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# The Wesleyan

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

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TORONTO, CANADA, WEDNESDAY, DECEMBER 14, 1842.

No. 7

## WESLEYAN TRACTS FOR THE TIMES.

### WESLEYAN METHODISM NOT A SCHISM.

The charge of schism continues to be advanced, in some quarters, against Wesleyan Methodism. As that charge has been so often denied and refuted, the tenacious maintenance of it is but too apt to create unfriendly feeling. Yet it is hoped that the Wesleyan Methodists will imitate the example of their honoured predecessors, and guard with patience against everything that would violate the law of Christian meekness. Let them be firm, but calm. Angry passion is not the element of truth. "The wrath of man worketh not the righteousness of God." Charity is the "more excellent way;" and charity "rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things," and even if hope itself should fail, "endureth all things. Charity never faileth." It is, we trust, with an unaffected regard to the claims of charity that we approach the question which is revived by the circumstances of the present times, and again forced on our attention.—**IS WESLEYAN METHODISM A SCHISM?**

1. **WHAT IS SCHISM?** It seems necessary to settle this point at the very entrance, that the way may be thus prepared for our chief inquiry.

Schism literally denotes a rent, a cleft, fissure, or rupture, a division. Of this there is no dispute. But the main question is, What kind of a rent, rupture, or division, are we to understand by the term when it is used concerning the Christian church? Here, if any where, lies our difficulty on this subject. How, then, or in what sense, is the term employed in the Scriptures? for it occurs there not unfrequently, though it is almost constantly translated in our English Bibles, and indeed is retained but once in the text, and twice in the margin.

To pursue this inquiry with perfect satisfaction, our only method appears to be, to trace out what may be called the history of the word, comprehending the verb as well as the noun, in its several successive applications. This course may be thought tedious and minute, but it is safe. The examples which we shall produce are taken not only from the New Testament, but from the ancient Greek translation of the Old Testament, commonly known as the version of the Seventy.

1. Schism is applied to material substances which sustain some breach or injury.

Thus it signifies a rent in a garment, the veil of the temple and a net. "No man," as we read in St. Matthew's Gospel, "putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent" (or schism, *skisma*) "is made worse." St. Mark uses exactly the same expression; but St. Luke has the verb "the new" (*skidset*) "maketh a rent." So the verb is also elsewhere employed to signify the rending of garments. "Then came Elisha, the son of Hilkiah, that was over the household, and Shobna, the scribe, and Joab, the son of Asaph, the recorder, to Hezekiah, with their clothes rent." (*eskismenoi tous itonous*) "and told him the words of Rabshakeh." And it came to pass, when King Hezekiah heard it, that he rent his clothes, (*eskiste ta imatia*.) The Roman soldiers, in making a distribution of our Lord's garments, into four parts, to every Soldier a part, said among themselves, of his "coat," which was without seam, woven from the top throughout, "Let us not rend it." (*Me diazogen auton*.) This had, without doubt, a reference to rending with the purpose of dividing, or separating, the vestment into distinct portions; but the word itself simply expresses the act of rending, or tearing.

James 1:20. 1 Cor. xii. 31. 2 Cor. xiii. 6-8. The Greek word *skisma* is immediately derived from *skizo*, the first person, perfect passive of the verb *skizo*, I rend, cleave, or divide. 1 Sam. xiv. 26. 2 Mark ii. 22. Luke 13: 34. John 1: 27. John 12: 34.

So, in respect of the veil of the temple, it is recorded by three of the Evangelists, that, at the time of our Saviour's crucifixion, "the veil of the temple was rent," (*eskisthe*) "This issued in a separation of its parts; but, then, such a separation is particularly noted. It "was rent in the midst," says St. Luke; and the other two Evangelists more emphatically, "it was rent in twain from the top to the bottom." The verb is likewise used of a net in the history of the miraculous draught of fishes, after our Lord's resurrection. "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three. and for all there were so many, yet was not the net broken, (*ouk eskisthe*) it was not rent or torn."

Again, the word denotes a cleft, fissure, opening, in a rock, mountain, wood, or the heavens. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts" (*skismas*) "of the rocks, and into the tops of the ragged rocks." "I went down to the bottoms of the mountains," says Jonah, literally from the Hebrew, as in the margin of our Bibles, to the "cuttings off" or, according to the version of the Seventy, to the clefts or schisms (*skismas*) of the mountains, to the depth of the sea not far from the shore, where the mountains appear to be cut off, or abruptly terminated, and where their rocky bases are cleft into fissures and caverns; "the earth," as it follows, "with her bars was about me forever." The verb is applied in like manner. "Thou thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also," (*skisthesetai petra*, the rock shall be cleft,) "and the waters gushed out." "The earth did quake, and the rocks rent," (*eskisthesan*.) "The mount of Olives shall cleave" (*skisthe etai*, shall be cleft) "in the midst thereof toward the east and toward the west, and there shall be a very great valley." "Abraham clave" (*skisas*, having cloven) "the wood for a burnt offering." "They clave" (*skidsousi*, they cleave) "the wood of the cart," on which the ark of the covenant had been laid, "and offered the kine a burnt offering unto the Lord." "Whoso removeth stones," says Solomon, "shall he hurt therewith; and he that cleaveth" (*skidson*) "wood shall be endangered thereby." St. Mark uses this word, in its participial form, in the history of our Lord's baptism: "And straightway coming up out of the water, he saw the heavens opened," (*skidsomenous*), where the marginal version is, "cloven or rent."

It may also be noted that, in the wisdom of Solomon, which, with the other apocryphal books, is good authority in matters of verbal criticism, the participle is applied to the cleaving of the air by the action of a bird's wing in rapid flight:—"When a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted," (*skidsomenon*) "with the violent noise and motion of them, is passed through."

The word farther denotes a violent tearing of the human body, and also, such a want of arrangement and congruity in several parts and members as would be inconsistent with its harmony, health, and comfort. An example of the former use of the term, as a verb, occurs in the History of Susannah: "And Daniel said, Very

1. Matt. xxiii. 31. Mark. xiv. 35. Luke xxiii. 45. 2. John xii. 11. 3. Isa. li. 20. 4. Instead of schism, the version of the Seventy has *skisma*, out without the slightest difference of meaning. 5. Jonah ii. 6. 6. 1 Sam. xiv. 26. 7. The version of the Seventy makes most of the verbs in this text future, putting the whole in the direct form of a promise—*Apollis* uses the verb, Paul xxviii. 13. 8. He cleave the rocks." 9. Matt. xxiii. 31. 10. Zeck. xiv. 6. 11. Gen. xx. 3. 12. 1 Sam. xiv. 26. 13. Deut. 2. 24. Gen. 22. 3. 14. Wisdom of Solomon, i. 11. 15. *skizo* uses the verb in a new and peculiar sense, *skidset*, 3. "That which is crushed breaketh out," (*skidsetai*) "like a viper."

well; thou hast lied against thine own head: for even now the angel of God hath received the sentence of God to cut" (*skidset* and shall cut) "thee into two; where it is probable that there is a reference to the mode of punishment which our Lord, according to the literal interpretation of his language, denounces by another word against the "evil servant." "The lord of that servant shall cut him asunder, and appoint him his portion with the hypocrites." But an example of the latter use of the term, as mentioned above, and one which is of great importance to us in our present investigation, occurs in the following passage: "God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism" (*skisma*) "in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it. Now" adds the Apostle, "ye are the body of Christ, and members in particular." The value of this text, in the question now before us, arises partly from the application of its figurative language to Christ's mystical body, the church, and, partly, from the exact view which it gives us, by means of a contrast, of St. Paul's sense of the word in this connection. A schism here, where the word itself is retained by our Translators, plainly means all that is not in accordance with mutual care and entire sympathy, whether in suffering or in honour.

2. Schism is applied to companies of people assembled together, and differing in their sentiments and judgments, but without any observable reference to church communion or division. The bare citation of the passages where the word occurs in this application, seems to be quite sufficient to explain its meaning. "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?—Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division" (or schism, *skisma*) "among the people because of him." "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division" (or schism, *skisma*) "among them." "There was a division" (or schism, *skisma*) "therefore again among the Jews for those sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" So, in the history which relates the lengthened sojourn of Paul and Barnabas at Iconium, the verb is employed to express the dissensions which arose in that place on their account:—"The multitude of the city" (*ekisthe*) "was divided and parted," (*skidsomenon*) "with the violent noise and motion of them, is passed through." The word farther denotes a violent tearing of the human body, and also, such a want of arrangement and congruity in several parts and members as would be inconsistent with its harmony, health, and comfort. An example of the former use of the term, as a verb, occurs in the History of Susannah: "And Daniel said, Very

\* History of Susannah 25. In Ital. six 3. for, "the spirit of prophethood fail" or "be expired in the words of the prophet." \* \* \* \* \* 1. Cor. xii. 31. 2. John 12: 11. 3. Isa. li. 20. 4. Instead of schism, the version of the Seventy has *skisma*, out without the slightest difference of meaning. 5. Jonah ii. 6. 6. 1 Sam. xiv. 26. 7. The version of the Seventy makes most of the verbs in this text future, putting the whole in the direct form of a promise—*Apollis* uses the verb, Paul xxviii. 13. 8. He cleave the rocks." 9. Matt. xxiii. 31. 10. Zeck. xiv. 6. 11. Gen. xx. 3. 12. 1 Sam. xiv. 26. 13. Deut. 2. 24. Gen. 22. 3. 14. Wisdom of Solomon, i. 11. 15. *skizo* uses the verb in a new and peculiar sense, *skidset*, 3. "That which is crushed breaketh out," (*skidsetai*) "like a viper."

occasion to this schism, or "division," of the multitude, had an evident bearing on religious tenets. We may just add here that, in the first book of Maccabees, the verb is used in the account of a warrior, who rushed through the ranks of the enemy, and broke, or parted them, in pursuit of his object:—"Eleazar, perceiving that one of the braves armed with royal harness, was higher than all the rest, and supposing that the king was upon him, ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided" (*eskidonto*) "from him on both sides."

3. Schism is applied to a Christian church, viewed as agitated and disturbed by internal commotions. "Now I beseech you, brethren, by the name of our Lord Jesus Christ," says St. Paul to the Corinthians, who were grievously rent by such schism, "that ye all speak the same thing, and that there be no divisions," or schisms, (*skismata*) "among you; but that ye be perfectly joined together in the same mind and in the same judgment." The nature of church schism among the Corinthians may be clearly discerned in this text, by an attention to what St. Paul marks as its contrast or opposite. It is the reverse of "speaking the same thing;" and especially of "being perfectly joined together in the same mind and in the same judgment." It is an uncharitable division of sentiment, choice, and affection, attended with corresponding language; or according to the Apostle's own application of the term to the human body, as already noted, it is a want of mutual care and entire sympathy among those who are members of the same mystical body. The Church of Corinth was not separated into distinct communities. It is addressed as externally and formally one: "Unto the church of God which is at Corinth." But it was internally divided in its own views, preferences, and talk. "For it hath been declared unto me of you, my brethren adds the Apostle, "by them which are of the house of Chloe, that there are contentions among you;" "contentions," a word which, in this context, is very nearly related to the preceding word "schisms." "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? The church of Corinth, then, was violating the union of brotherly unanimity and love. Its schisms were not outward separations from the church, at least not yet; but they were perilous dissensions and divisions within the church. This will appear still more fully from another passage in the same Epistle, the only one which remains to be produced on this branch of our subject. "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions," or schisms, (*skismata*), "among you; and I partly believe it. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other in his supper: and one is hungry and another is drunken. What have ye not houses to eat and to drink in? or despise ye the church of God and shame them that have not?" or, "them that are poor?" "What shall I say to you? shall I praise you in this? I praise you not." "The evil had become fearful. It extended itself to practice, and to practice in the observance of the most solemn institutions of Christianity. The language which St. Paul uses, is, however, irreconcilable with the notion of separate or distinct commun-

\* 1. Cor. xii. 31. 2. John 12: 11. 3. Isa. li. 20. 4. Instead of schism, the version of the Seventy has *skisma*, out without the slightest difference of meaning. 5. Jonah ii. 6. 6. 1 Sam. xiv. 26. 7. The version of the Seventy makes most of the verbs in this text future, putting the whole in the direct form of a promise—*Apollis* uses the verb, Paul xxviii. 13. 8. He cleave the rocks." 9. Matt. xxiii. 31. 10. Zeck. xiv. 6. 11. Gen. xx. 3. 12. 1 Sam. xiv. 26. 13. Deut. 2. 24. Gen. 22. 3. 14. Wisdom of Solomon, i. 11. 15. *skizo* uses the verb in a new and peculiar sense, *skidset*, 3. "That which is crushed breaketh out," (*skidsetai*) "like a viper."

lies, as at that time existing among the Corinthians. They "came together," they "came together in the church," they "came together into one place," and that, too, to celebrate the Lord's supper, and yet, as the Apostle "had heard," and "partly believed," there were schisms among them.

