience, of his precepts. In all this we have two great arguments for persuasion,—"the mercies and the terror of the Lord," both, as deriving their greatest force from the cross of Christ. While we invite and entreat by all the considerations arising out of the love of God in the gift of his Son, and the love of the Son in the sacrifice of himself, and the boundless mercies, thus presented for all that will sacrifice themselves to Christ, we are not to keep in the background, nor touch lightly and timidly upon, those more offensive, because more alarming truths, which show the dreadful peril of those who reject the Saviour. On the contrary, it belongs inseparably to the preaching of Christ, to warn the impenitent of the wrath of God, not only fearlessly, but frequently; with tenderness, indeed, but also with the utmost solemnity; not sparing the strongest representations of the misery of the lost, as depicted in the Scriptures; nor shrinking from the plainest and most direct application to the minds of such as obey not the Gospel of Christ. Never does eternal retribution appear so awful, as when contemplated in view of Christ crucified, and Christ neglected. But in this as in all other methods of our ministry, let there be a manifest preference of the more warning arguments: so that grace may reign in our discourses, as it reigns in the Gospel, committed to us. If we warn the impenitent, and show the cloud of retribution that overshadows them, let us tell them always of "a voice out of the midst of the cloud," inviting them to Christ. If we lead them to the contemplation of an offended God, seated on a throne of justice and judgment, let us not cease, till they have seen that, for the encouragement of every returning sinner, there is a "rainbow about the throne." Let us study to exhibit in due proportion "the goodness and severity of God;" the former, so as not to prevent the remembrance that "God is a consuming fire;" the latter, so as to keep always in view the precious truth, that "God is love." The just balance of judgment and mercy, inviting and warning, privileges and requirements, under the general duty of teaching and preaching Jesus Christ, is not to be determined by rules, but learned by prayer to Him who gives the word in season.

Before leaving this all-important subject, it is well to give a brief attention to the inquiry, To what extent we are bound to introduce the way of salvation through Christ into every discourse. Some would answer, that no sermon is truly evangelical, unless it contain a plain exhibition of what a sinner must do to be saved. But were it our duty so to order our ministry that in every sermon the way of salvation should be introduced, not by force, but naturally, and by legitimate connexion, with the main subject; not merely in a few sentences, too general to be understood by the ignorant, and too common-place to arrest the attention of any, but in a manner adapted to enlighten the mind and effect the heart; then the Preacher would be always confined to one neighbourhood of subjects: and numerous subordinate ones, that "are profitable for doctrine, reproof, correction, and instruction in righteousness," must be almost excluded, or receive, at best, a very limited, occasional, and unsatisfactory consideration. Such is not the lesson obtained from the Scriptures. Christ is continually exhibited in the Old-Testament annals. They contain the history of his church, as waiting and looking for his appearing. Christ is preached in the whole system of the Mosaic institutions, which were but a shadow of the good things to be found in Him. The tabernacle, with its ark and mercy-seat, its altars and furniture, its offerings and daily service, the priesthood, the pillar of cloud, the manna, the rock, and the cities of refuge, all speak of Christ. "To him give all the Prophets witness." "The testimony of Jesus is the spirit of prophecy."

How entirely every page of the New Testament is pervaded with the same, I need not say. But we do not see, in the New Testament or in the Old, such a confinement to the vicinity of the cross, that no other subject is relinquished till it has led to some distinct exhibition of the way of salvation by faith in Jesus Christ. Everything has a bearing that way, but does not fall directly into that line. Its course is bent, like the orbit of a planet, by the attraction of that centre; so that, though it may never be turned directly, it is always inclined towards the latter, and rendering continual homage to its supremacy. The inspired writers, with one common centre, occupied a range of great extent and variety, while at every point they could receive light from the cross, and say, "Behold the Lamb of God."

I would say, therefore, that as no subject can be considered legitimate in the pulpit that does not contain an important bearing upon Christ, as to some part of his vital connexion with sinners; so no sermon can be justly considered evangelical that does not faithfully exhibit and enforce such bearing, so as to assign to the Lord Jesus that position, in reference to the whole discourse, which he holds in respect to the whole body of truth and faith, of which he is the vital Head. Some subjects have a much nearer and more direct relation to Christ than others. These, and especially such as contain prominently his death, an evangelical Preacher will choose as very decidedly the favourite and the most frequent occupants of his pulpit. Others, however, because more distant, are not unimportant, and should not be overlooked. "The body" of divine truth "is not one member, but many;" and no Preacher may say, even to its feeblest extremity, "I have no need of thee." That which tests the evangelical character of a subject, is the question, Does it bear witness to Christ? That which tests the evangelical character of a sermon is the question, whether the testimony of Jesus, according to the truth as it is in Jesus, be its spirit and tendency. That which measures the evangelical character of one's habitual ministry is the more general question, whether such testimony, in spirit as well as truth, in "the mind of Christ," as well as according to "the oracles of God," is its pervading, omnipresent characteristic.

Thus, it is evident, that, in a course of faithful preaching, one may have great variety. His ministry may be always shining to the light of Christ: while receiving it, sometimes directly from himself, sometimes by reflection from a whole firmament of secondary objects, all declaring his glory, as heir "all and in all." It may be always leading the sinner to behold the Lamb of God, and yet in aspects and relations as various as the innumerable positions from which his view is taken, and the diversified circumstances in which one can need the consolations of religion. More variety than this can only be obtained by a departure from duty and faithfulness; and should be as little tempting to a Minister as it is profitable to his hearers.

I am sensible, my brethren, that in the view we have now taken, while we have far exceeded the time usually allotted to a pulpit discourse, (to excuse which we must plead the unusual nature of this address, with the great importance of its theme,) we have done but little, nevertheless, towards an adequate treatment of the various topics involved under the general subject of the preaching of Christ. How much does a Minister preach, either in aid of or against the Gospel, by his whole spirit and life! How important, therefore, in connexion with what has been spoken, is a clear and faithful exhibition of the spirit of love, and zeal, and holiness with which a Preacher should, in his example, accompany Gospel doctrine, and the influence it will give to all the service of his lips! But I must hasten to the conclusion, by exhorting you to the cultivation of that one Christian grace in your ministry by which the Apostles' labours were so eminently distinguished. I mean, the grace of faith. They preached, not only as men who believed, and therefore spake, the message committed to them, but as using an argument which, however powerless in itself, was the chosen one of God, by which it is his will to declare his power and grace in the salvation of souls. They felt that, in using this, they had "the arm of the Lord." No spiritual death, as conflict "with princ-

palities and powers," disheartened their zeal. Because their great argument was foolishness to the wise, they were not the less confident in its efficacy, as was the wisdom of God. With this, they aimed at, and confidently expected, great results. God gave the increase. According to their faith, and not their strength, was their success. It was their faith, in the diligent use of God's own weapon, that overcame the world. When our ministry shall be more like theirs in the grace of faith, it will approach more nearly to theirs in the blessing of increase.

Let us strive, my brethren, after a great increase of faith in the preaching of Christ crucified. Let us make a division of confidence between this divine ordinance and others of human "art and man's device." There be some who seem to hope for but little effect from the plain, faithful preaching of the cross, except in proportion as it is mixed up with certain artificial expedients of arresting attention, and exciting emotion. There is an appetite for excitement and novelty in the mode of awakening and converting sinners, which seems to be rapidly increasing in some quarters of the church of Christ, as well as an insatiate thirst for more potent stimulants, as in the number of its subjects. It is lamentably discarding the simplicity of the Gospel, and substituting a kind of preaching which, with a special promise of faithfulness, and much redundancy and painful irreverence in the use of divine names, is sadly wanting in divine things and spirit; laying almost exclusive stress upon a few disjointed members of Gospel truth, and producing most deformed examples of Gospel efficacy. There is something too tame and sober in the old paths of inspired Preachers for the taste of some in these days. To teach as well as preach, to go the round of Christian truth, instead of being confined to one or two of its more striking parts, has become the "strange work" of many. To excite the sensibilities by swollen representations, rather than to enlighten the conscience by sober and practical exposition of Scripture; to produce effect by drawing lines of visible separation among the people, by bringing the inipient anxieties of the heart into dangerous and unbecoming publicity, and by the hurrying forward of those whose minds are yet unsettled and unexamined, to an open profession of religion, and perhaps a forward lead in devotional exercises, has become the mournful characteristic of much of the ministry that is called evangelical. It may boast many converts, but time will show that it boasts "the lame, the halt, and the blind." It is but another road, though a very short one, to all formality, coldness, and spiritual death. There is such a thing as a zealous formality, a stimulated coldness, an excited corpse. Be such reliance, as I have described, far from you, my brethren. Be jealous of any measure that would divide your faith in the efficacy of the simple preaching of Christ crucified, accompanied "with all prayer and supplication in the Spirit." Seek your power, directly, entirely, in the influences of the Holy Ghost, to awaken, convince, convert, and sanctify the sinner. Behold your means in whatever will contribute to the teaching and preaching of Jesus Christ. Use such means, with importunate waiting upon God for his blessing, and your ministry "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doeth shall prosper." While continually labouring under the practical conviction that God only "giveth the increase," endeavour so to believe in his promises as to feel the animating assurance that God will give increase to the diligent application of that which he has chosen for his chief instrument in the conversion of sinners. Have faith in God. Preach, as believing not only in the unspeakable importance of the truth you deliver, but also in the power and faithfulness of your Master to make it mighty to the casting down of whatever opposes the Gospel in the hearts of your people. There is power in faith to remove mountains. One of the first steps towards the promotion of your greater usefulness, is the prayer of the Apostle, "Lord, increase our faith."

