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The Wesleyan.

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

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

VOL. III.

TORONTO, CANADA, WEDNESDAY, SEPTEMBER 21, 1842.

No. 1

WESLEYAN CONFERENCE. ORDINATION SERVICES.

PUBLIC EXAMINATION OF THE YOUNG MEN.

The Religious Services connected with the admission into the Full Ministry of those Candidates for the Ministry who had travelled their full term of probation—four years, commenced on the evening of Monday, in the City-Road Chapel. The Ministers, as usual, took their places as in Conference, the Candidates occupying the front of the Galleries,—the remainder of which, with the side aisles, were devoted to the people.

At six o'clock, the President, Dr. HANNAH, commenced the proceedings by giving out the 700th hymn—"Lord of the harvest, hear," &c.—after which, the Rev. S. JACKSON and the Rev. T. GALLAND, A. M., engaged in prayer.

The PRESIDENT then said—When we proceed, as a body of christian ministers, to set others apart for this important office, we feel that we are engaging in that duty which is more especially connected with ministerial responsibility, and we are exceedingly desirous that, in such a matter as this, we shall be guided by the Lord, the Holy Spirit. We know that there are essential conditions required in the case of those to whom the ministry of the gospel is committed. Two of these, and the leading ones, Paul has particularly named—personal fidelity and aptness to teach—personal fidelity, as christian men who devote themselves to the Lord Christ,—and aptness and competency to teach, that they may be enabled, by the grace of Christ, to admonish and edify others. Nor would we willingly lay hands on any one, of whose personal christianity and hopeful gifts we had not good and satisfactorily evidence. The private examinations of these young men have been very satisfactory to those who were present at them. As far as we are able to ascertain, they are "faithful" men, and, by the grace of God "able to teach others also;" and we would, in sincerity and truth, set them apart to that office to which we believe they are called, with fervent prayers to God that they may obtain mercy to be faithful. We wish, as far as the time allows, on this and the following evening, that our young brethren should give a public testimony of their personal conversion, their call to the ministry, and their present religious experience. The time will not allow us to call upon every one; but the congregation may be assured, that those who may not have an opportunity of speaking, have given full satisfaction in these respects, to those who may have carefully conversed with them in private.

The SECRETARY then called over the names of the Candidates, as follows, each rising in answer to the call.

Uriah Butters.	Joseph Midgler.
Samuel Lucas.	Benjamin G. Mitchell.
Joseph Akhill.	William Moss.
Matthew Andrew.	Joseph Mycock.
W. R. B. Arby.	Dixon Naylor.
William Arbur.	Charles North.
Edward Baylis.	William North.
Henry Botterell.	Henry Owen.
Edward Bramford.	Frederick Payne.
William Bramford.	Joseph Prebber.
Thomas Brookes.	William T. Radcliffe.
Thomas Brunwell.	John Ralph.
John R. Chambers.	William Roberts.
William Clegg.	Edward Sackett.
Walter Coats.	William Shearman.
William J. Dawson.	John Smart.
William F. Deania.	Samuel T. Praston.
James Emory.	John Straker.
James S. Haigh.	Edward Stokes.
Robert H. Hara.	Ebenezer Torrey.
Henry Hasling.	Samuel Walker.
Edward Horton.	Lewis Williams.
Michael Johnson.	Thomas Williams.
Thomas O. Keywell.	William Wilson.
Robert Keywell.	Thomas S. Wood.
Henry Kirkland.	Frederick F. Woolley.
James Lisle.	

The following candidates were then called upon in succession: URIAH BUTTERS, WILLIAM ARTHUR, (a returned Missionary), EDWARD BAYLIS, JOSHUA PRIESTLEY, (formerly an independent minister,) THOMAS

WILLIAMS, THOMAS BROOKES, WILLIAM CLEGG, JUN., JOHN STRAKER, FREDERICK PAYNE, BENJAMIN J. MITCHELL, MICHAEL JOHNSON, and JOSEPH AKHILL. It would be impossible, within our limits, to give in detail their respective statements, which occupied several hours, and were listened to, by an overflowing congregation, with deep and unwearied attention. Suffice it to say, that the testimonies given by all were most clear and satisfactory, on the grand essentials mentioned by the President—the soundness of their personal conversion, their continuance in a state of grace, and their divine call to the ministry.

The proceedings were closed, as usual, by singing and prayer.

On the following evening, (TUESDAY,) these interesting services were continued, in the same chapel, when eleven of the Candidates were called upon, and gave similar and not less satisfactory testimony, on the points required preparatory to admission into the Wesleyan Ministry. Their names were—W. R. B. ARBY, JOHN R. CHAMBERS, WALTER COATS, WM. P. DENNIS, ROBERT H. HARE, DIXON NAYLOR, HENRY HASLING, ROBERT KENWORTHY, HENRY KIRKLAND, JOSEPH MIDDLEY, and JOHN RALPH.

In almost every instance, on this as well as on the preceding evening, the Candidates were the children of pious parents, and, at a very early age, had been made the subjects of an inward and spiritual change. Several of them had been students in the Theological Institution, and spoke, in grateful terms, of the benefits, religious and intellectual, which they had derived from the advice, instructions, and examples of the Tutors and Governors.

THE ORDINATION.

Long before the commencement of the services on Wednesday evening, the Chapel was crowded to excess. The young men, for ordination, were placed in alternate pews immediately in front of the platform, the vacant pews being reserved for the passage of the Ministers who were to take part in the ceremony.

The proceedings commenced with the hymn on the 544th page, after which Bishop SOULE and the Rev. G. MARSDEN engaged in prayer.

The names of the Candidates having been called over.

The PRESIDENT said—These are they whom we propose, God willing, this day to ordain to the office of the Christian Ministry, for, after due examination, we find not to the contrary, but that they are rightfully called to that function and ministry, and that they be persons meet for the same. They have passed through several examinations of a close and searching kind,—two of which have taken place during the sitting of the present Conference. So far as we are able to judge, they are persons who have experienced true conversion to God,—who are called by the Holy Spirit to the office and work of the Christian Ministry,—and who can now meekly rejoice in the life and power of that godliness which they wish to spend their lives in preaching to others. We would not "lay hands suddenly" on any man; for we are deeply convinced of the importance of engaging those only in the service of the Christian ministry, whom God hath already chosen for himself. We would fervently implore the prayers and intercessions of our Christian friends, that all who are set apart for the Christian ministry, may be men "full of faith and of the Holy Ghost,"—prepared, scripturally prepared, for the important task which they essay. And we would also solicit the prayers of this congregation especially, on behalf of those who are to be now solemnly ordained and devoted to the service of the sanctuary. Brethren, pray for them;—that they may be filled

with the Holy Spirit's gifts,—that they may "obtain mercy of the Lord to be faithful,"—that they may, during their lives, preach the pure doctrines of our God and Saviour,—that they may "not count their lives dear" unto themselves, so that they may finish their course with joy, and the "industry" which they are now to receive, through our hands,—but we trust also for the Lord Jesus,—"to testify the gospel of the grace of God." And may it please God to raise up holy, active, and zealous ministers of the true sanctuary, in all the parts of this fallen world, and to hasten the time when, through the ministry of these his servants, and by the plentiful effusion of his Spirit's grace, the whole earth may be filled with the knowledge of his glory.

The PRESIDENT then devoutly offered up the prayer in the Liturgical Service—"Almighty God, the giver of all good things;" after which he read the Epistle, (Eph iv 7 to 13), "Unto every one of us is given," &c., and the Gospel, John x 1 to 16), "Verily, verily, I say unto you," &c.

Turning to the Candidates, he next impressively read the Exhortation—"Ye have heard, brethren," &c.; and then proceeded to put the Ordination Questions, which were deliberately and distinctly answered.

The vast congregation remained a short time in secret devotion, after which the President read the Ordination Prayer—"O Almighty God and Heavenly Father"

The ceremony of "laying on of hands" was then proceeded with; the President, Ex-President, and Secretary, with two other preachers, as in former years, placing their hands upon the head of every candidate. In this service, the Venerable Bishop SOULE took a part. Each candidate, on the imposition of hands, was addressed in the appointed form—"Mayest thou receive the Holy Ghost," &c.; and to every one was delivered a copy of the Holy Bible, with the injunction, "Take thou authority to preach the word of God," &c.

The proceedings were conducted with great order and solemnity, and concluded with singing and prayer.

THE CHARGE.

On Thursday evening, the Rev. JAMES DIXON, Ex-President, delivered the CHARGE to the recently-ordained Ministers in the Conference-Chapel, City-Road.

A hymn was sung,—certain appropriate portions of Scripture were read,—and the Rev. ROBERT NEWSTEAD, and the Rev. THOMAS SARGENT, from America, engaged in prayer.

The Ex-PRESIDENT commenced his address by saying, that he deeply felt the importance of the duty which he was called to discharge; that for its right and efficient discharge the sacred aid of the Lord, the Spirit, was necessary; and that he trusted that the whole congregation would pray earnestly that that aid might be vouchsafed to him. He then observed that much had been said on the subject of what was called the *Apostolical succession*.

"Whether we are in that succession or not, is a question into which I will not now venture; but this I will say, that it will assist you"—addressing the young ministers, who at the time were all standing in the front seats of the gallery,—"to feel upon the present occasion as you ought, if I remind you that you are called to do *Apostolical work*; to go among men, being the instruments of their conversion to God; thus to fill the church with suitable members, and finally to fill heaven itself with redeemed and happy souls."

He added—
"Whether we are in what some call emphatically—the *line*,—the line, that is to say, of the apostles, is a question with which I again at present decline having any thing to do. But there is a fact with which we are most certain, namely, that we are the successors of men who in their generation were exceedingly wise, and

holy, and useful. We stand in the line of the Wesleys,—the Fletchers,—and other such truly sainted men, who have gone before us. They have laboured, and we have entered into their labours, and thus stand in a most honourable succession and line.

This, (further observed the Rev. Gentleman,) is the most impressive and solemn period of your existence. It must place you in a position of transcendent honour and usefulness,—or, allow me to tell you, if you are not faithful to your vows and to the trust reposed in you, it will be the most disgraceful of your lives. Both views may assist you to attain a solemnity of mind, befitting the occasion, befitting your position, and befitting that relation into which you are now brought to the methodist ministry and the methodist connexion. I propose to address you as plainly and as affectionately as a deeply interested and affectionate heart will allow from—
1 Tim. iv. 16.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself; and them that hear thee."

The apostolic address to Timothy refers, I. To his personal conduct—"Take heed to thyself."—II. to the doctrine he ought to preach—"and unto the doctrine;"—and then, III. These two are urged on a particular ground—"for in doing this—(continuing in them,)—thou shalt both save thyself and them that hear thee."

In addressing you on the subject of your personal conduct I shall take the liberty of 1st, inviting your attention to your personal religion and spirit;—then, to the example you ought to set to the believers, as stated in the context, and then, thirdly, to the duty of stirring up that ministerial gift which has been imparted to you, mentioned also in the context as conferred upon Timothy by the imposition of the hands of the presbytery.