We have thus endeavoured faithfully to lay before the reader all the evidence which the holy Scriptures and the apocryphal writings directly supply concerning the import of the noun schism, and of the verb from which it is derived. In every disquisition of this kind it is desirable that we should trace the primary or leading notion of a word through all its applications, how diverse soever those applications may be, and that we should especially mark the primary meaning, as it discovers itself in the scriptural use of the word, when it has an immediate relation to the subject on which our researches may be employed. According to these acknowledged principles, we cannot but arrive at the conclusion that schism, in its scriptural application to a Christian community, does not mean a separation from the church, but a violation of harmony, dissension, division in the church. The sacred Scriptures teach us to watch evils in their very rise; and they warn us against the sin of schism, as they do also against other sins, while it exists in the thought, the temper, the occasional outbreakings of divisive words and deeds, and before it has produced all its disastrous results. Christians ought to be admonished that there may be schism among them, as there was among the Corinthians, when there is, as yet, no outward separation from each other's society and communion. The very "beginning of" unchristian "strife" in a church has the taint and curse of schism. O that it were more sedulously avoided, even where its presence may be least suspected! It is "as when one letteth out water: therefore leave off contention," even "before it be meddled with." "It is an honour for a man to cease from strife." †

But these remarks involve an admission, which we most freely make, that schism in the church naturally tends to a schismatical separation from the church, and that this is often, not always, its melancholy sequel. Now it is perfectly agreeable to the usage of language, to apply a term which, strictly speaking, expresses a thing itself, to the consequences which commonly flow from such a thing; or, in other words, to apply the name of a cause to its ordinary and congenial effect. A few of the earlier examples which we have quoted of the use of the term schism, may seem to favour this extension of its meaning at all events, such an extension of its meaning is not violent or forced; and, accordingly, the term is employed in the latter sense by ecclesiastical writers, both of ancient and of modern times, in full agreement with the laws which regulate human speech. We are willing to take it, on the present occasion, in this more enlarged signification. Schism, then, will denote the evil cause, an uncharitable division within the church, as it evidently does in St. Paul's first Epistle to the Corinthians; or the evil effect, an uncharitable and schismatical separation from the church. Farther than this, as every scholar must know, the laws of interpretation will not fairly suffer us to go.

II. Having thus attempted to prepare the way, we now proceed to our main inquiry, Is Wesleyan Methodism a schism? Is it an uncharitable division within the church? Is it a consequent uncharitable and schismatical separation from the church? Or is it both the one and the other? What arguments are offered to prove that it is any of these?

1. Perhaps it may be alleged that Wesleyan Methodism obviously exists in a state of separation, or, at least, of partial separation from the Church of England, to which its members were once united; and that, therefore, it is in a state of schism; or, if more exact language please, that it was formerly in a state of schism, and is now in a state of schismatical separation. Certain things are sometimes assumed in reasonings of this kind, which we are unable to concede. Greatly as we venerate the Church of England, we cannot concede that it is the only church of Christ in these realms, or that want of union with it is necessarily want of union with our Lord's catholic church: nor can we concede that all the members of Wesleyan Methodism

were once united, in any sense, to the Church of England. Many of them were not others, they were united to no section of the church; they were fugitives from God, and prayer, and peace, until the Lord "was" wonderfully "found of them," "sought him not," and "was made manifest unto them that asked not after him." Some have quietly passed into the Wesleyan society, from other religious bodies, not an immediate fellowship with the Anglican Church. But we will not now enlarge on these things. The substance of the argument before us is, that a state of more separation pre-supposes or implies a state of schism.

The argument is unsound. It advances from a particular to a universal; and infers that because schism may denote one kind of separation, it therefore denotes all kinds of separation. We have granted that schism may be used, as it is used by good writers, for its too frequent effect, a violent separation; but does it therefore follow that it must extend itself to every separation, even when such separation is unavoidable, and is peaceably made? Will any respectable man maintain this? As there may be schism where there is no separation, so there may doubtless be a separation, when there is not, and where there has not been, schism. Schism does not embrace every kind of separation; nor, reversely, does every kind of separation prove the existence of schism.

And, farther, if the argument prove anything, it proves too much. It goes to show, not only that Wesleyan Methodism, but that all the churches of the Reformation are in a state of schism; nay, that every church on the face of the earth is in a state of schism. Is any one disposed to push the argument to its legitimate conclusion? Look at the Eastern and Western Churches. They were once united; but they have now existed in a state of separation from each other for the space of nine or ten centuries. They did not, also, not merely in such things as the use of images and the celibacy of the clergy, but, in one point at least, on a question which is connected with the Christian faith itself; the Eastern Church holding that the Holy Spirit proceeds from the father only; the Western, scripturally, as we believe, that He proceeds from the Father and the Son. Are these churches in a state of schism? Perhaps they are. But, if so, which is the schismatic church? The Bishop of Rome might say, "The Eastern Church." The Patriarch of Constantinople might, with equal justice, and, if he were another Photius, probably would, without any ceremony, hand back the unenviable compliment, and say, "The Western Church." Look again at the venerable Church of England. It was formerly a part of the Western Church, or the Church of Rome. Once, indeed, it might exist, nor do we deny that it did exist, as a primitive and apostolical church, free from Romish domination. But it did not so continue to exist. At the time of the Reformation it was found under the jurisdiction of Rome, incorporated with the Romish Church. It is not so now. It exists in a State of separation. Is it therefore schismatic? It is not. A Wesleyan, as well as a member of the Anglican Church itself, would repel the charge; and each ought to disclaim an argument which, while it is unsound in its principle, is so sweeping in its conclusions.

2. But, to come closer to the point, it may be pleaded that Wesleyan Methodism not only exists in a state of separation, but it more or less partial, from the Church of England, but that its separation is really schismatic; schismatic in its origin and in itself; and that, consequently, the Wesleyan Methodists are schismatics. Are they? In what? The arguments now under consideration implies an appeal to facts, and by facts its truths may best be tested.

Are the Wesleyan Methodists schismatics in doctrine? What truth, what doctrinal truth, contained in God's most holy word, and embodied in the "faith which was once delivered unto the saints," do they deny or dispute? Nay, do they not cordially embrace, as scriptural, the sacred verities which are found in the three Creeds, called the Apostles', the Nicene, and the Athanasian? and in the thirty-nine Articles of the Church of England itself, compared and explained according to their fair gram-

matical meaning, as they have often borne witness of its own most distinguished luminaries? "The law of" "the Lord's mouth," with all that it teaches, "let enter unto them than thousands of gold and silver." \* They know something of its value; and they would not willingly pronounce, conceal, or pervert a principle which may be drawn from it, either directly, or by just collocation.

Are they schismatics in spirit, or temper? Here it is that some would complain arises. It opposes them into a party against that which constitutes the true unity of the church in its members, a general unanimity and love. The hearts of Christians are to be "united, showing him together in love, and undecaying of the mutual assurance of one another's faith; to the acknowledgment of the mystery of God, and of the Father, and of Christ." \* They are to "put on charity, which is the bond of perfectness." † "A new commandment," says our Lord, "I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." ‡ "One to love one another." § "We are in love." ¶ "Ye yourselves are taught of God to love one another." \* \* "This is the unity of the Spirit," which we are to "endeavour to keep in the bond of peace." † A violation of this is schism, whether there be an external separation or not. But what dissension in charity have the Wesleyan Methodists, as a body, sought to promote? They say, and they say it from the heart, "Grace be with all them that love our Lord Jesus Christ in sincerity," ‡ "whatever name they may bear, and in whatever place they may dwell. They aim, not at division, but at Christian union; and, in conjunction with Christ's faithful servants of every cast and colour, they will habitually pray and strive, that sinful men may be brought to repentance and faith, to pardon and holiness, to peace and divine love, to happiness and heaven. They who feel, and aim, and act otherwise, are not Wesleyans, and they ought not to usurp the name.

Are they schismatics in practice? In what respect? They labour to use such means as may, by the blessing of God, assist themselves and others to "make their election sure." § But they despise and impugn no salutary discipline. Their predecessors held religious meetings, in addition to the public services of the Church of England; and they also formed religious societies. But these things were not new, they had been practised before, under the eye, and with the sanction, of the Church itself. The fathers of Wesleyan Methodism, as is well known, had no intention to separate from the Anglican Church. They laboured long, with their coadjutors, against separation. But the Wesleyan Methodists, if the truth must be told, were at length constrained, not by their own free choice, but by the unkindly treatment of others, to take their present position. ¶ That position is peculiar. Some have loved to plead that, the Wesleyan Methodists must either be Dissenters from the Church of England, or schismatics in it. When able men touch upon this notion, and signify their approval of it, they certainly fall into an inadvertency, which was scarcely to be expected in their case: they do not observe the fallacy which lurks in the indeterminate and ambiguous name, Dissenter. The Wesleyan Methodists are not dissenters, in the ordinary sense and application of that term; for they do not dissent from the principle of a national ecclesiastical Establishment, which derives a just measure of protection and support from its union with the State, nor do they dissent from the doctrine or general formularies of the Church of England; and they are not schismatics in the Church, for this plain reason, that, to a considerable extent and degree, they are separated from the Church. They would not affect names which mark parties and distinctions; but they cannot entirely avoid using them; indulging the hope, at the same time, of that better day when every sectarian distinction shall cease, and all Christ's disciples shall be one in mind, in heart, and in name. They are not, then, dissenters from the Church of England, in the customary use of that expression; and they are not schismatics in

the Church of England; but they are—Wesleyan Methodists.

It may be asserted, however, that Wesleyan Methodism tends to schism, or to schismatics, very much like a schism. We hope not. Is there any outward sign of this in the tenets, temper, or conduct of the Wesleyan Methodists? We speak not of solitary individuals, but of the body, the community. Is the community adverse to union to Christian discipline, to quietness in practice? Is it very political? Is it wanting in confidence in its own efforts in the cause of religion and humanity, and that abstains from political action? Does it, directly or indirectly, seek a revolution in the government? and does it supply no evidence of a candid desire, that period when all professed Christians shall rejoice in their common Lord, and shall be joined to each other in the hierarchical of mutual love? Wesleyan Methodism is not a schism; and our hope is that it never will become a schism, or anything which may be justly classed under the head of schism.

III. Some one may be ready to ask, What, then, is Wesleyan Methodism? It must be a strange anomaly. If it is neither schism nor schismatical separation, in what light should we regard it? Our answer, which we would make with all humility and gratitude, is this,—that, singular, and even anomalous, as the present position of Wesleyan Methodism may be, it is, doubtless, in truth, the fruit of an extraordinary visitation and work of God. To this our thoughts cannot but be adverted, when we have occasion to speak of the validity of its ministerial orders, and of its other claims as a part of the universal church of Christ.

