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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. II.

TORONTO, CANADA, WEDNESDAY, 1842.

No. 80.

Poetry.

SAUL OF TARSUS.

(By the late Rev. R. Treggy, Jun.)

No trumpet was blown, as the gate they pass'd,
Nor banner hung over their fierce array:
But they rode like the breath of the desert blast,
Fleeting and silently passing away:
Yet many look'd on that haughty man,
Whose eye was the star of the fiery van.

With frequent fests his cheek was pale,
And there sat a frown on his brow of pride;
And scorn on his quivering lip prevail'd,
As he thought on the name of the Crucified:
And his heart was as hard as the steel of his spear,
To the whispers of pity, or the murmure of fear.

On—on!—the towers of Damascus are nigh,
The accursed Nazarenes are given to our hand;
When, lo! an ineffable blaze from on high
Burnt, sudden as thought, on the hurrying band:
And the glowing flood of that flashing light
Dimm'd the cloudless sun in his noon-day height.

Vain is the speed of the startled horse,
And vain is the force of the glittering spear;
The scorner hath ended his ruthless course;
The Victor of Galilee triumpheth here,
And his words of mystic spirit appeal
The awe-stricken heart of the prostrate Saul.

There is night on his eye, and remorse on his brow,
As he sits in his chamber, helpless alone:
For the deeds woke up in his memory now,
Can riches, or blood, or sorrow atone?
Yet hope in fair promise the future arrays,
For the Crucified pleads, and the Pharisee prays.

THE DEVOTIONAL POETRY OF THE REV. CHARLES WESLEY.

(From Jackson's Life of Charles Wesley.)

It is as a writer of devotional poetry that Mr. Charles Wesley will be permanently remembered, and that his name will live in the annals of the Church. In the composition of hymns, adapted to Christian worship, he certainly has no equal in the English language, and is perhaps superior to every other uninspired man that ever lived. It does not appear that any person besides himself, in any section of the universal Church, has either written so many hymns, or hymns of such surpassing excellence. Those which he published would occupy about ten ordinary-sized duodecimo volumes; and the rest which he left in manuscript, and evidently designed for publication, would occupy at least ten more. It would be absurd to suppose that all these are of equal value; but, generally speaking, those of them which possess the least merit bear the impress of his genius.

It is doubtful whether any man has written the English language with greater purity and strength than Mr. Charles Wesley. He introduces words derived from the Greek, Latin, and French languages, when they are necessary, because of the metre, or the rhyme, and to give a greater variety to his diction; otherwise he almost always uses words of Saxon origin, the force and beauty of which are universally felt. An opinion has prevailed that several of his hymns were greatly improved by his brother, who gave them an elegance and polish which they did not originally possess. But this is true only to a very limited extent. Mr. John Wesley shortened many of his brother's hymns, when he inserted them in his general collection; in some instances he joined two or three short ones together: such allusions as were strictly personal and local he expunged, so as to adapt the stanzas in which they occurred to general use; but in other respects the alterations which he introduced into Charles's compositions were very few. The correctness of Mr. John Wesley's taste will not be disputed; and in logical clearness and arrangement he had few equals; but even in prose, while he excelled most men in simplicity and

strength, Charles rivalled him in terseness, and surpassed him in spirit. Both in prose and verse Charles's words and diction are thoroughly English. Nor did John's taste in poetry always come up to Charles's standard. In his copy of the Arminian Magazine he has inadvertently upon some pieces which John admired, and therefore inserted in that publication.

To Mr. Charles Wesley it was a great advantage that he was so well trained in classical learning. Had he not been a sound scholar, he could never have fully exercised his high vocation as a devotional poet, and the Church would not have derived the full benefit of his genius. Being familiar with the great poets of antiquity, he had a perfect knowledge of the laws of versification. While he possessed the true poetic spirit, he thoroughly understood "the art of poetry," so that his compositions are not only free from the literary blemishes and defects which disfigure the works of many less-instructed writers, but in their numbers and structure invariably display the hand of a master. Of him, as well as of an elder poet, it might be justly said, that he no sooner began to write, whether "prose or verse," than it was apparent that "the style by certain vital signs it had was likely to live." This the intelligent vicar of Shoreham at once perceived and declared.

The ease and freedom with which he wrote are very apparent. His brother has remarked, that whenever he discovered a still sentence in any of his own prose writings, he expunged it instantly, deeming stiffness in an author an unpardonable offence against good taste. Charles manifestly cherished the same feeling with regard to verse. It cannot be said of him, as Dr. Johnson said of Prior, that the words which he selects to express his meaning are reluctantly "forced" into the situations which they occupy, and "do their duty sullenly." They rather appear formed for the exact service which is assigned them, and seldom can one of them be either dispensed with or transposed without impairing the beauty or the sense. Many of his stanzas are as elegantly free in their construction as even the finest paragraphs of Addison's prose. While his sentiments and language are admired by the most competent judges of good writing, his hymns are perfectly intelligible to the common people; thousands of whom, possessed of spiritual religion, feel their truth and power, and sing them with rapturous delight. His metres are very numerous, perhaps more so than those of any other English writer whatever; and it is difficult to say in which of them he most excelled. There are twenty-six metres in the Wesleyan collection in general use; and several others occur in the volumes which Charles published in his own name. This variety renders the reading of his books exceedingly agreeable. His cadences never pall on the ear, and never weary the attention. Like scenes in nature, and the best musical compositions, they are perpetually varying, and charm by their novelty.