I address you plainly on the question of your religious spirit and life. You have been admitted to this holy ministry, first and primarily, on evidence given of your conversion to God. You would not have been so admitted, and ought not to have been so admitted, had you not given satisfactory proof that it had pleased God to bring you to a saving acquaintance with himself. We hold it as a principle never to be questioned,—never to be deviated from on any account whatever, that a gospel ministry must be a converted one. We never can allow that mere mental endowments, high scholarship, the possession of rank or property, or any other kind of external qualifications, can give a right to any one to take upon himself the office of the ministry. This, with us, is a settled question; and we believe that it stands intimately connected—essentially connected indeed—with the perpetuity of our spiritual work, the conservation of our doctrines, the right administration of our discipline,—and also the security of the great ends we propose—the conversion of sinners, and the enlargement of the kingdom of God. Unholy hands have no right to touch the sacred ark: they can not touch it without conveying the impress of their own impurity. We mean by a converted ministry, that you have personal conversion—the attainment of the forgiveness of sin. You have stated most explicitly that you have believed to the saving of your souls,—that you have received God's justifying grace,—that you have been blessed with adopting love and the witness of the Spirit,—that your hearts have been changed and regenerated,—and that you have been led, by divine influence, to consecrate yourselves to God first, and then, secondly, to this ministry. Now, if it is wholly right that you should be admitted into the ministry only on evidence given of personal conversion and piety,—if you can only have a right to enter upon this work on the ground of your personal

salvation.—I should like to ask, whether you have a right to continue in it supposing you lose that grace? Then, upon this principle, let me advise you, first of all, by the life of faith, by continued and humble prayer, by conscientious watchfulness, and by living very near to God, the spring and fountain of all grace, to retain that blessing of salvation which we believe at present you so happily enjoy. "Take heed to thyself," young man;—take heed to the state of thy heart, to thy spirit, to thy walk with God, to thy intercourse with the spiritual, invisible, and eternal state: "be steadfast, unmovable, always abounding in the work of the Lord." And, recollect, whether you relinquish the ministerial office or not, when you lose your privilege, and sink into a cold, callous, and carnal state, you will sustain the office in a state of utter unfitness for the right discharge of its functions; and you will be as a dead branch, bearing no fruit, and yielding no glory to your blessed Saviour. . . . Let me say, also, that this state of the heart,—inward religion,—stands very intimately connected with a fitness for the right discharge of the duties, the highest duties, of the ministerial office. I instance the study of the truth, and the right apprehension of its meaning. That remark of the apostle Paul, that "the natural man receiveth not the things of the Spirit of God, they are foolishness to him, neither can he know them because they are spiritually discerned,"—ought to be held by every minister, as an axiom. You may lay it down as an infallible truth, that it is just as applicable to your study of the holy scriptures for the edification of our people, as it is applicable to the people themselves in their study for personal edification. The dispensation of the Lord Jesus Christ is a spiritual dispensation, and can only be understood by the spiritual mind. The highest and best preparation for the study of the truth is an enlightened understanding and a sanctified state of the heart. The treasures of the Scriptures will unfold themselves to such a mind, when these treasures shall be locked against very high intellect, and, I may add, very high learning. It is quite true, that in the Bible we have history,—we have what I may designate sacred philosophy,—we have beautiful, elevated, stirring, and sublime poetry,—we have facts and principles unfolded to our view of the deepest interest, revelations of God which carry us far beyond all mere secular knowledge, and plant us in a spiritual world, surrounding us with bright visions of glory; and it is possible that any of you may give yourselves to the study of the Scriptures in these lights, and yet, at the same time, obtain very little knowledge which will be assisting and helpful to you in the conversion and salvation of men. What I mean may be easily comprehended, if you turn to the commentators. You will find many of them very learned, and recondite, and interesting in these views; but you will obtain very little assistance from them for your ministry; whilst, if you turn to others, you will find them rich in evangelical sentiments, and they will administer to your own mind great spiritual light and edification. Now, what is true with respect to a commentator, is equally true with respect to a preacher. You may fill sermons with matter which may be deemed learned and interesting; but, at the same time, you will not take into these sermons the meaning of the Spirit, unless you yourselves dwell, live, walk, and move in the spirit of God, and in the spirit of his Son. . . . Then, experimental religion is in strict accordance with the object proposed by the ministry; and I may just warn you, that you will feel yourselves unhappy, distressed, not at home in the work of God, unless you keep up a state of deep religious feeling, and that state of religious feeling, on its part, produces in your minds a sympathetic feeling towards all the objects of the ministry. These are twofold: some of them lie in the church, and some of them without the church. Now, when you go into the church, what do you discover there?—evident occasions to call forth all the sympathies of piety and religion. Your intercourse with the church is intended to lead all its members to the possession of the happy privileges of God's grace—his peace, his joy, his love, his image. In your intercourse with the people of God, it will be your interest to endeavour to lead them forward into the happy possession of all these privileges: but how can you do this unless you have a sym-

thy with the blessings you recommend, by a happy possession of them in your own heart! What care can you have about the privileges of believers,—their interests in them,—and the happy possession of these blessings, unless you feel their importance by their rich enjoyment? . . . In your intercourse with the church, you will be called upon to lead the people to all the blessings of christian piety, piety, and holiness. This is one of your obligations and duties,—to set before all believers the most exalted and elevated blessings, of the kingdom of God,—that they may be entirely sanctified and restored to the divine image,—that the perfect love of God may glow in their hearts,—that their habits may be habits of deep piety—and that they may altogether live to God and thus be fitted for the heaven of God, but how can you lead the people to the enjoyment of these exalted blessings, unless you live in the enjoyment of them yourselves! You can have no sympathy, either with the obligations or excellences of christian piety and holiness, without the religion of the heart. . . . Within the enclosure of the church, you will meet with a great number of the Lord's people in a state of temptation, and inward trouble and conflict;—for the church is on its trial in this its probationary state, and exposed to the machinations of the devil; religion is to be maintained and advanced in the midst of a world of opposing sin; those who continue to believe and to work with God do so in the midst of dark and oppressive evils which surround them. They will pour their tale of woe, and affliction, and inward trouble into your ears, and seek your counsel, help, and direction. They have a right to expect you to "weep with them" when they weep, as well as to "rejoice with them" when they rejoice. But you will not be able to do this,—to enter into their feelings and circumstances, without the religion of the heart. . . . Many perplexing and difficult cases of conscience will be brought before you. People harassed in business and the world, surrounded by dangers and evils on every hand, will come up to your closet, and question you respecting things perplexing to their minds; and they have a right to expect you to solve difficulties which they cannot solve themselves. But you will not have the power,—you will not have the wisdom,—you will not be able to comprehend the meaning of these distressed people, unless you yourself live in the light of religion and enjoy its rich provisions. . . . The poor will require your help; and they have a right to require it. You will have to visit them in their cottages,—in the abodes of affliction and misery,—to give them counsel, to pray with them, and to help them to bear their load of suffering and woe. You will be called upon to enter into sorrows deep and afflictive, and you will not be able to do it with any comfort to yourselves—(if you visit them at all, but you will avoid that)—unless you possess the religion of our Lord Jesus Christ, which is pre-eminently a religion of love. The gospel is not more impressively sublime than it is impressively lovely. . . . And as I am touching upon the question of visitation, I may say, that I have a deep impression upon my own mind, that, under present circumstances, the success of our ministry will depend very much upon our faithfulness in the discharge of this duty, perhaps, the most difficult and trying to men who sustain your office. You will have to put the wants of the poor against the enjoyments of your study, your books, your converse with ages past, the beauties of literature, and all such pursuits,—which, as educated men, many of you will be enabled to enjoy very little. You will have to put the wants of the suffering poor against these pleasures, and to make your selection, and it will cost you a good deal of resolution to do that which is right. But the vows of God are upon you. Pleasure, or no pleasure, his work must be done. Let me recommend you to acquire the habit in your youth,—(it is not easily acquired in after years, and we are all much the creatures of habit.)—let me recommend all young ministers in early life—to apportion a suitable amount of time, every day or every week, to the duty of visiting. Your persons will be known,—your characters will be estimated,—affections very deep and tender will be created, such as ought to exist between ministers and people,—you will be heard with greater interest and profit,—and you will yourselves be better able to preach to the people after you have conversed with them. But I say again,

you will not be able, or disposed, to attend to this important branch of ministerial duty unless you keep up the religion of the heart: for it is worth everything. . . . Then, no minister can exercise sympathy with those objects which lie without the church, without true religion: as, for instance, the conversion of the unconverted. Richard Baxter, in his Reformed Pastor, says something of this sort—"If we felt aright on the danger, the imminent danger, of unconverted men, whenever we looked them in the face we should burst out in a flood of tears." Remember, every unbeliever, as an unbeliever, is in peril, jeopardy, danger of damnation. If our Bible is true, and these principles are sound which we embrace, every man not forgiven, not regenerated, cannot enter the kingdom of God. We are asleep,—all asleep; probably not a man among us feels as we ought on the question of the salvation of sinners. I recommend you, my dear young brethren, to fix attention pre-eminently on this object of your ministry—the conversion of the unconverted. Study, pray, compose your sermons, preach, with a view to the conversion of men. Pastoral duties must be regarded,—evangelical labours must be regarded too: your office is two-fold—the edification of the church and conversion of sinners. But you will not be able to attend to this, you will not attend to it, unless you have a deep sense of religion in your own souls. How should you? What will you care for the souls of men, whether they are saved or lost, happy or miserable, go to hell or go to heaven? You will sleep on,—read poets, orators, and philosophers,—and enjoy yourself in frenzied mental pleasure;—you will care nothing about the salvation of sinners, unless you feel the power of religion in your own hearts. . . . Then, as to extra labours: you will not be urged to these by the promptings, and impetus, and influence of the grace of God within the soul;—you will content yourselves with so many sermons on the Lord's day and on week-days, taking your plan and filling it up;—but you will do nothing beyond: you will think this duty enough, and will evade as much of it as you can, unless you possess within you the burning zeal and love of the Saviour. A young man in our connexion is worth nothing, and is likely ultimately to be worthless than nothing, unless there is that exuberance about his feelings, that he will not content himself with the discharge of his duty, but will go beyond the line of that, and endeavour to seek the good of mankind in an extra way. If you have not a little life, warmth, enthusiasm, and devotion, above the common, ordinary track in youth, when its freshness and vigour are upon you, what can be expected when you become old? While, then, God gives you strength, health, life, "go about doing good." Mr. Wesley says:—"You are not called to preach so many sermons, but to save as many souls as you can." Some hardly think of doing good except by the pulpit,—except through the medium of sermons,—and hardly think of going out of a sermon to save a soul. Our Lord sat down with the woman at the well of Samaria,—he talked to the people in the temple,—he commanded the multitude to sit down on the grass and performed a miracle as well as communicated truth; and it is remarkable, that to the woman at the well he made two of the clearest revelations which he gave during his personal ministry,—one that "God is a Spirit," and the other respecting the Messiah—"I that speak unto thee am he." If you can get into the habit of talking with every one,—of communicating truth to all you meet with, it will be a blessing to them, will edify your own souls, and will lead many to salvation. A mere *ex-officio* ministry is not a thing we ever yet absolutely cultivated;—we never yet thought ourselves called to work upon a certain rule in the communication of truth and the salvation of men;—we have been deemed "irregular;" I trust we shall always continue so, and that Methodist ministers will consider it their duty whenever and wherever they can save a soul. . . . Then, further, you will not be able to take your full share in that great work—the evangelization going on in the missionary department, unless you cherish and cultivate a spirit of deep religion. I am not here speaking of going into the mission field, and taking a stand on a distant shore,—though there is no good reason why every one of us should not possess a spirit that would induce him to go; such a spirit

ought to be cherished by us all; and if we are not called upon by the church to go, we owe it to this great work to bear it good will, to sympathize with its noble enterprises, and to support it by our prayers, our charities, and our advocacy. Some of you may say—"We can't make missionary speeches."—"any body can talk with a warm heart; and if our lips are sealed, be sure there is something wrong with us. . . . I am speaking now of spiritual religion, and I may remark, that it stands very intimately and closely connected with the development of character. It is extremely probable,—(I am not acquainted with the personal history of many of you, but I know a great number of Methodist ministers,—it is extremely probable, that you owe to the force, power, and influence of religion on your minds, that mental elevation which, as ministers of the gospel, you at this moment possess. It is very likely that, had you remained in sin, its incrustation would have kept your powers dormant,—you would have been nothing, lost in the mass,—you would have thought as a common creature thinks, and never have soared to anything dignified, respectable, or great;—you would never have been "able to teach others," but your minds would have remained their impotent and shrivelled-up state, without power, compass, ornament, or grace. And this had been the case with a number of the most eminent ministers that ever adorned the office, or preached the everlasting gospel. There is no great marvel that it should be so. Admit the light of heavenly truth within the mind immortal,—the knowledge of God, of Christ, of immortality, and of the way of salvation,—and there is no marvel that that mind should receive a new bias, a powerful impulse, great expanse, and evangelical energy. Many of us are little, because there is a scanty amount of religion within us: if our souls moved on the glorious platform of religious truth, it is impossible that we should be so dwarfish. Look at the writings of Howe. He scorns before you on angel's pinions, leads you into untried regions, exhibits before you spiritual and heavenly beauties; the pathway of his mind is evidently to everybody above this earth, and you feel at once that his greatness is religion. Why should you follow him? Be constantly conversant with the great things of God; let your minds dwell upon them incessantly; get the habit of abstraction; leave the world with its littleness and pleasures, and endeavour to hold intercourse with sacred things. I am prepared to say, that our connexion really does want elevated talent. Mind, I don't mean abstract intellect, but talent founded upon the bias of religion; that is, the highest and the greatest. As a community at this day, we must have our pulpits occupied by men of this calibre, or, otherwise, we shall in some sense or degree, sink down. And don't be afraid that your simplicity will be frittered away by seeking after these high qualifications, as the best men in our connexion,—the holiest,—have been the greatest. Look at these monuments behind me. (Pointing to the tablets in memory of John and Charles Wesley, Fletcher, Coke, Benson, Clarke, and Watson.) That is what I mean. Look at your leader and founder, John Wesley. Here's simplicity; and, let me say, in that simplicity is the element of all greatness. Nothing is either great or beautiful but what is simple. And when I advocate an elevated mind, a mind moving on a lofty platform, I don't mean the cultivation of what the world calls talent;—I mean christian talent, deep, lofty converse with the deep things of the blessed God. . . . And let me tell you, there is an intimate connection between real eloquence and real religion. What is eloquence? Impassioned reasoning: truth fused with the fire and spirit of a feeling mind. Nobody would say that Locke is eloquent, just because that Locke propounds his dogmas coldly: but every body perceives that Burke is eloquent, though equally philosophical, because he speaks the truths which he delivers from a feeling mind. You may express deep and overflowing feeling in strong expressions, or in vigorous and even poetical language,—only let it be genuine,—don't pluck it from something else,—from poets, orators, and writers lying on your shelves. We are in some danger of this. I should not like to see young promising men, who ought to do and might do better, fall into the habit of writing pretty little sermons and filling them with pretty little things, from poets, orators, and