May the Lord, in his great love, where-with he loveth us, be pleased to pour out upon you a Spirit of grace and supplication, that your faith being strengthened, and your zeal quickened to all diligence and faithfulness, many may be added unto the Lord under your ministry, and "adorn the doctrine of God our Saviour in all things."

Provincial Parliament.

LEGISLATIVE ASSEMBLY.

Friday, September 16.

When the Speaker took the chair, several petitions were read, and some were presented, when a motion was made by Mr. Harrison, which will convey interesting and important information to our readers in the present position of affairs.

Mr. Harrison said, that his duty called upon him to say, that certain important changes had recently taken place. His Excellency the Governor General felt it his duty to make certain changes in his cabinet. The hon. member for the 4th Riding of York, and the hon. member for Hastings, had now taken office; the former as Attorney General for Canada East, and the latter, Attorney General for Canada West; and in consequence have vacated their seats. now, I move that the Speaker issue a writ for electing members for the constituencies vacated by the hon. members. The Speaker put the motion from the chair, which was seconded by Mr. Daly.

Debate on Mr. Harrison's motion for electing Members for the 4th Riding of York and Hastings.

Sir Allan McNab rose and said, he had suspected for some time that such changes would take place. He felt that they did not possess the confidence of the house, and if the vote had been proceeded with, they would have been left in a visible minority of 15 or 20 at least. He thought the hon. gentleman, he did not know whether he was premier or not, since he had now to give way to the Attorney General East, had a right to give full information to the house and country, who is to constitute the new cabinet. He would first ask a question respecting the Attorney General East, Mr. Ogden, who is not in the country, whether he retires without remuneration, or whether he is to be provided for as stated in the letter—whether an honest and faithful servant of the Crown is to be dismissed to make way for others without any reward for his services, and he hoped this question would be answered.

Mr. Harrison said that this was not the time to enter into this subject. Those are now absent who are the fittest persons to give the necessary explanations. He was willing to give all possible information upon the subject, but most would agree with him that this was not the time.

Sir Allan McNab said, if he should stand alone and fight the battle, he would inquire what provision was made for that officer. If the gentlemen don't do it, it will be because they are afraid. The country would likely say, you have taken care of yourselves, but you have left him unprotected, for and unprotected. Though these hon. gentlemen may be strong in the house, yet we have the right to institute this investigation. We have a right to the information asked for, and if it be not given, what will the country say? He asked would the country allow this? They know they had a minority, and shrunk from the trial, and sent their emissaries in all directions to effect a reconciliation.

Mr. Aylwin said, the subject was one that ought not to be debated now. The hon. member for Kingston had stated that two members had accepted office, and moved for writs to have their seats filled, and who can object to a motion of this kind? The hon. member for Hamilton had raised objections and complained that the government had not given the necessary information, and they had a right to know who their colleagues were; one reason was, he was told, when in the streets of Kingston, that his shoulders should wear a silk gown, he supposed as punishment for his sins. The gentlemen certainly have a right to mention those in whom the government have reposed confidence, and he hoped that, after all the difficulties, it will meet the approbation of all, and silence faction forever. He could say nothing of it, but hoped the country would have confidence in those appointed, and he would have them to remember that if it was easy to get rid of the first cabinet of United Canada, it would be as easy to get rid of the 2, 3, or 4, if they ceased to possess our confidence.

Mr. Merritt.—The hon. member for Kingston said, the time would come when the necessary explanations would be given; but he contended that when the changes took place, the country ought to know it. He hoped there would be sufficient independence in the house to insist upon infor-

ming the people as to who should have the administration of affairs. Now who could say that this house would offer its confidence till this was known, and it could only be known when the parties were known, and he hoped the earliest opportunity would be taken for offering this information.

Mr Viger objected strongly to the course adopted by those wishing at this time to institute such an inquiry, and contended for justice to all parties, and objected to pensioning retiring officers of the crown.

(Continued on Page 14)

## THE WESLEYAN.

TORONTO, OCTOBER 5, 1842.

SPIRITUAL POLITICS.

PRACTICAL REFLECTIONS ON PHIL. III. 20.

"Our conversation (*Politeuma* citizenship) is in heaven."

From Baxter's *Methodus Theologicus Christianus*.  
Translated by the Editor.

There exists this important and characteristic difference between the pious and the wicked, distinctly marked by the Apostle here and in other places,—that whereas the *treasure—the heart—the conversation* of the wicked is earthly and sensual, that of the pious is spiritual and heavenly; v. 18, 19, 20. Matt. vi. 19, 20, 21. Rom. xiii. 8, 6. Col. xviii. 3. 1st Cor. iv. 16, 17, 18, & v. 1, 3, 8, 9. And hence the wisdom of the wicked is termed *earthly, sensual, devilish*, in order to distinguish it from the wisdom which is from above.

Multitudes who assume the appellation of Christians, are the victims of ruinous self-deception. Instead of aspiring to true spirituality of mind and character, they hope to be saved because they have some speculative knowledge of divine truth and attend on its ministrations—because they are orthodox in their religious sentiments, and the zealous and uncompromising opponents of error—because they are members of a church which they consider superior to all others in point of purity, or because they conceive that their mode of worship is the most acceptable to the Supreme Being: on these and similar grounds many flatter themselves that they are true Christians. Be it remembered, however, that apart from *faith* and a *heavenly mind and conversation*, in vain do we repose our hope of salvation on such things as those.

The extremely comprehensive term *RO-LITEUMA* will be found on examination to include the following particulars:

1. *Union* or incorporation with the celestial community, which is accomplished visibly by baptism, but then invisibly and truly when we become the subjects of spiritual renovation: Joh. iii. 3, 5. Eph. ii. 19. Heb. xi. 10, 16 & 13, 14 & 12, 22.

2. *Proximity*, by means of which we are rendered susceptible of heavenly communion: Heb. xii. 22. And assuredly, we are not far from God and the inhabitants of heaven. In him we live, and move, and have our being; and as the angels descended on Jacob's ladder, so we in like manner ascend with them. When the faithful depart this life they require not many days or hours to accomplish their journey to the celestial world.

3. *Politeuma* also involves the idea that our *treasure—our home—and our property* are placed amid the heavenly society. Members with them of the same spiritual corporation, all our interests are in the same place with theirs. Matt. vi. 20. Phil. iv. 19. Ephes. iii. 16, & 1, 17. These is the inheritance of the saints in light.

4. This designation further implies that our appropriate work and business are principally with those who have their dwelling in heaven—with God—with angels and with saints. Heb. ix. 12, 13. Among them, with them, and in relation to them we have daily matters of higher conse-

quence to transact, than with all the inhabitants of earth.

5. It intimates 'hat the residents of heaven intimately *associate themselves* with us. In communion and fellowship with them it is our exalted privilege to live. 1. Joh. vii. 1, 3.

6. It includes the exercise of reciprocal affection. 1st Pet. iii. 8, & 1, 22. For *low-citizens* are plainly under obligations, to cultivate a higher degree of *love to one another* than towards strangers.

7. It supposes *cheerful obedience* to the laws of the state—an indispensable qualification of a good citizen.

8. *Combination* for the purpose of mutual defence is another idea involved in this significant word. And, assuredly, under the guardian protection of angels and of God himself, we need fear no evil.

9. Moreover, it is incumbent on citizens to seek their prosperity in connection with the welfare of the state, and not separate from it; may

10. It is their imperative duty to prefer the public good of the state to their own private interests. The mansion of any individual citizen is without hesitation destroyed if the safety of the city demand it. In like manner, that the name of God may be hallowed, that his Kingdom may come, and his will be done on earth as it is done in heaven, are objects which we must seek at whatever sacrifice of individual convenience.

In order to the cultivation of a heavenly conversation, our conceptions of God, of Christ, and of the glory of the heavenly world must be just and influential, our faith in the certainty of a glorious immortality must be unwavering—that such a state really exists—that Christ has procured it for us by his merits and intercession—that according to the terms of the covenant of grace it is conferred on all that truly believe—that all who thus believe are authorized to consider themselves heirs of the celestial inheritance—that the souls of the faithful immediately on their departure from this world, and their souls and bodies united, shall, subsequently to the resurrection, enter on the actual possession of it.

If we would not fall short of that glory, it behoves us, in the exercise of faith, and with unreserved acquiescence of mind and heart, to choose it as our true portion and felicity—constantly to look forward with lively hope to the enjoyment of it—and to seek after it with supreme desire and unweariable diligence. To this great object every thing else must be referred, and nothing valued but in proportion to its adaptation to aid us in attaining it.—On all we possess *HOLINESS TO THE LORD* must be inscribed. Whatever would operate as a hindrance to us in our spiritual course we must regard with abhorrence, and stand prepared to reject all else as vile that we may obtain the Kingdom of God. Our highest mental pleasure, our supreme joy, must be derived, not from earthly and carnal sources, but from the assured prospect of a blissful immortality. In fine; we must contend against and overcome the flesh, the world, and the devil. All these things are indispensably necessary in order to a heavenly conversation.

