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Theology.

THE EXCELLENCE OF THE CHRISTIAN DISPENSATION.

1. The dignity of the dispensation under which we live is not the institution of man, but the wise and gracious plan of God to make us happy. With this view he raised up the people of the Jews, kept them distinct from all others, and gave them such a portion of knowledge as might, in due time, prepare for the display of the Gospel. With this view, a succession of priests was kept up, the eye of prophecy was enlightened, and the hand of Omnipotence stretched forth. After thus preparing the way, our great Redeemer himself appeared upon the earth, lived in humiliation and sorrow, and died in agony and disgrace. During the time of his personal ministry, he had every attestation of the Deity in his favour, and the power of God was often exerted in a most signal manner. After his ascension, a larger measure of knowledge and power was given to his disciples than had been afforded them before. They asserted his character, and affirmed that he had risen from the dead, in the very place in which he had been crucified. They were endued with a miraculous skill in tongues, for the very purpose of spreading the gospel through the different parts of the world; and with what success they did it, and how in the face of danger and death they maintained their cause, whilst many of them perished in their sufferings, is well known, and will draw tears of admiration and gratitude from all succeeding ages. When we see the Saviour descending from heaven as a witness for God, and behold his sufferings and death, we cannot help being astonished at so stupendous a scene, and inquiring into the purpose it was intended to accomplish. One, among many great ends to be answered by it, is, removing the ignorance and error in which we are by nature involved, and giving us the knowledge of God and our true happiness. If there be a moral governor of the world, it must be of great importance to know upon what terms we stand with him, and what expectations we may form from him. A sober, reflecting man could scarcely feel himself at ease, till he attained to some certainty in points of so much consequence; and yet how little information we can derive from reason, in inquiries of this nature, may be seen from the experience of past ages, and those the most enlightened and refined; who, after all their researches, have not been able to come to any agreement, or to gain any satisfaction. We may discover, by the light of nature, the existence of a Being who is possessed of all possible perfection. The works of God sufficiently display his goodness, wisdom, and power; but with respect to the application of these in any particular instance, it leaves us entirely at a loss. We have no measure which we can apply to the operations of an Infinite Mind; and, therefore, though we may be assured that the Divine Being possesses all the attributes which compose supreme excellence, it is impossible for us to say in particular instances, what path of conduct may best consist with those perfections in their most extensive operation. Indeed, to discover not only the leading attributes of the Divine Nature, but to be acquainted beforehand with every direction they will take, would be fully to comprehend the Most High. When, therefore, without the aid of Revelation, we attempt to foretell the dispensations of the Almighty, we are lost in a maze, and are obliged to rest in vague and uncertain conjectures. This holds true more especially when applied to the conduct of Providence with respect to only a small part of creation. In this case our uncertainty is doubled, since we know that all the works of God form one vast system, and the regulation of the parts must be subservient to the administration of the whole. But this situation is ours. Confined to a point in

our existence, and limited in our ideas, we cannot tell what relation we bear to other beings, or how it may seem fit to Divine Providence to dispose of us in relation to those higher and more ultimate designs which are continually carrying on. Our meaning may be illustrated by the following instance. It is certain that the Divine Being is in the greatest degree compassionate and good; but if a number of creatures render themselves unhappy by a wilful rebellion against him, a singular instance would arise. It would be impossible to say whether the exercise of compassion here would best comport with the highest goodness, and the greatest happiness, in the general administration of Providence, because no one could trace every relation which the part bears to the whole.

This, you will perceive, is a case entirely to the point; for disorder and sin have entered into the world. It is evident that things are turned out of their natural and original channel, that they are not what they have been, nor what they ought to be. "Men have corrupted their way." A change so singular in the creation, a situation so striking, and so little to be apprehended under the government of a holy and perfect Being, naturally leads us to look for a revolution in the dispensations of Providence. In such a state, some new and awful interposition of the divine hand might well be expected. There is something, at the same time, in the idea of having provoked the displeasure of God, when seriously thought of, too heavy for the heart of man to bear. We cannot leave his presence, we cannot resist his power, we cannot evade his stroke. Hence mankind in all ages have had their fears awakened, and have taken a gloomy survey of an hereafter. They saw death busy around them, carrying their fellow-creatures out of their sight. Anxious and fearful for themselves, they sought for them in the dreams of poetic illusion, and followed them in the gloomy vision of unenlightened fancy. They found that life was filled with vanity and sorrow; they knew not but death would extinguish their existence, or transmit them to still greater misery. They had just light enough dimly to show them the Judge of the universe seated on his throne, in wrath, clouded with darkness, and beset with judgments. They had no certain access to him, no acceptable worship to pry him, no assurance that their prayers would be answered, or their sins forgiven them. They saw not the issue of things, nor could they take any lengthened view of futurity. They knew not, therefore, how to cherish any great hopes, to form any high and extensive plans; they were confined to the present moment, and all beyond it was covered with confusion and horror. The first chapter of St. Paul's Epistle to the Romans sufficiently illustrates the truth of these remarks.

Herein then appears the supreme excellence of the Christian dispensation. In the midst of this darkness it rises like the sun in its strength, and all these gloomy shades melt away, and are lost in the brightness of it. It no longer leaves us to the conjectures of reason, which has always erred, nor to the fluctuating opinions of men; but all it declares it confirms by the authority of God. The truths it discovers were proclaimed by the Son of God himself, who lay in the bosom of the Father from eternity; who was acquainted with all his counsels, and created all his works. It raises no hopes within, but what are built upon the promises and oath of Him who cannot lie. In the mystery of Christ's incarnation, who was God as well as man; in the humiliation of his life, and in his death upon the cross, we behold the most stupendous instance of compassion; whilst at the same moment the law of God received more honour than it could have done by the obedience and death of any or of all his creatures. "Mercy and truth have met together, righteousness and peace have kissed

each other." In this dispensation of his grace, he has reached so far beyond our highest hopes, that if we love him, we may be assured that he will with it freely give us all things. Access to God is now open at all times, and from all places, and to such as sincerely ask it, he has promised his Spirit to teach them to pray, and to help their infirmities. The sacrifice of Christ has rendered it just for him to forgive sin; and whenever we are led to repent of and forsake it, even the *innumerable* of God is declared in the pardon of it. Whilst we contemplate the gospel, consolation pours itself in on every side, and refreshes our inmost souls. It gives us the prospect of our sins being pardoned, our prayers accepted, our very afflictions turned into blessings, and our existence prolonged to an endless duration. We see Christianity as yet but in its infancy. It has not already reached the great ends it is intended to answer, and to which it is continually advancing. At present it is but as a grain of mustard seed, and seems to bring forth a tender and weakly crop, but be assured it is God's own right hand's planting, and he will never suffer it to perish. It will soon stretch its branches to the west, and its shade to the ends of the earth. The weary will repose themselves under it, the hungry will partake of its fruit, and its leaves will be for the healing of the nations.

Those who profess the name of Jesus will delight in contemplating the increase and grandeur of his Kingdom, and their expectations will not deceive them. "He must reign till he hath put all enemies under his feet." The religion of Jesus is not the religion of one age or of one nation. It is a train of light first put in motion by God, and which will continue to move and to spread, till it has filled the whole earth with its glory. Its blessings will descend, and its influence will be felt in the latest generations. Uninterrupted in its course and boundless in its extent, it will not be limited by time or space. The earth is too narrow for the display of its effects and the accomplishment of its purposes. It points forward to an eternity. The great Redeemer will again appear upon the earth, as the Judge and Ruler of it; will "send forth his angels, and gather his elect from the four winds;" will abolish sin and death; will place the righteous forever in the presence of his God and their God, of his Father and their Father.

II. If our religion be such as we have attempted briefly to describe, "what manner of persons ought we to be in all holy conversation and godliness!" We are conscious that a mere general belief of the Christian Revelation will not purify the heart, nor regulate the conduct. We may calmly assent to the most interesting and solemn truths of Christianity, and afterwards suffer them to slide out of our minds, without leaving any impression behind them. If we look back upon the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects, than by their weight and importance; and that habit has more force in forming our characters, than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates. Hence it is that the world, by constantly pressing upon our senses, and being ever open to our view, takes so wide a sway in the heart. How then must we correct this influence, and by faith overcome the world, unless we habitually turn our attention to religion and eternity? Let us make them familiar with our minds, and mingle them with the ordinary stream of our thoughts; retiring often from the world, and conversing with God and our own souls. In these solemn moments, nature, and the shifting scenes of it, will retire from our view, and we shall feel ourselves left alone with God. We shall walk as in his sight; we shall stand, as it were, at his tribunal.

It is thus that we shall find, as we have said, that we are apt to confine it to seasons of worship, and to shut it out from the ordinary concerns of life. It is a great and fatal mistake to imagine them so separate, that we can innocently and usefully engage in the one, without any regard had to the other. Our temporal affairs should never be suffered to mingle with the exercises of religion, but religion should always regulate the conduct of our temporal affairs. And the reason of this is obvious. The world and the fashion of it is passing away, and our union with it will soon be dissolved; whilst the relation we bear to God and eternity is ever the same, and extends to all times and to all places. The character, which, as Christians, we sustain, is our highest character, and the hopes, which, as such, we indulge, are our highest hopes. It is but reasonable, it is but just, therefore, that the desire of discharging the one, and attaining the other, should sway the whole of our conduct. Perhaps we shall be ready to think that this advice is impracticable. You will urge the necessity of attending to your worldly callings, which, you will say, cannot be carried on, unless you give them the greater part of your time and attention. Be it so. Remember we do not advise you to spend more of your time in religion than in your ordinary concerns. This would extinguish all human industry. But if we be sincere in our professions of religion, we shall regulate our pursuits by it, and engage no farther in any of them

If our religion be genuine, it will be a source of the warmest and sweetest feelings. It will be a spring of consolation within, which will often be full and pour itself forth. If the Gospel have not taken a share in the feelings of our hearts, if it have not moved the great springs of our hopes and fears, we may be assured that we have never experienced its force. It is filled with such views as cannot fail to interest and transport us. Besides, if we do not feel the Gospel, as well as believe it, how can it support against the overwhelming influence of what we do feel? The world steals upon us, and engages our affections on all sides. Its prospects entice, and its pleasures seduce us. Will a religion which rests only on opinion, and a conviction at times extorted from us, keep us firm against these assaults, and stem the force of a torrent which never ceases to flow? This can be done only by opposing hope to hope, feeling to feeling, pleasure to pleasure.

Perhaps one of the chief reasons why Christianity does not more purify our hearts, is, that we are apt to confine it to seasons of worship, and to shut it out from the ordinary concerns of life. It is a great and fatal mistake to imagine them so separate, that we can innocently and usefully engage in the one, without any regard had to the other. Our temporal affairs should never be suffered to mingle with the exercises of religion, but religion should always regulate the conduct of our temporal affairs. And the reason of this is obvious. The world and the fashion of it is passing away, and our union with it will soon be dissolved; whilst the relation we bear to God and eternity is ever the same, and extends to all times and to all places. The character, which, as Christians, we sustain, is our highest character, and the hopes, which, as such, we indulge, are our highest hopes. It is but reasonable, it is but just, therefore, that the desire of discharging the one, and attaining the other, should sway the whole of our conduct. Perhaps we shall be ready to think that this advice is impracticable. You will urge the necessity of attending to your worldly callings, which, you will say, cannot be carried on, unless you give them the greater part of your time and attention. Be it so. Remember we do not advise you to spend more of your time in religion than in your ordinary concerns. This would extinguish all human industry. But if we be sincere in our professions of religion, we shall regulate our pursuits by it, and engage no farther in any of them

than is consistent with the spirit of it. In the midst of all our other concerns, we shall still make religion the centre of our hopes, and the consummation of our wishes. An ordinary mechanic devotes more of his time to the labour of his hands, than to any other concern; but it is not his laborious employment that interests his heart; it is his desire of procuring subsistence, and of warding off the inconveniences of want.

Finally, let each of us examine ourselves, whether we be in the faith or not; let us prove our own selves; let us not shrink from the severest test to which conscience and the word of God can put us. If we be indeed found sincere, after thus searching our hearts, our faith will grow more firm, and our consolations more steady. Or if it appear that we have been hitherto deceiving and being deceived, (awful idea!) we shall at least have an opportunity of once more lifting up our eyes for mercy, and of reading our danger in our sin, not in our punishment. But we hope better things, and things which accompany salvation. Having fled from the wrath to come, and laid hold on eternal life, we rejoice in the prospect of meeting together at the great day, when we shall have washed our robes, and made them white in the blood of the Lamb. Then, brought out of much tribulation, and redeemed from every nation, and tongue, and people, his elect shall be gathered, he shall give up the kingdom to the Father, and God shall be all in all. Alas! the voice of individual praise is weak and feeble; but how will our hearts swell with adoration and delight, when, while we are praising Him, He shall receive, from millions of hemges, and millions of worlds, the same incense!—*Rev. R. Hall.*

REALITY OF CHRIST'S RESURRECTION.