others. The flowers in such sermons don't grow from within, but are collected from without. The man who does this never will and never can excel, just because he lays aside his own capacity, his own mind, and puts himself under the tuition of another. Use your own gifts, your own intellect, be it what it may, and let the world see and hear you as simple men. And I may say, the topics of religion are such as ought to make everybody eloquent. Who can dwell upon God, exhibit the cross of the Saviour, speak of immortal men dying in their sins, and exhibit the glorious privileges and blessings of religion aright, without speaking of these things warmly, and if he speaks of them warmly he will speak of them eloquently. Here again then, I say, the religion of the heart stands eminently connected with the efficacy of the pulpit. . . . Then I may remind you of another great truth, which is this, that experimental and personal religion will be necessary to yourselves. You will often have to retire back to the religion of the heart. Sometime you will deliver your message with little effect; the carnal minds of your hearers will rise in revolt against the truth, you may present the Saviour in his rich merits and grace, but the people will spurn him; you may indulge hopes of a blessed revival of religion, but your hopes will be abortive. What is to sustain you but the religion of the heart? You may meet with backsliders and apostacies of the truth, in those whom you loved and esteemed,—perhaps with whom you had formed affectionate friendships; you may be sent into dark and barren regions in the character of home missionaries, where you may meet with rudeness, rebuffs, opposition, perhaps persecution, and what will sustain you but the religion of the heart? You will have to meet with many exercises in the study, you may go there, seeking after truth and preparation; you may turn over your bible, look at the books upon your shelves, to the light within you,—but these yield nothing;—you pace your study with deep anxiety, and probably think, "Why am I called? Am I in my providential way?" What is to sustain you, then, but the religion of the heart? And you will be embarrassed often in your preaching and pulpit exercises. You will be sometimes brought into a state of comparative bondage. Let me tell you, that life will not be to you what it appears—at this moment. Your path onward may be rough, rugged, dark, afflicted, trying,—and you will greatly stand in need of the religion of the heart. O, my young brethren, "take heed to yourselves." Remember everything depends upon this: everything will be right, if you cherish piety within you, everything wrong, if you neglect it.

The Rev. Gentleman then referred to the context, in which St. Paul gives instructions to Timothy respecting his being an EXAMPLE to believers in various particulars. Reiterating the address of the apostle, he invited them to consider what he had enjoined;—that they were to be examples in "word," or discourse, which ought to be wise, pure, good, christian, and edifying;—in "conversation," which referred to the heart and life, practical godliness;—in "charity," whether called into exercise as it related to their brethren in the ministry or to the people of their charge;—in "spirit," namely, in meekness, gentleness, lowliness, in frankness, honesty, candour, openness, and simplicity;—and in "purity," or christian holiness, embodying the privileges and joys of religion in their own lives. They could not be neuter;—they could not pass through the world without leaving an impression upon it;—they must of necessity do good or harm; and he called upon them to set forth the doctrines they preached, the discipline they administered, and the holiness they recommended, by a life corresponding with what they taught. . . . He then adverted to the injunction of the apostle, on "STRIVING UP" ministerial gifts, enforcing, especially the duties of constant prayer,—diligent reading, particularly of Wesleyan theology, the best in the world,—and due preparation for their function. . . . On the subject of DOCTRINES, he advised them to be clear and distinct, and to prepare special sermons, on the subjects of repentance, the new birth, justification by faith, the witness of the Spirit, and christian holiness,—dwelling particularly upon the last two points. . . . The Reverend Gentleman, in completion of his plan, showed, in conclusion, the influence which a faithful obser-

vance of the apostle's injunction would have upon their personal salvation, and ministerial success.

Go, my dear brethren,—(said he,)—and faithfully discharge your duty. Go,—and the blessing of all your fathers and all your brethren shall rest upon you. We had you as of us,—you belong to our ranks,—we love you as men, as christians, as fellow-helpers. You have our sincere, humble blessing. Go,—and be faithful to your Lord and Master, keep him in your minds,—set him before you,—do his work, exhibit his cross,—and endeavour, with the compassion which led him to suffer and die, to seek the salvation of others. He will be with you; "Lo, I am with you always, even to the end of the world." Go,—my dear friends,—and prosecute your noble enterprise, your glorious work, count not your lives dear unto yourselves, so that you may accomplish your Master's will. Don't be afraid of poverty, privation, suffering. Be it your great concern to be faithful ministers of the Lord Jesus Christ. Go,—my dear young friends,—and grow up from youthful vigour to ripened years in eminence, usefulness, honour, and grace. Aim at high attainments, high duties, great success. You will never accomplish great things in the service of God, unless you place great things before you. Don't be content with a little, shrivelled ministry, but make the world feel the impress of your presence, the weight of your doctrine, and the excellency of your character, wherever you go. Go,—and be faithful, keep your hand to that plough, to which you are, on this occasion put, remembering the word of your Master, that he that looketh behind is "unfit for the kingdom of God." In some sense, Methodism is deposited with you, and with the men of your age. These beloved venerable men, around me, will soon be gone; and the men of my own class will soon be gone also: our deposit, our holy, sacred deposit, my young brethren, is with you. Keep the brightest examples before you;—be men;—maintain sacredly that which is committed to your trust;—and, in the evening of your days, let it be seen, that you have kept this holy covenant, now in some sense deposited with you, faithfully unto death. We shall all speedily meet to give our account, and those who have turned many to righteousness shall shine as the stars for ever and ever. May God bless you,—guide you,—strengthen you,—and save you, and those who hear you, for Christ's sake Amen.

A hymn was sung, and the proceedings were closed with prayer by the Rev. Messrs. SCOTT and WADDY.

Biblical Department.

THE PHILOSOPHY OF THE SCRIPTURES.

1. The philosophy of the Scriptures is at once sublime and simple. It satisfies the highest aspirations of the highest minds, and it falls within the comprehension of the humblest inquirer who honestly seeks to understand it. It embraces the material universe, with its glories and complicated system of
 "—planets, suns, and adamantine spheres,
 Whirling unshaken through the void immense,"
 the moral world, where the ruling spirits of good and evil carry on a perpetual warfare, with alternate, and apparently not unequal advantage,—the great problems that have attracted, exercised, and defied the severest study of generation after generation,—it embraces them both with unshrinking grasp, and solves them with a single word. It carries home the sublime truth to the simple heart of the common believer with a clearness of conviction, that Socrates and Cicero, in their happiest hours of inspiration never knew. This word of power that solves these mighty and momentous problems, that carries home this cheering conviction to the believing heart,—need I say to you, gentlemen,—is God!

When from the merely spontaneous exercise of our intellectual and physical powers, we must turn the mind inward to reflection upon its own nature, and outward to an inquiring contemplation of the objects around us, we find ourselves part and parcel of a vast system. We ask with intense curiosity, with agonizing interest, "What am I! Whence came I! What means this glorious panorama of ocean, air, and earth that I see around me,—these splendid orbs that illuminate the day and

night,—these lesser lights that twinkle and burn around them,—the seasons with their ever-changing round? Who can tell me the secret of the being and working of this wondrous machinery? Did necessity fix it firmly, as it is, from all eternity? Has accident thrown it together to remain till some other accident shall reduce it to nothing, or did some master-workman adapt it, with intelligent design, to some great and good end? If so, what means this dismal shade of evil that overshadows with its dim eclipse so large a portion of this good and fair creation? What relation do I bear individually to the grand whole? Am I a mere ripple on the boundless ocean of being, swelling into life for a moment and then subsiding forever, or is this curiously compacted frame the abode of a substantial, immortal mind, destined to exist hereafter through countless ages of happiness or misery?"

The greatest and wisest men of all ages and countries, have undertaken to answer these questions in various ways, but generally with slender success. One tells us that the origin of all things is in water, another that it is in fire, a third places it in the earth, and a fourth in the air. Epicurus resolves the universe into primitive atoms, while Zeno fixes it firmly in the brazen bonds of necessity. In regard to the problem of the moral world, opinions are equally various. In one system fate is the supreme arbiter, and chance in another. Some acknowledge the existence of gods, but place them apart in some remote celestial sphere, where they live on, regardless of the stir and bustle of this lower world. A few, more wise than the rest, obtain some faint glimpse of the truth, of which, however, they avow that they feel no certain assurance. All is doubt, uncertainty, error. There is no absurdity so great, says Cicero, that some distinguished philosopher has not made it the basis of his theory. The labours of modern inquirers have not been attended with better results. They have terminated in reviving successively, one after another, the exploded follies of antiquity. One denies the existence of mind, and another that of matter, while a third doubts the reality of either. All—I mean all whose researches have been conducted independently of Scripture—deny the reality of moral distinctions, and reduce man to a level with the animals around him. Such are the noble and consolatory views which the wisdom of Europe proclaimed within our own day, through the mouths of her ablest and most judicious apostles, as the last results of the labours of all preceding ages upon the great problem of God, man, and the universe.

If we turn to the teachers of the various religions, the scene is, if possible, still less agreeable. Stocks and stones, the beasts of the field, and the fowls of the air; the vilest reptiles; nay, the very vegetable products that serve for daily food, are held up by the most learned and civilized nations as objects of reverence and arbiters of human fortune. Enlightened Egypt, in her brightest days of power, wisdom, and glory, enrolled the beetle and the onion on the list of her divinities. The mythology of Hindostan is, if possible, still more monstrous.—Revolted or childish fables are presented as solutions of the great problem of the universe. The world reposes on the back of an elephant, and the elephant, again, upon a tortoise, which finally rests upon nothing. Even in the elegant creations of the brilliant fancy of Greece, we discern little more than the sports of infancy playing in wantonness with ideas, of the importance of which it is utterly unconscious. In its severer moods, the Greek mythology presents the most desolating views of the destiny and character of our race. Take, for example, the fable of Prometheus.—On the side of a rocky precipice of unmeasurable height, a human being extends his giant length, writhing in agonies of extremest torture. Chains of iron attach him to the cliff, while a vulture of enormous size, hovering over him, perpetually tears his entrails, which are constantly renewed by the supernatural fiat of destiny. This is the Titan Prometheus, as described by the gloomy genius of Eschylus. His crime was, that he had given life to human figures of clay of his own formation, by touching them with fire which he had stolen from heaven. He is intended as an emblem of humanity. The moral is, that wretchedness is the lot of man, and that superiority of intellect, though employed for the most beneficial objects, only dooms its possessor to intenser misery. The wayward genius

of Hyron, who had chiefly sought for speculative truth in the sources to which I have alluded above, was captivated by this heart-rending fable, which he seems to have regarded as the vehicle of important truth, and has dressed it up in some of his finest poetry.

"Titan! to whose immortal eyes
 The scenes of mortality
 Seen in their sad reality,
 Were not as things that gods despise;
 What was the pity's recompense?
 A suffering silent but intense
 The work the culture, and the chain;
 All that the proud can feel of pain;
 The agonies they do not show,
 The suffering scene of woe,
 That speaks but in its loneliness,—
 And then is silent, lest the eye
 Should have a witness, nor will eigh
 Unless its voice be echoless."

All the errors, absurdities, and fables to which I have now alluded, have been sustained and illustrated in ancient and modern times, with the whole power of the human understanding in its most improved condition. Eloquence, logic, learning, and wit, have been employed to make the worse appear the better reason, until the honest inquirer, who seeks for truth through the mazes of these controversies, finds himself completely bewildered and hopeless of arriving at any satisfactory result, were there no other difficulty to be encountered but the extent of the ground to be gone over. To crown the whole, the severest and most celebrated metaphysician of modern times affirms, that the truth cannot, in fact, be discovered by the mere use of the understanding in the ordinary sense of the term; and in proof of his assertion furnishes what he considers complete and unanswerable demonstrations on both sides of all the great questions that most deeply interest the mind, at the head of which is the existence of God.