There are however, among real believers, different degrees of this grace. Those Christians, for example, who are more established and eminent for their spiritual attainments, are distinguished by the superior clearness of their apprehensions of divine things, 2d Cor. iv. 6—by the vigour of their faith, Rom. iv. 20.—by their fiducial trust and confidence in God, and the richness of their spiritual consolations—by a satisfactory evidence of their personal sincerity and salvation, 2d Tim. iv. 8.—by the alacrity, diligence and perseverance with which they perform their various duties—by their sanctified use of temporal blessings, and superiority to the seducing allurements of the world—by their strong hatred of sin, the abundant profit they experience from meditation on heavenly things, and the peculiar promptitude with which they address themselves to such spiritual exercises. From the dread of death they are happily delivered, and long for the vision of God. The glories of heaven and the second advent of Christ, are the most familiar and pleasurable themes of their meditation. 1st Pet. i. 8 & 4. 23. Matt. v. 10, 11. But to this standard of holiness extremely few alas! appear to attain.

The following directions claim the serious attention of all who are solicitous to have their conversation in heaven: 1. Be care-

ful to form correct views of things spiritual, and invisible. 2. Maintain an unwavering faith in the certainty of a futuro state of existence. 3. Labour to acquire the habit of meditating on heavenly subjects. 4. Rest not satisfied without having your hearts duly affected while your thoughts are thus occupied. 5. Remember for your encouragement that all who seek aright the things that are above, are sure to obtain them. 6. Let your best efforts be employed to lead others to the same over-during blessedness.

The extremely liberal proposals contained in the Governor General's letter to Mr Lafontaine, published in our last, and which, in the first instance, that gentleman indignantly spurned, he has since substantially acquiesced in; and the result has been a change in the composition and aspect of Sir Charles Bagot's Cabinet, which has caused a profound sensation throughout the Province. The great measure of the Union is now about to be subjected to a fair practical test on the broad basis of responsibility. We await the issue of an experiment with which the destinies of the Province are so intimately connected, with trembling solicitude, but not without hope. Important as are the changes that have lately taken place, and startling as has been their effect upon the public mind, we think they must be viewed by every intelligent person as the natural, and—may we not add—the legitimate and inevitable consequences of the system of government which was introduced by the late Lord Sydenham, and which Sir Robert Peel, on his accession to the Premiership, deemed it inexpedient to supersede without trial. The late Governor General, with his characteristic energy and adroitness, managed indeed, during his short administration, to keep the working of the system in abeyance, so far as Canada East was concerned. But such an unnatural and unconstitutional repression could not continue. The reaction, the development, must come. It has come. We fervently trust that those whom recent events have placed in power, will have the wisdom and magnanimity to make a proper use of their elevation.

We inadvertently omitted to append to the remarks on the philosophy of the Bible, which appeared in our last, the name of the writer. They are taken from an *Address* on "the pre-eminent value of the Bible," by *Alexander H. Everett*, which we had the pleasure of hearing him deliver.

### Religious and Missionary Intelligence.

SPECIAL MISSIONARY COMMITTEE.

(Abridged from the Watchman.)

Yesterday week the general missionary committee held its annual meeting, preparatory to the assembling of conference, for the purpose of reviewing the proceedings of the past year. We gave some particulars in our last, and now proceed to furnish further details.

The minutes of the London committee of management, financial and otherwise, were read by the Rev. Messrs. Beechman and Hoole.

The following were among the leading subjects adverted to:—the generous donations of Mr Hargraves, of Leeds, (£1,000) and other friends, toward the extinction of the debt;—the provisions made, by grant or otherwise, for the preparation of young and promising natives for the work of the ministry;—the Juvenile Christmas Offering, which had raised nearly 5,000*l.*, and which, it appeared, had been suggested by Dr. Bunting;—the arrangements for carrying out the special deputation plan;—the encouraging state of the mission schools at Sierra Leon (to which voluntary testimony had been borne by Dr. Madden) and the seminary commencing there for training

native agents,—the liberal contributions, or the severe reduction of expenditure, at several of the foreign stations, particularly in New South Wales, at Adelaide, and in Van Dieman's Land, where the missions were, in a great measure if not entirely, self-supported;—the suspension of the mission at Stockholm, and the correspondence incidental to that transaction with Lord Aberdeen, Lord Bloomfield, and the government, the advantageous results of employing the *Triton*; and, lastly, the recent applications for additional missionaries, 50 in number, most of which were rejected for want of funds, although several pious individuals had offered considerable sums—(one lady a thousand pounds)—towards their outfit and passage to particular destinations.

Dr. Bunting said—It had been intimated, though he did not concur in the intimation, that the committee were upon their trial: if so, it might be useful and allowable on the part of the accused to attempt to conciliate the jury, and he believed that it was in his power, at the outset, to put them in good temper. There had been an allusion, in the minutes, to the subject of debt. The meeting was generally aware, that about half of the debt was liquidated before the close of the recent anniversary; and he had now the pleasure to state, that, since the anniversary, there had been a meeting of the committee of the centenary fund, which in addition to the sum of 6,000*l.* voted on a former occasion, had made, and would pay, in the course of the week, a further grant of four thousand pounds. It must be very gratifying to every one concerned in the centenary movement, to know that the committee were in circumstances to make an appropriation of so large and handsome an amount; and a better use they could not have made of that portion of the fund which was left at their discretionary disposal. At the time of the meeting in May, it was supposed that not quiet half of the debt was liquidated, and Mr. Farmer, without knowing what it might be, offered to make up the deficiency: that gentleman had since although honorably relieved from his engagement, requested that the estimated amount one hundred guineas, should be put down as a further donation. The committee had also received from Scotland 100 pounds—from Mr. George Alder, of Hull, 100 pounds—and, from other friends, different sums of 5, 20, and he believed one of 50 pounds, so that he was able to announce that, by the assistance of the very noble contribution from the centenary fund, two-thirds of the debt were now extinguished—twenty thousand out of thirty thousand pounds, exclusive of the interest on the sums borrowed. That so much had been done, in so quiet a way, and without direct systematic appeals to the people, was to him a matter of astonishment and of devout gratitude to God; and he was not without hope that the thing would go on in the same quiet way.

Thomas Farmer Esq., adverted to various points of encouragement, during the past year, which demanded gratitude to God. The calls upon the committee had been such, that they would have felt bound to lay out a much larger sum of money, if it had been at their disposal; and want of funds alone had abridged their operations or prevented their extension. He hoped that the appeal which had been made would be generally responded to, and called upon their country visitors to intimate how far their co-operation might be calculated upon.

Thomas Allan, Esq., thought it was too hard a term to talk about putting their friends on trial.

Several donations were announced, including three from the Lambeth circuit, 65*l.*, namely, Messrs. John and Edward Corderoy 30*l.* each, and Mr. Benjamin Gough 5*l.*

James Wood, Esq., produced a series of resolutions, the first of which he moved. He rejoiced that, notwithstanding the circumstances in which this country had been placed during the last three or four years, and especially during the last year, there had been no diminution, but an increase, in the annual subscriptions. Nothing but a mighty accession of annual subscription would enable the committee to carry out their christian plans to the proper extent. For his part, he expressed entire approbation of their conduct. He did not regret that they had been

placed on trial, if it could be called a trial, for they had given demonstrative proof that they were worthy of confidence; and they came forth, not only unsullied, but encircled with a greater halo of glory than would otherwise have surrounded them. With their whole plans of procedure he expressed his hearty concurrence; they had husbanded their resources so admirably that he hoped they would have more to husband;—and he prayed for the blessing of God upon the society, and upon the men it sent forth, in a still more eminent degree.

A resolution was then passed, expressive of gratitude to God for the efforts made in reduction of the debt, and indulging a hope that further measures would lead to its entire extinction.

Dr. Bunting expressed a wish that Bishop Soule, the representative from the Methodist Episcopal Church of the United States of America to the British Conference, who had taken a deep interest in the general work of missions, would say a few words to the meeting.

The venerable Bishop—who, together with his traveling companion, the Rev. Thomas Sargent, had been formally introduced to the committee, at the commencement of the proceedings,—then said, in substance, I am delighted to hear, from the report of your committee, the extent of your missionary operations, and the success which has attended them. We cannot report, from the United States, so great a field of labor, or such extensive operations; but, it should be recollected, that we are only in a state of infancy—we have but recently commenced missionary operations—and yet success has attended our efforts. We have not extended our operations to distant lands, as you have done;—we have but few foreign missions. It should, however, be understood, that we have a vast field of missionary labor in our own country. Our principal operations have been among the aborigines of the American continent, in our own frontier settlements; and these aboriginal missions have been attended with remarkable success. We have, at this time, missionary establishments along a frontier of between three and four thousand miles; and these operations embrace a large number of original Indian tribes. If we commence at our most southern extremities, and take those also lying without the geographical limits of the United States,—the Choctaw nations, for instance, the most northernmost,—there we have had missions for several years, and there we have not far from 2,000 church members, with a number of missionaries, and schools for many hundreds of children. The Creek nations, a large body, have also missions established, and likewise the Cherokees, the Osages, the Delawares, the Pawnees, the Sioux, the Ottawas, the Callahoes, [Kickapoos] several tribes of the Missouries, and a number of other nations, extending along the waters of our great northern lakes. These missions, as I have already stated, have been remarkably successful. We have now large establishments located near the boundary line, where several hundreds of native children are at school, and these schools have been eminently beneficial. We have also one Indian mission within the boundaries of the U. States, and between three and four thousand of those natives are now in church membership. We have had raised up, from these native tribes, a considerable number of efficient preachers, who have proved powerful auxiliaries in missionary work. But it may be interesting to this meeting to know our mode of operation. It has been the general practice of other religious communities in America to proceed on the principle, that the Indian tribes must be civilized before they are Christianized—that they must be first taught the arts of civilized life, in order to be prepared for receiving the Gospel; and I believe that all the missionary operations of other denominations have proceeded upon that principle—to enlighten and civilize preparatory to the introduction of the Gospel. Ours has been a directly opposite system to this. All our missionary operations we have proceeded upon this settled principle, that the Gospel of our Lord Jesus Christ is suited to every condition of man; that to preach Christ and the cross to the savage as well as the civilized man is the most effectual method of bringing him to the knowledge of God; and that man is capable in his savage con-