If we consider the conduct of the disciples of Christ, we are naturally led to inquire how a change so extraordinary came suddenly to take place in their characters. A few days ago, they were meanly cowardly, and with the exception of a few women, and one in whom love was more mighty than fear, they had all, when there existed no pressing personal danger, abandoned their Master in his extremity of sorrow and shame. But now that they are actually in the most imminent peril of liberty and life, they are fearless, intrepid, and resolute, almost beyond parallel. They despise danger, they have no fear, though ignominy and death impend over them. They are willing to endure all risks, and to submit to all privations. Their very nature is no longer the same. From being timid, suspicious, hesitating fishermen, they have at once become the undaunted, confident, eloquent, impassioned preachers of a new religion. How then has all this occurred? Is it sufficient to say, that, having stolen the body of Jesus, and being fully aware of the falsehood of his pretensions, they have resolved to commence a course of personal fraud and imposture? O, no; this is not the bearing of vanity. A young unpledged liar is always a coward. It requires a very long course of sin to enable a man even to appear bold in his vices, especially when the punishments of the law are hanging over his head. Let those who are familiar with criminal courts say, whether it be possible for a body of men newly conversant with stratagems and crimes, not to afford at the bar, by their want of nerve, an indication of their real characters. This supposition, therefore, will not account for the hardihood of the Apostles. But if we admit that they had again seen, beaming with love, that face which had before been defiled with spitting, and pale in death; that they had looked on those eyes, lighted up with immortal radiance, which had been glazed in mortal agony; that they had heard that voice, in calm and lofty intonation, which had uttered the cry of unspeakable sorrow on the cross; that they had touched the hands warm with life, through which the nails had passed, and felt the beating pulses of tenderness through that side which had been pierced with the cruel spear; if they knew that their Master, revered and beloved as he was by them during his humiliation upon earth, was now adored by hosts of angels upon the throne of God in heaven; that, in short, God had demonstrated his infinite regard towards him by the stupendous miracle of the resurrection from the dead; if they had witnessed, and if they knew all this, they might well be dauntless. This was indeed enough to inspire the most dejected, to inflame the most cold, and

to nerve the most timid; and this, in fact, is the only way in which we can rationally account for this change upon these otherwise low, incredulous, and fainting spirits. Accordingly, we find their testimony throughout characterized by the utmost harmony, boldness, and perseverance. Upwards of five hundred persons united in affirming, that they had actually seen the risen Saviour; and in this they steadily and openly persisted. No one among them was ever found to him at any thing or doubt upon the subject. The first publication of the fact was made in Jerusalem, almost immediately after its alleged occurrence, and made too in the presence of those who were most fully qualified to detect the fraud, had any fraud existed, and whose reputation was involved in its exposure. The same doctrine did the disciples preach every where. Neither the acuteness of the Greek, nor the malignity of the Jews, produced the slightest effect upon their testimony. In maintaining and proclaiming this fact, they were exposed to every sort of scrutiny, to persecution of every kind, and to death in its most fearful forms. But they were nothing dismayed. Onward they proceeded in their great enterprise. In the city, and in the desert, in the synagogue, and in the courts of justice; among the philosophers of Athens, and the barbarians of Scythia, in the company of believers, and at the place of mortal agony; never wearied, never faulting, never ashamed, this everlasting theme of their ministry was poured forth, till hundreds of thousands had heard and believed.

The man who is willing to die for his faith, cannot be a deceiver; and there were thousands who were not only willing to die, but who actually did die, for their belief and their testimony of the resurrection of Christ; and these, some of the most virtuous men that the world ever saw. Nor were the martyrs to this truth from the simple and the illiterate alone, but also from the acute, the educated, the philosophic, the eloquent, and even from among the persecutors themselves. Let it not be forgotten that the illustrious writer from whom we have selected our text* was none other than Saul of Tarsus, the shrewd and cultivated, but ferocious and ruthless, persecutor. Fully acquainted, as he was, with the evidence for and against the resurrection, strongly prejudiced against Christianity, pledged to oppose it, and to run its professors, with all his interests involved in his adherence to Judaism; such, nevertheless, was the power of the truth, that he became the most forcible and successful preacher of the religion he once dishonoured. Was he deceived? His native acuteness, and his virulent hatred to Christianity, rendered that impossible. Was he then a deceiver? That is equally inconceivable, since he was utterly without motive to become so. No, he could not have been either mistaken himself, or disposed to delude others. But truth is great, and will prevail; and while the name and history of Saul of Tarsus remain,—and remain they will to the end of the world,—there will need no other evidence that "Jesus Christ our Lord was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—*Rev. R. Treffry, jun.*

Biblical Literature.

HISTORY OF HERMENEUTICS.

THE history of this branch of knowledge, and of the manner in which it has been treated from the earliest ages, may very well be compressed in a short compass. But this is not the case with its literature, which is exceedingly rich. Still, a preliminary sketch of its history, although short, will be of use in order to facilitate a choice among the principal literary works belonging to this department.

The history of hermeneutics may most suitably be divided into seven periods of time, which, although of very unequal lengths, are yet distinguished by principles of interpretation peculiar to each, or at least by appropriate methods of exposition very observably varying from the others. The characteristic traits of these methods and of these principles, impress upon the exegetical works which we have of each of these periods, such marks of discrimination, not to be misunderstood, that with regard to most of them, it is unnecessary to inquire

after any other marks in order to ascertain the time to which they belong.

I. In the first two centuries it was hardly possible for the church to have any other principles of exposition than those which the early Christians had in part brought over with them from Judaism, and in part received from the Jews. These Christians who were properly Jewish could have no other; and those who were converted to Christianity from Heathenism could not think of originating others for themselves, for as, along with the Christian religion they received the holy scriptures of the Jews, it was natural that they should consider it as incumbent on them to receive also the principles, according to which they had hitherto been explained by the Jews and their teachers. These principles are very well known. They amount to this: that although the words of scripture are to be explained according to the usage of language, yet frequently their grammatical sense is the least important, and that almost all that they contain is allegory, or type, or prophecy.

Many circumstances conspired to encourage the early fathers, who were possessed of some learning, to adopt this extraordinary method of interpretation. They saw that even the Apostle Paul, in some of his epistles, where he was obliged to contend with Jewish Christians, had availed himself of it, as, for instance, in that to the Galatians, and thus they considered themselves as sufficiently authorized, not attending to the peculiar circumstances in which the apostle was placed, and to the particular object which he had in view. They were themselves incompetent to discover a better method of interpretation, because the greatest part of them were altogether unacquainted with the Hebrew language. But what principally recommended this method to them was, that, in contending with the opponents of Christianity among the Jews, they were able to derive from it most important advantage for their opinions. By the aid which it afforded they were able to point out to the Jews, a multitude of prophecies in the Old Testament relating to Christ, the literal accomplishment of which could be shown without any trouble, to illustrate a multitude of types in it, the corresponding antitypes to which were to be found without difficulty in his history. It was therefore no wonder, that Justin Martyr, Irenaeus, and Clement of Alexandria, were so much captivated by this mode of exposition, as not only not to observe how insecure, unsteady, and deceptive it is, but to find in it their chief advantage.

II. But, in the commencement of the third century, a happier period for hermeneutics was introduced by Origen, not so much by giving his contemporaries rules for an improved interpretation, as by exhibiting to them an example of improvement. It was, of course, impossible even for Origen at once to break loose from the old allegorical method of interpretation. His acuteness and perspicacity pointed out to him in the Bible frequent allegories and types, which no man before him had discovered. He also sometimes intentionally availed himself of this allegorical method of interpretation, in order to oppose with the more effect certain crude opinions of his age, founded on an interpretation entirely literal; as, for example, the gross representation of a resurrection of the flesh and an earthly reign of Christ during a thousand years, which in the second century was extensively prevalent.* Some of his pupils and admirers afterwards carried this point still further; and hence it was, that, subsequently, when errors and heresies began to be discovered in the writings of this most extraordinary man, he was subjected to the reproach of having been the inventor, or at least the greatest promoter of the allegorizing system of interpretation.

But this reproach is in a high degree unmerited. If even Origen could not altogether free himself from the tendency of his age, yet it was this very man, who often enough and pointedly enough insisted, that interpretation should always be founded on the grammatical sense of the words; that in ascertaining this sense, the usage of language should always first be consulted;

* The author refers to the opinions of the early millenarians that, preparatory to the earthly reign of Christ, there should be a resurrection of the bodies of the saints, with all their ordinary properties and propensities, fitting them for the enjoyment of corporeal delights. The reader may see proof of this opinion having been entertained, in Whitty's "Treatise of the true Millennium," Chap. 3. sec. 19. at the end of his commentary on the New Testament, Ed. London, 1227.—7y.

and that, until this can afford no suitable meaning, entirely corresponding with the connection and views of the writer, or in unison with his declarations as elsewhere expressed, no allegorical, typical, or spiritual signification can properly be resorted to. He it was, who pointed out to his contemporaries the method of correcting the grammatical and historical sense of scripture with a typical and allegorical one; a method which undoubtedly was afterwards much abused. By these means he taught them most impressively that acquaintance with language and with history is necessary in every case in order to secure a correct interpretation, and by these means alone did he perform a service with regard to hermeneutics, which entitled him to the thanks of all succeeding ages.

III. In the period immediately subsequent to that of Origen, the effects of his example became very evident; for in the fourth century interpretation assumed a form greatly improved. This state of things was chiefly owing to the fact, that now there were more interpreters, who had formed their taste by an acquaintance with the works of the old Greek and Roman authors, and they were not able entirely to keep out of view, the effect which the study of them produced on their mental character, however willingly they would often have done so, in commenting on the Bible. This was the case with Eusebius, Chrysostom, Theodoret of Mopsuestia, Isidore of Pelusium, and Theodoret, among the Greek interpreters of the fourth and fifth centuries, and with Jerome, Augustin, Pelagius and Cassian among the Latins. It is true, that in these authors we do often enough meet with the allegorical and mystical expositions; but it is at the same time impossible not to perceive, that they were influenced by a feeling, which always brought them back again to a more intelligent method of interpretation.

Many of them, as Chrysostom, Theodoret and Augustin, felt also, that it was sometimes necessary to lay down, as the ground of grammatical interpretation, a particular usage of language belonging to the sacred writers; they had even an indistinct impression that the particular spirit of the age of these writers must be regarded; and they were not afraid in many cases to proceed upon the supposition, that by a judicious accommodation they had occasionally come down even to the erroneous views of their own time.

We not unfrequently find, therefore, in the exegetical works of these fathers, interpretations of the most excellent and striking character, and it is to be ascribed to two causes only that they are not to be found there in greater abundance. The one is, their very great want of acquaintance with the spirit of the old languages of the east, a defect, which must have a most injurious influence on their interpretations not only of the Old Testament, but also of the New. The other cause is to be found in the unhappy controversies, which were carried on during those periods, in such vexatious number, and with such scandalous warmth. In these cases, it became too much the practice, to allow themselves to modify their interpretation according to the convenience of the polemics; that is to say, to explain the Bible in such a manner as was best adapted to advance the interest of the various opinions which they defended. Even the best and most acute writers among the fathers of those times, as Theodoret of Mopsuestia, (for the polemic authors, Jerome and Augustin, are quite out of the question,) could not entirely guard against the fault of sometimes finding in the Bible merely what would serve to support their opinions, and of finding it there simply because they required it for that purpose: an evil, which in the following ages became still worse.

IV. It may be said with truth, that the whole period from the seventh to the sixteenth century was destitute of hermeneutics, merely for this reason, that it was by the polemics of the times completely subjected to the yoke of doctrinal divinity. The truths, which it was thought proper to find in the Bible, were now brought into a system, which the church by her authority and influence had frequently declared to be the only true one. No man therefore ventured to find any thing further in the Bible, which was not adapted to this system, and still less any thing which stood in opposition to it.

In these circumstances, it might be considered the wisest course that could be adopted, to abandon all idea of originality, and be contented with collecting the interpretations of the ancient fathers, on which the church had impressed the stamp of orthodoxy; and then it could not be long, until circumstances became such, as to make this abandonment absolutely necessary, because all ability and all helps for original interpretation were lost.