From the chaos of controversy, doubt, contention, and imposture, and error, we turn to the Scriptures. Here, gentlemen, we find ourselves at once in a new atmosphere. The very first sentence removes all difficulty. What do I say? The light breaks upon us before the sentence is finished. The first half-sentence settles at once and for ever the great problem of the universe. IS THE BEINGING GOD. No metaphysics; no logic; no rhetoric; no tedious induction from particular facts; no laboured demonstration a priori or a posteriori; no display of learning; no appeal to authority,—but just the plain, simple naked, unsophisticated truth: IS THE BEINGING GOD.

With the utterance of this little word, an ocean of light and splendour bursts at once upon the universe, and penetrates its darkest recesses with living beams of hope and joy. Order, harmony, intelligent design for happiest ends, takes the place of unintelligible chaos and wild confusion. A cheerful confidence in the wisdom and goodness of an All-Wise and Almighty Creator, is substituted for gloomy doubt and blank despair. Evil still remains, but how different is its character! In a universe of chance and fate, it is a blind, irresistible power, like the destiny of ancient fable, treading under its giant feet with remorseless tury, the fairest flowers of the natural and moral creation. "In a godless universe," says Madame de Staël, "the fall of a sparrow would be a fit subject for endless and inconsolable sorrows." With an Almighty Father at the helm, evil, physical and moral, puts on the character of discipline. We cannot, it is true, penetrate the necessity of its existence, or the nature of the good which it is intended to effect. We are tempted at first to exclaim with the eloquent sophist of Geneva, "Benevolent Being! where, then, is thy almighty power, I behold evil on the earth." But what then? Does our limited intelligence comprehend the universe? Can the infant at his mother's breast understand why the honied stream is removed from his lips, and a bitter draught of medicine substituted for it? Does the little child realize why the kind father confines him in schools,—refuses him the indulgences which he thinks so delightful, inflicts upon him, perhaps, a severe punishment for some, to him, unimagined fault? To the child, the lapse of a few years makes all those mysteries clear; in the mean time, his confidence and love for his parents induce him to submit with undiminished cheerfulness, where he cannot understand. Shall the frail being of a day repose with less faith and hope upon the bosom of Omniscient and Omnipotent goodness? How

beautiful in the language, in which a late English writer expressed the effect upon the inquiring mind, oppressed with doubts and fears, of the introduction of an intelligent principle into the theory of the universe.

"Foreshadows—say, rather, forepresents of that truth, and beguiling of truths, fell mysteriously upon my soul." Sweeter than day-spring to the shipwrecked in Nova Zembla;—ah! like a mother's voice to her little child, that strays bewildered, weeping in unknown tumults;—like soft streamings of celestial music to my too exasperated heart, came that Evangel: the universe is not dead and demoniacal—a charnel-house with spectres, but godlike, and my Father's."

IN THE BEGINNING GOD. This little phrase, then, gentlemen, solves in one word the problem of the universe. The same strain of thought runs through the whole volume; but it ended here, the system of speculative wisdom would be perfect. It suffers no subtraction; it admits no addition. IN THE BEGINNING GOD.

But knowledge is not every thing. We are not only intelligent, but active beings. A complete system of philosophy must include the essence of practical, as well as speculative wisdom. Satisfied upon the theory of the universe, I turn my views again homeward. I seek for a rule of practical conduct. What are my relations to the beings around me? How am I to act? What am I to do? Here, too, the schools are given up to inextricable doubt, disputation, and confusion; and here again the Scriptures interpose with another masterly solution, in a single word: LOVE.

THE WESLEYAN.

TORONTO, SEPTEMBER 21, 1842.

CIRCULAR

TO THE WESLEYAN MINISTERS OF CANADA WESTERN DISTRICT.

Rev. and dear Brethren;

In consequence of the official intelligence I have received by the last English mail, of my appointment as Chairman of this District, it becomes my duty to adopt measures for holding our Missionary Meetings in the more remote western parts of the District, before the winter sets in.—After consulting with several Brethren, whom I expect soon to see, I shall be better prepared to mature and publish a plan for Missionary Anniversaries in the other stations and circuits. In the mean time, the Brethren more especially interested are requested to form arrangements for the following, and to give them due publicity:

- London... Sunday, Oct. 9th, Missy Sermons, Do. Monday, 10th, Missionary Meeting.
- Adelaide... Wednesday, 12th, Missy Meeting.
- Oxford... Thursday, 13th, Missy Meeting.
- Guelph... Sunday, 16th, Missionary Sermons, Do. Monday, 17th, Missionary Meeting.

Mr. Fear will accompany me to the above appointments; and I hope at most, if not all of them, also to have the valuable co-operation of the Rev. Messrs. Manly, Scott, and Selley.

Earnestly praying that "the Lord the Spirit" may crown our approaching Missionary anniversaries with special tokens of his presence and blessing, and in the hope that the people of our charge may, by their liberality and evangelistic zeal, prove themselves worthy of the name whereby they are called,

I remain, Rev. and dear Brethren, respectfully yours,
M. RICHES.

Toronto, Sept. 21, 1842.

THE CONFERENCE.

We are at length enabled to present our readers with a brief outline of the proceedings of the British Conference at its ninety-ninth annual session. From the returns of members under its care throughout the world, it will be perceived that there has been a decrease the past year in the Home Department of 2,065—an uncommon occurrence—while on the Mission Stations, 4,801 have been added, making the nett increase 2,736. As an offset, however, to the numerical diminution in the full membership at Home, chiefly caused, no doubt by emigration, we are authorized to state,

that in England alone, there were TWENTY THOUSAND on trial at the time of the sitting of the Conference. The state of the Connexion at large is eminently tranquil, healthy and prosperous; and from present appearances, we may reasonably augur as the result of the operations of the current year, through the blessed influence of the Lord the Spirit, an accession, more than usually large, to the ranks of our "sacramental host."

The introduction of the truly venerable DU STINKORT, and the Rev. Mr. SYDOW, a Prussian Clergyman, at an early period of the session of Conference—the tone of their addresses, and the spirit in which their friendly sentiments and congratulations were reciprocated, presented an exemplification of the expansive, yet uncompromising communion of truly Christian sympathy, peculiarly refreshing in these days of ecclesiastical assumption and exclusiveness. The name of the former of these Ministers is familiar to all who are acquainted with the history of the British and Foreign Bible Society. Mr. Sydow's address, exhibiting a rapid survey of the state of religion in Germany during the last century, is replete with interest.

Truth is mighty and must ultimately triumph. It is indeed animating to learn that Naturalism and Pantheism, which are nothing more than different modifications of Atheism; and Rationalism or Neology, which by empoisoning the very source of celestial truth, have done immeasurably more mischief on the Continent, than open and avowed infidelity, are evidently on their wane. To this salutary and auspicious change, the present King of Prussia and his father, of pious memory, have greatly contributed. And it is a problem not unworthy the consideration of the philosopher and the statesman, whether the sudden elevation of the Prussian empire to a position so influential among the nations of Europe is not chiefly attributable, among kindred causes, to the very fact to which Mr. Sydow bears testimony. From the formation of the first body politic, history has been accumulating, and it will continue to the end to accumulate, illustrations of the Scripture axiom, RIGHTEOUSNESS EXALTETH A NATION.

In reviewing the transactions of the Conference, no part of the proceedings exercises so deep and commanding an influence over our own mind, as the services connected with the ordination of the fifty-three young men, who, after a probation of at least four years, were received into full connexion, and solemnly set apart to exercise all the functions of the Christian Ministry. The impressive scene occupies the first pages of our present number, affording the strongest practical evidence that in no section of the Christian Church is greater precaution employed to prevent the admission of any to the sacred office, but men who have given full proof of their piety, and of competent abilities for the work. Here, in fact, lies the secret of the success of Methodism. Re'xation here would speedily be followed, as all ecclesiastical history mournfully attests, by general imbecility and decay. But while on all the glory of the pulpits of Methodism, proclaiming a free, present, and full salvation through the blood of the Cross, there is placed such a defence, it will continue to be owned of God, as most signally it has been, as one of the ordained and most potent agencies of His redeeming providence.

It must have been a rare privilege to

listen to the Ex-President's charge as it emanated from his own lips,—we should rather say from his warm and overflowing heart. Imperfect as the report of it confessedly is,—and it does, on the closing topics especially, bear evident marks of material abbreviation—still, the copy cannot fail to convey to every competent judge, a high conception of the value and power of the original. It was not, we confess, without a feeling of disappointment, that the subject of the charge at first caught our eye. We knew well that Mr. DIXON possessed powers of mind of a very high order, and ample resources of knowledge, philosophic, as well as religious; and that his mental habits were rather of a metaphysical mould. And hence our expectation, that on such an occasion he would, even in the selection of his theme, have deviated from the beaten track. We had not however, read many sentences, till our disappointment was turned into pleasure; and the rich views of evangelical sentiment, unfolding in beautiful simplicity before us as we advanced, left us at the close under the full and vivid impression, that a mind truly great, will always find its most congenial materials among the impressive simplicities of "the truth as it is in Jesus."

Simplicity of manner—depth of conception,—felicity of illustration—and a hallowed pathos prominently mark the entire address. We sincerely hope Mr. DIXON may be induced, in accordance with the unanimously expressed wish of the Conference, at an early period to give it to the public with the advantage of his own revision and finish.

We learn from a private source, that towards the close of its session, the Conference was addressed at considerable length and with great clearness and power by Dr. Bunting and the Ex-President on the present position and responsibilities of Methodism. "The great principles of our Connexion"—remarks our correspondent—"are becoming better understood, and are being maintained with increasing vigour, and fidelity. We shall not in future,—as has sometimes been the case in times past—permit our ministerial authority to be neutralized by antagonist influences, but shall take and endeavour to keep our proper ground as Ministers of Christ."

DR. HANNAH AND PUSEYISM.—In recording in our last the election of Dr. HANNAH to the Presidency, we took occasion to intimate that such a demonstration of the undiminished estimation and confidence of his Brethren was proof abundant that the rumour of his inclination to Puseyism was untrue, as to all acquainted with his mental and religious character, it must have appeared devoid of probability. Nor is it likely that we should have regarded the absurd imputation worthy of any further notice, but for the use made of it by those who obviously look upon the gross obliquities of Dr. Pusey with no very scowling aspect. Some of these gentlemen affect to throw the axis of their protection over poor Dr. Hannah's assailed reputation—do they mean to fix suspicion upon him?—and—*risum tenentis amici*? actually deign to institute a complimentary parallel between his character and that of Dr. Pusey!—names, the association of which, unless for the purpose of contrast, is perfectly anomalous. The whole affair, it would seem, originated in the weak or wicked imaginations of some individuals, because, forsooth, two of the theological students placed under Dr. Hannah's care (Seage and Bumstead) unhappily imbibed while at the Institution, the prevalent errors of the times commonly known by the name of Puseyism—errors against which Dr. Hannah sedulously guarded and faithfully warned them. No man living, it is on all hands admitted, is more jealous of the true honour and un-

corrupted faith of the Wesleyan Ministry than Dr. Bunting. We therefore subjoin his sentiments respecting the puerile insinuation in question against Dr. Hannah, uttered at a late meeting of the committee of the Theological Institution, and the amiable and accomplished President's characteristic response. We quote from the Watchman.

"He" Dr. Bunting.—"was perfectly satisfied,—and he had had sufficient opportunities of observation,—as to the christian spirit, the spirit of devotedness and genuine piety, the distinguished ability, and the large measure of success, which had marked the labours of all the brethren; but he did feel it his duty to single out one of them,—the first named in his resolution,—Dr. Hannah,—(cheers.)—as the subject of special testimony.—He need not refer to some circumstances which had been alluded to already, and which made it a mere act of justice that he should declare his firm and unqualified opinion, that there was no foundation whatever, for any of the unkind—and, he thought, under the circumstances, grossly unjust—surmises, which some parts of the country might have allowed themselves inadvertently to entertain. Two students had left the Institution, under the influence of erroneous sentiments, not as to doctrine, but as to ecclesiastical order and discipline. Now what was there wonderful,—what to be surprised at,—in this? If they referred to Mr. Myle's book, and to the particular marks placed in his Last against the names of seceders, among the first and second race of Methodist preachers, it would appear that, as compared with what had occurred at the Institution, "the former-times were not better than these." (Hear, hear.) "There was now as much manly fidelity and firm adherence to our particular views of doctrine and discipline, as in the most palmy days of Methodism. (Hear.) These two young men were on trial;—they were not fully admitted;—one of them had been kept on trial much longer than the usual period,—the time of admission for the other had not arrived,—and there was something in the spirit of each of them which made him wonder and regret that they should have come to the Institution recommended as they had been. (Hear.)... After dwelling at some length on the necessity of more caution in the recommendation of young men, Dr. Bunting continued—Why suppose there was something wrong in their tuition? Who were the persons who said there must be something wrong? Were they christians!—so was Dr. Hannah. (Hear.) Were they sound in doctrine!—so was Dr. Hannah—more nicely, more critically, more discerningly by one half. (Hear.) So in attachment to our discipline,—and firm conviction of the validity of our ministry,—and the more purely and simply scriptural character of our order as compared with those who may be contrasted with us,—no man was more sound than Dr. Hannah. (Hear.) To his (Dr. Bunting's) certain knowledge, Dr. Hannah had taken great pains to fortify these young men against the errors of the times. Considering Dr. Hannah's character, a more unjust suspicion was never, by any inadvertency, encouraged. Was character to go for nothing! Was it not to be put down to a man's account till there was an opportunity of investigation? (Hear.) Was it not so in the world, and among commercial men! And was the church to be less kind, candid, and fearful of injuring reputation, in matters of religion, than men of the world were in matters of property? (Hear, hear.) He (Dr. Bunting) might be exposed to some suspicion in making these observations;—but he appealed to his character. (Hear and cheers.) He had no unworthy, collateral, second motive; but he wished to do what was just and right, at all times." (Great applause.)