The Rev. John Wesley, the founder, under God, of Wesleyan Methodism, was a Presbyter of the Church of England.—Wesleyan Methodism accordingly, enjoys within itself the validity of at least Presbyterian orders. It is also extremely attentive to ministerial examination, appointment and discipline, and it certainly possesses facilities and advantages in these respects, which have seldom, if ever, been surpassed.

But the Wesleyan Methodists cannot rest the validity of the Christian ministry on the mere transmission of orders, whether in the Episcopalian or the Presbyterian line. They cannot forget St. Paul's charge to Timothy. "Two things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." \* Personal faith, accompanied with fidelity, and ability to teach, are proposed here as essential conditions, or qualifications, in those to whom the office of the ministry is confided. They may not be disregarded. The personal enjoyment of Christian faith and religion, competent gifts for the ministerial office, and the inward motion of God's Holy Spirit, which the Church of England so distinctly acknowledges in her impressive Ordination Service, these things are never to be overlooked or disparaged. They will also be followed, in one form and degree or another, with ministerial fruit,—the seal of God's blessing. A ministry, though it may in some things seem irregular, is proved to be valid where these unquestionably exist and abound: but, without these, even the ministry which is deemed most regular in its official transmission, can scarcely be otherwise than defective and inefficient.—We value order and regularity; but we must prefer ministerial grace and fruit.

It will not, we hope, be thought presumptuous if, in the prosecution of this argument, we appeal to the case of the holy Apostle Paul. Every thing which relates to that honoured servant of our Lord, is important and instructive. He was at once an inspired teacher and an exemplary pattern of true Christianity. He occupied a larger sphere of labour than any other Apostle, and he filled that sphere with the most vigorous and unceasing activity. When he preached and when he wrote, he did not "shun" to "declare all the counsel of God," † which appears to have been peculiarly confided to him in its full scheme and harmony. He has bequeathed to the church the greatest number of inspired Epistles,—a precious and perpetual treasury of hallowed and hallowing truth; and in comparison of others, how large a space

\* Prov. xvii. 14. † Prov. xv. 2. \* Rom. x. 14. † John 3.

does his history occupy in the Acts of the Apostles. He was "avowed with extraordinary visions and revelations of the Lord," being "caught up to the third heaven," and "into paradise."

Yet, in the appointment of St. Paul, to his high office, there was some derivation from the plea which the Lord seems to have been pleased formerly to uncover for, at first, he "ordained teachers, that they should be with him, and that he might send them forth to preach."

How did he defend it? By appealing particularly to the grace, gifts, and success, with which the Lord had seen fit to honour him. Take a short specimen of his language: "It pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen."

Further, in the principle of this appeal St. Paul had the concurrence and sanction of the most eminent of our Lord's other Apostles. He mentions an interview which took place between himself and James, Cephas or Peter, and John; and says, who seemed to be pillars, perceived the grace that was given unto me.

Candid men will not suppose that we

intend to place any Ministers of Christ in the present day on a level with the holy "Apostles of the Gentiles;" or that we wish to give the warmest encouragement to confusion and needless irregularity. By no means. Yet if St. Paul, with his signal endowments, was called to the grace which God had conferred upon him, and to the fruit of his labours, in proof of the validity of his apostolical ministry, while he was, at the same time, carefully observant of the "decent and order" in which he himself required that "all things" should be done, in every age, while they also strive to maintain all practicable order and discipline, may they not appeal to the signs of grace and fruit in proof that they have, in the ordinary degree, "received a ministry of the Lord Jesus, to testify the Gospel of the grace of God," in the discharge of which trust they would likewise strive and pray that they may "finish their course with joy."

Let us, then, apply the argument. The forefathers of the Wesleyan Methodists found the mercy of God, which they had long and anxiously sought; and they thrived to make that mercy known to all mankind. They coveted not ease, honour, or affluence, but souls; and they repaired to those who were most destitute and neglected. Regardless of fatigue, danger, and even death itself, they took their stand among the outcasts of Moorfields and Kennington-Common, the colliers of Kingswood, the miners and wreckers of Cornwall, the seamen of Newcastle, the potters of Staffordshire, and others who were, at that time, equally forsaken. They looked around for aid to their fellow-Clergymen, but with a few exceptions, in vain, and more than in vain. They implored help, and received opposition. God was pleased, however, to raise up auxiliaries in the arduous warfare from among their own spiritual children. Alone and persecuted, they "laboured" at first; but, after a short time, others began to "emerge into their labours."

To the opponents of the Wesleyan Methodists we would venture to repeat the wise and oft-cited admonition of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found," and we are persuaded that ye would not willingly be found, "even to fight against God."

Wesleyan Methodists themselves "have attained" in spiritual wisdom and grace, let them "walk by the same rule;" let them "mind the same thing." Let them remain steady to the spirit and principle of their fathers. Nothing can injure them but their own unfaithfulness. If Wesleyan Methodism fall, it must fall by a suicidal act.

Ye who "labour in the word and doctrine" among us, whether at home or abroad, "suffer the word of exhortation." Strive to "approve yourselves as the Ministers of God,—by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, ye live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

LOVE THE BOND OF PERFECTNESS.

(Selections from Baxter.)

That which killeth love, killeth all grace and holiness, and killeth souls. That which queneth love queneth the Spirit, a thousandfold more than the restraining of our gifts of utterance doth. That which banisheth love banisheth God. That which is against love is against the design of Christ in our redemption, and therefore may well be called anti-Christian. They are dangerously mistaken who think that Satan hath but one way to men's damnation.—There are as many ways to hell as there are to the extinguishing of love. And all tendeth unto this that tendeth to hide or deny the loveliness, that is the goodness, of them whom I must love, much more than which represents them as odious. Satan will pretend to any sort of strictness by which he can mortify love. If you can devise any thing that will help to kill men's love, and set the churches in divisions, Satan will be your helper, and will be the persecutor of you and of your brethren as a Sabbath-breaker, as a gluttonous person, and a wine bibber, a friend or companion of publicans and sinners, and as an enemy to Caesar too. We are not altogether ignorant of his wishes, as young and inexperienced Christians are. You think, when a wrathful envious heat is kindled in you against men for their faults, that it is certainly a zeal of God's exciting. But mark whether it hath not more wrath than love in it; and whether it tend not more to disgrace your brother than to cure him, or to make parts and divisions than to heal them. If it be so, if St. James be not deceived, you are deceived as to the author of your zeal (James iii. 15, 16;) and it hath a worse origin than you suspect. It is one of the greatest reasons that maketh me hate Roush Church-tyranny, and religious cruelties against Dissenters, because as they come from want of love, so I am sure that they tend to destroy the love of those on whom they are inflicted, and to do more hurt to their souls than to their bodies. The devil is not so silly an angler as to fish with bare hook; nor such a fool as, when beyond damn men, to entreat them openly to be damned; nor, when he would kill men's love, to entreat them plainly not to love but to hate their neighbours; but he doth it by making you believe that this is just and necessary cause for it; so that you may go on without scruple, and do again, and not repent.—Even they that killed Christ's Apostles did it as a duty, as a part of the service of God; (John x. 2;) and Paul himself did once think yet that he ought to do many things against the name, and cause, and service of Jesus; and as he did, so he was done by. As I measured to others, it was measured him again. But believe it, it is apostate to fall from love. Your souls die where love dieth. You die while you have a taste to live, and think that you grow apace religion. Therefore better understand tempter, and when backbiters are derog or vilifying your neighbours, take it signify, in plain English,

"I pray you, love not these men, but love them."

When love is dead, and yet religion seemeth to survive, and to be increased by it, think what a degenerate, scandalous, hypocritical religion that will be, and how odious and dishonourable to God. To preach without love, to hear without love, to pray without love, and to communicate without love, to any that differ from your sect, O what a loathsome sacrifice is it to the God of love! If we must leave our gift at the altar till we are reconciled to one offended brother, what a gift is theirs who are unconcerned to multitudes of their brethren because they are not of their way! yea, that make their communion the very badge and means of their uncharitableness and divisions! Sirs, these are not matters of indifference, nor to be indulged by any faithful Pastor of the church!

Perhaps, reader, thou art one of them who think that the settlement and happiness of the church must be won like a game at foot-ball, and therefore scrupulous not to toss it in the dirt, and tumultuously to strive with and strike up the heels of all that are against thee; so that peaceable passengers cannot safely come near your game or pass the streets. But when you have got the ball, have you done the work! Are you still so ignorant as not to know how uncertain still you are of keeping it; and that one spurn can take it from you! And suppose you could secure all your conquests, are the churches healed ever the more! Men's hearts must be conquered before this healing work is done; and therefore the Apostle saith that "we are more than conquerors," when we are "killed all the day long, and accounted as sheep to the slaughter;" that is, it is more gain and honour to ourselves to suffer in faith and patience by our enemies than to conquer them in the field; and it is more profitable also unto them, and tendeth to a more desirable conquest of them; because when we are conquerors by force, we do but exasperate them, and if we hurt their bodies we harden them the more against our cause, and against the means of their own salvation. Our patient martyrdom and suffering by them may tend at last to open their eyes, and turn their hearts, and save their souls, by showing them the truth, the goodness and power of Christ, and of his word and Spirit. This is the meaning of being "more than conquerors."

The soul is the man; and love is the Christian life, and the true cement of the church's unity. And love must cause love, as fire causeth fire. Hurtful wrath doth most powerfully quench it, and hath been the wilful scatterer of the flock of Christ. And hath that be now the way to build it which hath so long been the way to pull it down? It is love that must be our union, and love that must cause it, or we shall never have the union of a Christian church.—By this shall all men know that ye are Christ's disciples, if ye have love one to another. If you believe not this, pretend not to believe in Jesus Christ, who doth affirm it. Times of most temptation are times of greatest danger, and commonly of greatest sin; and all faithful Pastors must know what are the special temptations of the time and place wherein they live. When had we ever greater temptations to love-killing principles and practices than now! The harder it is for men to love them that hate them, that curse them unjustly, that revile them, and reproach them, and make them odious, or that hurt them; the more cause have ministers and all Christians to set a double watch upon their love, lest, before they are aware, a flaming and consuming zeal do tell others that they "know not what manner of spirit they are of."—Multitudes are overtaken with this sin; and few know so heinous a sin to be any sin at all; but all factions and parties are still justifying their love-killing ways, and reproaching those whom they have wronged; as if when they have sinfully withdrawn their love from them, it were no crime to take away next their good name, and all that they have power to take away. And shall Ministers stand by, and see men take such sin for duty, and serve God by abusing his servants; and look for a reward for dividing and pulling down his church, and never tell them what they are doing!

Though all sober Christians should learn by the keenest rebukes of their consciences, yet passion and prejudice make it so difficult, that it usually hardeneth men more in their sin; and this is another thing which causeth me the more to abhor divi-

\* Cor. xii. 1-4. 1 Cor. xv. 10. 2 Cor. xii. 2. Mark iii. 14. Acts i. 24-26. 1 Cor. xv. 6. Gal. i. 13, 14. 1 Tim. i. 13, 14. 1 Cor. xv. 10. Gal. ii. 2. 1 Cor. xii. 28. 1 Cor. i. 1-3. The last sentence seems more naturally to belong to the section which precedes than to that which follows.

\* Rom. xii. 1. 1 Cor. xii. 28. 1 Tim. i. 13. 1 Cor. xv. 10. Gal. i. 13, 14. 1 Cor. xv. 10. Gal. ii. 2. 1 Cor. xii. 28. 1 Cor. i. 1-3.