In the ninth century all knowledge of history and languages had almost entirely vanished. The barbarous Vulgate gradually became elevated to the importance of the only text, and the glossa ordinaria to the character of the only commentary on the Bible, which was used and allowed to be used in the church; because these were the only text and commentary that could be used. And even in the use of the Vulgate, not only was no offence taken at the prodigious multitude of the grossest errors, which had crept into it, but it was appealed to in argument and interpretation, with as much confidence, as could ever have been placed in the original text itself.

Neither did the scholastic age, which immediately followed this, introduce a more favourable change for hermeneutics; on the contrary, it is rather to be said, that its fate became thereby the more unfortunate. The scholastics, indeed, were a class of men, who at first gave themselves but little trouble on this point, for to them it was not a matter of much consequence, whether they could prove their opinions from scripture or not, since they were persuaded that the truth of them could be demonstrated from the principles of their philosophy. However, towards the end of the twelfth century, some extraneous circumstances led them to pay more attention to the scriptures than they had formerly done, and consequently they were obliged to go farther into the subject of interpretation.

Hence there arose successively many sects, who wished to draw the Bible from that total oblivion into which it had sunk, and who were willing to find things in it quite different from what had hitherto been usually dictated to the people, and what they had been accustomed to hear. Beside these, since the time of saint Bernard, an important party had been formed in opposition to the new scholastic divines, which, although soon oppressed by them, were not completely put down, but continued to maintain an influence principally in the monasteries, and on many occasions withstood them with great earnestness, which produced a correspondent impression. These denominated themselves the party of the biblical divines. They assumed a degree of importance, as if they were the more tenacious of adhering to the scriptures, in proportion as the others seemed to disregard them. They were the principal agents in bringing back again the mystical method of interpretation, in order to make themselves conspicuous in some way, and by these means they frequently acquired a consideration, which threatened to be dangerous to the scholastics. These theologians, therefore, were themselves reduced to the necessity of coming down to interpretation, which, at the same time, was subjected to the most lamentable treatment it had ever experienced.

Equally incompetent to discover as to apply the simple and natural principles of an intelligent hermeneutics, they returned to the allegorizing system, which they pursued with far more extravagance than it had ever been pursued by the Jews. Whatever the wildest imagination of the most unnatural force could press out of a word of Scripture, was given as the genuine meaning, without the least regard to connection, design, character of the writer, and coherence of his ideas; and for the most part adopted the more willingly in proportion as it was senseless and irrational. But in truth they could not easily produce any other result, whenever they attempted to expound for themselves; since they had no knowledge of languages, no apprehension of a historical sense of scripture, and not the most distant idea of a spirit peculiar to the age in which the scriptures originated. Still, in fact, this injurious treatment did not affect the Scripture itself, but only the Vulgate; for it was only in this version that they were able to apply the efforts of interpretation, and therefore, the mischief was not so particularly great.

(To be concluded in our next.)

Biography.

MEMOIR OF THE LATE MRS. AGNES BULMER, OF LONDON: BY MRS. ROWLEY. From the Wesleyan Methodist Magazine. (Concluded.)

Her life had glided on, with almost uninterrupted felicity, until the middle of the year 1822. She was loved and honoured by all who had the pleasure of her acquaintance; and, what is rarer still, was admired without exciting envy. But the horizon, till now clear, began to gather blackness. The cloud grew heavier, and drew nearer. Her excellent and beloved husband was attacked by a violent spasmodic complaint, which so loosened "the silver cord," that, after a protracted illness, he passed from this world "of shadows," to the regions of uncreated light and endless felicity. Mrs. Bulmer felt this heavy stroke as a wife, and sustained it as a Christian. She knew, that with respect to him for whom she mourned, and who was for awhile "hidden from her sight," there was that hope which "blooms with immortality." In the evening prayer of her excellent husband was the sure trust expressed in Him "whose right hand had gotten him the victory;" and she felt too, that the peace which the world know not of kept her spirit in the calmness of repose upon the sustaining power of Jehovah. Upon this mournful occasion she received a letter, full of consolation, from her friend Dr. Clarke, including an invitation to pass some time at Milbrook. This invitation was not accepted at that time, though I had the satisfaction of enjoying her society there at a subsequent period.

It is in the admirable economy of divine goodness, that there is no wound of sorrow which time does not assist to heal. Mrs. Bulmer felt the truth of this; and having pleaded, and laid hold upon, that gracious assurance, "Thy Maker is thy husband," she attached herself still more closely to his service; and, as she beautifully expressed herself in a letter to Dr. Clarke, she had "recounted the mercies of God during the first year of her bereavement; and she thanked God, and took courage." Upon the decease of Mr. Bulmer she took up her residence with her aged and widowed mother. Two years only was this beloved and revered parent spared longer to her, and then sped to "join her friends above." She felt this separation as an affectionate daughter, who was alive to the tenderest sympathies and the dearest ties of nature, would do; and thus expresses herself to a relation on the occasion: "Affliction, with its intents and consolations, is a subject which the events of the last few years have frequently presented to my mind; and I can say, with David, 'It has been good for me.'" Again do we find her valued friend Dr. Clarke, with the spirit of genuine sympathy which so eminently distinguished him, endeavouring to console her under the anguish of this added bereavement.— He says,—

"Dear Mrs. Bulmer,—I hurried from Eastcot, hoping to be favoured with a last sight of your blessed mother; but found, on calling at your door, that she had gone to heaven the day before. I felt pained and disappointed on my own account; and yet, on a moment's reflection, I saw that my gratification would have added one day more to her suffering, and taken one from her glory. Such things are strictly true; but O, how hard it is for friendship and affection to feel and submit to their force! Your mother, and a goodly number of her own family, are before the throne, eternally safe from the possibility of feeling or fearing evil. The prayers of those who are gone before are registered in heaven for those who are left behind. Several are on their way, and I trust all the others are about to set off! May God bless you all, and be with you to the last moment of the journey of life, that you may be with him in all the duration of life eternal!"

The foregoing facts bring down Mrs. Bulmer's life to the year 1825. I cannot ascertain the precise time at which she was made a Class-leader in the Wesleyan Connexion; but she must, at this period, have sustained the office upwards of twenty years. How efficiently and diligently she acquitted herself in the highly responsible and multitudinous duties which it involved, the records of eternity will show; but the uniform testimony of all who were under her care goes to prove her intense anxiety for their best interests; her watchful care

over their conduct; and her joy in their spiritual prosperity. To the young she was emphatically a mother in Israel, and to the sick and poor, a kind and sympathizing friend. She thus endeared herself to all with whom she had any intercourse, her exemplary deportment in every relation of life served to "adorn the doctrine of God her saviour," and it would not be hazarding too much to say, her whole life was purely exemplary. By this mode of expression, I mean, that, in every situation in which she was placed, all she said and did might be listened to with profit, and copied with advantage. More than this need not be said, and less ought not, in fairness to her uniform and high excellence.

It will probably be expected, that, even in so imperfect a sketch as this is, a few remarks should be made upon that part of Mrs. Bulmer's life in which she appeared in the character of an author. Her "Moses's Kingdom," upon which she spent much labour and time, has been long before the public, has been highly spoken of in some of the leading periodicals, and has its just and sweet need of praise from the pen of James Montgomery, the Moses' own favourite, and a Christian man, concerning whom it may appropriately be said, "Behold an Israelite indeed, in whom is no guile."

I shall make no apology for the introduction of the following fact, for which I am indebted to the kindness of our mutual friend, Mrs. James Wood, of Manchester.—

"When the foundation-stones of the Oxford-road and Ancoats-street chapels, in Manchester, were to be laid, Mr. Wood requested Mrs. Bulmer to write a hymn for the occasion; but as she was just entering upon a journey to Preston, no other opportunity presented itself than that which was afforded in the coach, where she composed those beautiful stanzas, which are now in the Supplement to the Wesleyan Hymn-book, beginning,—

"Thou who hast in Zion laid
The true foundation-stone."

They were conveyed to Manchester the next day, and sung upon the ground of those two chapels." To those who know that one of the essential attributes of a genuine poet is just this felicity of composition, the anecdote will speak for itself.

"The Memorials of Mrs. Mortimer" was the next composition through which Mrs. Bulmer made herself known to the religious world. It will appear to all who have read that excellent work, that she was fully competent to its efficient performance, and if I were desirous of impressing one who was a stranger to her with the most correct idea of her intellectual powers, I would recommend a perusal of the Preface, and the concluding pages, of that Memoir. The sound philosophy, the lucid argument, and the cool and discriminating judgment, displayed in the prefatory part of the volume, speak highly for the mental power of the writer; and the concluding observations, in the summarizing up of Mrs. Mortimer's character, do honour alike to the head and heart of our admirable friend. They afford the most admissible evidence of the pure and elevated nature of her own religious experience, of the holy communings which her spirit held with the true Jehovah; and of the power of vital godliness, to consecrate her high attainments to the most ennobling service in which they could have been employed.

It will appear from the above sketch, that the intellectual powers of our deceased friend were of no common order. There was a vigour, an originality, and a comprehensiveness in her mind, united with a large share of firmness, prudence, and amability, which secured to her an unusual portion of influence among her friends. Her natural disposition inclined to seriousness, and there was a vein of philosophy, contemplation transfused through her mind, which led it to associate itself rather with the sublime, than with the merely beautiful in nature, and which gave vigour to her thoughts, and great power in the expression of them, an evidence of which may be obtained by reference to her "Moses's Kingdom;" a poem which, though it be of too lofty and sublime a character to meet the taste of superficial readers, will be valued by the few who happily possess an identity of feeling with its gifted writer.

In her social and domestic character, as exhibited among her numerous friends during the whole of her religious life, Mrs. Bulmer, it is kindly commended to our

recollection of Christianity. The principles laid down in Scripture were habitually referred to by her, and carried out in the various relations in which she stood to those around her. To her relatives she was strongly attached, and her venerable parent received, to the latest period of her life, from Mrs. Bulmer the most devoted and affectionate attentions. It has been already hinted, that, as a wife, her wisdom and influence were so exercised as to contribute in every respect to the honour and comfort of her husband. Those who were the most intimately acquainted with them both, have reason to believe, that his spiritual interests were by her constantly promoted; and that, during a very protracted illness, her affectionate counsels and fervent prayers were chiefly instrumental to the greatly-improved state of his religious experience. Earnestly alive to the spiritual dangers and interests of her relatives, she improved every opportunity for the promotion of their benefit. In her ordinary intercourse with them, but especially in seasons of affliction, truth was brought home to the understanding and conscience with irresistible clearness. Her qualifications to give advice were felt; and she exercised a delicacy and propriety in the administration of it, which generally prevented offence.

In the redemption and diligent improvement of time, our dear friend deserves to be regarded as an example. Reference has been made to her taste for literary pursuits and the enjoyment they afforded; and having but a small share of domestic cares and duties, reading and composition occupied a large portion of her time. But, though ardently devoted to them, she ever restrained them within proper bounds. Reading the Scriptures, private devotion, constant attendance upon the public means of grace, and the most conscientious attention to her duties as a Class-leader and visitor of the sick, were evident to all who knew her; and her example here might be copied with great advantage by females moving in a similar rank of life. Naturally retiring and timid, Mrs. Bulmer had great difficulties to overcome in the performance of those duties which brought her at all into contact with other persons; yet for many years she employed herself in various departments of public usefulness; and every one among her female acquaintance must acknowledge the worth of her services, and the admirable spirit in which they were rendered.

The discernment and sense of propriety, the innate delicacy, the constant discountenance of all that was trifling and vain, and the dignified manner, combined with great sweetness of spirit, gave to the advice and cautions of our excellent friend an authority which was decisive. Whether engaged in encouraging the charity of her young friends, by inducing them to join in plans of benevolent labour for clothing the poor and the aged, or in her domestic visits to those whom in trouble she could console, or in conducting the weekly exercises of her class-meeting, her sense and her piety were equally manifest. In every part, therefore, of her intercourse with others, it might have been truly said of her, "She opened her mouth with wisdom, and in her tongue was the law of kindness."

Allusion has already been made to the advantageous ground upon which our late friend stood, in reference to conversational talent, whether the company were general or select. A principal deficiency with many pious persons in social intercourse is, their want of appropriate information, and readiness to improve existing circumstances, and to direct conversation into the most edifying and instructive channel. On this subject, I pause for a single moment, for the benefit of respectable females just rising into usefulness in the church and in the world, to assure them that this defect, so lamentably general, arises not so much from want of intellectual ability, as from the neglect of suitable reading and inquiry, by which an aptitude would be gained to employ talent to its full measure of advantage.