DR. HANNAH, very much affected, rose to acknowledge the resolution. Until within the last few days, he was not aware of the reports which had been circulated. At length it reached his ears, that insinuations were thrown out, that he had imbibed the sentiments which are now so unhappily prevalent in some parts of the English church. "My first feeling—(continued the Doctor)—was to say, as I say now, with all my heart and with all the feeling of which I am capable, that I have not imbibed them; I never did—and I believe that I never shall imbibe them. (Cheers.) I am,—as far as I have been able, from long continued and serious research, to discover what

Wesleyanism is in doctrine and discipline. — I am a Wesleyan minister, and nothing else. (Cheers.) It has been the leading wish of my heart to live and die an honest man; and, as an honest man, I say, that if I departed from our Wesleyan doctrine and discipline even a hand-breadth, I would resign office and signify the difference immediately. I would not, as an honest man, stand in the situation I now do, if I could not fully and conscientiously believe and teach what is Wesleyanism, and nothing that is inconsistent with Wesleyanism. (Cheers.) I cordially receive the vote of thanks tendered to me, and presented in such a kindly manner by yourself. I feel as if it threw a shield of protection around me. I thought that I would quietly retire into the shade, and pray that that shade might be my shelter; that I would not be found in the public walks even of Methodism: and that it would take years to remove the imputations thrown upon me: — but I find that I was under a mistake (Cheers.) I take courage now: — I am willing to occupy my station in any part of the country; and I can go there now with the conviction — and to my heart it is a conviction of inestimable value — that I am not suspected. (Cheers.) I thank the Committee for this encouragement; and when I return to my wonted labours, with the confidence of my fathers and brethren, I shall seek to promote, as I have hitherto endeavoured to do, among our rising, probationary ministers, the spirit, doctrines, and discipline of genuine Wesleyan Methodism, — and nothing else whatever." — (Cheers.)

In the course of rather a stormy debate, which took place in the Provincial Parliament, while the Speech from the Throne was under consideration, on Tuesday, the 13th instant, the following Letter, addressed by the Head of the Government to Mr. La Fontaine, was read by Mr. Draper, Attorney General for Canada West: —

Government House,
Kingston, Sept. 13, 1842

Sir, — Having taken into my most earnest and anxious consideration the conversations which have passed between us, I find my desire to unite to the aid of, and cordial co-operation of my government, the population of French origin in this Province, unabated. I have therefore not waited for the result of your deliberation, but, on the contrary, have been considering how far I can possibly meet the views of those who have the confidence of that part of the population, so as to make their accession to this government satisfactory to themselves, and at the same time accompanied by that mutual confidence, which can alone make it beneficial to the country.

I have accordingly come, not without difficulty, to the conclusion that, for such an object, I will consent to the retirement of the Attorney General, Mr. Ogden, from the office he now holds, upon its being distinctly understood that a provision will be made for him, commensurate with his long and faithful services.

Upon this retirement, I am prepared to offer you the situation of Attorney General for Lower Canada, with a seat in my Executive Council.

The office of Solicitor General in Lower Canada has long been kept vacant, in the hope of some arrangement, by which the object which I have always had in view might have been assisted; and I shall be happy to listen to your suggestion of the name of any gentleman of British origin, whose co-operation in the government will aid us in the attainment of one common object.

I have reverted carefully and anxiously to your expressed wish of being joined in your adherence to my government, by a sufficient number of supporters, to ensure the confidence of those whose interest you represent.

I find that one of my own plans for the advantage of Lower Canada, viz., the distribution of a portion of the too crowded population of your frontier settlements over a large extent of territory, may be made to coincide with your view.

Mr. Girouard has been represented to me as a gentleman possessing administrative facilities of a high order, and at the same time the confidence of his countrymen.

He can mutually assist in forwarding my object in this respect; and I have therefore determined, if I should be successful in in-

ducing you to accept my proposition, offering to him the situation at present held by Mr. Davidson, with a seat in the Council, on the understanding that the latter gentleman shall also be provided for in a manner suitable to his just pretensions; and that Mr. Girouard shall be elected, by some constituency, a member of the Assembly.

I have further determined to offer the confidential post of Clerk of the Council to some gentleman of your recommendation, and I would suggest, that the reputation enjoyed by Mr. Morn or Mr. Parent, would designate them as perhaps among the fittest persons for your recommendation.

Mr. Baldwin's differences with the government have arisen chiefly from his desire to sit in concert with the representatives of the French portion of the population, and, as I hope those differences are now happily removed, I shall be willing to avail myself of his service.

Mr. Draper has tendered to me the resignation of his office: I shall always regret the loss of such assistance as he has uniformly afforded me; and I shall feel the imperative obligation of considering his claims upon the government, whenever an opportunity may offer of adequately acknowledging them. This will leave the office of Attorney General, with a seat in the Council, at my disposal, and I am prepared to offer it to Mr. Baldwin.

The absence of Mr. Sherwood deprives me of the opportunity of ascertaining how far he might be willing to accede to the arrangement, and of knowing whether he is ready to fulfil one of the conditions of his appointment, by obtaining a seat in the Assembly.

The disposal of this office must, therefore, be left a matter for future consideration.

From my knowledge of the sentiments entertained by all the gentlemen who compose my constitutional advisers, I see no reason to doubt that a strong and united Council might be formed on the basis of this proposition.

In this persuasion, I have gone to the utmost length to meet, and even to surpass your demands; and if, after such an overture I shall find that my effort to secure the political tranquility of the country has been unsuccessful, I shall at least have the satisfaction of feeling that I have exhausted all the means which the most anxious desire to accomplish the great object could have enabled me to devise.

I have the honour, &c.

C. BAGOT.

To Mr. La Fontaine.

May we be allowed respectfully to solicit the practical attention of our Agents and Friends, to a memento contained in a recent impression of our Journal. Neither receiving, nor wishing any pecuniary remuneration for our humble editorial labours, all we desire, additional to the diffident hope of being instrumental in doing some good, is, that our supporters, by a punctilious observance of our terms, may enable us comfortably to meet our responsibilities. We take this opportunity to intimate that, as only a very limited number of surplus copies of our paper are printed, those who wish to enter as subscribers for the third volume, and to obtain it complete, will do well to make early application.

REV. MR. STINSON.

We are happy, and thankful to Divine Providence, in being able to announce to the Rev. Mr. Stinson's friends throughout the Province, the safe arrival, in good health, of himself and family in England. In consequence of a tedious passage, he reached London only in time to witness the closing business of the Conference.

A summary of the more important items of Parliamentary intelligence may be expected in our next.

Communications.

To the Editor of the Wesleyan.

St. John's, Sept. 9, 1842.

Rev. and dear Sir, — The following account of the St. John's Circuit, and of the opening of the Wesleyan Chapel in St. John's, may, perhaps, be acceptable to your readers: —

St. John's Circuit includes Chambly, Belœil Mountain, and several other intermediate and surrounding places. St. John's and Chambly formerly belonged to the

Odell-Town Circuit, and were occasionally attached to Montreal.

The town of St. John's is both individually and relatively of considerable importance. In the year 1830, it was reported to contain only 385 inhabitants; now it numbers nearly 2000, and is rapidly increasing. The town has a degree of importance attached to it, as being a great thoroughfare from the townships, also from the United States by Lake Champlain, and to Montreal by rail-road. There is also a canal, now nearly completed, to Chambly, which, when opened, will be a direct communication from the St. Lawrence at Sorel to New York, and render St. John's one of the most important places, in a commercial point of view, in the Province of Canada. The trade is at present considerable. The sum collected at the custom-house, amounts annually to nearly £40,000; and when the above-mentioned works are completed, the amount of business will be much increased. There is a considerable village on the opposite side of the River Richelieu, named St. Athanase, or Christeville. It has an Episcopal and a Roman Catholic Church. Ten or twelve years ago there were only five or six houses. Recently we have had preaching and prayer meetings established there; and I have lately formed a class.

This town was first made the head of a circuit in the year 1840, under the superintendency of the Rev. J. G. Manly. Prior to this, there had been preaching, and a small society for several years. After its separation from the Odell-Town Circuit, this was a privilege it enjoyed only occasionally. During the unhappy rebellion the cause was nearly annihilated; the building they had occupied as a chapel having been appropriated to a barracks, and the little society for the most part scattered.

During the residence of Mr. Manly and his successor, the Rev. H. Montgomery, considerable good was effected; and the building of a chapel was projected and commenced. The foundation-stone was laid in June, 1841, by the Rev. W. Squire, assisted by the Rev. R. L. Lusher. In the fall of the same year, the basement story was opened for Divine service, by Mr. Lusher. The chapel, by great and praiseworthy exertions on the part of our excellent friends, having been completed on Friday, August 27th, we commenced a series of opening services. At 2 P. M., the Rev. W. M. Harvard, the Chairman of the District, preached an interesting sermon, on co-operation in the work of God, from Neh. iv. latter part 6 v. A gracious influence pervaded the assembly. At half-past seven the same evening, the Rev. J. J. Carruthers, A. M., Professor of Theology in the Congregational Theological Institution, Montreal, with christian courtesy occupied the pulpit, and preached a truly valuable sermon, beautifully illustrated, and faithfully applied, on the ministry of reconciliation, from 2 Cor. v. 20. On the succeeding Sabbath Mr. Harvard again preached, from Psalm cxxvi 3. The topics on which he remarked were, the position, characteristics, and divine authority of Wesleyan Methodism. The Stewards, Leaders, and Trustees, unanimously requested the venerable preacher to furnish a copy of this well-timed discourse for publication in the Wesleyan. In the evening of the same day, the Rev. B. Slight, Superintendent of the circuit, preached on the glory of the house of God, from Isa. lxi 7.

On Sunday, Sept. 4th, the opening services were continued. In the morning the Rev. H. Taylor, Minister of the Kirk of Scotland, gave us another practical illustration of the fact, that evangelical Christians can unite in furtherance of a good work, and kindly lent us his aid. He preached an excellent, useful, and impressive sermon, founded on Jas. iii. 3; and affectionately urged upon his audience the necessity of the new birth. In the evening the pulpit was again occupied by the Rev. B. Slight, who delivered a discourse on the claims and utility of divine worship, and the spirit in which it ought to be performed. The text was Psalm v. 7. The congregation were deeply attentive. The various discourses were listened to with evident interest, and a divine influence rested upon the people.

The chapel is erected on two lots, selected in an eligible situation, one of which will afford room for a parsonage house, to be commenced in a short time. It has a commanding appearance. The architecture is very neat and beautiful: the entire building is an ornament to this rising town.

The dimensions of the building are 40 feet by 35, inside. The entire cost, including purchase of land, is £700, towards which sum £300 has been contributed, including the collections at the opening services, which amounted to £16 13s 8d., and £10 collected by two of our kind female friends about two weeks previous to the opening, to furnish some extras — leaving a balance of £295. This amount, it is hoped, will yet, in the course of a short time, be diminished. With a mere handful of members, such an enterprise certainly argued much of the divine principle of faith, through which the Apostle intimates such great objects are achieved. Most of the pews were let before the opening; and applications have since been made for others. The Trustees anticipate soon to be called upon to erect an additional quantity of pews, for which space can be afforded in the body of the chapel. The rents will pay the interest on the debt, and the expenses of the chapel, with a balance, which will be applied annually to the reduction of the debt.

We go on our way quietly, with good encouragement, in the true spirit of Wesleyan Methodism, — "the friends of all, the enemies of none." And, notwithstanding some ungenerous efforts to hinder our usefulness, he that sitteth in the heavens is establishing the dominion of the King of Zion, and we do not doubt he will be with us while we are with him.