\* Rom. xii. 1. 1 Cor. xii. 28. 1 Tim. i. 13. 1 Cor. xv. 10. Gal. i. 13, 14. 1 Cor. xv. 10. Gal. ii. 2. 1 Cor. xii. 28. 1 Cor. i. 1-3.

sion, and to long for the reconciling of the minds of all Christians. Because, while they take each other for adversaries, nothing that is written or said by any is likely to do the adversaries any good. Nay, I must confess, when I see an adversary tell men of their sin, especially with furious spleen and wrath, mixing together words and swords, I am greatly afraid lest by that temptation Satan will draw the reproved to impenitency, and greatly harden them in their sin, and make them glory in that as a virtue which such a person doth so reprove.

But if you will neither hear of your sin, nor duty, by either adversaries or friends, you fasten the guilt upon yourselves. Remember, I pray you, that I am not kindling fires, nor drawing swords against you, nor stirring up any to do you hurt; but only persuading all to love one another, and to forbear all that is contrary to love. If such an exhortation and advice seem injurious or intolerable to you, the Lord have mercy on your souls.

I am not persuading Ministers to any unwise and unreasonable preaching against the dividing principles of the weak, when the necessities of the auditory require other doctrine, much less to exasperating accents, and, least of all, wrathful violence; but only with prudence, in season, and with love and gentleness, to lead men into the truth. If even with infidels and heretics "the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth;" how much more must the children of God's family be used with love and tenderness!

It is not the name of a schismatic that I am writing against, but the thing, by whatever name it is called. It is unity, love, and peace, that I am pleading for; and it is divisions, hatred, and contentions, which I plead against. It is the hypocrisy of men which I detect, who betray unity, love, and peace, by a Judas's kiss and will not or dare not openly renounce them, but kill them with dissembling kindness: who cry them up, while they tread them down; and "follow peace" with all men who are not of their party, as the dog followeth the hare, to tare it in pieces, to destroy it, to fight for love, by making others seem odious and unlovely; by evil surmisings, proud undervaluing the worth of others, busy and groundless censuring of men whose case they know not; aggravating frailties, stigmatizing their persons, their actions, &c., with odious names, as their pride and faction suggests; and all this to strengthen the interest of their side and party, and to make themselves and their consenters to seem wise and good, by making others seem foolish and bad, though they thereby proclaim themselves to be so much the worse, by how much they are the most void of love. They are all for concord; but it is only on their narrow, factious terms. They are for peace; but it is not of the whole street, but of their house alone; not of the whole city, but of their street alone; not of the whole kingdom, but of their city alone. O what a blessed thing were peace, if all would derive it from their wills, and terminate it in their interest, and they might be the centre of unity to the world! that is, they might be Gods and Christs! Such excellent architects are they, that they can build Christ's house by pulling it in pieces! such excellent surgeons, that they can heal Christ's body by separating the members, and can make as many bodies as there are separated parts! I know that these principles are as mortal to the churches, as they are to souls; and if ever the churches have peace, prosperity, and healing, it must be by the means of love and concord, and by destroying the principles which would destroy them.

CANDOR AND CATHOLICITY.

Is it not the snare to which we, as Episcopalians, are particularly exposed, that of looking for a basis for church communion, not so much in a perfect coincidence in doctrine as in affinity of church government? Is not this the great error of Puritanism! Because Rome has Episcopacy, therefore Rome with all her idolatry is our loving, our much loved sister, while other churches holding all the great and precious doctrines of the gospel, but wanting the Episcopacy, are not to be recognized as within the pale of the Christian church.

We have no sympathy with such views. We love episcopacy, but Episcopacy when used to destroy God's work, we believe to be very Anti-Christ.—*Episcopal Recorder.*

He that puts his trust and confidence in any learning or doctrine besides God's word, not only falls into error, and loses the truth, but also, as much as lies in him, he robs God's book of His sufficient truth and verity, and ascribes it to the book of men's decrees which is as much to wrong God and His book as may be thought or done.—*Bishop Hooper.*

THE WESLEYAN.

TORONTO, DECEMBER 14, 1842.

MISSIONARY MEETINGS.

METHODISM, like primitive Christianity, and indeed, like genuine Christianity in every age, has always been essentially missionary in its character. Amid all the fluctuations of religious opinion it has, by the blessing of God, preserved untainted and untinged the celestial deposit of evangelic truth, and amid all the contentions of rival Christian communities for ecclesiastical pre-eminence, has steadily waged an aggressive war against the empire of darkness. That in doctrine it is purely evangelic few will deny, and that it is in spirit evangelic every page of its history, and the tens of thousands of its living trophies sufficiently attest. The connexion between these characteristics is intimate, and inseparable. The truth in its purity and power is held by every Christian body that possesses it, only on condition of their labouring to diffuse it. It is no monopoly, nor will it submit to be so. He who dreams of its exclusive appropriation, or who is unconcerned for its universal dissemination and triumph, is a stranger alike to its illumination and love. If Methodism ever ceases to bless, it will cease to be blest. The moral wants of the world, if not greater at the present than at any previous period, are much better understood, and the facilities presented to the Church of supplying them, have multiplied in proportion to the extension of commerce and the stupendous progression of science and art. The inference of responsibility is not merely obvious, but, in contemplation of the redemption and inconceivable value of every individual soul, truly overwhelming.

But we intended nothing more than an introductory remark to the following announcement, and must impose a check on the train of thought, which the occasion so naturally suggests.

The Ministerial Brethren of whom will devolve the labour of fulfilling the subjoined missionary appointment are respectfully requested to make the necessary previous arrangements, and to give them due publicity in their respective stations and circuits:—

- Sunday, Jan. 8th, *Hamilton*—Sermons—Rev. M. Richey.
- Sunday, Jan. 8th, *Brantford*—Sermons—Rev. J. G. Manly.
- Sunday, Jan. 8th, *Woodstock*—Sermons—Rev. J. B. Selley.
- Monday, Jan. 9th, *Hamilton*—Missionary Meeting—Rev. Messrs. Racy, Davidson, Fear, and Manly.
- Tuesday, Jan. 10th, *Brantford*—Missionary Meeting—Rev. Messrs. Racy, Davidson, Manly, Selley.
- Wednesday, Jan. 11th, *Woodstock*—Missionary Meeting—Rev. Messrs. Richey, Selley, Byers, and Bro.
- Sunday, Jan. 15th, *Loni*—Sermons—Rev. M. Richey.
- Sunday, Jan. 15th, *Gods*—Sermons—Rev. E. Evans.
- Tuesday, Jan. 17th, *Gods*—Missionary Meeting—Rev. Messrs. Richey, Norris, and Evans.
- Tuesday, Jan. 19th, *Loni*—Missionary Meeting—Rev. Messrs. Richey, Scott, Norris, Evans, and Bro.

- Friday, Jan. 20th, *Adelade*—Sermons—Rev. M. Richey.
  - Sunday, Jan. 22nd, *Port Sarnia*—Sermons—Rev. M. Richey.
  - Monday, Jan. 23rd, *Port Sarnia*—Missionary Meeting—Rev. Messrs. Richey, Scott, and Evans.
  - Wednesday, Jan. 25th, *Amherstburg*—Missionary Meeting—Rev. Messrs. Richey, Scott, Evans, and Murphy.
  - Thursday, Jan. 26th, *Mersea*—Missionary Meeting—Rev. Messrs. Richey, Scott, Evans, and Murphy.
- In addition to the doputation whose names are contained in the previous notice we are happy to announce that in all the places our friends may expect to be gratified by a visit and address from *Mn. GATEL*, the converted Jewish brother to whom are referred in the account of the *Guolph Anniversary*.

ST. ANDREW'S CHURCH.

On Tuesday, the 6th instant, the Rev. John Barclay, A. M., lately arrived from Scotland, was formally constituted pastor of the *Congregation of St. Andrew's*, with the accustomed services and ceremonial of the Presbyterian Church on such occasions.

The Rev. W. Rintoul, preached from Judges, vii, 4. "And the Lord said unto Gideon, the people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be that of whom I say unto thee, this shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, this shall not go with thee, the same shall not go." The Rev. gentleman's introductory remarks comprised a brief, but comprehensive and luminous vindication of the propriety of regarding the incidents that compose the history of God's ancient covenant people, as types or models of His procedure towards his Church, under the Christian dispensation. In this view the incident selected as the basis of his discourse, was justly and beautifully represented as embodying and inculcating two important lessons; namely, that whilst the Divine Being condescends to employ the instrumentality of his people in the accomplishment of his gracious purposes, he does it in such a way, that his own agency in crowning that instrumentality with success, shall be distinctly recognized—and that in the achievement of his purposes by human instrumentality, he makes no account of the numbers employed. The illustration of these topics, was eminently spiritual and instructive. The allusion under the second, to the various methods by which the great Head of the Church, not unfrequently prepares his people for high spiritual enterprises, by a numerical reduction of the professors of serious godliness, was peculiarly edifying. Towards the close, impressive reference was made to the present perturbed state of the Church of Scotland, the recent history of which has been happily marked by a revival of the power of religion, and which though she may be permitted to be tried, he trusted would nevertheless, be preserved,—like the bush in Horeb, burning but unconsumed.

The Rev. Mr. George's charge, addressed to Mr. Barclay, did not consist of common place remarks, but was evidently the fruit of diligent preparation. The duties of the Preacher and of the Pastor, were presented in a clear and impressive form. Just prominence was given to the indispensable necessity of making "Christ, and him crucified," the great theme of the pulpit, and of tracing out thence the momentous simplicities of the Gospel, all of which centre here, in their varied and vital relations to Christian duty and privilege. We

have seldom listened to an admonitory address of this class, more replete with principles and maxims of the utmost practical value to the student and preacher of God's holy word.

The responsibilities of the hearers of the Gospel, in reference both to their personal salvation, and to those who "are over them in the Lord," were delineated by the Rev. Mr. Tawac, in a plain but pungent style, and with great solemnity and earnestness.

We retired from this protracted but not tedious service, deeply impressed with the solemnities of the day, fully convinced that if souls perish under such ministrations, the fault must be their own, and devoutly hoping that the Rev. Mr. Barclay, may be made a great and permanent blessing to the important congregation of St. Andrew's Church, over which the Holy Ghost hath made him overseer.

The appointments to the principal offices in the University of King's College, are said to have been made. That of Vice President, it is stated, is to be filled by the Rev. Dr. McCaul, Principal of Upper Canada College—the Professorship of the Practice of Physic, by Dr. King—and that of Anatomy, by Dr. Gwynne. The Rev. Mr. Matthews is spoken of as the successor of Dr. McCaul in the U. C. C. None we conceive can be better entitled to the elevation, from the services he has for a series of years, rendered to that Institution; and if we are rightly informed as to his accurate scholarship, few are more competent to sustain its distinguished reputation.

We trust our readers will take a calm and meditative hour for the perusal of the well written and highly important Tract for the Times, which we give in this impression. Though specially designed to vindicate the Wesleyan body against the charge of Schism, it will be found to contain a large amount of sound biblical criticism, adapted to popular apprehension, and arguments which may indeed, with the pertinacity of the cuckoo, be answered by the ceaseless reiteration of the cry, Schism! Schism! but are not easily refuted. Dogmatic theology is all very well; we have no desire to supersede either the name or the thing. But let it be based on the testimony of God, in his word. Tottering is all in religion, that rests not upon this foundation.

We cannot better appropriate the space yet at our disposal, than by giving insertion to the following extracts from the recently published *Memoir of the Rev. W. E. Miller*, by the Rev. James Dixon; it is impossible to read them with unprejudiced mind; without being constrained to say, as Dr. Dodridge wrote on the title page of one of Mr. Wesley's celebrated *Appeals*, "How forcible are right words!"