As his object in writing was not the establishment of his own reputation, but the advancement of Christian piety, by fanning the flame of devotion, he was not so solicitous for the originality of his thoughts, as for their truth and importance. Occasionally, therefore, he did not hesitate to borrow a thought from other men, and cast it into his own mould; and while he proposed it in his own incomparable diction, he never failed to expand and improve it. He did not borrow the thoughts of other men, because he was himself destitute of the inventive faculty; for his hymns which are perfectly original are far more numerous, and embrace a wider range of subjects, than those of any other writer in the English language. His object in composition was first his own edification, and then the edification of the Church; and he was ready to

press into his service whatever was likely to advance those holy designs.

One of the most striking peculiarities of Mr. Charles Wesley's poetry is its originality. He always writes with vigor, for he had a singular command of language, and a great force of expression. His metaphors are original, and his imagery is new. He has a great facility of words, and he has a great command of strength than most poets. He had too fine an ear to be ever to be rugged; and whenever he could rival the most tuneful of poets in the liquid softness of his numbers. But the crowning excellence of his poetry is the spirit of deep and fervent piety which they everywhere breathe.

In the range of their subjects they embrace the entire system of revealed truth, both doctrinal and practical, with the principal facts of Scripture history, and apply the whole of them to purposes of personal godliness. The perfections of the divine nature; the care and bounty of God's universal providence; the glory of Christ, as the everlasting Son of the Father, the Almighty Creator and Preserver of all things; his incarnation, spotless example, his personal ministry, atoning sacrifice, ascension to heaven, intercession, and power, faithfulness, mercy, and grace; the government, the Godhead of the Holy Spirit, and his work in the entire process of human salvation; the connection of his operations with the mediation and glory of Christ; the Christian salvation, comprehending the preventing grace of God, giving repentance unto life, justification before God, the inward witness of adoption, the regeneration of the heart, progressive sanctification, the full renewal of the soul in the image of God, the perfect love of God and man; the Christian sacraments; the duties of Christianity, in all the relations of life; the happiness of the separate spirits of the just, the resurrection of the dead; the dissolution of the universe; the general judgment, the final perdition of ungodly men; the everlasting felicity of the righteous, in the enjoyment of God; these, with a thousand other topics connected with them, constitute the subjects of his incomparable poetry. All these he has illustrated with a diction of unrivalled purity, strength, and beauty, and formed into addresses to God, in adoration, confession, prayer, deprecation, thanksgiving, and praise. Every feeling of the heart, from the first communication of light to the understanding, producing conviction of sin, and desires after God and Christ, till salvation from sin is attained, the conflicts of the spiritual warfare are ended, and the sanctified believer enters into the heavenly paradise, is embodied in his hymns. The sorrows of penitence, the confidence of faith, the joys of pardon, holiness, and hope, the burning ardor of divine love, the pleasures of obedience, the warmth of universal benevolence, and the anticipations of future glory, he has not merely described, but expressed, and that in all their fulness and depth.

The poetry of this very eminent man is thoroughly evangelical. It is humiliating to see in the collections of hymns used by Arian and Socinian congregations, many which bear the names of orthodox divines. They relate mostly to the works and providence of God, and other subjects of a collateral kind, without any reference to the Trinity of Persons in the Godhead, the atonement for sin made by the death of Christ, justification through faith in his blood, and the influence of the Holy Ghost, as one of the benefits of Christ's mediation. Whereas these glorious peculiarities of the evangelical revelation constitute the very substance of Charles Wesley's verse. They cannot be expunged by a slight alteration in the phraseology. If these virtues are excluded, the hymns in general are destroyed; and hence his compositions, notwithstanding their high and poetical

merit, are seldom found in the devotional books of heterodox worshippers. From the day in which he bowed to his soul, by the blood of Christ, and entered upon his glorious career as a devotional poet, he might justly say,—

"Son of God, Saviour of men! Thy name is the captain's name of my song; Thy words, and never shall my lips thy praise forget, nor from thy Father's praise depart."

An opinion has been advanced, that his genius appears to the greatest advantage in his "Hymns for Families," where he has treated the ordinary affairs of life with ease and dignity, and expressed in poetic language the anxieties, joys, and sorrows, which arise out of the domestic situation. But if the writer of this narrative might be allowed to avow a preference, where all is excellent, he would specify the funeral hymns, including not only those which were published under that name, but all that were written on occasion of the death of pious individuals to whom the poet was personally known. These would be collected, form an ample volume; and their sentiments and diction are beyond all praise. They are throughout characterized by a tenderness of affection, a meek submission to the will of God, a warmth of Christian feelings, and a triumphant hope arising out of the truths of the Gospel, which place them decidedly at the head of all similar compositions in the English language. Notwithstanding the immensity of the occasions which called them forth, they present a surprising variety of thought and phrasing; and exhibit such a view of the power of Christianity to cheer and sustain in the prospect of dissolution, as involuntarily to extort the exclamation, "Let me die the death of the righteous; and let my last end be like his."