B. SLIGHT.

To the Editor of the Wesleyan.

Rev. and dear Sir, — The Lord is still favouring us with pleasing manifestations of his kindness. On Thursday, the 1st instant, we commenced a series of special religious services in the Village of Granby, forming a part of the Shelburn Circuit, which continued four days. Having no chapel of our own, we were kindly allowed the use of the Congregational Church. Each service was attended with the Divine presence. To believers, they were truly "times of refreshing from the presence of the Lord." And many careless sinners were awakened to a sense of their exposure to the wrath of Almighty God. And I trust much lasting good will be the result. Any of my brethren who have laboured in this circuit, will be glad to hear that, on the Sabbath, we had a congregation of about 500 persons, who listened to the word of God with marked attention and seriousness. At the close of the morning service, an invitation was given to those who were penitent to manifest their desire of salvation by rising from their seats; when not less than fifty persons of different ages, from the man of grey hairs to the child of tender years, stood up, and thus manifested their determination to "seek the Lord while he may be found," and to "call upon him while he is near." Some of those had been noted for their idleness and impiety; and it excited a great degree of surprise and gratitude in the hearts of God's children to see their hearts melted by Divine grace. Our services closed with the Sacrament of the Lord's Supper. The number of communicants was 95. I regret that circumstances beyond our control compelled us to close so soon, otherwise, I am persuaded, we should have seen many instances of happy and sound conversion to God. But, "the will of the Lord be done."

Throughout the circuit our cause presents a very encouraging aspect. To God be all the glory. It is much to be regretted that this portion of the Wesleyan Mission-field is so inadequately supplied with labourers. Our circuits are quite too large. Mine, for instance, includes six townships and part of another, also a large Protestant settlement in an adjoining Seigneurie, containing altogether a population of several thousands. — What is one feeble missionary among so many! "The harvest truly is great, but the labourers are few." I would that an abler pen than mine might be employed in bringing before the members and friends of our societies in this colony, the importance and necessity of contributing a little more liberally towards the support of Methodism; and of obeying that mandate of our Lord, "Pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest."

Only such labourers as He sends can expect to be successful in his vineyard.

Respectfully yours,
E. S. ISGALLÉ.

Frost Village, Shelburn,
13th September, 1842.

Religious and Missionary Intelligence.

OPENING OF THE WESLEYAN CONFERENCE.

(From the London Watchman) WEDNESDAY, JULY 27.

Last week, we reported the opening of the Conference, and its preliminary proceedings, in filling up the vacancies in the "Logg" hundred, choosing the Rev. John Hannah, D. D., as President, and the Rev. Robert Newton, as Secretary. From twelve to one o'clock, a Public Prayer-meeting was held in the Conference Chapel, (City-road,) which was very numerously attended; after which, the business of the Conference proceeded in the usual manner.

On the motion of the Ex-President, the Rev. James Dixon, seconded by the Rev. Robert Newton, a dutiful and loyal Address was voted to her Majesty the Queen, on her recent escape from assassination. Addresses on the same subject were also voted to Prince Albert, and the Duchess of Kent.

The Rev. William Burton was re-appointed Journal-Secretary, and the Rev. Isaac Keeling, Sub-secretary. The Rev. John Bowers not being able to attend at the beginning of the Conference through indisposition, the Rev. John Farrar was chosen to be Sub-secretary in his place. The Rev. Richard Waddy, and Rev. Samuel Jackson, were re-appointed Official-Letter-writers, and the Rev. Abraham E. Farrar was appointed to the same office in the place of the Rev. John Farrar.

On the motion of the Rev. George Marsden, seconded by the Rev. Richard Reece, the thanks of the Conference were voted to the Rev. James Dixon, the Ex-President, for the able and judicious manner in which he had discharged the duties of his office. The thanks of the Conference were likewise given to the late Secretary, the Sub-secretaries, and the Journal Secretary, and to the official-letter-writers.

The Rev. Messrs. William Stewart, Thomas Waugh, and Fossey Packeberry, were introduced to the Conference by the Rev. Robert Newton, as the representatives of the Irish Conference. He also stated that they were accompanied by "their old and valued friend, the Rev. William Ferguson." They were affectionately welcomed, in the name of the Conference, by the President, to whom the Rev. Thomas Waugh replied, on behalf of himself and brethren. . . . The Address of the Irish to the British Conference was then read. As this interesting document will be published, as usual, in the Annual Minutes of the Conference, we offer no remarks upon it at present. In our account of the Irish Conference we have already stated that the Wesleyan Societies in Ireland have during the year lost no fewer than Eight Hundred and Sixty-nine members by Emigration; though these, it is hoped, will be found to the general cause of Wesleyan Methodism, or at least, to that of a sound Protestant Christianity, in other parts of the world.

The Rev. John Scott and the Rev. Peter McOwan were appointed as the Committee to prepare an answer to this Address, to be laid before the Conference. The Conference then proceeded to the usual business, according to the order observed in the Questions and Answers of the printed Minutes; the first question being—"What Preachers are this year admitted into full connexion with the Conference?" The different districts were called over, and the names taken down. The same method was observed in relation to the question immediately succeeding, namely—"What Preachers remain on trial?"—as having travelled respectively, Three years.—Two,—and One.—For each year, the districts were called over, and the names taken down. The third question was, "What Preachers are now received on trial?"—in reference to which the same method was observed. These inquiries—with what may be termed one or two intervening casualties—occupied the Conference from Wednesday afternoon till the close of the Saturday's sitting.

In the course of Thursday, the Rev. Richard Reece introduced to the Conference the Rev. Joshua Soule, D. D., one of the Bishops of the Wesleyan Episcopal Church in the United States, as Representative of the General Wesleyan Conference in America, together with his travel-

ling Companion, the Rev. Thomas Sargent. After Dr. Hannah had bid the Bishop and his esteemed companion welcome on behalf of the Conference, as well as for himself, Bishop Soule spoke at some length, thanking the Conference for the affectionate welcome which he had received, and giving a general statistical account of the Methodist Episcopal Church in the United States, and also of their domestic and missionary operation. The Conference was likewise briefly addressed by the Rev. Thomas Sargent.

MONDAY.

The Conference did not sit on Monday, in consequence of the public religious service held on the forenoon of that day, in the City Road Chapel,—the preachers sitting in their usual places, and the remaining portion of that Chapel being occupied by the very large congregation which attended. The Ex-President, (according to the regulation of a former Conference,) preached on the occasion. The Public Examination of the Young Men, of which we shall give some account next week, commenced in the evening.

TUESDAY.

On Tuesday morning, before the business of the day was commenced, the President was requested, by an unanimous vote, to publish the sermon which he preached at City Road Chapel on Sunday forenoon; the Ex-President was likewise, by a similar vote, requested to publish the one which he delivered on Monday.

The Conference then entered upon the business which came next before it in point of order, and which is always felt by the assembled ministers to be one of a very melancholy interest. The question was,— "What Preachers have died since the last Conference?" The names of the several districts being called over, it appeared that Twenty-three have died in Great Britain and Eight upon Foreign Missionary Stations. The names of the twenty-three in Great Britain are these:—

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| John Callaway. | William Jones. |
| Donald M. R. Coghill. | Edward Milward. |
| Joseph Collier. | Charles Rawlins. |
| Jonathan Edmondson, sen. | Samuel Sewell. |
| Nathaniel Elliott. | John Straw. |
| Joseph Entwistle, sen. | John Taylor. |
| Thomas Furze. | Elias Thomas. |
| William Gilpin. | John Walmsley. |
| Edmund Geindrod. | George Warren. |
| Lilla Hall. | John Wheelhouse. |
| John Henley. | Edward Wilson. |
| William Howarth. | |

Those of the eight on the foreign stations:—

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| Charles Bates. | William Redfern. |
| Wilson Lathhouse. | Henry J. Wyatt. |
| William Walden. | James Goodricke. |
| John Cameron. | William Thackray. |

Of these ministers, the usual obituary memorials were furnished by their respective District Committees for insertion in the Conference Journal. They will be found, also, in the "Annual Minutes" published immediately after Conference.

This record of mortality being completed, the Conference entered on the regular and annually-made inquiry touching the character of the ministers in connexion with it, or on trial for such connexion. For this purpose the name of every minister is read by the Secretary, in relation to the Question, found annually in the published Minutes,— "Are there any objections to any of our Preachers?"—This examination was not concluded when the hour of adjournment arrived.

WEDNESDAY, AUG. 3.

The earlier part of the session was devoted to the continuation of the usual annual inquiry concerning the character of the Wesleyan Ministers. Soon after this was concluded, a Prussian clergyman, (from Potsdam,) the Rev. Mr. SYDOW, together with the Rev. Dr. STEINKOPF, were introduced to the Conference by the Rev. Dr. BRISTOL. The President received and welcomed them in the name of the Conference.

Dr. STEINKOPF then addressed the Conference for a short time. He said that he had, of course, been long acquainted with the labours and operations of the Wesleyan Societies in various parts of the world, and that he had often rejoiced in spirit on noticing, or hearing of, the benefits which those operations had been made instrumental in producing, through the blessing of their common Lord and Saviour. The Doctor then adverted to the change that had taken place in this country, within the last century, in regard to religion, and to the fact, that in effecting that change, it had pleased God to raise up and employ that great and

good man, John Wesley, with his excellent brother. The Doctor likewise remarked that, though the Continent had long lingered behind, yet that a movement had at length taken place, and that true religion, though it had many opponents, and great hindrances, was nevertheless advancing. The Doctor trusted that it would advance yet more and more; and that Christians would increase in love towards each other, and to all men, so that brotherly love might abound in the church, healing all its divisions, and true religion spread in the world, remedying all its evils. The Doctor's address was characterised by genuine Christian simplicity and feeling, and great spirituality. He concluded by adopting the solemn prayer of St. Paul, (Ephes. iii. 14-16,) applying it to his auditors—"I pray the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

On the conclusion of Dr. Steinkopf's address,—which evidently produced a deep and pleasing impression on all who heard it,—the President, turning to Mr. Sydow, said that he was sure the Conference would be glad to listen to him, as they had listened to the venerable, and much esteemed minister who had just sat down. He added, that both himself and his brethren would be the more gratified to receive accounts of the state and progress of religion, on the Continent generally, but especially in Germany, because they could not forget that it had pleased Almighty God to make certain Germans the instruments of spiritual good to Mr. Wesley on his voyage to Georgia; and likewise that after his return to England, a German minister,—Peter Bohler,—greatly instructed him as to the true nature and results of justifying faith; that, indeed, it was while "one was reading Luther's preface to the Epistle to the Romans," at a religious meeting in Aldersgate-street, London, that Mr. Wesley was made, personally, a partaker of the pardoning mercy of God, being enabled to "trust in Christ, Christ alone, for salvation." What Mr. Wesley had thus learned and experienced, he preached to others; and by means of this preaching, the Wesleyan Societies had been gathered and united. He repeated that they therefore naturally looked towards Germany with great interest, and that they would thankfully receive any information concerning its religious condition and prospects which Mr. Sydow might be able to communicate to them.

Mr. Sydow then addressed the Conference. He said that he should be more willing to speak, if his knowledge of the English language were more accurate and extensive. He feared that he might not be able to make himself understood, and that he might feel at a loss sometimes, in regard to the words which he ought to use for the purpose of conveying to them exactly what he wanted to say. He would, however, do his best, and he was sure they would excuse the unavoidable deficiencies of his address. Mr. Sydow then adverted to what had been the condition of Germany, in regard to religion and morals, especially during the past century. Error, under almost every form, had generally prevailed, and through many of them, men lived without God in the world. There were the Naturalists, who saw nothing but that which was obvious to their senses, or, as they considered, directly to be inferred from it. Others talked indeed of a God, but were not less atheistical than the others. The Pantheists proposed a sort of universal life, as composed of the countless multitudes of individual lives; but they acknowledged no living, personal God, distinct from his creatures, preserving and governing them. Then they had the Rationalists, who strangely connected themselves with the religion whose foundations they undermined. From the Bible they took away all inspiration, and from its recorded facts, everything supernatural and miraculous. And in this way had infidelity spread most widely, while very little was known of spiritual religion, even where all belief in Christianity had not been cast away. But, (proceeded Mr.