Mrs. Bulmer's reading was ever supplying her with resources; and her habit of turning all she knew to profitable use prepared her not only to take a leading part in conversation, but to give it that tone and well-directed character, which insured unwearied interest and attention; and thus it was, that, though really diffident and unaffectedly retiring, few could be met with whose company and conversation were so calculated to instruct and improve.

THE WESLEYAN.

WEDNESDAY, NOVEMBER 3, 1841.

FRENCH CANADIAN MISSIONARY SOCIETY

This Institution has been, for some time past, in existence in Montreal. It aims at the circulation of the Word of God and the spread of true vital godliness among the French Canadians of this Province; and is supported by several Protestant denominations. It is based on broad and comprehensive principles, merging not fundamental truths but minor differences in the great work of reclaiming thousands of our fellow-colonists from the grossest ignorance, superstition and moral debasement. It has intelligent and efficient committees in Scotland, Geneva and Switzerland, who are engaged to provide competent persons to labour as Missionaries and colporteurs, or carriers and circulators of the sacred Scriptures. These persons are qualified for their benevolent and important work, not only by intelligence and a habitual use of the French language but, particularly, by sound and decided piety—understanding, experiencing and practising the religion which they labour to impart to others. During our recent residence in Lower Canada, we visited one of the posts of this Society—and at present the most important—namely, the Grand Ligne Mission. A few years ago a truly pious and excellent lady—Madame Feller, still living and useful—was providentially led to visit the Grand Ligne neighborhood, and commenced a school. Against great and repeated discouragements she persevered in her efforts to instruct the rising generation in religious, and useful knowledge, and, by the Divine blessing on her labours, the way was opened for the establishment of a missionary. The Rev. Mr. Roussy, from Switzerland, was sent out, and has laboured with success among those benighted and misguided people, whom the mystery of iniquity leads captive. We had the pleasure and the profit of visiting the mission twice, and of witnessing the glorious effects of the Gospel. A neat substantial two-story Mission-house, built of stone, and comprising a chapel, school-house, and apartments for those who belong to the mission-family, has been erected. The Rev. Mr. Normandeau, a converted Roman Catholic Priest, is one of the teachers and assistants in the establishment. Between thirty and forty have been converted from Popery, and most, if not all, from the power of Satan unto the living God. Our second visit to this place was made in company with a gentleman from St. Therese and two Canadian farmers who had renounced Popery and were desirous of conversing with Mr. Normandeau on the subject of religion, which they accordingly did. They came upwards of forty miles, and appeared quite established in their renunciation of "Satan's masterpiece," and in their resolution to read for themselves the word of life. We could not witness the beneficial influence of the Grand Ligne Mission, without feeling a lively interest in its prosperity; such an interest we still cherish; and we trust the Protestants of Canada, generally, will not allow it and kindred missions to linger or fail for want of adequate support. The Society, of whose operations we speak, has effected a lodgement at St. Therese also, besides making earnest efforts and circulating the Scriptures elsewhere. Several Protestants in the United States take a deep interest in these benevolent operations, and

their success. It is both an honour and a solemn duty to aid in the extension of the Redeemer's kingdom, and to co-operate in what is truly and emphatically a "work of faith and labour of love."

Among the trophies of the truth, in connexion with Eastern Canada, we may particularly mention Dr. Cote, who had been a prominent leader of the Lower Canada rebels, and whose conversion from nominal Popery and real infidelity has been communicated to the public, through the medium of this journal, by the Rev. W. M. Harvard. This gratifying change, together with the conversion of several Canadian Roman Catholic refugees, occurred in some of the "border towns and villages of the neighbouring republic."

Mr. Court, of Montreal, Secretary of the French Canadian Missionary Society, visited this city lately; and held a public meeting, for the benefit of the society, in the United Secession Church. In a well-arranged and useful address, Mr. Court gave a variety of information respecting the history and settlement of Lower Canada, the evil influence of Popery, the present condition of the inhabitants, the constitution and operations of the society to which he belongs, and the good already effected. His statements and appeals were followed up by the Rev. Messrs. Richardson, Roaf, Rintoul, Stinson, and the Pastor of the United Secession Church, in appropriate and impressive remarks, and towards the close a collection was made. We hope the influence of that meeting will be extensive and permanent. No doubt the ministers who were present will gladly forward to the society in Montreal any donations which persons in this city and adjacent neighbourhoods may be disposed to give; and we hope that when so gratifying an opportunity of doing good to others presents itself, the religious public will not be backward or indifferent. "To do good and to communicate forget not; for with such sacrifices God is well pleased."

We have the pleasure of informing our readers that the Rev. M. RICHIEY, A. M., has arrived at Halifax in the Columbia, and will shortly be here—(D. V.) The arrival of the Rev. E. EVANS is not announced; he will probably come out by the next Halifax steamer or by the Great Western.

THE REV. GEORGE SCOTT.—We copy the following announcement of Mr. Scott's departure from the United States, from the Zion's Herald of the 6th ult., published in Boston:—

"A Farewell Meeting was given to the Rev. Mr. Scott, Wesleyan Missionary to Sweden, at the Bowdoin Sq. Church, on Friday evening. Mr. Scott embarked in the Caledonia on Saturday. He has cleared about \$5,000 in the States since May last, towards his necessitous mission. No English visitor to the American churches, has left a better impression of his own personal worth behind him. His unpretending piety and amiability, have won the affections of all who have made his acquaintance."

Mr. Scott is a member of the British Conference, and has laboured for some years, with great diligence and success in Sweden. He has published very interesting accounts of Revivals of Religion and of the position and influence of Wesleyan Methodism in that country, extracts from which we may, at some future time, lay before our readers. The heavy expenses incurred by the erection of a Wesleyan Methodist chapel in Stockholm,—coupled with a kind and pressing invitation—induced Mr. Scott to visit the United States and Canada for the purpose of obtaining pecuniary aid; and we are glad to learn, that he has not come in vain. Mr. Scott visited this city, some time ago, and delivered a most interesting address respecting his

objects. Our acquaintance with him was necessarily short, but sufficient to win our unfeigned regard and respect for so devoted, so laborious and useful, and, at the same time, so unassuming and unpretending a Minister of the Lord Jesus Christ. We wish him a thousand-fold more success in his important mission; we pray that he may be brought back to his scene of toil safely, comfortably, and in due season; we shall always be glad to hear of his welfare; and we pray the Lord of the harvest to convert and send forth abundantly more such exemplary and excellent labourers into the harvest.

TO OUR AGENTS.—We beg to thank those of our agents and friends who have heartily and actively endeavoured to promote the interests of this Journal. We trust they will persevere, and that others will arouse themselves to exertion. The efforts that have been made to forestal and supplant us, have proved, in some places, too successful, owing to causes which we have already explained; and it is necessary our agents should know this in order to be the more vigilant and active. The Wesleyan Ministers, in both Districts, understand the position and design of this paper, and the importance of circulating general religious and connexional information among our societies and friends; and we earnestly and respectfully request that they will make adequate and seasonable efforts to increase the circulation of THE WESLEYAN, in their respective circuits. The success of any periodical greatly depends upon an extensive and efficient agency. Though our subscription-list and our prospects are highly encouraging, we know that in many places successful attempts may be made to augment the number of our subscribers and to enlarge the influence of our Journal.

NOTICE.—The new Wesleyan Chapel at Yorkville (formerly called Pottersfield) will be opened for Divine worship (D. V.) on Sunday the 11th instant. Services will be held in the forenoon, afternoon and evening by the Rev. Messrs. Stinson, Richey, and Manly. Particulars will be given, in due time, by handbills and otherwise.

We invite the attention of our readers to the "Card" of Mr. Cane, Surveyor and Draftsman, announcing his intention to publish a "Plan of the City of Toronto." From our own examination of the drawings, we have no hesitation in saying that we believe it will be a highly valuable and useful publication. Every thing appears to be laid down with the utmost accuracy and neatness; the plan comprising, as Mr. Cane states, "every enclosure and every fixture."

TO CORRESPONDENTS.—The article on "Prophecy" and some religious intelligence, could not be conveniently inserted in the present number, but will receive due consideration, and probably appear in our next.

Civil Intelligence.

ARRIVAL OF THE COLUMBIA.

From the New York Sun (Extra). The steam packet Columbia, Capt. Jenkins, arrived at Boston at half past seven o'clock on Thursday morning. She left Liverpool on the 5th, and made her passage in 13 days to Halifax, arriving there, after a rough passage, on Monday morning at 7 o'clock. She left Halifax at 2 P. M. the same day.

Trade continues to remain in a very depressed state in England, and the sufferings of the operatives are extensive in consequence.

The Globe announces, "that directions have been received at Buckingham Palace for the reception of Her Majesty and Court on Saturday, Oct. 9th, where the Queen will remain till after her approaching accouchment."

PARLIAMENTARY PROCEEDINGS.

House of Lords, Sept. 20. Lord Brougham presented a petition from the British and Foreign Anti-Slavery Society, setting forth that British subjects were still concerned in promoting several branches of the slave trade. Lord Cottenham withdrew all his bills for improving the administration of justice till next session. 22.—The business was confined chiefly to the reception of petitions. Adjourned to 23rd.

and hope to the heart. Had she in early life been induced to take a more active part in general society, her talents might have been employed to still greater advantage; but with the abilities and influence which she possessed, she was less useful in religious society than her situation in the church admitted. The very texture of her mind prevented the cultivation of that simplicity which urges us to doing good on the largest scale of which our means and opportunities allow; for she did not mingle so generally and extensively as she might have done with that class of persons who would gladly have profited by her instructions. Her manner never acquired that ease and affability with persons considerably below her, which would have rendered her services a lasting benefit to a much greater number than really enjoyed the privilege of profiting by her counsels. Thus, though well and usefully employed, she should have described a larger circle, within and around which her influence might have been felt. While there are so few qualified as she was, and in possession of opportunities and advantages so great, we cannot but regret the comparatively circumscribed limits which she placed around her sphere of useful service. In the present day there is not much danger of women overstepping the bounds prescribed by the Apostle in relation to their Christian exertions; but the fact is, to a lamentable degree, palpable, that, either from want of sufficient piety, or other causes, the capability of great usefulness is not exercised as the cause of Christ, and the necessities of immortal souls, urgently demand. As the decease of our friends not only calls us to review life, but to reflect upon what their judgment and feelings must now be, the light which they enjoy, as it shines upon us, through the medium of revelation, will, if faithfully followed, lead us in the most "excellent way" for getting and doing good, and if we look at the short and uncertain period in which it may be our privilege to promote the salvation of souls, the recorded decision of Scripture ought to influence us, both as to the high importance and the manner of our services. Hear we, then, the voice of our Master: "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest!"

In the summer of 1836, Mrs. Bulmer accompanied some of her nearest relatives to the Isle of Wight. She arrived at Ryde on Saturday, and on the following day felt herself slightly indisposed. As, however, the indisposition was referred simply to a cold, no uneasiness was felt on the account. In the course of Tuesday, unfavourable symptoms appeared; yet her medical attendants were totally unapprehensive of danger. In the evening of the same day, a sudden exacerbation of disease, indicated by a rapid and alarming increase of pulse, summoned her professional attendants to her bedside; and while they were consulting upon the sort of remedy best suited to the case, the commissioned angel arrived, drew aside the bolts of the prison-house, and the freed spirit escaped to the paradise of God!

The nature of Mrs. Bulmer's complaint prevented her from conversing much. What she was able to say, however, was in the highest degree satisfactory and consoling. She testified to the supporting presence of God; and, it was evident to those around her, that she had no anxiety as to the result of the affliction. The life of consistent Christianity which she had exhibited, was crowned by a departure eminently peaceful, and beautifully exemplified that glorious promise, "I will come again, and receive you unto myself."

Her remains were brought to London, and interred in the family vault connected with the Wesleyan Chapel, City-road. It was the unanimously-expressed wish of her family, that her most intimate friend, the Rev. Dr. Bunting, should preach her funeral sermon; but, owing to peculiar circumstances, over which he had no control, he was denied the mournful satisfaction of paying this public tribute to the worth and virtues of his departed friend; and the task devolved upon his gifted son, the Rev. William M. Bunting. The sermon was preached at the City-road Chapel to a densely-crowded audience, who listened with the most devout attention, whilst he expatiated upon that divinely-inspired truth, "Presence in the sight of the Lord is the end of his mercy."

House of Commons, Sept. 20th.