The poetical talent that was committed to the trust of Mr. Charles Wesley involved a responsibility, the full extent of which it would be impossible to estimate. He was endowed with a power which scarcely any other man has been called to wield; a power of promoting the spiritual benefit, not only of the multitudes whom his voice could reach, but of millions whom he never saw. During the last fifty years few collections of hymns, designed for the use of evangelical congregations, whether belonging to the established Church, or to the Dissenting bodies, have been made without a considerable number of his compositions, which are admired in proportion as the people are spiritually-minded. His hymns are therefore extensively used in secret devotion, in family worship, and in public religious assemblies. Every Sabbath day myriads of voices are lifted up, and utter, in the hallowed strains which he has supplied, the language of penitence, of faith, of grateful love, and joyous hope, with which the Holy Ghost, the Lord and Giver of life, has inspired them, and are thus in a course of training for the more perfect worship of heaven. Faithfully did he consecrate his talent to the Lord, and the honour which the Lord has conferred upon his servant is of the highest order, an honour widely extended, and increasing with every successive generation. As long as the language in which they are written is understood, and enlightened piety is cherished, the hymns of this venerable man will be used as a handmaid to devotion. They were not obtained by the invocation of dame Memory and her seven sisters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and sends out his scripulum, with the hallowed fire of his altar, to purify the lips of whom he pleases. They are perfectly free from all meekly sentimentality, especially that which some modern poets affect, by a perpetual reference to consolated plagues, sacred vestments, holy water, and the triumph of papal Rome; as if religion were mere matter of the imagination, and Christians were still under the Jewish law. His hymns are as rational and manly in regu-

ment, as they are pure and elegant in composition. Their theology is thoroughly scriptural.

To the Wesleyan societies and congregations, wherever situated, especially in Great Britain and America, these hymns are of inestimable value, and even an instance of Charles Wesley, which they are con- fessing which is only exceeded by that of the Holy Scriptures. No other hymns in which their memories are, therefore, richly the English language fully exhibit the views of apostolical Christianity which the author and his brother were the means of reviving. All that those men of God did at the pulpit, and thousands of their spiritual children have experienced, the hymns ad- quately express. They assume that it is the common privilege of believers to enjoy the direct and abiding witness of their per- sonal adoption; to live and die in the con- scious possession of that perfect love which casteth out fear; and they express a strong and irresistible desire for these blessings with the mighty faith by which they are obtained. Thus he teaches the mourner penitent to pray for pardon, and the peace of God which attends it:—

“O that I could the blessing prove,
My heart's extreme desire,
To be happy in my Father's love,
And in his arms expire.”

In reference to the higher blessings of entire sanctification, he thus sings:—

“Where the indubitable seal
That secures the kingdom in us,
The powerful stamp I long to feel,
The signature of love divine,
O shed it in my heart abroad,
Fullness of love, of heaven, of God.”

No man ever excelled him in expressing the power of faith:—

“The thing surpasses all my thought,
But faithful to my Lord,
Through unbelief I stagger not,
For God hath spoke the word.

Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, ‘It shall be done.’

My soul, which cries, ‘It cannot be,
Shall silence be before the Lord,
And earth, and hell, and shades of death,
At Jesus' everliving word.’”

Great praise is due to the excellent Dr. Watts for the hymns with which he favored the Churches. Many of them are wonderfully beautiful and devotional. He had the honour, too, of taking the lead in the most important service; being the first of our poets that successfully applied his talents to such lyrical compositions as are adapted to the use and edification of Christian assemblies. But in the venerated language of the heart, in power of expression, in the variety of his metres, and in the general structure of his verse, he is not equal to Charles Wesley, any more than in richness of evangelical sentiment, and in deep religious experience. The doctor teaches Christians to sing, with mixed emotions of desire, hope, and doubt,

“Could a hut climb where Moses stood,
And view the landscape o'er,
Not Jordan's streams, nor death's cold flood,
Should I fight us from the shore.”

Whereas Charles Wesley has attained the desired eminence, and thence triumphantly exclaims,

The promised land, from Pagan steep,
I now exult to see,
My hope is full (O glorious hope)
Of immortality.”

It was no hyperbole, but sober truth which the pious Fletcher uttered when he said, “One of the greatest blessings that God has bestowed upon the Methodists, next to the Bible, is their collection of hymns.”

The special providence of God is strikingly seen in raising up John and Charles Wesley as the chief instruments of the revival of religion to which the name of Methodism has been given. They were one in mind and heart; both were highly gifted, and have been the means of conferring the most substantial benefits upon the grateful people who have entered into their labours; yet their endowments and services were vastly dissimilar; and their work would have been seriously defective had either of them been wanting. John was a means, under God, of giving the Methodists their theology and discipline; yet, with these mighty advantages, what could they do without the hymns of Charles? How could they give adequate expression to the feelings of their hearts in the various religious services, if this “sweet singer” had never lived, or had directed his genius for poetry to other objects? An eminent man is reported to have said,—“Let who may legis-

late for my people; only let me compose the ballads which they sing, and I will form their character.” It is doubtful whether any human agency whatever has contri-

buted more directly to form the character of the Methodist societies than the hymns of Charles Wesley, which they are con- fessing which is only exceeded by that of the Holy Scriptures. No other hymns in which their memories are, therefore, richly the English language fully exhibit the views of apostolical Christianity which the author and his brother were the means of reviving. All that those men of God did at the pulpit, and thousands of their spiritual children have experienced, the hymns ad- quately express. They assume that it is the common privilege of believers to enjoy the direct and abiding witness of their per- sonal adoption; to live and die in the con- scious possession of that perfect love which casteth out fear; and they express a strong and irresistible desire for these blessings with the mighty faith by which they are obtained. Thus he teaches the mourner penitent to pray for pardon, and the peace of God which attends it:—

My Jesus, Thou
And fall
The life awaiting
The Saviour

What is there here
And keep me both
And angels beckon me away,
And Jesus bids me come!

“He had found his hymns and spiritual songs; and they have only exchanged them the song of Moses and of the Lambs.”