dition of being a subject of the influence of the Gospel. And we consider that this has been the secret, the grand secret, of our success in the conversion of the Indian tribes. Our missionaries have sought them in their wigwams; have gone to them in a savage state who never heard the name of our Lord Jesus, or of a Saviour, and have there preached Christ and the cross to them; that preaching has proved the power of God unto salvation, and through it they have been brought to know the truth as it is in Jesus. We could give you some exemplifications of the power and efficiency of this kind of preaching; and I will give one case as illustrative of the principle. A missionary, the first missionary, Alexander Talley, of precious memory, I had the honour of sending to the Choctaw nation, with special instructions to travel through the land, to go to their wigwams, to get them together, and, through an interpreter, to preach Christ. He went, and continued a year, pursuing this course strictly. He took a pack-horse, and a little tent—rode along. When night came, pitched his tent, and there lodged. In the day went from wigwam to wigwam, and neighborhood to neighborhood—told them the "simple story" of Christ crucified—and pointed them to the Saviour. A great and blessed work took place among them; and before the end of the year upward of 500 were soundly converted to God, some of whom never heard the name of Christ before. To the next annual conference he brought 12 or 15 of these native converts, with an interpreter, as specimens of the work of God in their country. They were chiefly principal men—warriors. They were placed in the conference before the president's chair, to address the members. One of them, as the chief speaker, addressed me in the chair. In the first place, he gave a representation of the moral condition of the Choctaw nation before the missionary was sent among them. He pictured, in strong colors, the condition of the people, which I well knew. Before the missionary came among them, he said, he never heard the name of Christ, or knew that he had a Saviour, or that there was a Saviour provided for sinners; but the missionary came to his wigwam, and sat down upon his log. He told him about the Great Spirit, and about Christ his Saviour; and while the missionary was telling him about Christ, he felt that he was a sinner, and had need of a Saviour. His sins, to use his own figure, were upon him, like a heavy bag of sand, pressing him into the earth. But the missionary pointed him to Jesus Christ, and told him how to obtain deliverance. He believed upon Christ, and his burden of sin all rolled off him, and he felt in his heart that Jesus Christ was his Saviour. It was the same with respect to more than 500 of these Choctaws in that one year. Speaking of the condition of his nation, this Indian said:—"We were like children in the wilderness. This missionary came, sought after, and found us. He led us out of the wilderness, and saved our lives." You, continued the Bishop, can hardly understand this, unless you know the figure alluded to. At that time, it was not an uncommon practice, for Indian women at the birth of children, and especially if they were feeble or deformed, to carry them out, and leave them to be devoured; and to this species of exposure the Indian alluded when he said "and saved our lives." The mission proceeded till between two and three thousand had been converted, and gave as clear and demonstrative proofs, in a relation of experience and the purity of their lives, as any people that I have ever known. It is chiefly among these tribes that we are operating; and we conceive, that while such a large field of labor is in our own neighborhood, and under our own control, our first obligation lies there. We should rejoice, could we, like you, send missionaries over the whole face of the earth; and our hope is that we shall increase yet more and more. We are especially looking for the conversion of continental Africa. We have missions in Liberia. We depend upon the converted Africans themselves for carrying on this work; and most of the missionaries we employed in Liberia are converted Africans. There are other societies and Christian communities in the United States engaged in missionary work, with whom we are in harmonious agreement, but with whom we have no connection. Methodism is distinctive in its character

from all modern systems, and we can only operate on the Wesleyan system. We have in this respect been remarkably successful, and I trust we shall continue so; but, at some future period, I may have a further opportunity of speaking more minutely, and especially with respect to the system on which we operate. (The venerable Bishop sat down amid the cheers of the audience.)

Dr. Bunting stated, that a letter had been received, announcing the death of one of the missionaries, Mr. Wyatt, on the Gold Coast,—but not from the fever of the country. It was a relief to add, that the relatives of the deceased, under this dispensation, had been stirred up to additional acts of liberality, and had transmitted through the Rev. P. C. Turner, to pay for his outfit and passage, the sum of £20. While they kept one eye upon the extinction of the debt, they must keep the other upon the maintenance of their annual income. They had some gratifying proofs that the debt was not forgotten, and here was one of them, from parties laboring under bereavement, showing, that the work would not be neglected, though it pleased God to bury so many of his workmen.

NOVA SCOTIA DISTRICT MEETING.

The Annual Meeting of the Wesleyan Ministers of the Nova Scotia District, comprising Nova Scotia, Cape Breton, and Prince Edward Island, commenced its sittings in the new Chapel at Amherst on Thursday morning, June the 9th, and terminated on Wednesday the 15th.

The Ministers present were eighteen in number: namely, Rev. Richard Knight, Chairman; the Rev. Messrs. William Bennett, William Croscombe, John B. Strong, Henry Pope, John Marshall, William Wilson, Thomas H. Davis, William Smith, William Webb, William E. Shenstone, Alexander W. McLeod, James Buckley, Chas. Churchill, Charles De Wolf, Roland Morton, James Narroway, Geo. W. Wheelock.

After singing and prayer by the Rev. Messrs. Bennett and Croscombe, the Rev. Alexander W. McLeod was elected Secretary; and the Rev. Charles Churchill, Financial Secretary; when the regular business of the meeting began—a more delightful meeting was never held.

The religious state of our Societies is highly satisfactory, and encouraging. In most of our Circuits there has been an increase in the number of our members the past year, and in the Windsor and New-Port, also in the Bedeque and Amherst Circuits, there have been gracious revivals of religion. The present number of our members is 3642: the number reported last year was 3465, which shows an increase of 177. There was, however, an error of eighty-four in the return from one of the Circuits last year, which gives the actual increase for the present year, 261.

The number of Sunday Schools connected with the Mission in the District is 41; of Teachers, 263; and of Scholars, 1550; which is an increase upon the past year of thirty-five teachers, and ninety-six children.

There has been an increase in the finances of the District, but there has also been an increase in the expenditure, so that, strictly speaking, our finances are not better than they were last year. There is a considerable deficiency beyond what the Chairman is authorized to draw for, the loss of which the Preachers have personally to sustain. This ought not to be so; for our members and friends in the different Circuits where the Preachers labour, should exert themselves more to provide the means of support for those who are spending all their strength and devoting their whole lives for their benefit. Surely the labourer is worthy of his hire.

Three young men, having been recommended by the Quarterly Meetings of their Circuits, were examined by the Preachers, as to their conversion to God; their call to the Ministry; their views of Methodistical doctrine, and their general attachment to Methodism; and were unanimously recommended to the Conference as fit and proper persons to be taken into the work of the Ministry.

On Friday, the meeting adjourned, in order that a deputation of the Nova Scotia Brethren might meet a deputation of the New Brunswick Brethren, at Sackville, on the affairs of the Academy and the Magazine.

The religious services connected with the meeting were particularly interesting; the congregations were large and deeply attentive. On the Sabbath, the Chapel was thrice crowded, and during the administration of the Lord's Supper, which took place on the forenoon of that day, there was a gracious manifestation of the Divine presence.

The Preachers on the Sabbath were the Rev. Messrs. Knight, Churchill, and Croscombe, and on the week evenings, the Rev. Messrs. Smith, Bennett, DeWolf, Marshall, and Morton.

On the Monday morning the Trustees of the Chapel waited on the District Meeting with the following address:

"To the Chairman and Ministers of the Wesleyan Connexion in Nova Scotia, Prince Edward Island, and Cape Breton, assembled in District Meeting.

"Reverend Brethren,

"We, the Trustees of the Amherst Wesleyan Chapel, desire to present our congratulations to the District Meeting, which is now for the first time assembled in our township.

"To have a District Meeting among us, is a privilege, which, comparatively, a short time since, we could not have anticipated; and while the event is a matter of thankfulness to the Great Head of the Church, and to you, the heralds of his gospel; it will form a new and interesting epoch in the history of Methodism in this place.

"Amherst was the first place in these Provinces where Wesleyan Methodism was introduced; and 60 years since, the late Rev. Wm. Black was awakened and brought to God, not far from the spot where we are now assembled.

"We remember from our youth, the occasional visits of the Methodist Preachers to our place, and although many sat with pleasure and profit under their ministry, yet in the length of time that elapsed between their visits, the good impressions produced often wore away.