"THE PRETENDED 'APOSTOLICAL SUCCESSION' NON-ESSENTIAL TO MINISTERIAL SUCCESS.—The mode of spiritual influence may be difficult to explain; but if facts are considered in illustration of the subject, it will appear that the evangelical character of the doctrine taught, and the holiness of the teacher, are necessary as the basis of these operations. The advocates of a merely *ex officio* ministry inducted on the scheme of apostolical succession, seem to imagine, that the Holy Spirit exhibits his grace, certainly and necessarily, through this agency, irrespective of the doctrine taught, or the moral character of the teacher. Let the fruits of the Spirit, in living holiness, hap-

pinness, and sacred knowledge, be produced in corroboration of this theory, and in the presence of such evidence, its validity may be admitted, and not till then. If apostolical succession constitutes a true spiritual vocation, it always existed in the church of Rome; and if the episcopacy of our national church confers this privilege, then, it must always have existed in this country. What are the facts of the case? Do we find, in the long and dreary history of Popery, the operations of the Spirit, in the conversation, holy lives, spiritual privileges, useful labours, simple worship, and confiding love of successive generations of happy Christians—the fruit of this supposed, and only, valid ministry? If the Holy Spirit necessarily connected His influence and power, with the sacraments and ordinances administered by this priesthood, then the evidence must appear; and as this system has been in operation on so extended a scale of time and space, these fruits must be supposed to have existed in rich, and varied abundance. But it is notorious, that in every place, and through all time, wherever this church has prevailed, there has been, almost universally, the absence of all vital religion. How is this, if the Holy Spirit flows through the ministrations of these men, and these sacraments, without any regard to their personal state; whether they are infidels or Christians, depraved or pious; whether they preach the truth, or only administer unmeaning and gorgeous ceremonies? In the absence of the scriptural evidence of the work and operations of the Holy Spirit, we are obliged to conclude that He cannot possibly be present. . . . The same must be the fact in the other case. The episcopal church of this country has always possessed the supposed succession of ministers, and consequent valid sacraments. Has true, experimental, and saving religion been the uniform result? We have only to visit the parish, or village, in the nation, where the gospel is not proclaimed from holy lips, for an answer to this question. We have in all such cases, a ministry, in the visible succession, and yet, no penitent mourners after God; no faith uniting the soul to the Saviour and leading to pardon and peace; no regeneration of the heart, and sanctification by the truth; no spiritual, devout, and holy habits of life, ever appear, as the fruit and result. Indeed everything vital in religion, is generally decayed by such parties. 'Like priest, like people.' The pretence of miracles, without the eyes of the blind being opened, the ears of the deaf unstopped, the maimed and afflicted healed, or the dead raised, would be just as true as the claim of the exclusive possession of the promised grace of the Holy Spirit, while all his healing and saving virtue upon the soul is absent. . . . The fact seems to be, that the Spirit of God chiefly employs two instruments, the truth, and the living mind; or, the living mind holding the truth. Hence, in the accounts we have of the operations of the Holy Ghost, whether in promise, or as illustrated in the Acts of the Apostles, we find the spiritual and truthful mind, made the instrument. The promises made by Christ to his apostles and disciples, previously to his removal from them, as well as their subsequent fulfilment, equally involve this principle."

"UNPROVOKED ANTAGONISM OF THE CHURCH TO METHODISM.—The church at that day, and for many years previously, could not endure the leaven of piety which Methodism sought to introduce. Had it done so, it is highly probable, that the labours of the Wesleyans and their coadjutors, would have been

absorbed in the establishment, and the separate and independent existence of the body which is now, in many quarters, so great an annoyance, would have been prevented. As time never returns, so the events marked on its dial plate, are often irretrievable. There are favourable seasons to be improved by churches, as well as by individuals, which, if not regarded, can never occur again. We think it would have been an infinite benefit to the church, to have incorporated the living piety created by the early labours of Methodist ministers, with herself. This she refused to do. Her dignitaries and priesthood in almost every place, frowned on all who bore the name—assailed them with abuse from the pulpit, and rudely expelled them from the sacramental table. The issue is partially seen, but the whole effect cannot be known, till the entire progress of Christianity is wound up in the final history of the church of Christ. . . . The great improvement which has taken place in the church, and in which we greatly rejoice, did not originate in an interior pulsation of power and purity; except so far as these holy men may be considered as being of her communion. But it was not in the bosom of the church that they produced any deep impression. On the contrary, it was not till after they were virtually cast out, and were only permitted to operate on the outposts, in the midst of the ignorance, barbarism, and sin of the most destitute, that any great effects followed. These operations might go on concurrently if all parties were agreed. This, we are persuaded, is the right course for both. It is a sad proof of the imperfection of our living Christianity, that churches existing on the same soil, must, nearly always, be antagonist bodies. . . . Men of extreme opinions are evidently desiring to place the church and the Methodists in this either from such a movement; and what is of infinitely greater importance, no good to the common cause of true religion, and the salvation of men, can be expected to result from the collision. It would be for the mutual advantage of the two parties to keep as close together as possible; their enemies are numerous and not destitute of resources. Till a broader basis can be found,—and the pretences of apostolical succession do not, and never can, furnish it,—it would be the highest wisdom for each community to retain their own, without attempting to subvert that of their neighbour."

"INFLUENCE OF METHODISM ON THE ESTABLISHED CHURCH, AND THE UNSCRIPTURAL CLAIMS OF THAT CHURCH TO EXCLUSIVE ECCLESIASTICAL DOMINATION.—Those who estimate the value of the labours of the Methodist ministry, by the numbers gathered into their own societies, will be in much error. They have been the instruments of, indirectly, imparting the leaven of gospel holiness to others. It would be no difficult task to name a host of clergymen now living, who were once humble members of the Methodist body; and who owe all their religious enjoyments, personal advancement, and qualifications for usefulness to this connection. No genuine Methodist regrets this. It is a legitimate fruit of the catholic spirit of the system.

"But it requires no great stretch of capacity to perceive, that we are doomed to witness the constant violation of our Saviour's rule; 'What ye measure ye mete, it shall be measured to you again.' It is most evident that a new spirit is abroad, and a new style of tactics is adopted. Ecclesiastical

and clerical claims are being set up of the most exclusive kind—claims which, in their effect, unchristianize us, and place us in the position of schismatics and heretics. These dogmas are working in the masses of the population, as well as amongst the clergy; and great numbers of both have already arrived at the point, that, on principle, they can hold no kind of communion with the obnoxious parties. . . . If the church is resolved to receive no aid from without, to hold no fellowship with any individuals not of her communion, to make her own *regime* the foundation of Christianity itself, to establish a new popery, by repelling all as heretics who are not within her pale, and to adopt a *hauteur* corresponding to these claims, then the usual result must follow.

"Ecclesiastical systems and true religion are two very different things. It may be quite possible for the parties now manning the walls of the citadel to repel and vanquish every foe; to carry out their aggressive warfare so successfully, as to extend their conquests through the country; and to make the people their willing disciples. What must follow? Corruption or despotism. That which exists as *one*, ought to exist in perfect purity. The claims of Popery to the exclusive characteristics, and, we may add, divinity of the one Catholic church, to the utter repudiation of any inter-communion with ancient churches, are connected with other claims absolutely necessary to establish these ultimate ones. We instance infallibility. This dogma is very properly placed by the side of the others. Rejecting all external counsels or assistance, in any shape, from sister communities of Christians, she, with great consistency, tact, and wisdom, has provided for herself a perfect *internal* light and guidance in the pretence of infallibility. By the gradual concentration of power, she disbelieved her assumptions to be unscriptural, and to establish herself as *one and indivisible*. Excluding the action of external influences, she next contrived the doctrine in question, and proclaimed herself both universal and infallible. Are the parties belonging to the episcopal church of these realms, who are endeavouring to establish an exclusive catholicity, prepared to imitate his Holiness in this particular, and announce themselves as infallible? If they cannot secure this miraculous gift within their own pale, they may possibly find help from the light, grace, and holiness which God may, despite the opinion of their heretical pravity, mercifully vouchsafe to other churches. In the present state of human nature, and even of religious communities, purity and efficiency can only be hoped for, from the genial and benign influence of one church from another. The desolating corruptions of the church of Rome were deepened by her haughty renunciation of this benefit.—After she possessed the power to subdue all freedom, not a voice could be heard, not a pen employed, not an aspiration or improvement indulged. The decay went on within, and not a breath of truth from without was permitted; its very whisper, was stifled amid the agonies of the Inquisition. Who can say that similar moral effects may not follow the much desired establishment of an exclusive, dominant 'Apostolical Catholic Church,' as it is called, in this country? One of two consequences is certain; either an active decay of piety and the reign of indifference, or otherwise, a coercive ecclesiastical domination, which must bring about the same result by a different pro-

cess. What would have been the state of the Church of England, at this day, had it not been for the external influences brought to bear upon it by the irregular movements of the Wesley, Whitfield, and their early coadjutors!"

CHAPEL DEDICATION.

The Wesleyan Methodist Mission Chapel, in the town of London, (Canada West) was opened for the public worship of Almighty God, on Sunday, the 6th inst. The dedication sermon was preached in the forenoon, by the Rev. WILLIAM SCOTT, of Port Sarnia, and was peculiarly appropriate and impressive. The pulpit was occupied in the afternoon by the Rev. ERNEST EVANS, the resident Missionary, and in the evening a large and attentive audience were delighted and edified by an admirable discourse by the Rev. JOHN G. MANLY, of Hamilton. The weather being favourable, the attendance at these services was numerous and respectable, and the exclamation of the disciples on the mount of transfiguration was well adapted to the feelings of many a devoted worshipper "Master, it is good for us to be here."

On Monday evening a tea meeting was held for the benefit of the Tract-fund—at which about two hundred persons were present. Addresses suited to the occasion were delivered by the ministers mentioned above, and by the Rev. JAMES NORTON, of Goderich, the originator of the building so happily brought to completion. While the company were evincing their cordial approbation of the *tasteful preparations* which had been provided by the ladies who presided at the tables, the band of the 1st Royal Regiment, who by the kindness of Colonel WETHERALL, were in attendance, contributed to the gratification of the lovers of harmony by performing an admirable selection of music which will be long remembered.

The Chapel will accommodate about four hundred and fifty persons. It is a very substantial building, and its appearance, both interior and exterior, does great credit to the architectural taste of its designer. The friends of real Wesleyan Methodism are thankful to God, who has enabled them to erect this temple for the worship of his holy name, and are looking up for the effusion of the Holy Spirit, to render effectual the ministration of His word and ordinances. The greater portion of the pews have been already let, and the congregation is steadily increasing. To God be all the glory! Amen.

Subjoined you have a hymn by the Rev. Dr. Collyer, recognizing the Divine hand in the preservation of His Most Gracious Majesty, from the reiterated attempts upon her life. It was sung with great spirit towards the close of our tea meeting, to the tune of the National Anthem, accompanied by the band of music. I think it might appropriately sit a corner of the Wesleyan.

London, Nov. 30, 1842.

COMMUNICATED.

GOD SAVE THE QUEEN!

O! Thou who reign'st above,  
In majesty and love,  
And grace serene,  
Sovereign of sovereigns! Thou!  
Before whom nations bow,  
O hear thy people now,  
God save the Queen!

Around the Royal head,  
Thy sheltering wing outspread,  
With safety blest,  
Continue to defend,  
And keep her to the end;  
The general prayer attend  
God save the Queen!

When treason's thiries aimed blow  
Would by the Sovereign low,  
Thy hand was seen,  
Thy Providence we own,  
It was thy power alone,  
Protected thus the Throne,  
And saved the Queen.

In every danger here  
May the same guardian Power  
Still intercede,  
Long to the country spare,  
And make the Royal gear  
Thine own power ever  
God save the Queen!

Ecclesiastical Intelligence.

CONVOCAION OF MINISTERS OF THE CHURCH OF SCOTLAND. GENERAL CIRCULAR.