It is an important fact, that this gifted man, apparently without design, has anticipated all the wants of the Wesleyan con- gregations with respect to devotional poetry. He has supplied it with hymns adapted to every religious service, even missionary meetings, which were unknown in his time, and (strange as it may seem!) even the ordination of ministers. He did indeed speak to the people in psalms and hymns, and spiritual songs, to their edification and comfort. In every place, and at all times, he “had a hymn, had a psalm,” suited to the occasion; for he was

“Dedicated to immortal verse.”

at funerals, at weddings, in the domestic circle, in the public congregation, at the table of the Lord, he was prepared to lead the devotions of those around him. When attended by immense multitudes in the open air, and under the wide canopy of heaven, he called upon them to sing with heart and voice:—

Ye who sustain and value, in prayer abroad,
Ye who and ye date, continue the sound,
Break forth into singing, ye trees of the wood,
For Jesus is bringing lost sinners to God.

On the return of his wife's birth-day, he invited her to join in the holy and joyous strain:—

Come away to the chime,
My beloved, arise,
And rejoice on the day thou wast born, &c.

It may truly be said of him, as of the hea- venly minstrel, that his “harp” was “ever tuned;” and that whenever he

“Introduced
His sacred song, he wakened raptures high.”

In every object of nature, in every event of life, and especially in the gracious pro- visions of the Gospel, he saw the hand and heart of God;

“Then into hymns
Burst forth, and in celestial measures moved.”

His heart overflowed with sacred verse which he never ceased to beat, and his tuneful voice was never silent till it was silenced in death. He is gone; but the imperishable fruit of his sanctified genius remains, as one of the richest legacies ever bequeathed to the Church by her faithful sons.

Biblical Department.

A NATIONAL REVIVAL OF RELIGION ATTEMPTED ON A PUBLIC PROLEGATION OF THE SCRIPTURES.
(By the Rev. George Coats, LL. D.)

The volume which supremely contains the rules of life, and the promises of eter- nity, must be inestimable. But I think that we are entitled to look further than its importance to the individual. I think that we have palpable grounds for extend- ing its influence to the fate of nations. It is my full impression, gathered from every source of history, and experience, within my power; that, in all lands, every general effort, every labour of many minds, on a scale to deserve the name of a public pro- legation of the Scriptures, has been fol- lowed by national blessings; in its high-

ness—that of a national revival of Reli- gion; and this revival, not the obscure, tardy, and fluctuating progress which Reli- gion ordinarily makes through the mind of the age; but a superadded blessing, an in- terposition, vivid, brilliant, and plain to all eyes,—a current of sacred waters, spring- ing with sudden force and freshness through the moral soul,—a flash of divine fire, shoot- ing through the general darkness, and turn- ing every eye, as it may be constituted, in wonder, terror, or adoration, on the Hea- ven from which it came.

In this place we must not go into detail; but a glance at the history of Religion gives the most unequivocal proof of the principle. So early as the latest periods of the Jewish Commonwealth, the use, or disuse, of the Law of Moses, implying the honour, or neglect, of the only Scriptures of the time, was equivalent to the religious purity, or corruption, of the people. But the proof stands out more distinct as we descend. The neglect of the law wrought all the crimes which consigned the nation to the Babylonish chain. It is discoverable, that in every age the neglect of the Scriptures has equally issued in an influx of the most debasing superstition; and that this super- stition has always invariably taken the form of IMAGE WORSHIP!

On the restoration of Judah, the first great act of Ezra (about B. C. 446), was to collect and translate the Scriptures into the Chaldee, then the language of the peo- ple. The result was one of the most ex- traordinary changes that ever occurred in a national mood. From that time forth, no Israélite ever bowed before an idol. And this is the more striking, as idolatry had been the original vice of the people, daringly irrestrainable by the strong prohibitions of their Law, surviving every divine penalty, and cherished to the last moment, even while the denunciations of their prophets pronounced this especial crime the cause of the national ruin. Yet, after their re- turn, though the same temptation existed, though they were surrounded by the same luxurious, festive, and corrupt nations of idolatry, though image worship was the same sensual, glittering, idle, and licen- tious appeal to their passions, the Israélite was an idolater no more. The Scriptures were in the general hand, and they were his divine security.

It has been conceived that this sudden superiority to the besetting sin of their fa- thers arose from the bitter remembrances of the Babylonish chain. But the cause is altogether too narrow for an effect of such extent, completeness, and continuance.— Nothing is more rapidly forgotten than the pangs of national punishment; nothing makes a slighter impress on the living gen- eration than the pangs of the past. The captivity had palpably been much lightened toward its close. The people, like their fathers in Egypt, as palpably loved the luxuries of Babylon more than they hated its scourge. The whole living generation were Chaldean. Of the multitudes who had survived the captivity, scarcely above fifty thousand could ever be induced to re- turn. The permanent Jewish abhorrence of idolatry was the work of the national re- vival of Religion; and that revival the work of the direct energy of Heaven, in the national delivery of the Scriptures.

(B. C. 277).—A still more distinguished era was to follow; the revival of Religion beyond the narrow confines of Judah—the restoration of the primary religion of all mankind, the behoof in a Redeemer. The delivery of the Scriptures was again to be made the instrument. And as the service was to be universal, the delivery was ef- fected in the most comprehensive tongue of man. The Scriptures were translated into Greek, a translation which opened them to the whole civilized world of antiquity. The apostolic miracle of the gift of tongues, stupendous as it was, was but an additional power of the same order; to pass over the bounds of civilization, and transfer the Gos- pel through the barbarian regions of the globe. The new delivery by the Septuagint was the divine preparative for a revival of Religion, and that revival was CHRIS- TIANITY!