"When 'Cumberland,' and afterwards 'Parraborough and Maccan,' appeared on the Minutes of the Conference, it was but a small share of the labour of the Preacher that Amherst enjoyed, for as late as the commencement of the last year, we had but one sermon in three weeks by the Wesleyan Ministers, and that in a building in which the connexion had no interest.

"The year one thousand eight hundred and thirty-nine, the Centenary year, was remarkable not only for the large amount of money raised for general Wesleyan purposes; but also for strenuous local exertions in various places.

"Thus was the case in Amherst. On the eighth of October in that year, a subscription was entered into for building a Wesleyan Chapel, which, in a short time, amounted to the sum of five hundred pounds.

"In the month of January, one thousand eight hundred and forty, the Trustees were embodied. On the twenty-fourth day of June following, the corner stone was laid, and on the thirty-first day of January, one thousand eight hundred and forty-one, the building was completed, and opened for Divine worship.

"Through all the circumstances connected with the erection of this house, we have observed a remarkable chain of providences; while the large, increasing, and deeply attentive congregation that assemble here, are calculated to excite gratitude in our minds, and so cause us, with astonishment, to exclaim, 'What hath God wrought!'

"We believe the doctrines of Methodism are those of the New Testament, and are thankful that those doctrines are likely to be more extensively known amongst us.

"We cannot doubt but that the coming together of so many Christian Ministers will be followed with a blessing.

"We pray that wisdom from on high may direct you in all your consultations; and that you may be made abundantly useful here during your sojourn with us, and also in the different Circuits to which you may respectively be appointed.

"We are, gentlemen, your obedient servants,

"JAMES S. MOSE, JOHN C. BLACK,  
WM. W. BENT, AARON BLACK,  
GEORGE BLACK, JOSEPH BLACK,  
WILLIAM McDONALD.

(The Reply is our next.)



(Continued from page 13.)

Sir Allan McNab asked what right gentlemen had to assume that he was desirous of giving Mr Ogden a pension. He said when the communication was first made in this house,—when the Governor General's letter was read,—that communication gave us to understand that a pension should be given to him. The members of the late cabinet had made a most disgraceful sacrifice,—in order to keep off their backs they had thrown overboard an old and faithful servant of the crown, who was not even present to any party to the transaction. He contended that the electors of this country ought to know it, and he felt he would not be doing his duty unless he put the question and demanded an answer. He would push the question through the house, and he would put the question and demand an answer.

Mr. Hincks said, there appears to be a misunderstanding on the part of the hon. member for Hamilton. Mr Harrison had no objection to give the necessary information at the proper time. As regards the pension, the hon. and gallant Knight ought to know that the Governor had not the power to bestow the pension, and when it comes before the house he would be prepared to give his vote for it. Sir Allan asked whether there was any stipulation upon the point. The hon. gentleman appeared to think that the Attorney General had a right to hold office as long as he liked, but if he looked to Lord John Russell's despatch, he would see that public officers were liable to be dismissed when their services were not required for the public good.

Dr. Dunlop thought the explanation demanded right enough. Said the gallant Knight, I profess myself ready to fight us all, and he would have no objection that he should fight us all, but he thought it right to give the hon. member for Kingston a fair opportunity for giving his explanation.

Mr. Price thought it wrong to occupy the time of the house now, as the subject would come up again, and though this hon. friend who was now absent should be present. Hon. gentlemen might say what they liked about the retirement of Mr. Ogden, but he never could consent to his getting a pension.

Mr. Hale thinks it a proper time to put the question, and would ask whether the hon. Attorney General was dismissed sponte sua, or whether he was forced out of office?

Sir Allan McNab wanted the country fully put in possession of the circumstances connected with the affair; he held in his hand a letter of the Governor General, (and it is a letter he will regret); what information could he get unless through the press, not from his council, they were afraid to meet their constituents, and had adopted this servile course. The hon. member for Kingston well knows that it is not easy to get an election. The letter says, "he came to the conclusion to consent to the retirement of Attorney General Ogden." He would ask, who he had in the council to stand up for him? Did Attorney General Draper do it? He would ask, whether Attorney General Ogden returns conditionally or not?

Mr. Aylwin considered the course of Sir Allan a wrong one. The undisputed prerogative of the crown is to choose its own council, and they had no right to dispute the appointment. He was far from pledging himself to the new cabinet, for he held himself as an independent member of the house: but if their measures were good he would give them his support, and if not so, he would take his seat with the hon. member for Hamilton.—The question has been put as to the indemnification of Mr. Ogden, and he doubted not but that the government would make the demand that justice should be done to the hon. Attorney General, and he must say that he is not at present prepared to give his vote. The hon. member for Oxford says he will give his vote for it; he rather thought that he (Mr. Aylwin) would not. He had already received much of the public money, he had the means of knowing that he received upwards of 12,000. He should be sorry to say any thing in his absence, but he thought that notwithstanding the characteristic spirit with which the hon. member for Hamilton had come forward to defend him, that the time when he took office and the terms show that he has no right to indemnifica-

tion.—If they have, all others would have the same, and we might soon have an enormous pension list saddled on the country. He avowed the principle of responsible government, and if a man accepts office, it must be upon the British principle, he demanded the same state of things as in England, he regretted that the salaries were already too large for the Province. He was compelled to say, in opposition to the hon. member for Hamilton, that this was not the time to institute the inquiry he demanded. Two new appointments were just made, and other changes contemplated, and we have no right at present to inquire what they are. It was rather strange to hear him advocating the government. We have been called "obstructives," and all sort of names, now it would be seen whether they would be so. If the present ministry followed the old one, then he would be an "obstructive" again. He hoped the hon. member for Hamilton would withdraw his objection. Two constituencies were vacant, two members had to get a place, and the trial must proceed.—He hoped he would withdraw his motion, and test the government by its merit. The moment it swerved from those assurances of which he approved, he would withdraw his support.

Mr. Simpson lauded the present moment as a revolution, bloodless, glorious, and useful, as a new era in the history of this country, promising security to life and property, and good and beneficial legislation conducted on principles accordant with the wishes of the people. Such a step was necessary to secure the affection and confidence of a devoted people, and he hoped that all distinctions would cease among us.

He would erect a monument to those who had a hand in it, transmitting their names with honour and glory to posterity, and he could not help admiring the conduct of Attorney General Draper, who finding himself in the way of the adjustment, with the devotedness of a Curtius, had leaped into the gap, to save his country. He earnestly thanked the hon. member for the Fourth Riding of York, the hon. member for Hastings, and those who met them. He avowed himself an independent member of the house, and he rejoiced to see a government that promised to be permanent. He hailed it with the greatest pleasure. It has redeemed and saved the country.

Sir Allan McNab had a high regard for the head of the Government, and it was in consequence of that that he took the present course.—He would like to know what warranted the appointment of Mr. Girouard in the place of Mr. Davidson. He asked Mr. Simpson whether he had not received 500*l.* for apprehending him as a traitor. He does not blame the hon. member, as he supposed he knew his duty, but he blamed the hon. member for Kingston, who would have to answer for it at the bar of public opinion. He may have the power to keep his seat for a time, after sacrificing his colleagues, but the time would come when he would be driven from it.

Messrs. Simpson, Hincks and Viger rose to speak at the same moment.

Mr. Simpson obtained possession of the floor—said Sir Allan McNab asked whether he had received 500*l.* for the apprehension of Mr. Girouard? He did not take him as a traitor, and considered that there was no law entitling Sir Allan to stigmatize a man a traitor until after the accusation had been proved. (Sir Allan called out "you ought to give back the 500*l.*") None of it went into my pocket. He took it but it did not go to any purposes of his own. (Sir Allan, "you took it then.") Yes, and he would take it even for the apprehension of the gallant Knight, in the performance of his duty. Let it not go to the world that he received it for any purposes of his own.

Mr. Viger condemned the language of traitor used by Sir Allan—he had himself been in jail 19 months and branded as a traitor, and thought if they had received proper treatment from the Mother Country, the circumstances never would have occurred which led to such language being used. Let him remember how many were incarcerated, all were not traitors—and are we never to forget and forgive, but to be stigmatizing and branding us as traitors for ever? Such conduct might do well enough in the dark ages, but it was not becoming, nor suited to the enlightened period in which we now live. If Her Gracious Majesty had been pleased to pardon even one who had been a traitor, is that any reason

that he should be so branded as such, and declared to be forever rendered useless as to the service of her Majesty. He declared himself French, and gloried in having suffered to relieve the French Canadians from their oppression. They had been stigmatized, branded as alien, and what British heart would call that justice? He deprecated the encouragement of such feelings, and concluded by saying that when the Government acted fairly towards them, they would find no trouble in managing them.

Mr. Hincks.—The hon. and gallant Knight, in alluding to one, has said that my appointment was an insult to the country, but I dare the gentlemen to bring forward and substantiate anything dishonourable as regards my character. Many attacks had been made upon him, [Mr. H.] and he dared them to prove the charges which had been insinuated and made. He would only say, that his character stood as high, and he was returned for as respectable a constituency, by the unanimous voice of the people as the gallant Knight the member for Hamilton.