Rev. and dear sir,—You must be aware that the late decision of the House of Lords, in the case of Auchterarder, has practically placed the Church of Scotland in a state of subordination to the Civil Courts, such a no past generation of Presbyterian ministers in this country would have submitted to, and such as all, until within these few years, would have regarded as something too violent and unnatural to be ever reached. In these circumstances, it appears expedient that those ministers who hold the supreme jurisdiction of the Church in things spiritual to be indisponable to the maintenance of a pure gospel in the land, should have an opportunity of full and unreserved converse with each other, in order that their common mind on this vitally momentous question may be distinctly ascertained, and such an expression of it given forth as, by the blessing of God, may have the effect of removing that aggression of the civil power which, if not removed, must speedily terminate in the degradation and overthrow of our National Establishment.

With this view, it has been proposed that a General Convocation of all the ministers who have hitherto favoured the great principles for which the Church is contending, should be held at Edinburgh, in the month of November, being on Thursday the 17th November, and continued during as many successive days as may be found advisable.\*

It must be obvious that measures of the nature referred to are urgently called for at the present crisis. There still exists among our adversaries the obstinate imagination that the resistance of the Church to the recent encroachments of the civil Courts is the factitious produce of an undue ascendancy wielded by a few individuals over the majority of their brethren—an imagination which, so far from being dissipated, seems rather to have been confirmed, by the steady and progressive increase of that majority in the recent assemblies of our Church. If any thing can be done to dispel this conception, it must be done by the meeting of the ministers in Scotland, each of their own free and unbiassed consciences, stand inflexibly opposed to the domination of the civil power in things ecclesiastical. A declaration issuing from such an assembly may at length make it palpable that our cause has some thing more than the strength of a party; that it has the strength of a great national principle to uphold it; a principle not only rooted in the hearts of hundreds of our clergy, but in the hearts of hundreds of thousands of the best and most virtuous of our population; and that the attempt to overbear it is in every way as impolitic and hopeless as it were to renew the now exploded enterprise of changing the faith of a Church or of a country, by the terrors of persecuting violence.

A meeting, such as is proposed, may also have an important effect in directing attention to the grounds of solid reason and clear constitutional right, upon which the Church of Scotland asserts her claim to an absolute independence of the Civil Courts in matters Ecclesiastical. However alarming the late decision of the House of Lords

undoubtedly is—being, indeed, if not remedied by the Legislature, subversive of the Church's essential liberties—still it is satisfactory to observe, that in the published speeches, delivered on occasion of pronouncing that decision, not one attempt is made to dispose of the great constitutional argument on which the Church of Scotland rests her undoubted right to spiritual independence. For aught then and her claim of right adopted and set forth by the late General Assembly, remains entire and unanswerable. There is not one of the Acts of Parliament which that document lays before us, and by which the absolute supremacy of our Courts, in things spiritual, was unalterably secured—there is not one of these acts at all mentioned, or in the least adverted to, by any of the noble and learned lords who spoke on the late memorable occasion. If unanimous in the adverse sentence which was then pronounced, they seem not less to have been unanimous in the silence whereon they pass over one and all of the statutes which recognize and secure the absolute and exclusive jurisdiction of the Ecclesiastical Courts in things spiritual. The judgment proceeds on a single sentence in a statute of comparatively modern date, without the slightest reference being had to the numerous solemn and fundamental laws of the kingdom, recognising, in the most ample and unqualified terms, the rights and immunities of the Church. And, without entering into the legal merits or demerits of the judgment, its undoubted effect is to place us in a position where we may represent, with all deference to the Legislature, that the specific statute rested upon by the Civil Court, has now, for the first time, and in opposition to all former opinions, been so considered as to place it in direct conflict with the Constitution unalterably secured to the national Church of this country. We can, therefore, present this alternative to the Legislature, and crave their own decision upon it,—whether they will destroy the constitution of the Church, or remodel this particular statute, which has been made to conflict against it; and, so long as we have the faith of treaties and of coronation oaths for our securities, we may hope that the Legislature will yet respect the privileges assigned sacredly and inviolably to our Church, and which, both at the Rev. Convention of the Union of the Kingdoms were declared to be binding forever, without any alteration, for ever.

If the appeal from the Judgment of the Civil Courts to Parliament, on the ground of the settled Constitution of the country, shall prove ineffectual, there yet remains a higher appeal from the constitution, thus disregarded and violated, to the conscience of the Church, which it is hoped will never give way, but maintain its integrity unchanged and unbroken amid all the fluctuations of this world's politics. It was by the strength and determination of conscience, that after the struggle of more than a century, the free Constitution of our Church was ultimately vindicated; and the same conscience, as vigorous still as ever, will resist every inroad upon the liberties which that Constitution has guaranteed and established. One great design of the proposed Convocation is, that full expression may be given to such sentiments, and that both Parliament and the public may know what is the determination and what are the numbers of those faithful ministers, who can never consent, in the high matters of the collation, ordination, and deprivation of ministers of the Gospel, to sacrifice, as the bidding of the secular power their own conscientious views of duty, and of what is right and best for the Christian good of the families of Scotland.

It is earnestly hoped that, firm, yet temperate and calm declaration of principle, meeting, as it will, with a large and general concurrence on the part of our right-minded ministers, may yet avert the danger that now impends over the Church of our fathers.

It will be understood, that the question of the Church's rightful jurisdiction, as invaded and destroyed by the late decision of the House of Lords, will form the one topic of the proposed declaration. But a collateral good may be expected to result from a full and prolonged Conference among so many of the brethren assembled from all parts of the country; inasmuch as the free and friendly conversation which might be so encouraged on all the other points connected with our present difficulties, must

by the Divine blessing, tend to perpetuate a mutual understanding and harmony in all matters essential, whether to our continuance as an Established, or to our usefulness as a Christian Church.

Nor let it be omitted as one of the primary advantages of such a Convocation, that it will afford numerous opportunities of united prayer to Him who can alone turn the hearts of men whithersoever He will, and who has promised, that, wherever two or three are met together in His name, there He will be in the midst of them.

It only remains to apprise the members of the country, that they will be provided, should they so require it, with lodgings at the private houses of the Clergy's friends in Edinburgh, and for this purpose, those who have it not in their power to make arrangements for themselves, are requested, with as little delay as possible, to communicate by post with Mr. Stewart, 20, Clyde-street, who will make arrangements for them, and write them on the subject.

We remain, Rev. and Dear Sir, Your faithful and obedient servants,

- JAS. BREWSTER, D. D. Minister of Craig. JNO. BROWN, D. D. Minister of Langton. THOS. BROWN, D. D. Minister of St. John's Parish, Glasgow. ROBERT BURNS, D. D. Minister of Lough Kirk, Paisley. WM. BURNS, Minister of Kilsyth. DAVID CARMENT, Minister of Rosskeen. THOS. CHALMERS, D. D. Professor of Divinity, Edinburgh. PATK. CLASON, D. D. Minister of Buccleugh Parish, Edinburgh. PETER COSENS, Minister of Inver. JNO. DEMPSTER, Minister of Denny. J. DEWAR, D. D. Principal of Marischal College, Aberdeen. HENRY DUNCAN, D. D. Minister of Rothwell. ROBERT GORDON, D. D. Minister of the High Church, Edinburgh. HENRY GREY, Minister of St. Mary's Parish, Edinburgh. ALEX. KEITH, D. D. Minister of St. Cyrus. HUGH LAIRD, D. D. Minister of Portmoak. ROBERT LORIMER, D. D. Minister of Edinburgh. JNO. MACDONALD, Minister of Urquhart. PATK. M'FARLAN, D. D. Minister of West Kirk Parish, Greenock. DUN M'GILLIVRAY, Minister of Larg. M. MACAY, D. D. Minister of Donoon and Kilmore. A. MAKELLAR, D. D. Minister of Pencaitland. JAS. M'LAGGAN, Minister of Kinfauns. ANDREW MELVILLE, Minister of Logie. GEO. MUIRHEAD, D. D. Minister of Cramond. N. PATERSON, D. D. Minister of St. Andrew's Parish, Glasgow. JAS. SIEVERIGHT, Minister of Markinch. JNO. SMYTH, D. D. Minister of St. George's Parish, Glasgow. MICHAEL STIRLING, Minister of Cargill. JAS. THOMSON, Minister of St. Clement's Parish, Dundee. W. A. THOMSON, D. D. Minister of Middle Kirk, Perth. DAVID WELSH, D. D. Professor of Church History, Edinburgh. October, 1842.

REVIVAL OF RELIGION IN THE NORMAN ISLES.

DECLARATION OF THE WESLEYAN MINISTERS IN THE NORMAN ISLES, ON THE RECENT REVIVAL OF RELIGION IN THEIR SOCIETIES, AT THE CONCLUSION OF THEIR ANNUAL DISTRICT-MEETING, 1842.

I. At this District-Meeting, the gratifying intelligence has been communicated that one hundred and ninety-three members have been fully received into our societies, after the usual trial; and that eight hundred and twenty-eight remained on probation for full admission, under such an influence, and pursuing such a course of regular attendance on the means of grace, and of consistent conduct in all the walks of life, as promise their ultimate union with us, as accredited members of a Christian church.

II. The subjects of this remarkable

Revival during the last few months, are chiefly those of our congregations, who have long heard the truth without any decided results having followed; and the children of the members of our society, who have been trained up in an attachment to our institutions with only similar results. In other cases, those who have united with us are such as had been brought under the influences which have led to our decision of character and conduct, either by curiosity, or by an intention to persecute those whose worship they attended. In no instance, that we are aware of, have attempts been made to proselyte to our societies the members of other churches; in no case have such attempts been either advised or encouraged, even if they have occurred; and, in some cases, we know they have occurred, who have been drawn from other churches, by what we think they justly regarded as unchristian caricatures of the motives and conduct of those amongst whom they have since sought and found Christian communion. A numerous class consists of those who attended no place of worship; but who, from the guilty neglect of all the means of grace, from an habitual profanation of the Lord's day, and a disregard to all the duties of morality, and to most of those of domestic life, have been at least reformed, and made honorable and useful members of civil and religious society. We are, therefore, at a loss to account for the violence of certain attacks from the pulpit and the press; except on the principles which the authors avow, that they are exclusively the Pastors of the people of their respective parishes, and have the authority, by the use of any means in their power, to attempt to prevent the increase of other churches than their own, and, if possible to annihilate them. Feeling, however, as we do, our call of God, and of one section of his church, to the offices we sustain, and the duties we perform, and our responsibility to him and a "world that lieth in wickedness," we feel it to be our duty to declare, that we have no sympathy with the exclusive opinions of these gentlemen, and take this opportunity of protesting against them, and of anew devoting ourselves to God, through the merit of his Son; and, in humble reliance on that blessed Spirit to whose agency we attribute all past success, to the work to which we are effectually designated,—the salvation of souls.

III. It is really the subject of our astonishment and regret, that the influence by which these changes have been effected should have been so misunderstood and misrepresented; that they should have been attributed to mere human sympathy, and even to satanic agency. We dwell not on the offence which we consider is offered to God, and the encouragement which is afforded to the infidel to blaspheme, and the sinner to prostrate, by these misrepresentations; but we must assure both our friends and opponents, that scriptural prophecy, promise, and history, lead us to very opposite conclusions; and in these obvious, numerous, sudden, and extraordinary changes, we devoutly recognise, and gratefully acknowledge, the agency of the Holy Ghost. This is evident, not only in the change in the affections, and principles, and experience of those who profess to have been converted, as declared by themselves, and their conversation and conduct as seen by others; but in the extraordinary manner in which many of them were effected, some under the influence of the means of grace, and others when absent from them, and even when employed in the absorbing avocations of the world, and in the frivolous pursuit of its pleasures. In some parishes in Jersey, scarcely a house has been left destitute of these gracious influences; who's families have been led to abandon their former sin and indifference; and to unite with the people of God; and in the cases of numbers of those who had long been the most careless, their minds have been so graciously prepared, for both the public means of grace, and the private admonitions of Christians, as to place it beyond the power of those who believe the scriptures, to attribute it to any other agency than that of "the Holy Spirit of promise." "Can men gather grapes of thorns, or figs of thistles?" or "can Satan cast out Satan?"