(A. D. 600).—Another era was to come. In the course of five centuries of various fortunes and political tumults, the Scrip- tures had fallen into neglect throughout Christendom. In the Great Eastern Church they had gradually been withdrawn from the laity, until the custody amounted to a prohibition; in the Great Western Church, the growth of the papal supremacy, and

the determination of Rome to prohibit their translation into the popular tongue, amount- ed still more directly to a refusal of the Scriptures. The habitual result followed— an influx of human traditions, and unautho- rized ceremonial, consummated, in both, by the worship of images. But, “Come out of her, my people,” was again to be called to the chosen servants of Heaven; and the call was again to be made by a new delivery of the Scriptures. In the middle of the sev- enth century, when the Bible was utterly lost to popular knowledge, and the East overflowed with abomination; a copy of the New Testament accidentally fell into the hands of a young Syrian. He read it with astonishment, and instantly proclaimed his discovery of truths, which had so long per- ished from the public mind, from the teaching of the priesthood, and from the forum of the imperial religion. Adopting St. Paul as his model, and filled with a sacred love of the labours of the great Apostle, he devoted his life to the propaga- tion of the Scriptures. Giving himself and his followers the names of the principal disciples of the early Church, and promou- ing the new-found Scriptures the only way of Salvation, he began his career through Asia. A great revival of religion was the instant result. The deserts of the North, the fertile districts of Asia Minor, and the brilliant, corrupt, and half-pagan- ized cities of the Greek Empire, were equally traversed by pilgrim preachers, bearing the Bible in their hands, and sum- moning all men to hallow it as the only guide to the virtues and glories of Chris- tianity. The revival was conspicuous and extraordinary. The ancient fabric of the Christian Church in Asia was, in a great degree, restored. The Apostolic dominion seemed to have been raised from the dead. The names consecrated to Christian mem- ory by the Epistles of St. Paul, were re- newed. Six churches in the Asiatic prov- ince were formed, bearing the titles of the congregations to which the Epistles were written. The vanished habits and in- tercourses of the Christian world were again in living action. The preachers were again Titus, Timothy, Tychicus, Sylvanus. The whole multitude called themselves Paulicians, in honour of St. Paul; and across Asia was finally transmitted the light which so many ages after awoke Protes- tantism in the dungeons of Rome.

(A. D. 1160).—Another era of revival was to come, and the delivery of the Scriptures was again to be the instrument. In the Great Western Church, the Scriptures, given to the people only in Latin, had fallen into disuse by the general decay of that tongue, in the northern invasions. The papal supremacy in the sixth century had enforced this disuse by the weight of an authority rapidly growing irresistible, and virtually prohibited the translation of the Scriptures into the popular languages.— The effect had been tantamount to their extinction. When they are no longer in the hands of the laity, they soon cease to be in the hands of the priesthood. The re- sult was true to experience, universal dark- ness, issuing in the worship of images.

It is far from my purpose here to give of- fence to any man who calls himself by the name of Christian. The adherents of the Church of Rome angrily disclaim the title of idolaters. I shall, therefore, not apply it to them. But history has no more noto- rious fact than that the original schism which separated the Eastern Church from the Romish, and which was urged into a war, and a final separation of Rome from the Eastern Empire; was openly grounded on the imperial decrees against the worship of images, and on the papal resolve to worship them. “I shall despatch my orders to Rome, and extinguish idolatry, by breaking the image in pieces,” was the language of the Emperor Leo to Gregory the II. “The eyes of the nations revere as a God on earth! St. Peter, whose image you threaten to destroy,” was the papal defiance, fol- lowed by a general call of Italy to arms, and a war of hideous slaughter.

But, when it was again the divine will to restore the day, the delivery of the Scrip- tures was again to be the morning star. In the middle of the twelfth century, Waldo, a merchant of Lyons, was roused to search the Scriptures, by the new and startling demand, that all men should worship the Host. “Unable to bow his better to a para- dox, which so utterly defied his understand- ing, he looked for its authority on the sacred records of the Christian Church, which rested upon him there, inspired him to give them

to his fellow men. From that period he devoted himself and his fortunes to translating and spreading the Scriptures. The result was a revival of religion, spreading over a large extent of the most enslaved portions of Europe; Italy, and the South of France. A persecution of unexampled violence was soon let loose against the converts. The reading of the Scriptures by the laity was death by fire and sword. But thousands, and hundreds of thousands, were called out of the ignorance and impurities of their age, and even in the subsequent dispersion of the Waldensian Church, a preparative was made for the birth of truth in after times.

(A.D. 1380.)—Another memorable revival was to signalize the Scriptures among ourselves. England, since the decay of the National Church under the Norman line, had fallen into the most abject condition of spiritual slavery. The Scriptures were scarcely known; the Papacy was supreme. In this extremity, it was the divine will to stir the nation to Christian freedom; and the delivery of the Scriptures was, as of old, the breaker of the chain. Wickliffe, indignant at a new demand of tribute by the Papacy, had accidentally opened the Bible to ascertain the right. Its perusal immediately determined him to give the Scriptures to the people. The result was, what it had always been, a sudden and singular outpouring of religion. Multitudes instantly changed the whole tenor of their lives. Men of every rank, from the peasant to the highest nobility, exulted in the new possession of the Scriptures, and in declaring themselves the disciples of doctrines so long lost to the nation. "The citizens of London became, for the most part, Lollards, as the Reformers were called." "The sermons of the Mendicant friars, formerly so much admired, were undervalued, and the preaching from the New Scripture made an universal impression." An influence totally beyond the ordinary impressions of moral truth, even truth of the most momentous order, was evidently acting upon the national mind. The natural impulses of Christianity were clearly propelled by a power above the course of nature; and this surge of light spread through Europe. The celebrated John Huss, and Jerome of Prague, received the doctrines from England, and proclaimed them in Bohemia, till a glorious martyrdom closed their labours. By the hand of the great English teacher, Germany was now led within sight of the Reformation.