Sydow,) within the last twenty or thirty years particularly, a very different, and a much happier, state of things, had been revived. Religious belief was more common. The seats of learning were not abandoned to Rationalism. Men of learning were not ashamed of Christianity, and of Christianity as a supernatural religion. Nor was this all. He was happy to say, that the change of which he had spoken not only included religious belief, but what was truly and properly spiritual religion. And it was a remarkable circumstance, that this had taken place very decidedly among the more educated classes. Infidelity was sinking very low. He did not mean that there was merely a profession of Christianity; there was the true fear of God. The late King of Prussia, he said, had been very desirous of erecting a barrier against Infidelity, Neology, and popery. And so was their present Sovereign, who was himself very anxious to witness the prosperity of true religion,—the religion, he meant, of faith and hope. And he did witness it,—he saw it spreading among single persons,—and among the younger ministers, a great change was perceptible. Mr. Sydow said that he could, with great truth, use the expression—our pious King; that the present monarch of Prussia wished to see the spread of personal religion as having himself experienced its influence. He trusted that the churches on the Continent would become increasingly spiritual. He said that the President had kindly referred to the beneficial influence of a German clergyman on the mind of Mr. Wesley in an early stage of his religious proceedings. He could assure the Conference that both in Germany and in Prussia their proceedings were in their turn exerting a beneficial influence. They, too, he said, had their religious institutions and societies. Their eyes were fixed on the excellent pattern furnished them by English Christians, and he hoped that they, too, were labouring to promote the kingdom of Christ, and the glory of God among men. He might add that they were neither ignorant of the proceedings of the Wesleyans, nor unmindful of them; that they had translations of some of Mr. Wesley's works, and likewise of the volume which had been published on the occasion of their Centenary, and that these had not been in vain. He had heard the piety of some called Methodistical piety, because they had laid stress on Justification and Regeneration, and asserted the necessity of the work of the Holy Spirit. For this he desired to thank God;—he likewise thanked those to whom he was speaking. He trusted that religion would prosper more and more. He again thanked the Conference for their kind attention to him, and said that could he have addressed them more readily, he should have been glad to have entered upon many particulars for the purpose of showing them that the work of God had revived, and was still going on.

Mr. Sydow's address was listened to with marked attention, and evidently occasioned much pleasure.

Afterwards, a few Committees were appointed, and at the usual hour, the Conference adjourned.

THURSDAY, AUGUST 4.

The Conference received the reports of some Committees, and entered upon the inquiries respecting "Alterations in Circuits," and "the Appointment of additional Ministers." . . . After the various cases had been decided which these inquiries brought out, in consequence of the change rendered necessary in the editorial department, by the removal of the Rev. Thomas Jackson, who had so long and ably discharged the duties of the office, to the Theological Tutorship in one branch of the Theological Institution, the Conference inquired whether the Editorship at present required the appointment of an Assistant, (as well as a principal Editor. The hour of adjournment arrived before the examination was concluded.

FRIDAY, AUGUST 5.

After the session had been opened in the usual way, the Reports of several Committees were presented, and the business arising out of them respectively was discussed and decided, the question relating to the editorial department was resumed, and after various explanations and remarks, it was unanimously agreed that it was necessary that there should be an Assistant Editor. Subsequently, the Committee which had been named for the purpose of considering what Minister should be appointed

ted, reported that they had agreed to the recommendation passed in the course of the year by the London Book Committee,—that the Rev. George Cubitt, who for the last six years had been Assistant Editor, should now, in consequence of Mr. Jackson's removal to another office, be appointed Editor; and that the Rev. John S. Stamp, (of Hull,) should be Assistant Editor.

In the course of this sitting it was unanimously resolved that the Ex-President, the Rev. James Dixon, should be requested to publish the excellent and impressive Charge that he had addressed, the previous evening, to the newly-ordained ministers. The Rev. Bishop Soule was likewise unanimously requested to publish the Sermon preached by him in City-road Chapel.

Before the Conference proceeded to their usual business this morning, the ministers assembled together at City-road Chapel, at eight o'clock, for the purpose of uniting together in receiving the Sacrament of the Lord's Supper. The usual liturgical service was read by the President; by whom, likewise, assisted by the Rev. Robert Newton, the Secretary,—the Rev. Bishop Soule,—the Rev. Richard Reece, and the Rev. George Marsden,—the Sacrament was administered to the members of the Conference. These are seasons which they who witness them, and join in them, will not easily forget. It is at any time an impressive sight to see a Christian congregation assembled to receive the sacred emblems, and memorials of the dying love of their Saviour and Lord; but still more impressive to behold a large number of Christian ministers, all preaching the same doctrine, and observing the same discipline, "perfectly joined together in the same mind and in the same judgment," and united by a fraternal knowledge and affection which their Annual Conference greatly tend to increase and strengthen, gathered together on so solemn an occasion. Such a body, it may easily be conceived, will be not only one in profession, but one in heart.

SATURDAY, AUGUST 6.

During the former part of the day, the STATIONING COMMITTEE met, for the purpose of revising the plan of Stations which, in their first meetings, they had drawn up, and which, when revised, was to be brought into the Conference for final consideration and adoption. The Conference, therefore, did not assemble till two o'clock in the afternoon, when the whole Plan of Stations was read by the Secretary, no remarks being made on any separate appointments. The first reading of the Stations being concluded, the conference adjourned.

MONDAY AND TUESDAY, AUGUST 8 AND 9.

On Monday, the Conference commenced sitting in the evening at six, in addition to the usual session from seven o'clock to three. In the morning after some Committee Reports had been received, and the matter arising from them decided, the second reading of Stations commenced. This occupied the morning and evening sittings on Monday, as well as on Tuesday—in addition to the cases arising out of the Reports of Committees on the different matters given them in charge.

WEDNESDAY, AUG. 10.—SATURDAY, 13th.

After the Examination of the Junior Ministers, as preparatory to their Ordination on Wednesday evening, the Conference proceeded in its regular routine of business. The "Stations," as they were read in the usual order, led to many incidental questions which called for settlement. The Reports of the different Committees, likewise, to whom, in the intervals, between successive Conferences, is intrusted the management of the institutions of the Connexion, were presented and considered, and such Resolutions taken upon them as were judged proper. In this manner, the Reports of the General Missionary Committee, the Committee of Management of the Theological Institution, &c., &c., were presented and received. But nothing occurred during this part of the usual business of the Conference, furnishing any matter for particular notice. Perhaps the principal feature of the recently-concluded Conference, may be said to be its peaceful uniformity. The usual business had to be transacted, and scarcely any circumstance occurred to interfere with the accustomed proceedings. To one circumstance, occurring in the first week of Conference, the introduction of Dr. Steinkopf, and the Rev. Mr. Sydow, from Potsdam, in Prussia, we

have already referred, and to the pleasing character of their respective addresses. A somewhat similar occurrence took place during the last week of the Conference. A letter was received from the Moderator of the General Assembly of the Church of Scotland, in pursuance of a Resolution of the last General Assembly, that they would open, and keep up, a friendly intercourse and correspondence with other branches of the Christian Church; thus seeking both to manifest and strengthen that true scriptural affection which respects not from Christian brotherhood those who "hold the head, which is Christ." The Conference received this Communication with much pleasure, as well as with thankfulness to "the God of peace," who, in this day of eager controversy, when they who profess and call themselves Christians, seem almost to have fallen into the habit of distance and reserve, had brought about such an example of Brotherly Affection. A Committee was appointed to whom was entrusted the preparation of a reply to this interesting and valuable document.

On adding up the number of Members in Society in the different Circuits, it was found that, on the Mission Stations, there had been an Increase, during the past year, of 1-01, but that, in the Home Stations, the Decrease this year had been 2065. As there has been an increase this year in Ireland, (notwithstanding their losses by emigration,) of 362,—the Nett Increase of Members, under the Care of the British Conference is only 2378.

This circumstance led to some serious conversations, which, we doubt not, will, by God's blessing, produce very useful results during the ensuing year.

The Conference met for a short time on Saturday forenoon, and then adjourned to the evening, for the purpose of giving the Secretary, and Sub-Secretaries, together with the Journal Secretary, the opportunity of having their various documents all ready for the Signature of the President and Secretary in the presence of the Conference. These were affixed between seven and eight.

Dr. HANNAH then briefly and affectionately addressed the Conference; and afterwards called on the Rev. Richard Reece, and the Rev. Thomas Jackson to engage in prayer. When they had concluded, the President pronounced the benediction, and the Conference was closed.

(From the B. N. A. Wesleyan Methodist Magazine.)
NEW BRUNSWICK DISTRICT MEETING.

THE Annual Meeting of the Wesleyan Missionaries belonging to this District, commenced on Thursday morning, May 26, in the School Room, connected with the German Street Chapel, in this City. After singing and prayer by the Brethren Bamford and Busby, the names were called, and after another year of toil and temptation, all, 25 in number, were found ready to answer, in order, to the call. The Secretary having been again re-elected, the meeting, under the direction of the Chairman, proceeded with business in the ordinary routine.

The reports of the religious state of the Societies were very encouraging, affording most satisfactory evidence that *God is still with us*. There is a net aggregate increase of 374 members, besides 326 still remaining on trial. The number reported as members of Society is 3743, and add to this the number, 326, who are on trial, and we have a total amounting to more than 4000 persons, who profess to walk in the observance of our rules, within the limits of this District. The year which closed May, 1841, was one of such unprecedented spiritual prosperity and rapid increase in many Societies, that there was some apprehension that the reports of the then future, but now past year, would require a reversed comparative order of subtraction, shewing a decrease in number of members, but such fears are now seen to have been vain.

The accounts of receipts and expenditures from the several Circuits shewed a large excess of deficiencies beyond the amount for which the Chairman is authorized to draw upon the funds of the Parent Missionary Society. How to meet this excess was a matter of serious and difficult consideration. The only way which could be discovered to meet the difficulty was, that the Preachers, in full connexion, should assume for the time being the debt of the district, or rather of the Circuits of

the District. This was to many of the Preachers an expedient distressing and embarrassing; as they are allowed by connexional usage nothing more than enough to render themselves and families respectable and comfortable in the sphere in which they are required to move, such an assumption as they were obliged to make, was neither easy nor pleasant. It is not only desirable, but absolutely necessary, that efforts, most determined and efficient, should be made on the Circuits, to save from a loss to which the Preachers are utterly unable to submit, and also to increase the regular income of the Circuits in future.

The religious services connected with the meeting were unusually interesting.

A District Love Feast was held in the German Street Chapel, on the afternoon of Sabbath, the 29th May, and although our rule, relative to the admission of persons to Love Feasts, was most rigidly enforced, the house was filled, and it is almost certain that so large a company of true believers in the Lord Jesus Christ was never before convened in this Province. The assembled multitude seemed of one heart and mind; the hours passed most delightfully away; and all felt when the moment came to retire, in preparation for the more public exercises of the evening, ready to exclaim,

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet!"

On Monday evening, the 30th, a most interesting Ordination Service was held in the Centenary Chapel, St. George's street. Although the night was exceedingly unfavorable, being very stormy, yet the very large Chapel was crowded to excess. The young Brethren S. M'Masters, S. D. Rice, and H. Pickard, candidates for ordination, were requested to narrate their conversion to God and their call to the ministry, and also to give a brief account of their doctrinal views—with which request they complied in a manner which evidently very deeply interested the crowded audience. After this the Chairman, aided by the senior Brethren of the District—men who have long given demonstrative evidence that they are in the true Apostolical succession—went through with the appointed solemn service and ceremonies, formally, in the name of the Wesleyan Missionary Committee and British Conference, authorizing the young men to attend to all the duties of Wesleyan Missionaries. An admirably appropriate charge was given by the Rev. S. Busby, and a very interesting address delivered to the congregation by the Rev. S. Bamford. All the exercises of the evening tended to fix and render deep the impression that the work to which these men were, by Divine Providence, called to devote their lives, and for which they were now by the Church fully and duly commissioned, was one of great dignity and vast importance.

On Tuesday evening, there was the annual Missionary meeting of the Auxiliary Society for this District, in the German Street Chapel, and by adjournment, on Wednesday evening in the Centenary Chapel. The Chair was occupied by the Chairmen of the District. The congregations were large, respectable, and attentive; and evidently much interested in the animating addresses of the different speakers. Fears were expressed by some that owing to the pressure of the times, the amount raised by this Auxiliary would be found to be less than that of the preceding year; and these have since been ascertained to be but too well founded; for although the Missionary subscriptions on a few of the Circuits have not only been kept up to the former amount, but even made to exceed, yet the total amount, as will be seen by the forthcoming Report, is considerably less than that of the former year. This is a matter to be much regretted, but we believe that the zeal of the friends of Missions in this District is not, and will not be suffered to abate; and we hope that God, in his good providence, will enable them to continue and again increase the sum of their contributions to this good cause.

The business of the District meeting, was finished on Monday, the 6th June, after which the brethren reluctantly separated, to meet the unknown vicissitudes of the succeeding year.

W. TEMPLE, Chairman.
E. WOOD, Secretary.

Civil Intelligence.

PROVINCIAL PARLIAMENT.

(From the "Canada Gazette & Extra")

Legislative Council Chamber.