Mr. Otway Cave, having protested against the course of the Tories, and, having referred to the registration scheme for Ireland, Sir Robert Peel said, that he did not identify himself with Lord Stanley's bill, and that he wished to correct the errors of the registration without narrowing the franchise. Mr. Crawford having objected on account of the public distress, to going into Committee of Supply, Sir Robert Peel said, legislation could give no immediate relief. The house went into committee, after a division of 136 to 22, and got through the Miscellaneous estimates.

21st.—Mr. Villiers having asked Sir Robert Peel to what period parliament would be prorogued; the Premier replied that he could not then say—it would depend on circumstances. Sir Robert Peel obtained leave to bring in two bills—one to continue the Poor Law Commission, and the other to continue certain expiring laws.

22d.—Sir Robert Peel said it was the intention of government to carry into effect the Irish Poor-law Act, and also to maintain the leading principle of the English Poor-law Bill, though he should be ready to consider, in the next session, any proposal for its improvement. Mr. Ferrand said that the bill had destroyed the last government, and that it would destroy any government which would identify itself with its harsher clauses.

Sept. 24.—On the motion for going into Committee of Supply, a long debate ensued on the state of the country. Sir Robert Peel said he would not deny or underrate the present distress, but he trusted it was not so severe as some represent it to be. The house resolved itself into a Committee of Supply, and voted a sum of between ten and eleven millions sterling, to make good the supplies granted last session. The house then adjourned to the 27th ult.

Sir Charles Napier called the attention of Sir Robert Peel to the danger of McLeod, and hoped parliament would not be prorogued without means being taken to protect him. Sir Robert Peel could not give Sir Charles Napier any assurance on the subject. The Poor Law Bill was discussed at considerable length, and several motions were made to amend the Law, but they were all defeated by the ministry.

Both houses met again Oct. 4th; it was announced in the ministerial organs that parliament would be prorogued on Friday, Oct. 8, not to meet again for business till Feb. 1342.

Capt. Berkeley, R. N., offered a motion in the House of Commons on the insufficient manning of the Navy, and pointed out the danger that appertained to the navy and to the country by negligence on this point. So strong were the gallant officer's statements that the government pledged itself to carry out the plan proposed. We observe by the London papers that orders had already been issued from the admiralty, to complete the crews of all the ships under sailing orders, to their full complement.

Lord Morpeth the late Secretary for Ireland, has arrived in the Columbia at Boston, from Liverpool. His Lordship intends to make a tour on this continent, of four months, and will visit the principal cities of the United States and Canada.

LATER FROM CHINA.

From the New York Sun (Extras), Oct. 21.

Important Intelligence from China—Bombardment of Canton—Dreadful Slaughter.—The ship Narragansett arrived on Saturday from China, bringing news from Canton up to the 24th of May, and from Macao to the 1st of June.

The bloody drama which we predicted a few days ago, has commenced. The British forces had been bombarding the city of Canton for several days, and were storming it both by sea and land when the Narragansett left. The destruction of property and of human life had been dreadful; but the full extent and details of it were not known. The foreigners had all left Canton, trade was of course entirely suspended.

Soon after six o'clock on the 21st of May, H. M. S. Modeste and Algerine moved from their anchorage in the Macao passage, and anchored close to the town. At a little past ten, however, a blaze of light in the direction of Fatoe was observed, and was soon found to proceed from several fire rafts or junks being down fast with the tide up—the cutter and schooner, which were in company with the British ships, the Modeste and Algerine, weighing anchor would have brought them nearer to the range of the guns from the company's garden and others, which had by this time opened upon them, and kept up a smart fire, by which the cutter was hit twice, and the schooner once.

The two small vessels were therefore obliged to remain at anchor, exposed to the fire from the battery at Shaming, the cutter returning the fire gallantly, and forcing by her fire six large cargo boats, that bore down on her in the wake of the fireships, and probably filled with soldiers to board her, to shoot off, when the steamer Nemesis came down upon the fire-ships and towed them out of harm's way, opening at the same time a tremendous fire from her two thirty-two pounders. H. M. S. Modeste, Algerine and Pylades, had meanwhile also opened their fire, and a brisk cannonade ensued, maintained chiefly against the new fort at Shaming. The firing was kept up during part of the night, and the cutter and schooner were at last, by the tide turning, enabled to move out of range of the shot, into the Macao passage.

In the morning early of the 22d, the work of destruction at Shaming was recommenced by H. M. S. Modeste, Pylades and Algerine, and steamer Nemesis, the fort was, after a heavy cannonade, silenced and destroyed, and eight very fine new brass guns found in it. Meanwhile a number of war junks were seen issuing from a creek opposite Fatoe, and the steamer Nemesis went to meet them; but they, unwilling to have anything to say to so formidable an antagonist, retreated again to the creek, and the steamer again gave her assistance at Shaming; which no sooner being perceived by the junks than they came out a second time.

This time, however, the steamer was not content with merely driving them back, but followed them into the creek; what passed there was, from the position of our informant hid from his view, but loud reports and immense volumes of white and black smoke rising into the air at short intervals, but too plainly told that the work of destruction was actively going on there. In less than three hours upwards of forty war junks were set fire to and blown up.

From this, the time was occupied by the English, in concentrating their forces near the city, until the 24th, at 4 P. M. The Hyacinth 18, Modeste 18, Pylades 18, Nimrod 18, Columbus 16, Cruiser 16, and Algerine 10, having taken their position in front of the city and suburbs, opened their fire upon every offensive point of the Chinese, who returned it with considerable spirit at first, but were soon compelled to desert their guns. At 5 P. M. a body of soldiers, about 400, were landed at the foreign factories, in the vicinity of which, they found the Americans, who had been taken prisoners two days before, examined by the authorities and released.

The firing was continued until about 9 P. M., when the suburbs were on fire in several places, and nearly all the batteries on shore in possession of, or destroyed by the English. While this was going on in front of Canton, General Gough was landing his troops, 1800 men, at the foot of the heights, in the rear of the city, and on the morning of the 25th, he commenced operations; particulars of the day's work are not yet known further, than that with a loss of some 40 killed and wounded, four batteries were taken from the Chinese, and great numbers of their officers and soldiers killed, the heights commanding the city taken, and the British forces entrenched upon them.

The loss of the Chinese on this occasion is variously estimated at 3 to 5000; and even as high as 10,000 men.

On the 26th, the vessels of war were engaged in quieting and destroying the few remains of opposition, and in the evening Mandarins called on Capt. Elliott with flags of truce to negotiate for the preservation of the city.

We are without late intelligence from India, but Commodore Bremer is daily expected.

LATER STILL FROM CHINA.

The Chinese have paid six millions of dollars as a ransom to prevent the city being sacked—five millions in silver and one million in securities. Sir Le Fleming Bonhouse, Commandant of the Naval Forces, in the absence of Sir G. Bremer, had died from fatigue. Great sickness prevailed among the troops and seamen, and five principal officers are said to have died at Hong Kong in one day. A vessel of health, the subject of Christian civilization by the west and visible sign, and because you

Religious and Missionary Intelligence.

WESLEYAN CONFERENCE, 1841

We again invite the attention of our readers to the continuance of our report of the proceedings of the Wesleyan Conference. On the Ex-President's address more especially, it is impossible for the eye of the most careless to fall, and not feel its fascinating power over his judgment, piety, and taste. Its truly christian tone of feeling, its manly taste, its enlightened views, and its chaste eloquence must make it hold a high place in the estimation of all capable of judging what such an address ought to be. Powerful as is the Rev. Robert Newton's *cum voce* delivery, from the compass and flexibility of his voice, and a varied expression of countenance as well as style of action, which clothe his language with additional energy; yet, even when stript by the press of all these adventitious recommendations, his "breathing" thoughts and "burning" words command our admiration and assent, as animated alike by the inspirations of true genius and genuine religion. Nevertheless we forget the man, and herein is the triumph of real oratory, in the subject, which by its means obtains a complete ascendancy over the mind, and the mastery over its best affections. We will venture to say, that not one of his hearers was disposed to be a critic either for praise or for blame. Nor were we ourselves on first reading the address. The discharge of that function, and after all it is superfluous, was altogether an after-thought.—London Watchman.

ORDINATION SERVICES: THE CHARGE.

On Thursday evening, in Oldham-street Chapel, a Solemn Charge was delivered to the newly ordained ministers, by the Rev. Robert Newton, Ex-President, in the presence of a crowded audience. The services were commenced by singing the 74th hymn,—"Jesus, thy wandering sheep behold,"—after which the Rev. Messrs. Stewart and Price, (Irish Representatives,) engaged in prayer. The President then read the sixth chapter of the Second Epistle to the Corinthians. The 700th hymn—"Lord of the harvest," &c., having been sung, the names of the young men were called over, and they remained standing in the centre and adjoining front seats of the gallery, during the delivery of the Address, which occupied nearly two hours.... We subjoin an outline, with many passages entire, of this admirable and impressive discourse.

Addressing himself to his "dear brethren," Mr. Newton commenced by observing—

I offer no apology in rising to address you, on this occasion,—aware, as I am, that this duty, according to established usage among us, devolves upon me, by virtue of that relation which I have the happiness and honour of sustaining to this body of christian ministers. Had it, however, been left to my own choice,—or had I been at liberty to consult my own inclination,—I would have chosen much rather to have been seated side by side with some of my brother ministers, that I might have listened to some one who might have addressed you more efficiently than I can reasonably hope to do. "The spirit of the Prophets," however, must be "subject to the prophets." I doubt not that you all feel the present to be an occasion of deep and thrilling interest;—it is interesting to yourselves, interesting to your fathers and brethren, and deeply interesting to all those societies over which you may be placed, and those congregations to whom you may be called to minister. The events of the last evening, and the transactions of the two preceding evenings, must, as I think, give a colour to your future life; and the results of these events and transactions must inevitably stretch far beyond the circle of this world, and be seen, and met, in that world where life, in some sense, must all be re-judged again.

I am to speak to you on subjects pertaining to the office and ministry to which you have been separated: and let me remind you, first of all, that it is not assumed, but it has been ascertained, to the conviction and satisfaction of those who are immediately concerned, that you are, personally and individually, real christians; and that you are real christians, not because you were born in Christendom, or born of christian parents,—not merely because you were the subjects of christian civilization by the west and visible sign,—and because you

have made a general christian profession;—but because you have actually received the truth of our Lord Jesus Christ unto salvation,—you have personally and individually seen the evil of sin,—you have felt its bitterness,—you have also offered unto God the sacrifice of a broken and a contrite heart,—you have individually fled to Christ crucified as your only refuge from despair,—you have believed on the Lord Jesus Christ to the salvation of your souls,—and you have now faith in Jesus Christ, living, saving faith; you have now the witness of the Spirit attesting to your spirits that you are the adopted sons of God, that God has put you among the children, and you belong to his spiritual family, the household of faith, and in your hearts the Saviour's love is shed abroad; you are going on to love God with all your hearts, and minds, and souls, and strength; and you are seeking (some of you have attained) that "perfect love which casteth out fear." Now we deem these absolutely essential to a christian minister in the very first instance; for though it would be far from us to undervalue talent, learning, general science, and eloquence—(things highly desirable, and, when sanctified, calculated to be highly useful)—yet personal religion is absolutely essential. How can any man, in the very nature of things, be competent to teach others until he himself be savingly taught of God? How can any man communicate what he himself does not possess? How can any man be likely to persuade others to repent, while he himself is impenitent?—how can he fool for sinners, while he himself is living in sin?—how can he effectually explain the nature of faith, while he has never "believed with the heart unto righteousness?" or how can he explain real conversion to God, while he himself is unconverted?..... Nor do we conceive that the Great Head of the Church will ever call any man to the work of the ministry, who is himself disqualified to the person and government of the Lord Jesus. Surely, he will not commission a man to go forth and "call sinners to repentance;" while he himself is impenitent;—to go forth and "contend for the faith;" while he himself is an infidel; to go forth and "proclaim liberty to the captive;" while that man, in his present state, must be himself clanking in chains. We remember that the Saviour himself received a second and a third time an affirmative reply to his question—"Simon, son of Jonas, lovest thou me?"—before he commissioned him to "feed his sheep;"—to "feed his lambs;"—intimating that he must love the Saviour before he could be commissioned by him; and when, the third time, Peter said—"Lord, thou knowest all things, thou knowest that I love thee;"—then it was that the Great Shepherd put the pastoral crook into his hands, and he was authorized and commissioned by his divine Master..... What is thus absolutely necessary at the commencement, you will find equally essential during the subsequent periods of your ministerial career. Unless you keep up the life and power of religion in your own souls,—unless you "live in the spirit," and "walk in the spirit," and maintain intimate communion with the Father and the Son by the Holy Ghost, your work will soon to yourselves become burdensome if it be not irksome, and you will, if you decline in personal religion, lose your relish especially for the more spiritual parts of your work in the ministry. And then, those to whom you minister, who have spiritual discernment, will soon perceive that your ministry has become barren, insipid, and pitiless,—your ministrations will lose their freshness,unction, and efficiency,—and the hungry sheep will look up to you, but, alas, they will not be fed..... I know that many private christians think, that because a man is a minister of religion, he is in no danger as regards his spiritual progress,—because religion is his business, not only on Sabbath days but every day. But perhaps here lies the danger,—lest you should read your Bibles for others rather than for yourselves,—lest you should preach to others rather than to yourselves,—lest you should think, read, pray, and preach professionally, rather than as those who themselves every day, hour, and moment, need to realize the full power and blessings of that religion which you are to enforce upon others: O how necessary it is, that you should possess, day by day, with increase, the plantations of the Spirit's power and grace;—and this would not fail to give unction, power, and efficiency to all

your ministry. Did not the Apostle of the Gentiles view the subject in this light? What said he? "Thou one thing I do—(how many things had he to do besides—the care of the churches, journeys to travel, sermons to deliver.)—“forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Let it never be forgotten, that in regard to spiritual advancement and personal holiness you ought to be examples to the flock, to go before them, to invite them onward, and to say—“Follow us as we follow our Lord.” Be examples in word, in spirit, in faith, in purity, and in charity.