(A.D. 1517.)—Another era of memorable revival was to come; and still the delivery of the Scriptures was to be the direct instrument. In Germany, the lapse of a century, from the martyrdom of Huss, in 1415, and the furious persecution of the Bohemian reformers, had again shut up the Bible from the people; and by natural consequences, almost wholly extinguished its knowledge among the priesthood. It is well known that Luther, though from early life remarkable for vigorous study; though a member of the Augustinian order, one of the most eminent of the Roman Church; and though urged to the priesthood by strong impressions of religious awe; had never seen a copy of the Bible; till by accident, in the second year of his residence, he found one in the dust of the Conventual library. It will be admitted, that his first summons to publicity was his indignation at the scandalous sale of indulgences. Such are the various, and apparently trivial, incidents by which God stimulates the latent mission of his servants into activity. Disdain of an insolent and burlesque traffic stung him to examine its right by the Bible in his hands. But, from that hour his career was decided. He pronounced the human doctrine of indulgences fatal to the divine doctrine of repentance; and in this spirit prepared himself for martyrdom. The first labour of his leisure, in 1522, was to supply the grand popular want, the translation of the Scriptures. The effect was immediate, and irresistible. The Papal historian acknowledges "that the translation was read by almost every one throughout Germany. Women of the first distinction studied it with the most persevering attention, and defended the tenets of the Reformation against Bishops, Monks, and Catholic Doctors." The result was the GERMAN REFORMATION; the establishment of Protestantism in the most learned, vigorous, and civilized portions of Europe; and the liberation of our country from a spiritual slavery, which nothing but a national frenzy,

preferring evil to good, and rejecting the noblest gifts of heaven for the heaviest degradations of men, can ever fix upon the neck of the British Empire.

The mention of the illustrious Work which we this day solemnize,* must now be limited to a few words. In the commencement of the sixteenth century, the reading of the Scriptures in English had been forbidden by royal proclamation, and the penalty of burning alive was annexed even to the possession of Tyndal's version of the New Testament. The version itself was publicly committed to the flames in Cheapside. But a powerful influence had been already exercised by its circulation, and Henry the Eighth, a capricious tyrant, who but a few years before, had burned men and women for daring to deliver even fragments of the Scriptures in English, was prevailed on by Crommer, to sanction a general translation. On the 4th day of October, 1535, the whole Bible was published in the national language, by Coverdale.

The popular rejoicing on this high occasion was unbounded. An order had been issued that every Church should possess a copy; and the people crowded the Churches day by day to see and read the sacred volume. They were not yet suffered to purchase it for their houses, nor was this permission given until four years after, but it was then received with universal joy. Many sold their valuables to purchase a Bible. Those who could not afford to purchase the whole, carried away a part. Many learned to read in advanced years, that they might know the Scriptures for themselves; and multitudes of all ages crowded round the readers, who stood in the public places of London, and the country, to repeat portions of the book, which the nation justly felt to be the book of truth and immortality.

In this slight recapitulation of the Biblical career through human hands, all the facts are of the most common notoriety. And the sequence of cause and effect is as notorious, as it has been unremittingly sustained. In every instance of public honour to the Scriptures, in every national acknowledgment of their importance, without exception, an extraordinary and palpable result has followed, in the express form of a national revival of religion. And the evidence has been always so direct, distinct, and immediate; that, making all allowance for novelty or enthusiasm, the calmest judgment is forced to the conclusion, that a more than mortal hand had been there.

Every man's experience tells him how slowly truth, of any kind, operates on the general understanding. Every teacher of Christianity painfully knows how feebly the operation of the highest truths acts upon the leading habits of the world. Yet here have passed before our eyes a long succession of the most powerful changes, amounting to national conversions, effected with a rapidity unexampled in any other truths and times; the difficult, unworldly, self-denying, commands of Christianity, adopted with the quickness of intuition, and retained with the tenacity of a second nature; innate prejudices, old habits, the indulgences of the present, the prospects of enjoyment, opulence, and eminence, cheerfully exchanged for danger, exile, and privation, even to death; the whole various and intractable material of the world of society—the arrogant, the violent, the prodigal, the self-willed—suddenly melting down, and shaping itself into humility and purity, before the intense splendour of the Scriptures. Yet, even in those phenomena of a superior influence, the analogy of the Divine government is not strained. It is perfectly consistent with the obvious rules of the Divine action, that peculiar strenuousness in doing its will should be assisted by more than the natural help to the success of virtue; that there should be a superadded benediction, a more than proportionate strength to the strong, an influx of sacred wisdom, incapable of being earned by the noblest human application of the mind. "For unto every one that hath, shall be given, and he shall have abundance." Or can it be presumptuous to suppose, that obedience to the Divine Will, in a form of the most unquestionable benevolence to man, and the most direct homage to Heaven—the propagation of the Gospel—entitles man to take the unrivalled rapidity, power, and comprehensiveness, of its success, for evidences of the Divine interpos-

tion; and to feel that, to defaming His word in its day of adversity, and spreading it through the world in its day of triumph, we are, with whatever of human frailty, fighting under the shadow of the King of kings.