Kingston, 6th September, 1842.

This day at two o'clock, P. M., His Excellency the Governor General proceeded in State to the Chamber of the Legislative Council, in the Parliament Building. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, His Excellency opened the *Second Session* of the First Parliament of the Province of Canada, with the following Speech from the Throne—

Honourable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly:

The melancholy event which marked the close of the last Session, and which must still be fresh in your memory and your regrets, has imposed upon me the responsibility of maturing and carrying into effect numerous important measures, and has caused a corresponding necessity for delay in calling you together.

Since you last met, several events of interest to this Province and the British Empire have occurred, the issue of which has been mercifully directed by Providence for the security and advantage of both.

The birth of a Prince desired under God's protection, to occupy the British throne, is a source of rejoicing to Her Majesty's faithful subjects; and you will, I am sure, join with me in cordial congratulations to the Queen and Her August Consort upon this event, so conducive to their domestic happiness, and so auspicious for the nation.

You will also, I am confident, unite with one voice in thanksgiving to Almighty God, that he had been pleased to avert from our beloved Sovereign the danger to which She has been exposed by the treasonable attempt of an assassin, and by the malice of the reckless and wicked, and will you join in the prayer, that He will continue to watch over and long to preserve a life so justly dear to all classes of Her Majesty's subjects.

I rejoice that I am able to acquaint you that a Treaty between Great Britain and the United States has been signed on the part of Her Majesty and since ratified by the Federal Senate, by which the important questions affecting this Province and the United States have been adjusted. From this happy settlement, the ratification of which by her Majesty I hope soon to be able to announce to you, I augur the most favourable consequences to this Province, in the maintenance of peace, the restoration of confidence, and the devotion of the undivided energies of its inhabitants to the internal advancement, and the development of the vast resources of the country. These have been among Her Majesty's chief objects in the negotiation of this Treaty, and I am commanded by the Queen to state to you, that no wish is nearer to Her Majesty's heart than that under Her rule and the protection of Her Crown, all Her faithful subjects in Canada may rest in undisturbed peace, may feel themselves to be one people with their fellow Subjects in the British Islands; and may increase in wealth, prosperity and contentment, founded upon the possession and rational enjoyment of a free and essentially British Constitution.

Gentlemen of the House of Commons.

I have unfeigned satisfaction in informing you that Her Majesty's Government have redeemed in the fullest manner the munificent promises made by their predecessors to guarantee the loan contemplated by this Province, and I shall lay you without delay the Act of the Imperial Parliament which gives effect to their intention. I have been in correspondence with Her Majesty's Government upon the mode in which the assistance thus given can be made most available to the Province, and I shall have occasion to make an important communication to you upon this subject. In the mean time I have adopted every means at my command to obviate the inconvenience of delay, and to advance the public Works, and I hope before the expiration of the present session, to be able to extend them considerably. I have directed that full information as to the operations of the past year shall be laid before you.

It has been found impracticable to carry into effect in England the arrangement proposed last year for the assistance of deserving Emigrants.—In redemption however, of the pledge made upon this subject, Her Majesty's Government have obtained from Parliament a grant of money in aid of destitute Emigrants upon their arrival in this country. It will meanwhile be satisfactory to you to know that, although the number of Emigrants who have arrived directly from the Mother Country, or through the neighbouring States, during the present season, has been much larger than during the corresponding period last year, no serious destitution has prevailed among them, which would render it necessary for me to apply to you to devise means for their relief, and I have every reason to hope that there are the best prospects of their ultimate success and prosperity.

The condition of the Public Revenue is highly satisfactory. The patriotic measure adopted by the Legislature during the last Session to provide by means of increased taxes upon imports for restoring the credit of the Province, and meeting the charge about to be created for the completion and extension of the Public Works, has been eminently successful. The Tariff of the Imperial Parliament for the British Possessions in North America, framed, sit is, in a most generous spirit as regards this Province, will promote essentially its financial and commercial interests. The provisions of the Imperial Act will call for corresponding alterations in the Provincial scale of duties, and I shall at an early period require your advice and assistance in making the Revenue laws of this Province consistent in themselves and harmonious with the enactments of the Imperial Parliament.

Her Majesty's Government have evinced a most liberal disposition in the consideration of the Duties on Agricultural produce, in connection with the Trade of Canada, and I am led to hope that an arrangement may be made to extend the Market for Canadian produce, in a manner alike advantageous to this Province and the Mother Country.

I have directed that the Accounts of the Revenue and Expenditure of the past year, with the estimates of the ensuing year, be laid before you.

Honourable Gentlemen, and Gentlemen:

I have given much attention to the operation of the great measures passed last Session, and I shall have occasion to propose to you modifications in certain of them, with the view of giving effect to their provisions, in development of the principles on which they are founded, and in harmony with the spirit of those institutions under which they are framed.

The important measures for the establishment of the District Councils, the details of which experience alone could perfect, will come under revision, and I hope for your cheerful aid in considering the amendments which will be proposed, with the view of removing all obstacles to the smooth and efficient operation of these institutions.

I have endeavoured to work out the objects which the Legislature contemplated in passing an Act for the promotion of Education, and I have not hesitated to adopt such measures as I deemed to be indispensable to the accomplishment of their intentions, until the subject could again be brought under their consideration, but it will be necessary to introduce several amendments in the measure in order to insure its successful and beneficial operation. In the mean time it is gratifying to notice the impulse which has been given to Education in its higher as well as its elementary branches. The result cannot fail to confer the most material benefits upon the whole Province.

The re-organization of the Militia is also a subject to which I shall have to call your attention, as the present seems a favourable opportunity to alleviate unnecessary pressure upon the people, and to place this arm of the public defence upon a sound and more satisfactory footing.

In perfecting these and other measures which will be brought before you, and in all your labours for the advancement of the welfare of the Province, you may rely upon my cordial co-operation and support. It is my earnest hope that a spirit of moderation and harmony may animate your councils, and direct your proceedings. The Province has at length happily recovered from a state

of severe trial and danger, and a bright dawn now opens upon its prospects. The promise of peace secured upon an honourable and advantageous basis, the re-establishment of tranquillity and security, the restoration of financial credit and commercial confidence, with the enjoyment of free and permanent institutions, are blessings for which Canada has reason to be grateful, and which I feel assured, it will be your effort to preserve, and your pride to perpetuate.

His Excellency was dressed in his splendid uniform of Governor General. He looked remarkably well, and read the Speech in a clear, distinct, and impressive manner.

The members of the Council present were Hon. Messrs. Jameson (Speaker), DeBlaquiere, Sullivan, A. Fraser, Crooks, Ferguson, Macaulay, Hamilton, Brunson, McDonald, McKay, Moore and Goodhue. Messrs. Sherwood and Dickson have arrived, but have not been sworn in.

The members of the Assembly in attendance were Messrs. Balwin, Barthe, Berthelot, Boswell, Boutilier, Cameron, Cartwright, Chesley, Crane, Cuvillier (Speaker), Derbshire, Dr. Witt, Draper, Dunlop, Dunn, Durand, Forbes, Foster, Galechrist, Harrison, Hinks, Hopkins, Johnston, Jones, Killaly, Kumber, Lafontaine, Leslie, McNab, McDonald D., McDonald J. S., McLean, Merritt, Morriss, Neilson, Parent, Parke, Price Roblin, Simpson, Small, Smith Henry, Steele, Tache, Taschereau, Thompson, Turcotte, Viger, Watts, Williams, Yale.

MISCELLANY.

ANECDOTE OF COLTON.

The following conversation is said to have taken place in Paris, between Mr. Colton, the author of "Lacoo," and Mr. T. H. Cornish. "You are surprised," said Mr. Colton, "at finding me so much changed; and I, on the contrary, am astonished that I have not been long since incapable of change; but this paradox is too common in our humanity. Those live who wish to die, and those die who are the most desirous of living." From the tenor of his remarks, continues Mr. Cornish, I could not but perceive that his mind had taken a more serious turn than I should have expected, from the vivacity which had so often shed its brilliancy over former times. I therefore introduced the subject of religion, hoping that he might perhaps develop his real sentiments. He evidently spoke on this subject as one who considered. I could clearly collect that he considered a belief in Revelation to be the safe side of the question; and he remarked, with some emphasis, that if we refuse that light, we have no other. When I ventured to ask him what he considered the strongest evidence in favour of Revelation, he replied, "The history of the life of Christ: no one could have produced the copy, without having witnessed the original." On my observing that such a life was too perfect for our imitation, he said, "I remember, when I was a boy, that I often succeeded in throwing a stone to the mark by attempting a distance beyond it." —*Leeds Newspaper.*

EXAMPLE OF CHRIST.

Let Christians, whenever they are tempted to be proud, or to act contrary to the example of our Lord Jesus, suppose him once more addressing them, individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy master was meek and lowly, and so much debased himself! Was he so poor? Blush, then, to think that thou art ashamed of poverty, or so anxious to avoid it. Did I condescend to wash the feet of my apostles! and can you reckon the meanest office of charity, self-denial, or condescension, beneath you? Did I affect state or grandeur, and can you be vain of costly furniture or apparel? When you hear me, in my word, ascribing all the glory to God, will you seek and delight in the applause of mortals? If I pleased not myself, do you deserve the name of my disciple, when seeking to please yourself? Did the most outrageous insults and injustices only arouse my pity, and not provoke me to anger; and shall I disrespect, affront, or even injure, blow up my servant to sinful passion, resentment, and revenge? Did I drink of my cup of unmingled bitter-

ness without repining; and shall a small drop of gall, in affliction or disappointment, cause thee to murmur or complain? Why, O why, has the example of your master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified to self and the world." —*Dr. H. Hunter.*

Obituary Notices.

Died, on Tuesday morning the 9th ultimo, Mrs. Mary Ann, wife of Captain Robert Pegley, of Adelaide, Justice of the Peace.

The deceased having lived in the enjoyment of that religion which is righteousness and peace and joy in the Holy Ghost, departed this life in the blissful assurance of being admitted into the presence of Him "who died for our sins, and rose again for our justification."

Our departed friend was a member of the Wesleyan Methodist Society, for a number of years previous to her leaving her land for Canada, in the year 1832: from which period to that of her lamented decease, she proved herself a true member of, and a firm friend to the society amongst whom she considered it an honour, and felt it a benefit to be enrolled. And often has the commencement of these mournful tidings (but cheerful in reference to her happy end) been delighted with her zealous advocacy of the principles of true Wesleyanism. At the same time showing the urgent need that existed, in this country particularly, for their being carried out into practical operation.

As a wife, she was faithfully attached to her, now bereaved husband, and to advance his true interests was her ardent aim—as a mother, she was tender but firm and in the judicious exercise of maternal authority she excelled, in a word her children are her pride.

She taught them the "Statutes and Judgements" of the Lord their God—the beneficial effects of which are now, to a great degree apparent, and will be more fully so in eternity—as a friend and counsellor she was true, honest, useful and interesting—in her the bereaved family have sustained a loss which is, and will be deeply felt, and your correspondent a beloved friend and valuable counsellor. It is right we should feel, but thanks be to God, we remember who hath said—

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, as other men have no hope; for if we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with Him." 1. Thess. IV. 13, 14. With joy we announce that our esteemed sister fell asleep in Jesus, having passed through numberless, strong and various trials in her short pilgrimage of 47 years, particularly during the six weeks of her illness, which terminated in death, in which she endured the most severe sufferings with holy fortitude and meekness in the Lord Jesus to whom she looked for succour, graciously supporting her in these seasons of fiery trial; also enabling her, finally, to resign her spirit with joy into His hands.

On the day of the funeral, a discourse on Eccles. VII. 2 was delivered by the Wesleyan Missionary to a numerous congregation assembled on this solemn and deeply impressive occasion.—Communicated.

Died, on the 7th instant, at the village of Waterloo, Sheriff, Mr. Jacob Hyal. Mr. H. had been for several years a member of the Wesleyan Society. During his last illness, which was very protracted, his soul was somewhat bedeviled with a sense of unfaithfulness, but towards the close of life he was enabled to cast his burden upon the Lord, and, through faith in the great atonement, obtained a bright evidence of his acceptance with God. His end was peace. E. S. 1.

Advertisements.

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

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

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

TORONTO AXE FACTORY, HOSPITAL STREET.

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

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

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

Ready Money the Spirit of Trade!!! THOMAS CLARKE, HATTER AND FURRIER,

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

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

THE Subscriber is receiving, direct from England, a great variety of Genuin 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 Chromium
- Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil,
- Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.
- Linseed Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 9x7 to 40x26,
- Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Cash Windows,
- Stock and Nailed Whiteners, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Camel do.
- Pitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Painting, Paper Hanging, &c. as usual.

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

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

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