IV. To the means used, exception has

\* The Commission at such a full attendance of the members is desired, on Wednesday the 16th. This will necessarily bring a considerable number of the brethren (members of Commission) to Edinburgh, on Tuesday afternoon; and all the ministers (whether members of the Commission or not) who may be then in town, will, of course, have opportunities for private conversation among themselves on the evening of that, or of the following day; but for the sake of their brethren, situated in remote parts of the country, the proper business of the Convocation will not be commenced until Thursday. It is expected that the business of the Commission will be got over on Wednesday, but, as it is anticipated that the sittings of the General Convocation will be continued into the following week, it is considered indispensable that all the brethren from the country should lay their accounts with being absent from their pulpits on Sabbath the 29th. The delaying the commencement of business till after the beginning of the week was found, upon the whole, the most advantageous arrangement—for, while it requires ministers to be absent from their pulpits on one Sabbath, it is obvious that, if the business had commenced on an early day of the week, and being continued to the end of it, ministers in distant parts of the country must have been absent from home for two successive Sabbaths. It is proposed to state farther, that proper arrangements will be made, in the month of January, or shortly before the meeting of Parliament, in order to afford to the Elders of the Church a public opportunity of expressing their concurrence in the course that may be adopted by the present Convocation, and of putting in the application which they may probably be judged expedient to make to the Legislature.

been to... of these are such as we regard to be scriptural and unexceptionable. The modes of address to man have been, the divinely appointed means of preaching and exhortation, those of address to God, prayer and intercession. That both, in some cases, have been ardent and indignant, continued, with a disposition to deny; we refer to the... who, when on earth, were... all night in prayer to God. Late meetings are no part of our system of preaching, and, in the cases referred to, they have not been the effect of devotion, but of the lingering, and, in many instances, the irremediable anxiety of those who believed the natives to be visited by the... influence of God's Holy Spirit, to obtain that blessing of "peace with God, through our Lord Jesus Christ," which is one of the scriptural evidences of "justification." (Rom. v. 1)

The collecting such penitents together as a form, in a place, or around the emblematic table, as has sometimes been the case, is a mere ceremony, and the result of those being such a number of persons thus affected and thus resolved at the same time and place. Any Minister, properly concerned for the salvation of a single penitent, would instruct and encourage him in reference to the present supply of his wants, and, referring him to place himself in the attitude of devotion, would unite with him in devout prayer to God; and when two, or more, are under such convictions and... as constitute reciprocal repentance, why not collect them together for the same purposes? They are only invited, (and always under professions of penitence,) they are not compelled: that they will thus come out from the congregation and pray, while others scoff, is surely no mean proof of their sincerity and decision; that many of them retire without the peace which they seek, is in proof that they are referred for its enjoyment to God and not to man, and that a very large majority of those who profess to be brought to that decision which constitutes an important period in their existence, persevere in the possession of the peace they thus obtain, and "bring forth the peaceable fruits of righteousness, which are by Christ Jesus, unto the praise and glory of God," proves the reality of the work, the divinity of its origin, and the usefulness of such means that lead to such results. We solemnly protest against a few cases of early or of ultimate apostasy being pleaded as proofs of mere excitement as the cause, or insincerity as the result; but, if perseverance be allowed in proof of sincere conversion to God, we have no fears for the issue of the present revival, any more than of those, both in our own and other Christian churches, which at the time, were equally the objects of misrepresentation.

In conclusion, we would address a few words to those who have been the happy subjects of those gracious influences, the divine origin of which we gratefully acknowledge; and to those who have been active and useful during the recent revival, which we thus defend. To those who have been so recently, extraordinarily, and unexpectedly converted, we would most affectionately address a word of pastoral encouragement and advice. We would say, "With purpose of heart, cleave unto the Lord." (Acts xi. 23.)—More or less, you will have something to "suffer for righteousness' sake." "Rejoice, and be exceedingly glad; for great is your reward in heaven." If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as an evil-doer, or as a busy-body in other men's matters. Yet, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (Compare Matt. v. 11-16, with 1 Peter iv. 12-16.) "Be not high-minded, but fear." "Search the Scriptures." "Give diligence to make your calling and election sure." "Forget not the assembling of yourselves together, as the manner of some is;" but, "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

To those who are "fellow-helpers," and

"whose names are in the book of life," we cannot address ourselves in language more appropriate, than in the following extracts from the Minutes of the Wesleyan-Methodist Conference of 1830; with the reading of which, according to a rule of Conference, we have just concluded our District-Meeting:—

"Let us ourselves remember, and endeavour to impress on our people, that we, as a body, do not exist for the purposes of party; and that we are especially bound by the example of our Founder, by the original principles on which our societies are formed, and by our constant professions before the world, to avoid a narrow, bigoted, and sectarian spirit; to abstain from needless and unprofitable disputes on minor subjects of theological controversy; and, as far as we innocently can, to 'please all men for their good unto edification.' Let us, therefore, maintain towards all denominations of Christians, who 'hold the Head,' the kind and catholic spirit of primitive Methodism; and, according to the noble maxim of our fathers in the Gospel, 'be the friends of all, the enemies of none.'

"Let us encourage public prayer-meetings, especially those which are held at times which do not interfere with our general worship, in the houses of our friends, in different parts of a town or neighbourhood; such meetings having been long proved to be, when prudently conducted by persons of established piety and competent gifts, and duly superintended by the Preachers, and by the Leaders'-Meetings, valuable nurseries for our congregations and societies, and means of salvation to many who could not have been reached, at first, in any other method.

"But as we are deeply sensible that the great thing to be desired, in order to a revival and extension of the work of God, without which no resolutions, or labours, or regulations will avail, is a new and more abundant effusion of the Holy Spirit on ourselves, on our societies, and on our congregations,—we solemnly agree to seek that blessing in humble and earnest prayer."

SAMUEL HOPE, Chairman.  
GEORGE JACKSON, Secretary.

Civil Intelligence.

OPINIONS OF THE ENGLISH PRESS.  
Rumoured Abdication of Louis Philippe.—Our contemporary, the Morning Herald, contained in its yesterday's columns the following very startling announcement:—"RUMOURED ABDICATION OF THE KING OF THE FRENCH.—We are informed, on respectable authority, that the King of the French has discussed with persons in his confidence the propriety of abdicating the throne, in favour of the Duke of Nemours. The advantages of such a step are manifest, and many persons in the French capital are of opinion that it is the only way of consolidating the Orleans dynasty. Louis Philippe, however, they add, is so fond of power that it is not likely he will voluntarily give up the reins; and the report has been spread more for the purpose of ascertaining public opinion upon it, than with the idea of carrying such a resolution into effect. The Duke of Nemours is not generally liked, though he is far from being absolutely unpopular, and it is more than doubtful how far he could manage a nation so difficult to govern as France, in case of the sudden death of his father. Let the first year of his reign be conducted by the able management of Louis Philippe, and the others will follow in the same satisfactory manner. Custom is as influential with the French as with any other people; and they will, without difficulty, submit to an authority under which they have lived for a certain period. Without expressing an opinion on the authority of the rumours which have reached us, we give them for the purpose of preparing the public for an event which is not improbable to happen in the course of the ensuing session of the French Chambers."

We should not have made this report, as this Paris "chit chat," the subject of leading article, but that we have also received from other quarters similar intimations. In fact, it has been talked of in high and head quarters, and the King of France is not ignorant of the private discussions which have taken place. We have long known that a general feeling exists in France, that whenever Louis Philippe shall die, and, above all, should at

event occur suddenly, a vast effort will be made to throw the country into disorder, and, if not to establish a new order of things, at least, to create confusion and temporary anarchy. It is, indeed, also known that those who would thus conspire would by no means be agreed on their ultimate object. They would be agreed to overthrow, but not to establish. They would join heart and hand to subvert; but when the question came, and come it must, of what should be placed in the stead of that which was destroyed, they would be unable to agree. The empires with which France was disturbed during so many years after the revolution of July, 1830, were all got up by the temporary union of contending factions. They agreed but on one point, and that was, that as Louis Philippe was the one great obstacle in the way of their success, if possible, his life should be taken. Hence the varied forms of assassination which were suggested, and the multiplied attempts to deprive him of his being. But his life was especially preserved, and his majesty is said by those who have the advantage of frequently conversing with him, to be still in full possession of all his faculties. It has then been urged, that now, before old age or great infirmities of body or of mind shall come upon the King, it would be desirable to secure, by his abdication, and by raising the Duke of Nemours at once to the throne, in the capacity of Regent during the minority of the Count of Paris, the country from any serious disturbance on the future death of his majesty. That such a plan is feasible we cannot deny, but that vast difficulties stand in its way we clearly perceive. First, the charter of 1830 does not provide for the voluntary abdication of French Kings—and it is most doubtful if such an act would be deemed constitutional. Second, the Regency Bill, lately passed in France to meet the unforeseen difficulty arising out of the tragical death of the Duke of Orleans, also did not provide for the case of abdication on the part of Louis Philippe, or of any king or regent. Third, it is by no means certain that the Chamber of Peers, or of Deputies, would accept the abdication. Fourth, it is just possible that the nation would decide that an abdication on the part of Louis Philippe, as the founder of the new dynasty, and that during the minority of the heir apparent to the throne, would amount to a renunciation on his part, of that throne for the whole of his race. The Duke of Nemours is very far from being popular. His personal politics are known to be those of the French Conservatives;—and that he has more than once said that he thought the exclusion of his cousin, the Duke of Bordeaux, from the throne of France, in consequence of the acts of his grandfather, Charles the Tenth, was unjust. It is urged, indeed, that the young Duke would be much more likely to reign satisfactorily to the country, after the death of Louis Philippe, if for some years during the lifetime of that prince his son could be benefitted by his advice and aid.—And it is likewise urged that many of the objections at present made to the dynasty itself, would be removed by the abdication of its most hated, though most able, member. It is often said that the objections entred by the Legitimists, Buonapartists and Republicans are less to the race of Orleans than to the reigning Monarch; and that it is not his sons, but himself, that the three great political factions of France will never forgive. That Louis Philippe is of himself most anxious relative to what would transpire in the event of his sudden death, and that he sometimes fears that a log civil war might ensue, is quite certain. But then the King is fond of reigning—is not averse to governing; and, in spite of all the opposition he has encountered, and the obloquy which has been heaped upon him, he is an unlikely man to abdicate the throne and authority he possesses even to get rid of all his anxiety and annoyances. That the eyes of Europe, as well as of France, should ever and anon be directed to the question of—"What will become of France on the death of Louis Philippe?"—is perhaps rather desirable than otherwise, since evils are more than half met by preparing for their occurrence.—Atlas.