But, you have also received authority to preach God's holy word. We believe that you have been called by the Great Head of the Church to this office and ministry; and we hold that Jesus Christ has never resigned his prerogative to select and commission his own ministers. This is his own inalienable right; and we have ever held, and maintain, that there is such a thing as a divine call to the Christian Ministry. You are persuaded, I believe, that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration.” And then this divine call, (of the certainty and reality of which you are personally persuaded,) has been ascertained as far as it can be ascertained by men,—ascertained by your fathers and brethren,—for you have been engaged in a probationary ministry each at least four successive years, exercising the talents as well as graces which the Head of the Church has given you. Moreover, he has affixed his seal to the exercise of your probationary ministry, by granting you success in your labours. And you have also been personally exercised since you came to this Conference; a large proportion of you, in the presence of the great congregation, have witnessed a good profession before many witnesses; and, with this conviction, you have been so eminently and actually set apart by “the laying-on of hands of the presbytery;—so that the divine call has been ratified by the official sanction of the fathers in that ministry with which you are now connected. You are not, therefore, self-appointed ministers;—you are not unauthorized ministers. The first apostles were extraordinary men,—they had an extraordinary calling,—they were invested with miraculous endowments,—they received the miracle-working power to accredit their ministry,—and they went forth in the plenitude of heavenly inspiration. They were a race of men unique. It was requisite that the apostles of Jesus Christ should have seen the Lord,—should be witnesses of his resurrection, as the promulgators of our common Christianity. Their work is done;—they have rested from their toils;—the like to them the world never saw before;—nor will the world ever “look upon their like again.” In these times, we hear much, and read something, about what is called the Apostolic Succession. Now, it certainly is for those who prefer that claim, and who assert it for themselves, in order to establish their claim, to make out the reckoning. Both assertions I have sometimes heard, and frequently read: the proof of these assertions I have never yet found. But if you, or I, could fully make out the reckoning,—and could ascertain and produce every link of the chain from St. Paul or St. Peter to this very hour, I see not how that could prove that I am, or any one of you can be presumed to be, on that account, either a good man or a good minister, for the obvious reason—“If any man have not the Spirit of Christ he is none of his.” Be it yours, then, to be employed Sabbath after Sabbath and day by day, in the transmission of apostolic doctrine,—to imitate the apostolic example,—to imbed and exercise the apostolic spirit, the spirit of self-denial, of genuine meek humility, of enduring patience, of burning, quenchless, flaming zeal. Be it yours, to look for, and never be satisfied till you receive, apostolic success, seals to your ministry, sinners converted, souls saved from death: for these are the highest and very best credentials that can be produced, that you are the true ministers of the Lord Jesus, and the followers and imitators of the apostles of Christ. I trust that you will ever be able to say, to those who may institute inquiries, with all humility, ascribing the grace and glory to God,—“Go and tell John the things which ye do hear and see; the blind receive their

sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them.”

Now, the subject of the apostolic ministry, as I had an opportunity of remarking the other morning, was pre-eminently and especially “Christ crucified.” “We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ's sake.” “God forbid that we should glory, save in the cross of our Lord Jesus Christ. Christ must be the theme, the subject, of your ministry: Christ, in his person, his work, his redeeming grace, his saving benefits, his glory, and his kingdom; Christ, not only upon you in his name,—not only among you in the ministrations of his truth and the ordinances of his house, but Christ in you, the hope of glory. This is the essence of apostolic preaching. I am either greatly mistaken, or there is not a little danger of reducing Christianity to a mere ceremonial, to a matter of church authority, to sacraments, so as to supersede or relax vital, personal, experimental Christianity. Be on your guard against this. Remember, it is “Christ in you, the hope of glory,” “whom we preach.” “For the kingdom of God is not meat and drink,—not ritual and ceremonial only,—but righteousness, and peace, and joy in the Holy Ghost.” See to it, then, my dear brethren, that yours be ever a Christian ministry,—that in your ministry Jesus Christ is all and in you all. You are not commissioned to deliver mere philosophical lectures,—to bring before your people mere metaphysical disquisitions,—no, nor to deliver mere ethical discourses. There is a word employed, in certain quarters, at the present day,—a word that designates a certain kind of preaching,—a word that I think circulates far more than it is worth;—the term is—“he is an intellectual preacher.” and I fear it is employed to designate a ministry, a kind of preaching, that is not very spiritual,—that is not truly out and out evangelical,—that is not very experimental, and heart-searching and soul-converting.—alas, alas, for all such intellectual preaching! Remember, the legitimate subject of your ministry is evangelical religion—“the truth as it is,—where”—“in Jesus;” and then be as intellectual as you please,—as you possibly can; only see to it that the operations of your intellect are employed on subjects that are legitimate to the Christian Ministry.

Take care, my dear brethren, from time to time, in the selection of subjects, that you bring before the people that which is adapted to their state and circumstances, and that which is likely to be useful; for this is what we should keep in view,—not personal display, not the exhibition of talent, not acuteness, nor critical acumen, or eloquence. These are utterly unworthy. What will the great Heart-searcher think of us? We must direct our ministry to the benefit of those who hear us, that they may be profited, edified, and built up in their most holy faith. I shall not soon forget what a venerable minister of the Established Church (the late Mr. Cross, of Bradford) said to me, some twenty years ago, when I was comparatively young in the ministry. Several friends, who had been present, left the room, and we remained by ourselves. Affectionately and tenderly taking hold of my hand, and turning towards me his sightless eye-balls, he said—“Dear brother, you are a young minister; suffer me to give you a word of advice: always in your preaching give prominence to the great capital doctrines of the gospel—to the divinity and atonement of Christ, the fall of man, justification by faith, the direct witness of the Spirit, (for he held that doctrine,) and the Spirit's work in the heart of man, producing holiness there, and leading to holiness of life and conversation: depend upon it, that is the preaching God will bless, and to which the Holy Ghost will affix his seal.”

Let me suggest to you all, in the exercise of your ministry, whether on the Sabbath or week day,—in the town congregation or village chapel,—in the hamlet or the private house,—that you always preach under a firm conviction, and persuasion, and realization of the truth and importance of that of which you speak. Never, oh never, speak of divine things and of our common christianity, as though, after all, it remained to be proved whether christianity is a divine institution, and somewhat doubtful whether christianity be from heaven or of men. You have examined? I affirm, and I affirm, on

several occasions where you may be specially called to place before your people those evidences of the divinity of our holy religion,—its external evidences, its internal and collateral proofs,—you know how to classify them, but where is the propriety of staying to prove what not a man of your congregation doubts? And, if there be those who doubt, you have already witnessed its divine power and efficacy, therefore go forth in the conviction that it is the truth of God, revealed from heaven, for the instruction and salvation of men. And oh, think of its importance. Why, on the admission that it is true, it must be important,—it must be of the first and last importance to every human being. If christianity be anything, it is necessarily everything—it connects itself with the glory of God, and the salvation and happiness of man. Ever have present to your mind's eye, and recollection, and heart, the truth and importance of divine things. This will give a character to your preaching, to your manner, to your very style and language, corresponding with the sacredness of the things of which you are speaking. You will not be tempted to descend to anything low, vulgar, or coarse. Nothing of that will you find in the discourses of our Lord and his apostles. On the other hand, never attempt to soar to something out of your reach. Never attempt a style and language gorgeous, or overloaded with flowers and ornaments of speech. Depend upon it, this will greatly offend the most devout and pious of your people. Anything of this sort will be disgusting to persons of real learning and correct taste. Oh, there is a charm, a beauty, an impressiveness, an attraction, in simplicity of style, language, and manner, for which I vouch that you can find no adequate substitute. Deem it unworthy of you to spend time in endeavouring, first to collect materials, and then to construct artificial flowers, which, after all, are sickly and scentless. If you have powers of imagination as well as intellect, or if there is a flower just in your way, just growing upon the margin of the path in which you are treading, I know of no harm in plucking it, but never go out of your way in search of flowers. Dare to be yourselves. There are some young ministers, who seem disposed to renounce their own identity,—who, in the pulpit, are inclined to be somebody else, by attempting to ape some favourite preacher, they may have happened to hear. Now, let me say a word or two on this subject. First, it is much more easy to imitate the defects than the excellencies of any given character whatsoever; and, generally, those creatures of imitation acquire the defects and imperfections rather than the excellencies of the men on whose model they wish to form themselves. Then, if the originals happen to be known, your attempting to ape them will, in the eyes of your congregation, make you perfectly ridiculous. Again, this is unnatural. The garment of another man does not sit easy upon me, nor would mine upon you. They don't suit or fit us. He who made us all, made us to differ in size and external appearance; and perhaps mentally we differ as much as physically. Cultivate then your own powers. Dare to be yourselves. Endeavour to find out your particular talent. Some of you may be called to be “sons of thunder,”—to hurl from Mount Sinai the thunder and lightning,—to flash conviction on the guilty mind by the terrors of the law. Others may be designed to be “sons of consolation,”—to administer the soft, still, small voice of peace and of comfort.

And then, let me strongly recommend to you, to cherish and cultivate a truly catholic spirit,—a spirit of love to all. Love the truth, love holiness, wherever you can find the one or the other; and, where the one is you will generally find the other, for, like wisdom and prudence, they live together. You are Wesleyans;—you have made your own choice;—Wesleyans in your views of christian theology and doctrine, of Christian discipline and church order;—Wesleyans from conviction and from inclination,—but then it follows not from this, that you are to be bigots,—that you are to indulge in or manifest a narrow sectarian spirit. That was not the spirit of our divine Master. “By this shall all men know that ye are my disciples, if ye have love one to another.” If we must talk about the apostolic spirit, then this narrow, exclusive spirit is not apostolic. What says the great apostle? “If Christ be preached, I do rejoice, ye and I will rejoice.” If then Christ be preached by a minister of another section of

the church, I trust you are sufficiently apostolic, in spirit and temper, as to say—“We also rejoice, and will rejoice.” Let me tell you, a catholic spirit is a Wesleyan spirit. You have read, I trust, the sermon of our venerable Founder on this very subject; and, I trust, have not only received conviction from it, but are cherishing the same spirit, and arming yourselves with the same mind; and, in subsequent years, will be ready to say—“If thy heart be as my heart, give me thy hand,”—having ministers of other denominations, and people of other sections, as your brethren in the Lord, and letting your language be—“Grace be upon all them who love our Lord Jesus Christ in sincerity.”