A new delivery of the Scriptures has signalized our own time—a delivery whose extent, vigour, and capacities of growth, have been unequalled since the days of the Apostles. It is now but in progress—its results are yet to come. But, if there be truth in the unbroken experience of two thousand years, or, still more, in the promises of prophecy; those results will inevitably come, and they will shake the throne of superstition from the four corners of the world.

Wesleyan Methodism.

EFFECTIVE AGENCIES OF METHODISM. (From the Constituent Sermon of the Rev. W. Adams, on Isaiah lxxv.)

5. Its rich agencies. In addition to its regular ministry, there are numerous auxiliaries. Some are partly secular; as Trustees of chapels, with their Stewards; Poor Society, and Circuit Stewards; Collectors, So. retaries, and Treasurers connected with various institutions of charity, and the spread of the Gospel. There are others whose vocation is altogether spiritual; as Local Preachers, Class and Prayer Leaders. Every person who becomes a member of the family is drawn into distinction, invested with some importance, placed in a position for mental and religious improvement, and frequently introduced to a sphere of active usefulness; for the feeblest can speak either of or for God. Here is work for every man, and a man for every work. It is Christianity in good earnest, and each will feel a lively interest in the department to which he belongs, and will exert his best energies to promote its success. Vigour is given to every wheel of this wonderful machine. What a variety of gifts, natural and acquired talents, must this interesting economy have called into exercise, to awaken and convince, to console and confirm! How many has it drawn from obscurity, and raised to eminence and usefulness! How many rude and rough intellectual blocks has it hewn out of their native rock, shaped into form, given more or less of polish, laying bare some of the finest mental beauties; and has then wrought them into corner-stones, or placed them as pillars in the temple of God! This, Methodism has done; but this it could not have done, had it not been itself Christianity.—Nor does it reject female agency, but cheerfully avails itself of the mild influence of woman's piety and power. Females as public teachers, Wesleyanism never legalized, or gave them an accredited sanction: in a few rare instances, it has silently tolerated and reluctantly endured them. But in a private capacity, and especially among their own sex, it has both encouraged and employed female piety and talent, and that with great success; opening to them such a field for the useful exercises of both, as no other Christian society, not even that of "the Friends," could furnish.—This family is rich in agencies, to which God "has given, some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

6. Its constitutional advantages. This is a striking peculiarity of Wesleyanism, which has very considerably contributed to its usefulness and spread, and may yet contribute to its perpetuity. This grand union is one of sentiment and affection, of effort and prayer, of strength and ability. Exceeding those in the United States, (and the same great principles are held by them,) Methodists are one body throughout the world. They have the same doctrine, discipline, and usages; the same laws, government, and bond. Every member belongs to some class; every class is a part of some society; every society is united to a circuit; and every circuit is under the care and jurisdiction of the Conference; which, like the head of the human body, can exercise its volitions, and direct the movements of every member placed under the control of the will. This union has many advantages: it preserves the purity of the Wesleyan doctrines; seeing that every Minister is examined twice a year,

as to whether he believes and practices them. Thus the chapels are so settled, that the Trustees can only receive into them such Preachers as are approved by the Conference; but should the Conference appoint to any chapel a Minister who advances doctrines contrary to those contained in the standard writings of John Wesley, the Trustees, by their deed, are required to impeach him, on a charge of false doctrine; and if found guilty, they have power, and it becomes their duty, to exclude him from those chapels. Hence they cannot become Arminian, Socinian, or Calvinistic, nor can one Preacher be found contradicting the doctrines of another. The Conference being so wide, it opens a vast field for raising a supply of pious and able Ministers, to fill the place of those who may have retired, and to extend the work. Here are opportunities for the development of intellectual and moral worth, a sphere is opened for its exercise and improvement, where it is certain to be discovered, and brought under the cognizance of the officers of the body, and had it not been for this characteristic of Methodism, the church and the world might never have known either Samuel Bradburn or Adam Clarke.

Nor is its ministerial variety of small advantage. In a body so large, there must be a wondrous diversity of gifts and graces, especially as they are formed on no model, but that of nature. They are the learned, the judicious, and the eloquent, the plain and unpretending, yet solid and useful; the doctrinal, experimental, and practical Preachers. Among its apostles have been a youthful Timothy, and "Paul the aged," a Boanerges, and a son of consolation, among its seers, the lofty, sublimely figurative, and evangelic Isaiah is found in Richard Watson, and the weeping prophet in John Murray, while something of the old, and a little of every thing singular and good, was seen in the bland and fascinating John Gaultier. By its itinerant system, there is such a change of Ministers, such a distribution of all these gifts, that, in a measure, all in course receive a share, and this tends much to keep up the interest, enlarge the congregations, and make the societies lively. And further, the union forms a mighty source of pecuniary supply. The Methodists, as a body, are not generally rich, certainly many of them are poor; few, comparatively, can give much; but all can and will give something, and when brought to act together, on the Corinthian "one and all" plan, as by this union they can be so brought, the result is astounding. Had it not been for this, Methodism would not have had the means of introducing the Gospel into so many dark, neglected portions of our own country, of building up many chapels, and of relieving those in distress, of raising eighty thousand pounds in one year for the support of Missions, and subscribing two hundred thousand pounds in the same year to the Centenary Fund, besides supporting various local charities. To a stranger, this constitutional union would appear like the machine of Archimedes. "Give it but a place whereon to stand, and it will move the world." So when Wesleyans have had any national grievance of which to complain, when any legislative measure of a character injurious to religion has been in progress; they have been brought to unite as one man in petitioning Parliament; and so many hands and voices were raised, and by such a description of persons, as gave them power and influence in the state. This was proved in their opposition to two evils,—Lord Edmond's bill, and negro slavery. Such influence, however, should be seldom and very cautiously exercised, on great questions only, and that when they have a strictly religious bearing; otherwise it may be weakened and lost. But this union is of far greater importance in affording the means of combining the whole Conference to petition heaven; by appointing days of humiliation, fasting, and prayer, that God would give the appointed weeks of harvest, attend the pastures, or especially revive his work when not only two or three, but a hundred thousand, agree to ask some blessing of God, in accordance with his will, their prayers must be effectual and prevailing. When your constitutional advantages are so many and so potent, so wonder that your feet have directed their heaviest artillery to bear on and break down this union; from the immense attempt of Lord Edmond, to the puny efforts of modern constitution-makers. They seem to know your priv-