Mr. Dunscombe, thought the answer given by the hon. member for Oxford to the question of Sir Allan was fully satisfactory. We have this evening, a practical illustration of responsible government, and it was the greatest boon ever conferred upon the Province. The Governor General had come forward bravely, and so had the gentlemen of the Council, who had broken over the prejudices which had existed against the admission of a majority of the people to the councils of the country. The hon. member for Hamilton has done what he would not have expected. He has pronounced a gentleman a traitor. [Sir Allan, "I do not ask to retract anything I have said; I said was he not advertised as a traitor, and 500*l.* offered for apprehending him?"] well, because he was so advertised, were he to jump at the conclusion that he was a traitor—he had never been brought to trial, and therefore must be held innocent until he was proved guilty. He did not hesitate to state his conviction, that if the Government was carried out on the principles of responsibility which had been adopted, they would no longer require the raising of provincial militia, or the introduction of British troops into the Colony—tranquility would be restored, and continued peace and prosperity would follow.

Dr. Dunlop spoke of the sudden changes which had taken place in that house, and said they were no more extraordinary, although occurring within 24 hours, than those which his old friend Rip Van Winkle had observed upon his descent from the mountain after a 21 years' sleep. He compared the administration about forming, to Nebuchadnezzar's dream, composed of all kinds of materials; but although he would not be invidious as to who were to be the head of gold or the legs of brass, he must say that he was afraid it contained more dirt than anything else. [Laughter.]

Mr. Johnston said there was a great deal of trickery and underhand work going on, which he could not understand. For instance, he had heard the hon. gentleman from Hastings say, with reference to the hon. member for Oxford, having lost confidence in him, confidence once lost, could not be restored, and yet it seemed that the hon. gentleman was perfectly ready to take his seat at the Council Board with one in whom he could have no confidence. It was a mystery to him altogether.

Mr. Cartwright said, that the information asked for by his hon. and gallant friend, was such as he conceived necessary to be given to the house. It was necessary that the constituents of those gentlemen who had just vacated their seats for the purpose of seeking a re-election, should know what arrangements were made upon which they were called upon in their elective capacity to express an opinion. The conduct of the late ministry had given any thing but satisfaction to the country, and he was satisfied that if an appeal were made to the people of the country by a dissolution of the house, it would be very different with many hon. gentlemen who now hold their seats. He could assure the hon. gentleman from Kingston, that if his constituents had an opportunity of expressing their opinion, he would not with their votes hold the position which he now did. He disapproved of responsible government as a new and dangerous innovation, and when he saw persons sacrificing their colleagues, if it did not impress him more favourably in respect to it, it would

have been taken with respect to Lower Canada, but he could assure them nothing of the kind was intended. He had always been in favour of doing justice to Lower Canada, and the hon. gentlemen from that section of the Province would bear him out in saying that during the last Session both he and his hon. and gallant friend had done all within their power to render them that justice to which they were entitled. With respect to the information which had been asked he deemed it important that it should be given, and trusted it would not be withheld.

Mr. Cameron had taken pains to ascertain the precise expressions made use of by the hon. member for Hastings in reference to the hon. member for Oxford, and he would assure the house they were not as were represented by the hon. member for Carlton. The words used were, that confidence once broken, he feared, could not be restored. The hon. gentleman adverted to Responsible Government, and entered into a history of its workings, and was glad that things had now taken a right position, and that the line of demarcation was drawn. Much had been said about clinging to office, and sacrificing friends, but he was glad that the principle was in operation that led to the dismissal of those not representing the wishes of the people, and prohibiting those who could not get seats from holding places in the administration of affairs. He was sorry that the hon. member for Hamilton alluded in the language he did, to Mr. Girouard, language calculated to produce the excitement it had created. That hon. gentleman was apprehended, and if he were, and abused, it would rather be an additional reason for the exercise of kindness towards him.

We are sorry to give this meagre report of Mr. Cameron's excellent (!) speech, as we have not space in our present No. to do more.

Sir Allan here made some remarks for which we have no room, and Mr. Harrison replied concluding by adverting to the question before the house—the motion for the writ to elect two members for Hastings and the 4th Riding of York. The motion was carried unanimously.

Saturday Sept. 17.

The House met at 3 o'clock. After the usual routine business had been gone through, committees were appointed to take in consideration several petitions. In the course of the proceedings, a discussion occurred on a petition from the Ottawa District complaining of sum of £15000 granted for a road between that District and Beauharnois. Mr. Hincks said the complaint was against the line of road decided on by a Committee appointed by the Board of Works; there could be no dispute about the application of the money. Mr. McLean said the complaint was not for corrupt misapplication, but that the money was granted for a certain line of road and applied to another. Doctor Dunlop said he thought the whole affair lay in a nut shell; it was just a dispute on the choice of two parallel lines being made along side of each other, the people at one side wished to have their line adopted, and on the other, theirs. Mr. Johnston was very happy to find the principle of responsible Government going to be tested. He considered a Committee of the House as competent to judge of a line of road as the President of the Board of Works, and he hoped the Petition would be referred. Mr. Moffatt, although he would support the petition, said the Board of Works should be allowed to defend itself; the House was not to assume that the Board was wrong until they had an opportunity of seeing how, or by what considerations they had acted. The Board had no right to make rules for themselves, unless they could show very good grounds for acting so. Sir Allan McNab, said it was strange, that the Government should oppose this inquiry; he did not see how such a course would recommend them to the public. It was notorious that there has been a shameful expenditure of money, particularly on the Lower Province, and indeed, because there is a Board of Works no inquiry is to be called for. He hoped the House would not suffer such a thing. Mr. Harrison, said there was no opposition coming from Government, they did not want to prevent any inquiry, but when his hon. friend the President of the Board of Works (whom he hoped soon to see in his seat again) was present, he (the Hon. Mr. Killaly,) would be able to give a proper explanation. Mr.

Hamilton condemned the conduct of Government in the appliance of this money, and said if a vote of want of confidence was pressed the other day, that circumstance would warrant him in voting for it. The motion to refer the petition was carried; and Messrs. McLean, Boswell, Chas. Ho, Neilson and Roblin, were appointed.

The petition of the Bank of Upper Canada was referred to the Niagara District Bank Committee.

Mr. Powell moved that the petition of the Municipal Council of the Talbot District be referred to the Norfolk West District Committee.

Mr. Hincks moved to have the petition from the township of Bael referred to the Wilson Committee.

Mr. Williams moved to have a petition from Newcastle referred to the Grand River Hermanus Committee.

Mr. Draper moved for a Committee to inquire into a petition from the Ottawa District, for certain concessions. Messrs. Draper, Johnston, Fawcett, Donald McDonald, and McLean, were named.

Mr. Kimber moved for a Committee of seven persons, to inquire into a petition from Three Rivers, praying for concessions of certain Crown Lands. Messrs. Kimber, Neilson, Hincks, Moffatt, Barcelet, Turcotte and D. B. Viger, were appointed.

Mr. Johnston gave notice, that on Monday he would move for an Address to His Excellency, for a copy of all the dispatches relative to the apprehension of the Traitor Girard being laid on the table. He said, he was glad to hear an hon. gent. say in the House the day before, that Mr. Girard was innocent, and if so he would be happy to see the £500 paid for his apprehensions, refunded to the Treasury.

Mr. Powell gave notice that on an early day he would move for a Committee of five to take into consideration the Standing Rules of the House.

Mr. Viger moved that the report of the committee appointed to prepare the Address to His Excellency be received. The Address having been read, was ordered to be engrossed; it was moved that the Address be presented by the whole House, and such members of the House as belonged to the Council were ordered to wait on the Governor to know when he would receive the Address.

Mr. Walker was granted leave of absence until the 11th of next month. Mr. McLean, for one week.

Mr. Price in pursuance of his notice, moved for an Address to His Excellency for a return of the emoluments received by the Provincial Secretaries during the year ending, Feb. 5, 1842. It appeared by the Civil List prepared at the time of the Union of the two Provinces, that the salaries of the Secretaries were fixed at £1000 per annum, and £250 in lieu of fees, but he understood that although that was the case, the Secretaries still received their salaries, the £250, and pocketed their fees into the bargain. Unless they are prepared therefore to lay such a statement before the House, as will show the thing fairly, he would press the motion; if that is done he might perhaps withdraw it. Mr. Hincks said, the arrangement made was strictly abided by; the Secretaries received nothing but their salaries, and the fees spoken of by the hon. gent. (Mr. Price), which amounted to between £700 and £800 had been collected, not by the Secretaries but by officers for that purpose, and lodged in Treasury, and when the public accounts would be laid before the House, it would be seen that he (Mr. Price) was incorrect in his statements.—Mr. Neilson said that there were many fees levied in this Province, which were exorbitant and others too low, and if the matter was laid before the public at large it would be fairer for the officer and more beneficial to the country. Carried.

The order of the day being called on, Mr. Viger moved for an adjournment to Monday.

Monday, September 19.

The House met at 3 o'clock. The Speaker announced that he had received the accounts of the Trinity House, Quebec, and would lay them before the House.

Thirty-one petitions were read. Mr. Thompson moved that the petitions from Cornwall and other places praying to be formed into a separate District, be referred to Messrs. Cameron, Roblin, Steele and Donald MacDonald. The petition from Cote la Vertue on the subjects of roads was referred to a Committee on the motion

of Mr. De'isle. The Niagara District Council Bill was referred to a Committee on the motion of Mr. Meritt. Mr. De'isle gave notice that he would on Wednesday bring in a Bill to prevent practising Attorneys from sitting as members of Parliament. Captain Moore gave notice of a motion relative to the New road at Point Levi. Mr. Neilson gave notice that he would move for a return of the amount received for Licenses for Cutting Timber on Crown Lands; also that he would move on Wednesday next to have the entire in the Journals of the House read relative to the same subject in the year 1841, and the petition from the Corporation of Quebec thereon. Mr. Hamilton gave notice of a motion on the subject of the Salmon Fisheries. Messrs. Harrison and Hincks announced to the House that it would be His Excellency's pleasure to receive the House with the Address at 12 o'clock next (this) day.