Let me earnestly and affectionately say to you—be men of prayer, of much prayer, earnest prayer, continuous prayer, unceasing prayer. A good minister not only gives himself to the ministry of the word, but also to prayer. Remember the language of a venerable servant of God, of old time,—“Moreover, as for me, God forbid that I should sin against the Lord by ceasing to pray for you; but I will teach you the good and the right way.” How can any man expect to be successful in teaching “the good and the right way,” unless he sanctify all his ministrations by prayer to God? A grievous sin it would be, against God and man, were you to cease to pray for the people of your charge. “But,” said the great apostle—(alas for the man, under the name of a Christian minister, who cannot say it)—“God is my witness, whom I serve with my spirit in the gospel of his Son, that I daily, without ceasing, make mention of you in my prayers to God.” Continue you to be men of prayer. You will not study to advance, or preach with success, without prayer. I was struck with an observation respecting a minister, which I heard from a person the other day—“He preaches as though he prayed a great deal.” If you are much in prayer, you will feel God in your ministrations, and what you say and do God will prosper. It is recorded of the celebrated Thomas Walsh, (and as a man of learning as well as piety, he was an honour to the country which gave him birth,) that he always, when he had an opportunity, went from his knees to the pulpit and from the pulpit to his knees. He did not come down and begin to fish for adulation and praise. What was the advice of the never-to-be-forgotten Dr. Adam Clarke, to a young friend of his and of mine,—and to many of us, at that time, one of our coevals, but our coeval no more, (the late David McNicoll)—“Study yourself half dead, and then pray yourself quite alive again.”

And then always expect success. Remember, it is the truth you publish: it is the gospel of salvation you proclaim: it is God's own ordinance,—it is his own institution: it is a dispensation of the Spirit; and the Holy Spirit is there to bear witness to the truth, and apply it to the hearts and consciences of the people. “Lo, I am with you always.” That promise did not belong exclusively to the first apostles. It is added—“to the end of the world.” So the promise is yours, and if you live in the spirit of your Master, the Master will accompany you, and then you may expect success. Never content yourselves merely by preaching so many sermons. Your great object is, to bring sinners to Christ,—to save souls from death; and I hope you never will be satisfied unless you see that God gives you his blessing, that you have seals to your ministry and souls for your hire.

The Rev. Speaker then went on to describe, in detail, the duties of the ministerial office, which they were called upon faithfully to perform. As invested with the Christian pastorate, they were bound to conduct properly the public worship of Almighty God, to be the mouth of the people in prayer, and to see that the singing was simple, congregational, and devotional. They must also duly administer the holy sacraments,—baptism and the Lord's Supper. In exercising christian discipline, they must be mild, firm, and impartial, knowing no man. He enforced the duty of meeting and addressing the Societies, as distinct from the general hearers. They were also called upon, four times in the year, to speak personally and individually to the members at the quarterly visitations. If likewise urged upon them the vast importance of pastoral visitations,—to seek out those who were sick, weak, or perplexed. A great man had said—“The best way to find the road to a man's heart, was first to find the way to

his house." He solemnly guarded them, in the intercourse with their people, against suffering their conversation to degenerate into mere gossip, mentioning the case of a young female, who, having been awakened under a Minister, was anxiously desirous to meet him, in order to obtain spiritual comfort and encouragement, but who found him so trifling and frivolous, that her convictions vanished. They ought to be the same in the pulpit and out of the pulpit,—in the house of God and in the house of friends. . . . They must not forget or neglect the lambs of the flock, but, when they had opportunity, should speak to children and pray with them. Young minds were tender, flexible, and tenacious of impressions. He had met with many persons who retained a vivid recollection of some good words said to them by some venerable minister when they were young. . . . After observing that a small part of their work was to be done in the pulpit, he adverted to the rules which enjoined them "never to be unemployed,—never triflingly employed,—and never to while away time," inculcating early rising for study and self-improvement and pointing out living examples, as well as the examples of the departed, for their imitation. . . . Lastly, he dwelt upon their encouragements,—the importance and dignity of their office,—the tremendous consequences of unfaithfulness, both to themselves and others,—and the happiness and glory of exercising a successful ministry. . . . He concluded as follows:—

"This I say, brethren,—the time is short;—the time of living and the time of labouring,—the time to do good and the time to get good,—the time to study in private and the time to labour in public. "The time is short." You will soon pay your last pastoral visit, offer up your last prayer, preach your last sermon,—even now "the Judge is at the door." "The king's business requireth haste." Go, then, inspired by the prayers of your fathers and brethren in the ministry,—encouraged by the prayers of this large, deeply interested, and devout congregation:—go, in the spirit and power of your great Master, and proclaim the "faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners;"—go, and unfurl the blood-stained banner of the Cross, that multitudes may come to enlist under the sacred standard,—go, and lift up the blazing torch of gospel warfare;—go, that "the people who sit in darkness may see a great light;"—go, and live, and toil, and labour, and preach, and pray, and pant for souls, and be willing to spend and be spent for all;—go, and lead on the troops of Jesus Christ, the militant Church, from combat to combat, from victory to victory, from triumph to triumph, till the armies of the aliens are put to flight, and the trophies of the Saviour are multiplied through your instrumentality;—go, and "labour at your Lord's command," and "offer all your works to him;"—go, and faint not:—ill he that hath called you to the work shall say—"It is enough,—come up hither." May you put off the harness, and put on the crown; and to God's name shall the praise be for ever. Amen.

The 74th hymn—"The Saviour when to heaven he rose," was then sung; after which the Rev. Messrs. HICKLING and THOMAS MARTIN engaged in prayer; and the services were closed by the President with the benediction.

ENGLAND—WEST BROMWICH.—Opening of a new Wesleyan Chapel.—On Tuesday, Aug. 24th, two sermons were preached at Spou Lane Chapel, in the morning, by the Rev. Dr. Alder, from London, and in the evening, at Wesley Chapel, by the Rev. M. Richey, Representative of the Western-Canada District Meeting. At two o'clock the friends partook of a cold collation in the school-rooms, after which the Rev. Gentlemen delivered very interesting addresses. . . . On Sunday, Aug. 29, sermons were preached by the Rev. Wm. Atherton, from London, the Rev. Dr. Beaumont, from Liverpool, and the Rev. Charles Prest, from Birmingham. The collections at the various services exceeded one hundred and ninety-five pounds.—London Watchman.

CLERICAL LIBERALITY TO THE WESLEYANS.—We understand that the Rev. John Clowes, late Fellow of the Collegiate Church in this town, having been informed that the Wesleyan Society had purchased from his agent a piece of land in Broughton, with the view of erecting upon it a Wesleyan chapel, and having seen and approved the designs

for the building, has, in the most handsome manner, reduced the price of the land, and presented to the society the sum of fifty guineas towards the building fund.—Manchester Chronicle

HUDSON'S BAY TERRITORY.—From the Rev. W. CASE of Alderville—the esteemed and honoured Father of Methodist Indian Missions in Canada—we have received a letter, kindly furnishing us with an extract of a communication received by him from Mr. PETER JACOBS, a converted Indian, and a Preacher of the Gospel among his countrymen. Mr. Case justly observes—"should you think it proper to give the following in 'THE WESLEYAN,' I think it will be read with delight by all who pray for the conversion of the northern tribes. The field for Missionary labours, in that benighted region of Paganism, is, it seems, enlarging, and calls will, no doubt, be soon made for more native labourers. We are happy to say that a number of Indian youths, in this school, bid fair for usefulness, when wanted.—We perceive in every successive letter of Mr. Jacobs', that he is, by diligent study, improving in the English language, as well as in useful labours. His last, is in a fair and handsome hand, and the composition is as follows." How must it gladden the heart of every labourer, in the part of the vineyard referred to, and all true Christians in general, and especially how must it cheer and encourage those who, like Mr. CASE, have borne the burden and heat of the day, and watched the rise and progress of Indian Missions with intense solicitude, to learn the encouraging success of Missionary efforts and the additional openings and helps for the conversion of the Indian tribes!—How clearly, too, is the hand of God displayed in at once opening the door, "great and effectual," and preparing men to enter! He says to the North, give up, and to the South, keep not back. His is the work, and His is the ceaseless and undivided praise. The following is the extract from Mr. Jacobs' letter:—

Norway House, Aug. 11th, 1841.

Dear Brother,—I write a few lines to say, that through the goodness of God, I am alive and well, and hope you and yours are enjoying all the blessings of this life. I am happy in being fully employed in the Mission-work. I have in charge Mr. Evans's station, during his absence; for he is to be gone six or seven months; he intends to visit, in course of time, all the trading-posts belonging to the Hon. Hudson's Bay Company, preaching the Gospel of Jesus Christ, where it has never yet been heard. May God give him grace and health to perform this great work! Brother E. is well suited to this kind of labour, and seems to wish to devote his whole soul and life to the Indian Mission cause.

My employment is as follows:—On Sabbath morning, at 6 o'clock, prayer-meeting with the Indians; at 11, I preach in the Fort to the English congregation; at 3, I preach to the Indians, in Chippeway, with much freedom and delight; at 6, I meet the class and have prayer-meeting; to close the day, I read a chapter, and pray with my family. I have also a day-school of more than thirty, some of whom are married—the women learn Indian only. By the new alphabet of Mr. Evans, they will, I think, learn, in three months, what would require years on the old plan.

The conversion of the Indians is genuine—all doing well. It would delight you to hear them, and to witness the good work here. I am sure, if you were not advanced in life, you would come to this country, for there is a great opening among the Cree Indians and others.

I shake hands, in my heart, with all the brothers and sisters among you, especially brother Sunday—I hope the Lord is with him. A new Mission is about to be established here; there are to be a Mission-house and school-house and chapel—in short, all that

is needed for the Mission. The gentlemen of the Company are very favourable to our Missions and show us much kindness. Sir George Simpson, the Governor, is our firm friend—may God bless him! Please write and tell me all the news of Canada. This is all I have to write. I remain, my dear brother, Yours truly,

PETER JACOBS.

Rev. W. Case.

WESTERN CANADA—BROCK.—The Lord has graciously given prosperity to his work on this circuit, since the commencement of the present year. Mr. Sallows, the Missionary, informs us that when he first came to this Mission, he found the society, in a great measure, broken up and scattered—and in visiting the people from place to place, he met with many who had belonged to society, but were then living in a back-slidden state. Some, since then, have been reclaimed, and in encouraging addition has been made to the membership, including some who were never in society before, but are now rejoicing in God their Saviour; others are inquiring the way to Zion, with their faces thitherward.

Mr. S. writes—"Our quarterly services were truly profitable and interesting. The love-feast was attended by several seriously-disposed persons, who had received notes of admittance. The sacrament of the Lord's Supper was administered to the members of the society and to many others who heartily availed themselves of the solemn opportunity. The services were held by the Rev. J. STRYSSON, Chairman of the District, who preached two excellent sermons to a very respectable and attentive congregation. I have reason to believe the work of the Lord is still going on. To him be all the praise."

UNITED STATES—GENESEE CONFERENCE.—The editor of the Northern Advocate says—"We had proposed to say something of the late session of the Genesee Conference, but time fails us at present. Suffice it to say, it was the most agreeable one we have witnessed for many years past. If we recollect rightly, more than \$100 were raised for missionary purposes, and about \$120 for the Bible cause. An excellent spirit pervaded the conference, and it is our prayer that it may increase and abound yet more and more. The Conference holds its next session at Rochester, August 31, 1842.—Zion's Herald.

THE KENTUCKY CONFERENCE closed its session at Maysville on the 23d ult. Bishop Andrew was not present, through the ill-health of his family. The Rev. J. Stamper presided. 23 were admitted on trial, 6 located; 201 local preachers were reported; 322 chapels, 22 parsonages; 71 Sabbath-schools, containing 77 superintendents, 503 teachers, 3534 pupils, and 8990 library volumes; missionary money, \$3728.00; No. in society, 39,239—increase, 2,363. Three preachers had gone to their reward in triumph the last year. The session was harmonious.—Zion's Herald.

WESLEYAN ACADEMY, SACKVILLE, NEW BRUNSWICK.—Charles F. Allison, Esquire, Sackville, New Brunswick, having, at his own expense, erected a building 150 feet long, forty-five feet wide, and four stories high, at an expense of £4000, as a Seminary, in which a sound religious education, including, in suitable cases, a theological course, might be obtained by the Wesleyans and their friends in Nova-Scotia and New Brunswick; the district meetings of the two provinces have appealed to all who are friendly to such an education, for their assistance to provide the necessary library, apparatus, furniture, &c., and the Rev. Mr. Temple, who has our best wishes for his success, is now in this city pleading the cause of the proposed institution.—Halifax Guardian.

Obituary.

DIED, on Monday, October 11th, in this city, Mrs. SUSANNAH, wife of Mr. ALEXANDER HAMILTON, Common Councilman. Her remains were committed to the tomb on the ensuing Wednesday, followed by a numerous and respectable assemblage of

friends, acquaintances and neighbors. The solemn funeral services were performed by the Rev. JOSEPH STRYSSON. On the evening of Sunday, the 17th ult., in the Wesleyan chapel, George street, the Rev. J. G. MANN preached a sermon to a large and attentive audience, in relation to the melancholy occurrence, founded on Job xiv. 1, 2, 3, towards the close of which the following observations were made respecting the deceased, and the suggestions and lessons of the occasion.