PROGRESS OF POLITICAL FREEDOM IN PRUSSIA.—The line of policy which the King of Prussia has pursued since his accession to the throne, holds out bright prospects for his country, and furnishes an example which cannot fail to excite the envy, and perhaps the fear, of the adjoining states. He has been the most active agent

in forming the German Commercial League, which, if we may judge from the enthusiasm it created among many millions speaking the same language, will be followed by important political results, and takes up in time a powerful confederacy, able and willing to defend their rights against all aggressors. The careful disposition he is known to entertain towards Poland, has not only increased his authority in that country, but among his own subjects, and all civilized states. This generous and noble conduct has been followed by a liberal line of policy within his own dominions, in summoning yearly the States-General to deliberate on questions submitted to them by the King's ministers. Though the questions for discussion will be left to the Government, and the decisions of the Chambers may either be adopted or rejected by the Sovereign, it cannot be denied that he has made a most important concession to public opinion, and commenced a system which may lead at length to the fulfilment of all the promises made by his father. In fact, these Provincial States form at present, to a certain extent, a Parliament for determining what are the wants most generally felt in the country, discussing subjects of trade, commerce, and the general interests of the different provinces; and, above all, for conveying advice to the Executive on great administrative questions. In the paternal speech addressed to them by the King, through his minister, at the opening of the Wih. there is much to admire. "Undoubtedly," said the King, "there will be expressed in this assembly various opinions, and, as occurs amongst men, they will be defended forcibly; but that very fact is necessary in order that it may be well ascertained what is required for the general good. But when contrary opinions, arising from the particular interests of each province, or from the different manner in which the subject is looked at, shall be arrayed against each other, let it always be considered a brotherly competition, maintained with a view to the well being of Prussia, which is in common dear to all—let the friendly conflict always take place with a conviction that you are assembled here as members of the same political body, and the faithful subjects of the same King." The prudence displayed by the King in thus preparing his people for a representative government, also deserves great praise, and forms a most remarkable contrast to that of some other rulers, who make constitutions in a few days, and jump at once from despotism to the opposite extreme. If a similar plan had been adopted in Sicily, Naples, and other Italian states, the jealousy of the despotic governments of Austria and Russia would not have been roused, and advances might have been made in legislation and in general improvements, which could not fail to have the best effects on the condition of the people. Every friend of liberty and good government, therefore, must rejoice at the change which has taken place in Prussia, not on account of that kingdom only, but for its effects on the sovereigns and people of the surrounding states. If the system work well, it cannot long be confined to one kingdom, but must extend to Austria and even Russia, carrying with it the blessings of civilization, and attaching the people to their rulers by the most effective of all bonds, those of esteem, gratitude, and love.—Sun.

A feeling of surprise and apprehension, amounting almost to consternation, seemed to pervade the Conservative party at the first announcement of Sir Charles Bagot's recent political movements. It appeared that he had confided the government unreservedly to the French Canadian party, allotting the most important and influential offices to men who under former governments had been in open rebellion and treated accordingly. Two points have however been advanced in defence of this, at first sight, questionable procedure. 1st, that so overwhelming a majority of the Provincial Legislature were in favour of the French party as to leave the governor no possibility of selecting his advisers, from any other section, unless he were resolved to act the whole of the Legislature at defiance. 2d, that from the ranks of the French party, he could select no individuals equally able, or more trustworthy, than those whom he has taken. It is obvious that in judging of the conduct of Sir C. Bagot, we are bound to consider the circumstances in which he is placed. The

\* Compare Luke vi. 12, with John xviii. 2. See also the case of St. Paul at Thess. Acts xx. 6-12.  
"See President Edwards' Narrative," Dr. Gillies' "Historical Collections;" and "Testimony relative to the late Religious Awakenings in Scotland," by F. C. M. at Minutes of Scotland."



Sovereign in this country may be, and has repeatedly been compelled to commit the Administration to Ministers personally and politically distasteful, in obedience to a determined majority of the House of Commons. No rule of Constitutional government can be better understood than this—that the clear and persevering voice of the Representative body must be supreme in determining the possessors of office. The sovereign is compelled to yield to his voice at home: the governor must in like manner submit in a colony. If it be said that a Legislature with such powers, and so constituted, is unfit for a colony inhabited like Canada by two distinct and hostile races, incapable of mixture or amalgamation, we reply that the present government are not answerable for the blunder, if blunder it prove, of attempting to frame a harmonious Constitution from elements so heterogeneous. The Canadian constitution was the work of the Whigs. It is the duty of the Conservatives honestly and fairly to administer the Government in accordance with the spirit as well as the letter of its provisions. If these be found to present alarming incongruities, or insurmountable difficulties the blame rests with the author.—*Manchester Chronicle.*

**ARRIVAL OF THE COLUMBIA.**

**15 DAYS LATER FROM EUROPE.**

**ARRIVAL OF THE OVERLAND MAIL FROM INDIA.**

The Royal Mail Steamship Columbia, Capt. E. C. Miller, arrived at her berth, East of Boston, on Tuesday morning, at 3 o'clock, from Liverpool, the 19th ult. via Halifax, after a very stormy passage of sixteen and a half days, including the detention at Halifax. She arrived at the latter port on the 4th inst., at 11 1/2 o'clock, and left again the same day at 11 P. M. There is no news of importance save from India and China. The following summary, as compiled principally from Charles Williams's American News Letter.

A new tariff has been promulgated by the Sardinian government of the most favorable character as regards British commerce, and possessing at the same time a very liberal character as regards other nations. The reductions on the old duties are said to vary from 20 to 50 per cent., but the full particulars are not yet made known. The decree is dated the 23rd of Sept., and will come into operation on the 1st of January.

The Porte has "recognized" the new revolutionary Government of Servia, and ratified the rebel appointment of the Prince. Russia, with apparent reluctance, acquiesces.

Although Lord Melbourne has in some measure recovered from his late indisposition it had been much more serious than the public had reason to suppose. His illness arose from an attack of paralysis in the side, that also affected his speech; but from which he has partially recovered.

The Sheffield Iris says that Lord Morpeth is preparing his observations on the Americans for the press.

The Queen and Prince Albert are expected to leave Windsor for the Duke of Wellington's seat, Walmer Castle, on the 19th inst; the Duke giving up the castle for their use. Thence, it is understood the court will proceed to Brighton, and will return to town in about a month after, when the Queen will lay the first stone of the House of Parliament.

A letter has been received by the Admiralty from Her Majesty's minister at Madrid, reporting the intention of the Spanish government to erect a lighthouse at the port of Vigo.

A terrible fire broke out in the cotton mills of Messrs Pooley, in Mill-street, Ancoats, Manchester, on the night of Nov 3d. The fire began near the chief stair case and so rapid was the progress of the flames that the escape of some of the work people was out of the question. That part of the pile of buildings called the New Mill, was destroyed before the fire was subdued; and many persons were missing. Fight bodies were dug out of the ruins, and one other was known to be buried there.

The Wesleyan Papers.—The executor of the late Marquis Wellesley has sent to the British Museum upwards of three waggons loads of MSS and books, in compliance with the will of the noble Marquis.

There is an air of very current in the East India House, that the high and impor-

tant office of Governor General of India is likely before long to become vacant.

**ARRIVAL OF THE OVERLAND MAIL.**

The news by the Overland mail was received in London on Sunday week, and extends down to the 1st of October from India. The decision of the Government to send the armies towards Cabul has given general satisfaction. General Nott, at the head of a chosen army of 7000 men, having left Candahar on the 10th of August, proceeded in the direction of Ghuznee and Cabul, while General England, with the remainder of the troops lately stationed at Candahar, marched without encountering any obstacle worthy of notice back in safety to Quetta. Candahar has therefore been relinquished by the British.

Intelligence from General Pollock to the 4th of Sept states that his troops had been eminently successful in their gradual movements to Gundamuck, and in routing some bodies of the enemy. The arrival at the camp of Futeh Jung, the son and heir of Shah Soojah, who had effected his escape from the prison of Akbar Khan, was considered, in the circumstances, as an event of great magnitude. He came from Cabul, attended by 11 persons, although only one was at first allowed to enter the camp, but orders were subsequently issued to admit the remainder. On his reaching General Pollock's tent, a salute of welcome was instantly fired. His reception proved the intention of the General to be favorable to his rights as sovereign of Cabul. The orders for a rapid move from Gundamuck to Cabul, on the 6th or 7th of September, had, it was said, been issued, but some doubts were entertained of that march being effected prior to the certainty of the approach of General Nott from Ghuznee.

Among the rumours was one that Akbar Khan had been seized by the Kuzalbashes, who constitute a large portion of the inhabitants of Cabul, and who, in order to save the city from destruction, were in the interest of the British alliance, and for that reason also protected the British prisoners. One item of painful news is that the gallant Sir Robert Sale was seriously indisposed, in consequence of an inflammation of the kidneys.

A report was circulated in Bombay, on the 1st of October, to the effect, that Ghuznee had opened its gates without any resistance, on the appearance of Nott's army. The report, which the natives of India would have learned with ease, may be correct, but it requires official confirmation.

Sir Charles Napier left Bombay in the beginning of September for Scinde, in order to take command of the troops from General England. Her Majesty's 28th regiment had suffered severely from Cholera during its passage from Kutchrao. The corps under the command of General England was, after the districts around Quetta had been placed under the jurisdiction of the young Khan of Kelat, to come through the Bolan Pass on the 26th of September, in order to take up its station near the Indus. The presence of this corps had become necessary in consequence of a quarrel and a conflict which had taken place between the Aweers of Hyderabad and some of their neighbors, the consequence of which was calculated to be, that both parties at least the weaker one, was likely to appeal to the British authorities for protection. The tyranny of the Ameers is proverbial, and the removal of their Government would be a blessing to all the inhabitants of the banks of the Indus. It was therefore considered probable that the British Government will, for its own sake, as well as for the advancement of civilization, be speedily induced to control the oppressive acts of those mischievous despots.

Lord Ellenborough arrived on the 10th of September at Sima, the proximity of which place to Lahore, as well as many other indications, led many to consider the occupation of the Punjab as probable. The Governor General and the Commander-in-Chief, being in the immediate vicinity of the Sikh capital, could, without difficulty, learn how the British forces, during their passage through the Punjab, ought to conduct themselves so as to support the introduction there of a good and just government. The different measures lately adopted towards the army have contributed very much to establish its efficiency, and to increase the confidence of the native soldiers in the actual government. In addition to the junior officers who have been appointed to all the regiments in the service of the Com-

pany, Lord Ellenborough, has, it is asserted, recommended that one more captain be named to each regiment. The careful examination instituted into the augmented expenditure has produced official reports from the committees explanatory of the various comparatively new items, while it has also insured economy in the whole system.

In the interior of India tranquility prevails, with the exception of the mountain districts of Bundelkund, whither a strong force was about to be sent in order to put down the disturbances factually, by destroying the forts of the petty chiefs.

The rains were most plentiful throughout India in the month of Sept. The much talked of apprehensions entertained of a famine in the districts near Delhi have vanished. The army of reserve has been ordered to assemble on the Sutlej, in the month of November, preparatory, as it is said, to some demonstration against the Sikhs. Their Government at Lahore appears to dread the appearance of the army of service, and had given orders at its powdermills to prepare a quantity of that article as quick as possible for the emergency.

**Advertisements.**

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

**J. E. PELL,**  
**LOOKING-GLASS MANUFACTURER,**  
Carver, Gilder, Picture Frame Maker, Glazier, &c.  
Removed to King Street, nearly opposite the Commercial Bank.  
Toronto, Dec. 16, 1841.

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

**NEW CUTLERY.**  
THE SUBSCRIBER respectfully informs his friends that he has just received direct from *Sheffield*, a 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 size and patterns; Looking Glass Plates from 9 by 7 to 52 by 21. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.  
**ALEXANDER HAMILTON,**  
King Street.  
Toronto, October 6, 1841. } 2

**TORONTO AXE FACTORY,**  
HOSPITAL STREET.  
THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his rimer Works, he has purchased above establishment, formerly owned by the late *Henry Shephard*, and recently by *Chambers, Brothers & Co.*, where he is now manufacturing **CAST STEEL AXES** of a superior quality. Orders sent to the Factory, or to Messrs 122 King Street, will be thankfully received and promptly executed, and Edge Tools of every description manufactured to order.  
**SAMUEL SHAW.**  
Toronto, Oct. 6, 1841. } 8

**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, Castimères, 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 suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming. Robes made to order. Naval and Military Lace, Mohair 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 40x36,
- Crates Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whitecans, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Camel do.
- Fitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Paintings
- 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

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