On the motion of Sir Allan McNab, the House resolved itself into a Committee of the whole House to take into consideration the Act to secure the independence of the Members of Parliament of Lower Canada. Mr. D. B. Viger, took the chair. The Committee having reported, the chairman rose to report to the House, having resumed, it was resolved to concur in the resolution of the Committee, in accordance with which leave was granted to bring in a Bill, which was then introduced, read a first time and ordered for a second reading on Wednesday next. Mr. Harrison moved that the House at its rising do adjourn till ½ past 11 o'clock next day.

Mr. Moffatt moved for an Address to His Excellency praying for a copy of the letter addressed to Mr. La Fontaine, on the subject of the late changes in the Government, and the answer received.—Granted.

Mr. Neilson moved for a Committee of seven to nominate standing Committees of the House. Mr. Harrison strenuously opposed the motion. Doctor Dunlop fully concurred in the expediency of the measure. Mr. Price said the Cabinet should be allowed to bring forward their own measure now, but still he would not pledge himself any longer to the Ministry than when they brought forward their measures and that he found them for the interest of the country. Sir Allan McNab spoke in favour of the measure. Mr. Viger proposed an amendment that the motion be postponed for a fortnight, which was carried, Mr. Neilson voting for it.

Mr. Moffatt moved for a bill to establish a court for trial of impeachment. Bill read a first time and ordered for second reading this day week.

Doctor Dunlop asked for leave to bring in a bill to provide for the Catholic Clergy, but withdrew the motion on a suggestion from Mr. L. Viger.

Mr. Johnston moved for an Address to His Excellency for copies of dispatches relative to Mr. Girouard as a traitor, and also the payment of £500 for his apprehension.—Lost.

Mr. Hale moved for a Committee to inquire whether any, and what amendments were required in the standing Rules of the House. The Speaker said there was an objection to the motion in point of form, as the journals of the 12th instant contained a motion made by Mr. Smith, for a Committee to amend certain rules of the House which was lost; any subject being before the House and lost, could not therefore be introduced a second time during the session. The motion was after some remarks withdrawn to be brought on in a different form.

Mr. Hamilton moved for an Address to His Excellency for a return of the licences granted for Cutting Timber on Crown Lands from the year 1835 to 1842, and also for the monies collected on Crown Lands in Bonaventure, District of Gaspé, from 1537 to 1842. Carried.

Mr. Moffatt moved the adoption and engrossing of several Addresses to the Queen and Prince Albert, upon the Birth of a Prince, upon the Queen's escape from assassination, which being carried, he then moved, that the Addresses be presented by the Whole House, to-morrow (this day), at noon.

Mr. Hamilton moved a return of the quantity of Timber shipped at the Ports of Dalhousie and Campbellton, since the year 1835. Mr. Hincks opposed the motion, as the ports mentioned were in New Brunswick. The mover said that the Go-

vernor General was Governor of New Brunswick, and the return could easily be procured. In the inquiry he was about making it was necessary, for him to procure the return.—Return ordered.

Mr. Hamilton gave notice, that on Tuesday next, he should move to resolve the House into Committee, on the affairs of the District of Gaspé.—Carried.

Mr. Durand moved for a return of the amount of money paid into the Fee Fund by the officers of the District and Division Courts; also the amount of Salaries paid to the Judges and Clerks of the same Courts.—Carried.

On motion of Mr. Moffatt, the House went into Committee, on the Inspection of Ashes question, Mr. Taschereau in the Chair. The House resumed, and the chairman reported a resolution, to the effect, that the Act required amendment. A Committee of the following gentlemen was appointed, Messrs. Moffatt, Lesno, Duncomb, Neilson, and Burnett, who were desired to prepare the Bill. Mr. Johnston objected to such a selection, as they were all gentlemen connected with the Trade. The rich man in the trade cheated the poor man. The Committee was appointed.

Leave of absence was granted to Mr. Thorburn for 14 days.

Mr. Durand gave notice of a motion on the Macadamized Roads of the Province. Mr. Harrison assured the House that the Government had a measure of the kind in preparation. Motion withdrawn.

Mr. Simpson moved for a return of all papers, surveys, &c., connected with the Beauharnois Canal. Mr. Harrison thought a committee would be the best to appoint, to whom all papers should be sent. Sir Allan McNab, said until the papers were produced, there was nothing to go before a committee. In London, in Montreal, and every where he had heard of an improper line having been selected, it was a most important matter. A large sum of money might be expended improperly. He believed the President of the Board Works to be a good and clever man, but he might be mistaken on the present occasion. This House required the fullest information, and the works should not be suffered to proceed until that information was afforded. Mr. Johnston was of opinion, that making a canal of the South side of the river was making a canal for the Yankees. Many other members spoke.

Mr. Parke rose and spoke in an angry manner. The House last year had authorized the immediate prosecution of the Works; emigrants had been sent out from home to begin the Canal, of whom 1500 were now at work, and because the Government had carried out the desire of the House, Members were grumbling and calling for delay. A very few individuals were opposed to the line selected by the Board of Works, and were the President now in his place, he would sweep away the objections raised against it, like chaff before the wind.—There was no grumbling about the Works commenced about Hamilton and other places.—The House acted like a parcel of children.—The Board of Works was responsible for all its actions.

Mr. Simpson followed up his success by moving for an address to the Governor for a nautical survey of the intended mouth of the Canal. Mr. Harrison considered such a motion as a direct attack upon the Board of Works.—Sir Allan thought that a Survey was impudently called for—the cost was nothing compared to what might be squandered by the Board, if the location was bad. Mr. Small was of opinion, that the motion should be laid upon the table, it was more than probable that such a Survey had been already made. Mr. Merritt thought that the motion was an unjust attack upon the Board of Works. Mr. Dunscombe also spoke against the motion.

Mr. Chesley made a clear and well delivered speech which made a powerful impression upon the House. He said he had been early impressed with opinions in favor of making the Canal on the South side; but in conjunction with Mr. McLean, he had made a personal inspection of the proposed mouth of the Canal, and they had arrived at the conclusion, that the channel to it was highly dangerous, if not wholly impracticable. The Channel was only 90 feet wide, full of dangerous rock and had only 54 feet water. Moreover it was wholly exposed to the prevailing winds. He considered himself an impartial man. There was a shade of suspicion on the Board of Works, which he was sorry to see. Mr. Killaly was not

justifiable in making a canal where the entrance was dangerous, if not impracticable.

Mr. Cameron was not for stiding enquiry, but considered the motion as injurious to the Board of Works. There was no projected work that had not some personal and interested enemies. Others had made the same inspection as Messrs. Chesley and McLean, but had not arrived at the same opinion. Mr. Cartwright considered it a most important matter, £700,000 were about to be wrongfully expended, and he was told that the Board of Works was responsible. But what became of its responsibility, or the responsibility of the ministry when the money was gone. He had seen too many of these things not to feel alarmed. The Works should be immediately stopped, until an investigation was made into all the matters connected with the Canal. Mr. Parke made another angry speech, and reiterated his arguments in favour of the Board of Works. He considered these attacks upon the President in absence as highly unparliamentary. Dr. Dunlop said the best thing for the House to do would be to send down three of the members to make a survey of the intended mouth. Mr. Harrison said, that if the mover would withdraw his motion, he would endeavour to have by tomorrow some of the papers previously moved for on the table, when the proposed Committee should be selected, to whom also all matters connected with the Canal should be referred. He promised the latest investigation. Mr. Simpson withdrew his motion, on the understanding mentioned.

Mr. Taschereau moved for a Committee to inquire into the several departments and vacancies of the House whether by death or otherwise.

Messrs. Taschereau, Parent, Simpson, Alywin and Leslie were appointed.

Mr. Simpson asked leave to bring in a Bill to separate the county of Vaudreuil from the Municipal District of Montreal. Mr. Small did not wish to oppose the Bill, but said, he feared there was a most wanton expenditure of public money in printing bills by the dozen, that were never looked after. He saw the bills tossed about the floor of the house under the feet of the Members, some of them never looked at. Mr. Hincks said the subject was then under the consideration of Government, and he thought such a measure as would suit the views of Mr. Simpson would be brought on, at an early day. Mr. Moffatt said the Government ought at once to bring forward their measures whereby much time, trouble, and expense, would be saved the House. They should inform the House whether the Session was to be a long one, and as soon as possible. Mr. Hincks said the earliest opportunity would be taken to inform the House, perhaps tomorrow, Ministers would be enabled to make a statement as to the time the Session would be prolonged to.

Mr. Steel moved that the petition of the County of Chambly be referred to a Committee of the whole House on Wednesday next.