"Thus solemnly and impressively does this portion of God's most holy word remind us of the brevity and uncertainty of human life, the sorrow and trouble to which, in this world, we are subjected, the Divine observance of man, and the final judgment that awaits us all. Some of these truths are affecting illustrated, and others readily suggested by the melancholy event that has occasioned the delivery of this discourse. In the sudden and untimely death of Mrs. SUSANNAH HAMILTON we behold the feebleness and frailty of our race, the execution of the awful sentence which has been passed upon the whole posterity of Adam and Eve—"Dust thou art, and unto dust thou shalt return"—but, blessed be God! we also behold the loving-kindness of Jehovah our Saviour, and the value and efficacy, in life's last hour, of "the glorious Gospel." Our departed fellow-creature and fellow Christian was brought to a knowledge of God in her native town, Banbury, Oxfordshire, England, and united with the Wesleyan Methodist Society in the year 1824, in the eighteenth year of her age. Her penitential sorrow and distress—we are informed—was peculiarly deep and powerful, but God, in answer to her prayer of faith, God for the sake of his only-begotten Son, lifted up upon her the light of his countenance, and gave her peace. But five years have elapsed since that memorable and all-important change, during which time she has continued in connexion with the church of God, and endeavored to ensure her eternal welfare. A few weeks ago the symptoms of her fatal disease began to appear, but no expectation of its melancholy issue was then entertained. On Sunday last, however, exhausted nature began to show signs of approaching dissolution; and Mrs. Hamilton desired her friends to spend the night in prayer—praying audibly herself, at intervals. For a time she desired to live that she might discharge her duty to her family and friends; but she feared not death. The Lord graciously removed the sting of death, and spoiled "the last enemy" of his victory. She expressed the most devout and decided resignation to the will of her heavenly Father. Previous to her decease, she called her family to her dying couch, solemnly invoking upon the younger ones the Divine blessing, exhorting them to live to God, and assuring them that the grace which had been extended to her would likewise support and preserve them. She expressed a perfect assurance of her acceptance with God through the mediation of her Redeemer, and frequently repeated these lines:—

"I'll praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers."

She had, she said, no transports of joy, but peace with God. "Jesus," said she, "is my Redeemer, and he gives me peace." Trusting in her Saviour and her God,—on Monday morning last, at about 9 o'clock, without a struggle or a groan, her immortal spirit was removed from its "earthly house" to "a house not made with hands, eternal in the heavens."

Thus after a brief existence on earth of nearly twenty-three years, death made our departed Christian friend his victim; but Christ, we believe, has made her a trophy of his wisdom, power and love. We have spoken, and our text speaks, of the brevity and uncertainty of life; and here it is so solemnly and affectingly displayed. We have spoken of our liability to trouble; and here is that trouble exhibited in actual existence, among bereaved surviving relatives and friends. We have said, that God observes man, that he "opens his eyes" upon him, and here we behold this truth illustrated and experienced. The rest is to follow. The judgment is to come; but the awful day is fast approaching. Soon we shall all go the way, whence we shall not return. A few more years, and we shall all be numbered with the silent dead. A few more years, and each existing household shall be broken up; each circle of friends next

torod to dust; and each human being, in this assembly, slumbering in the solitude, the darkness and the dreariness of the grave. A few more years and theypress-bough shall shade our narrow house, or the drooping willow mourn our end. Soon the winds of heaven shall blow over our tombs and howl around our long, long home. Soon, very soon, this congregation shall have gone to rest, and an audience entirely new bend the head and bow the knee before the living God, within these walls; or, also, this house, decayed or superseded, shall cease to be the habitation of God's peculiar presence and the place of delightful resort to his sincere worshippers. Nor can I forget that the voice which now addresses you shall soon be still'd in the silence of the grave. Soon, my dear brethren and friends, may I be called to give up an account of my stewardship, and you be summoned to answer for your reception of the word of life, ministered to you from this sacred spot. Upon some of you, already, the shades of night are falling; and the lights become faint and feeble—and the keepers of the house begin to tremble; the strong are compelled to bow themselves; the windows darken, and tears increase: "Man goeth to his long home, and the mourners go about the streets:" God only knows how soon "shall the dust return to the earth as it was: and the spirit return unto God who gave it." Others of you are in the prime of life, or in its earlier and more inexperienced years. But, let us remember that none of us know either the day or the hour in which we shall be summoned hence. It behoves us, then, to consider our latter end, and to ensure an inheritance in heaven, that is incorruptible, undefiled, and that fadeth not away. Our days are passing away as a shadow, and we must all appear before the judgment seat of Christ. While God "opens his eyes" upon us to pity and save us, let us humbly and gladly submit to his authority and will, let us seek redemption in the atoning blood, the forgiveness of our sins,—so shall we, at last, render our account with joy and not with grief.

After some additional observations, addressed to the surviving relations and friends, and to the congregation in general, the services were concluded, with singing and prayer, by the Rev. JOSEPH STINSON.
Toronto, October, 1841.

Miscellany.

SUDDEN DEATH OF A CLERGYMAN.—On Sunday morning, suddenly, the Rev. W. Sturgeon, Curate of St. George's Church, Leeds. The late Mr. Sturgeon was in his fortieth year, and the fifth year of his ministry. He was brought up with the expectation of succeeding to a considerable independence; but unlooked for misfortunes were turned into the highest blessing; his mind became deeply impressed with religious truth, and he obtained or led in the church. After serving for some time in a parish near Dublin, he accepted an invitation to assist at St. George's Church in this town. Here he has since devoted himself to his ministerial duties with faithfulness and zeal, although his health was somewhat precarious. Of late, however, it seemed to have improved, and for the last few days he was unusually cheerful. On Saturday evening, he sat up till twelve, preparing his discourse for the next day. At one time he was heard to moan: a sudden spasm must have seized his heart, and without awakening, his spirit must have taken its flight. Mr. Sturgeon's character commanded universal respect, and the church has lost in him a faithful and spiritually-minded servant. Scarce a dry eye was to be seen in the church when the mournful event was announced from the pulpit.—*Leeds Mercury.*

THE GREAT VINE TREE, AT HAMPTON-COURT, presents this year a splendid display of fine grapes, consisting of some thousands of bunches. This extraordinary tree appears in full vigour, though planted immediately after that palace was built by Cardinal Wolsey, so far back as the year 1525. The flourishing state of the tree is attributed to the root having been nourished by being originally planted near a sewer, at the back of the palace.—*London Watchman.*

THE MOON.—M. Arago, the celebrated astronomer, has been giving lectures on

the nature of the moon; he contends that this planet is not an inhabited body, and that it is without any kind of vitality, either animal or vegetable; he denies also that it has either seas, rivers or lakes, but admits that it has mountains and valleys, which, however, he says, are of primitive formation.—*Id.*

IRON LIGHT-HOUSE.—Among the wonders of this wonder-working age, a light-house of cast-iron is now nearly completed in London, intended to be placed on a dangerous reef of rocks, at Morant Point, in the island of Jamaica. The light-house is 100 feet high, and 18 feet in diameter, at the base.—*Id.*

Poetry.

THE DECLINE OF THE YEAR.
From the Wesleyan Methodist Magazine.
"Tired in Autumn's changing hour
To watch the falling year;
When Winter half asserts his power
And forest-leaves are seen,
When days are short and flowers are fled,
And the wind whistles overhead."
Not thus the blithe and joyous Spring
Gave promise to our eyes;
Nor Summer's bright and golden wing,
That wore a thousand dyes.
The flowers they wither'd, the gifts they gave,
Seem'd deathless,—yet are in their grave.
And silent now, I sit and muse
On all that once was fair;
For Autumn's gay and varied hues
No more those branches wear;
For half their leaves are spread beneath,
And half seem trembling at a breath.

I listen to the rustling sound,
As falling one by one,
They strew with their frail forms the ground,
And glitter in the sun,
To perish there, that waded so high,
A shadow from the sultry sky.
The summer birds that found repose,
And shelter'd in their shade,
Are gone; and where their song arose,
No sound awakes the gale—
Save the wild wind—not such as blows
On Spring's fair breath, or Summer's rose.
Each songster felt the changing year,
And spread his little wing
To seek, in milder atmosphere,
The leaves and flowers of Spring;
They live where still their songs are sweet,
Nor want nor chilling winds they meet.

Not solely now—the leaf, the flower,
We mourn thus snatch'd away;
Nor weep the ruin of the tower,
That seem'd above decay:
Death cuts us down such hopes alone,
A loftier prey he marks his own.

They fall and fade with whom we grew:
The nearest, dearest die;
And trackless as the morning dew,
When suns are bright on high,
Forever from its place removed,
The form we knew, the face we loved.

Yet like the bird that hail'd the morn,
Faith views another Spring,
Where, on the wing of Scripture borne,
In youth and joy they sing:
The storm that chills November's air
Can cast no envious shadow there.

November, 1833.

W. H. J.

THE MISSES MILLER,
CORNER OF YORK AND HOSPITAL STREETS,
TORONTO.

BEG leave to inform the Ladies, and the Public in general, that they have commenced business as

MILLINERS AND DRESS-MAKERS,
and solicit a share of their patronage. They have just received from New York, the latest Fashions of Ladies' Caps, Bonnets, &c. &c.
Toronto, Nov. 3, 1841.

A CARD.

MR. CANE begs leave to announce to the Public, that he is about publishing a PLAN OF THE CITY OF TORONTO, from his own actual survey. It will include from the Garrison to the River Don, East and West; and from the entrance to the College Avenue, Yonge Street, to the Peninsula, North and South. It will comprehend every enclosure, and represent every fixture within those limits; and from the care and accuracy with which the whole will have been surveyed and laid down, the content of any division or sub-division of lands or buildings may be ascertained, by the application of the scale. It is to be a fine steel engraving, with a view of Toronto, and other ornaments.
Toronto, Nov. 3, 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.

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

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

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

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

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

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before, and such as he can, therefore, with the utmost confidence, recommend to his Customers,—among which are
Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
Saxon, Brunswick, Imperial, 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 40x20,
Crate Glass for Pictures, Clocks, &c.
Plate Glass for Coach Windows,
Stock and Nailed Whiteners, superior,
Ground Brushes, all sizes,
Bristle Tools, do.
Quilled do.
Camel do.

Fitch, Camel and Sable Pencils, &c.
House, Sign and Ornamental Painting,
Paper Hanging, &c., as usual.

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

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

TORONTO AXE FACTORY,
HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 129 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.
SAMUEL SHAW.
Toronto, Oct. 6, 1841.

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

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

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

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

PORTER & KING,
KING STREET, TORONTO.

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising Satin, Velvet, Silk and Poplin Bonnets, all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful Stock of Ladies' Cloaks,

consisting of Plain and Figured Merino, Saxony, Camelteen and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above PORTER & KING offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.

Persons from the country will please recollect the Sign of the GOLDEN BONNET, King Street, Toronto.
October 20, 1841.

Ready Money the Spirit of Trade!!!
CLARKE & BOYD,

HATTERS AND FURRIERS,

RESPECTFULLY announce to their Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz.

Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Nentria, &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, Oct. 6, 1841.

TORONTO MARKET.
Oats, 1s. 2d. a 1s. 6d.; Mutton, per lb., 21-22. a 4d.; Geese, 1s. 8d. a 2s. 6d.; Hay, per ton, 75s. a 85s.; Straw, 25s. a 35s.; Potatoes, 1s. a 1s. 3d. At Kingston, on the 27th ult. Oats were selling from 2s. a 2s. 3d. per bushel.—*The Church of 30th ult.*

LETTERS, received up to November 2d:—Mr. JOHN BUNTOR; Rev. W. CASE; Rev. W. STEER, (2) subs. and rem.; Rev. B. SLIGHT, subs. and rem.; E. BAKER, Esq., P. M.; E. WOOD, Esq., P. M.; Rev. J. MOCKRIDGE; H. ROBINSON, Esq., P. M.; Mr. J. S. STERNE; Rev. W. M. HARVARD; T. GRIFFITH, Esq., P. M.; Rev. T. FAWCETT; T. KYDD, Esq., P. M.; JAMES ALAN, Esq., P. M.; Rev. J. BORLAND, subs.; D. K. LIGHTHALL, Esq., P. M.; D. CAMERON, Esq., P. M., rem.

* Yes. The books will be forwarded soon.

The Wesleyan

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AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro', C. HALE, Kingston, and D. CAMERON, Esq., P. M., Belleville.

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