An adjournment was then moved for and lost by a majority of 3.—Yeas 27—Nays 30

Mr. Dunscombe stated that in pursuance of notice, he would move a resolution expressive of satisfaction at the change in the Executive council, and the introduction thereto of a large portion of the people of the Province hitherto unrepresented.—The principle embodied in the resolution hon. gentlemen had already admitted, and he hoped they would record their votes for the resolution. He then moved—in substance—"That this House takes the earliest opportunity of expressing to His Excellency as the representative of our most gracious Sovereign, its unmingled satisfaction with the changes which His Excellency has been pleased to make in his Council, and that, in order to place the government of this Province upon a firm and permanent basis, His Excellency has invited that large portion of our fellow subjects who are of French origin, to share in the government of the country, and thereby to carry into effect the wise and just designs of the Imperial Authority; and this House hails the event as one calculated to heal the unhappy dissensions by which Canada has been prevented from advancing in a career of prosperity commensurate with the advantages which providence has placed at our disposal, and offers to His Excellency its heartfelt thanks for having, by his wisdom and firmness, opened so bright a prospect to the contented and loyal people over whom His Excellency is called upon to rule."



Civil Intelligence.

The steamer British Queen arrived at New York Wednesday last, Sept 28th, and brings seven days later news from Britain. The Queen had 85 passengers.

The papers contain little of interest. The manufacturing districts were still far from being in a settled condition; and though but few instances of violent outbreak had occurred, daily events prove that at Manchester and the manufacturing towns and villages in that neighbourhood, peace is kept only by the power of the military and civil force, who are constantly kept in readiness to act at a moment's warning.

Merthy-Tydvil has again been thrown into some confusion and disorder, owing to the conduct of some of the more violent of the Chartists who were dismissed from several of the works after the recent turn out. The police, however, succeeded in restoring quiet without being obliged to resort to violent means.

Nothing had occurred to detract from the previous gratifying prospects of the harvest, which is abundant, and has been for the most gathered in perfect order.

The indications in the money and trade markets do not indicate any material change in either since our previous advices.

The health of the Archbishop of Canterbury was improving. A report reached London on the 9th inst. that the King of Hanover had died suddenly in consequence of taking some tea or other refreshments, but the report does not appear to be well founded. Another report says he had not died, but was recovering.

Death of the Father of the Indian Army.—General Bennet Marley, died on the 14th June, at the age of 89. He entered the service in 1771, and died near Barrackpore.

The Queen's Visit to Scotland.—Had the original intention been acted upon, there was to have been a Levee at Holyrood Palace, on Friday. Intimation was given, however, that scarlet fever was raging in the vicinity, and an order went out for the said Levee to be held on Monday last, at Dalkeith Palace. The Queen and Prince Albert passed Friday in comparative retirement.

On Saturday, they made a triumphant entry into Edinburgh, passing through the principal streets in the new and old town. The silver keys of the city were duly tendered by the Corporation, and returned by the Queen, with the accustomed compliment that she could not confide them to better keeping.

The Castle of Edinburgh was visited by the Royal party. Every place which is at all identified as having been inhabited by Mary Queen of Scots, is said to have been viewed by the Queen with deep and sad interest. The Regalia of Scotland were also examined by her with great attention. They include the antique crown, sceptre, and sword of state, with the George and sundry orders formerly worn by Prince Charles Stuart.

The ladies, after all, would go in full dress.—The gentlemen usually wore court dresses, but many of them were attired in full Highland costume, which certainly is a very handsome un-dress. Many of the chieftains appeared in the peculiar dress of their respective clans and rank, and all accounts say that they looked extremely well.

The Queen has left the Royal palace at Seona, for Yarmouth Castle; but her Majesty intends to return from her excursion to the Highlands on Wednesday next, after which she will again honour the Duke of Buccleugh with a residence of five days. It is understood that her prepossessions, previous to her visit were now in favour of Scotland; but since her arrival she has expressed herself highly gratified with the beauty of the country, and with the cordial reception with which she has everywhere been greeted.

The Marquis of Lorn is doing duty as Lieutenant of the Celtic Society, who wear the full costume of their respective clans at Edinburgh.

The London papers anticipate Her Majesty's return by about the 15th instant, but a Dublin paper speaks quite confidently of her purpose to visit Ireland before Her Majesty returns to England.

FROM FRANCE.—The French dates are

to the 9th, contain no intelligence of interest.

The Messenger, a Government evening paper, contradicts the report of the Paris and Lille railway having been conceded to a company supported by English houses.

The Prussian States Gazette officially announces that the King of Prussia, on his visit to St. Petersburg, could not obtain from the Czar any material change in the prohibitive system of Russia, thereby destroying the hopes that might be formed of the late Russian ukase being the opening of a freer state of things.

A report prevails that Louis Phillippe purposes abdicating the Throne of France.

The Thames Tunnel was opened, for the first time at the Wapping side of the river, on Monday, and upwards of five hundred visitors of all nations passed through the tunnel as far as the shaft on the Rotherhithe shore. The High street of Wapping was thronged with people, who were allowed to view the shafts and the double staircase for foot-passengers. The shaft is about 90 feet in height, and is surmounted with a handsome glazed dome, to admit light and air. There are staircases; one terminating close to the Western arch, and the other leading to the Eastern arch. The Western arch only is opened for visitors. At mid-day there were upwards of a hundred persons walking in the tunnel, and upon an inspection of the visitors' book, the names and residences of more than thirty Americans, from different parts of the United States, were found to be entered, together with those of persons from all parts of Europe, and many from Asia: one-half of the visitors were foreigners. A good many were permitted to pass right through, from shore to shore.

COLONIAL. Office of Her Majesty's Chief Agent for Emigrants in Canada. Quebec, 10th Sept. 1842. Number of Emigrants arrived at this Port, during the Week, ending Sept. 10:— From England, 80 " Ireland, 156 " Scotland, 64 " Lower Ports, 3

Table with columns for Cabin passengers, Previously reported, To corresponding period last year, and Increase in favour of 1842.

A. C. BUCHANAN, CHIEF AGENT.

Poetry.

THE PHYSICIAN'S HYMN, By the Rev. Charles Wesley.

The following hymn—says Mr. JACKSON, in his valuable life of the Poet of Methodism,—was in all probability written for the use of Dr. Middleton, towards whom Mr. Charles Wesley cherished the strongest sentiments of esteem and gratitude, in return for his kindness and professional skill.

Physician, Friend of human kind, Whose pitying love is pleased to find A cure for every ill: By thee raised up, by thee bestow'd To do my fellow-creatures good, I come to serve thy will. I come, not like the sordid herd, Who, mad for honour or reward, Abuse the healing art: Nor thirst of praise, nor lust of gain, But kind concern at human pain, And love, constrain my heart. On thee I fix my single eye, Thee only seek to glorify, And made thy goodness known. Resolved, if thou my labours bless, To give thee back my whole success, To praise my God alone. The friendly properties that flow Through nature's various works, I know The fountains whence they come, And every plant and every flower Medicinal virtues store From Jesu's balmy name. Confiding in that name alone, Jesus, I in thy work go on, To lead thy sick and poor Dispensers of thy healing love; But thou the blessing must supply, But thou must give the cure.

For this I humbly wait on thee: The servant of thy servants see Deserv'd to thy will, Determin'd in thy steps to go, And help the sickly sons of woe, Who groan thy help to feel.

Afflict'd by thy gracious hand, They now may justly all demand My instrumental care, Thy patients, Lord, still shall be mine And to my weak attempts I join My strong effectual prayer.

O while thou giv'st their bodies ease, Convince them of their worst disease, The sickness of the soul; And let them groan by sin oppress'd, Till, coming unto thee for rest, Rest to their souls they find.

With these, and every sin-sick soul, I come myself to be made whole, And wait thy sovereign word: Thou canst, I know, thou dost forgive: But let me without stoning live, To perfect love restored.

Myself, alas! I cannot heal, But thou shalt every seed expel Of sin out of my heart: Thine utmost saving health display, And purge my inbred sin away, And make me as thou art.

Till then in thy blest hands I am, And still in faith the grace I claim, To all believers given: Perfect the cure in me begun, And when my work on earth is done, Receive me up to heaven.

MARRIED. In Halifax, on the 22d ult., by the Rev. J. G. May, Mr. Henry M. Nash to Miss Lydia Holton, daughter of Dr. Holton, of Stourycreek. In Hamilton, on the 20th ult., by the Rev. J. G. May, Mr. John McRobert of Hamilton, to Miss Elizabeth Porter, late of Paisley, Scotland.

Advertisements.

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

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

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

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

LOOKING GLASSES, PICTURE FRAMES, &c. &c. THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold, Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms. ALEXANDER HAMILTON, King Street. Toronto, October 6, 1841. 3

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

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, October 20, 1841. 3

Ready Money the Spirit of Trade!!! THOMAS CLARKE, HATTER AND FURRIER, RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a valuable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Furtrimming, Robes made to order. Naval and Military Lace, Mohair Banding, Cockades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs. Toronto, Feb. 8, 1842. 2

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

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before; and such as he can, therefore, with the utmost confidence, recommend to his Customers;—among which are Lamp Black, Blue Black, Imperial Drop Black, Black Lead, Prussian Blue, Chinese Blue, Indigo, Blue Verditer, Saxon, Brunswick, Imperial, Chrome, and Emerald Greens, Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome, Spruce and Common Yellow, English and Dutch Pinks, Terra de Sienna, raw and burnt, Umber, raw and burnt, Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson, Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c. Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting Paper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.

ALEXANDER HAMILTON, No. 5, Wellington Buildings, King Street. Toronto, Oct. 6, 1841. 2

The Wesleyan

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