* The Translation of the Bible into the English Language.

logues, and where your strength lies, better than you do yourselves: for if Wesleyans are true to God, and to one another, the debt is their own.

THE WESLEYAN.

WEDNESDAY, JUNE 15, 1842.

There are few readers of "The Wesleyan," we believe, who need to be informed that from the period its publication was transferred from Montreal to this city—or, in Methodist idiom, from the Eastern to the Western District of Canada—it has been conducted by the Rev. John G. Manly; the editorial relation of the individual to whom the charge of it now devolves, having, hitherto, been purely nominal. The cheerfulness with which Mr. Manly undertook the task, and the assiduity and general ability with which, amid the engagements of full ministerial duty, he performed it, justly entitle him to the gratitude of the friends of Methodism throughout the Province. And if the expression of the sentiments of those Brethren in the ministry, with whom he is immediately associated, may be regarded as fairly representing the views of our subscribers generally, that deserved meed was awarded to our respected predecessor by the unanimous voice of the recent District Meeting.

The present Editor hopes it is unnecessary for him to record any other pledge, in regard to the course he intends to pursue, than his sincere solicitude so to discharge the office his Brethren have imposed upon him, that he may, in some humble degree, subserve the glory of God and the interests of intelligent and vital piety. While "The Wesleyan" remains in the hands of a Minister connected with the British Conference, the public, it is apprehended, will require no other guarantee for the rectitude of its principles and tendency. It claims not, it is true, to be a recognised organ of that venerable body,—an official sanction which attaches to no colonial periodical.—Every Wesleyan Missionary, however, is held amenable for his principles and procedure, to the same Ecclesiastical tribunal as his Brethren in England, whatever position he may happen to occupy.

This is a species of responsibility which extorts from us no sullen admission. It has, on the contrary, our spontaneous and most cordial recognition. It is, in fact, inseparable from that distinguished peculiarity of Methodism, in virtue of which, under the blessing of Him whose moral creation it is, its union is consolidated and maintained, its theology preserved from the taint of heterodoxy, and its multifarious agencies sustained in harmonious and vigorous operation, in every quarter of the globe;—we mean, its great connexional principle. By that principle our ministry, both at home and abroad, are bound to walk by the same rule, and to mind the same thing.

For politics, "that science of the streets, and weakest exercise of the understanding," we have no predilection; and if we had, it would be no less our duty to keep such secular propensities in abeyance, as inimical to religious sensibilities, and incongenial alike with the obligations of the sacred function, and the legitimate and peculiar objects of a religious Journal. But any danger from this source is anticipated, and our remotest approach to the vortex, which has engulfed its thousands, interdicted by a voice of paternal admonition and authority.—"We cannot omit"—is the solemn caution of our Missionary Committee, in their "Standing Instructions,"

to their agents in all the Foreign Stations.—"We cannot omit, without neglecting our duty, to warn you against meddling with political parties or secular disputes. You are teachers of religion; and that alone should be kept in view. It is, however, a part of your duty, as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable Wesley was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain.—You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you that you will preserve the same character of religious regard to good order, and submission 'to the powers that be,' in which we glory. Our motto is, 'Fear God and honour the King;' and we recollect who hath said, 'Put them in mind to be subject to principalities and powers; to obey magistrates, and to be ready to every good work.'"

In these Scriptural and patriotic sentiments, we acquiesce *ex animo*; and care shall certainly be employed that *The Wesleyan* be in this respect not unworthy of its name.

Our supreme object, however, will be the advancement in the hearts of our readers, and in the world, of that Kingdom which is "not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." In order to the attainment of this momentous object, we deem it of the utmost importance to vindicate the supremacy of the Scriptures as the only authorised and universal standard of truth, clearly to distinguish between the *core* and the *costume*, between the *ceremonial* and the *substance* of religion, to maintain and illustrate the connection of the cardinal verities of the Gospel, among which justification by faith alone (*articulus stantis vel cadentis ecclesie**) stands peculiarly prominent, with that experience of the love of Christ which can alone tranquilize the conscience and purify the heart—to present, from time to time, heart-stirring testimonies to the living power of godliness as exemplified in the devoted lives and happy deaths of those who through faith and patience inherit the promises,—and, by drawing aside the veil that covers the dark places of the earth, and recording the bloodless triumphs of the Redeemer over the obscene and sanguinary gods of paganism, to fan that flame of evangelistic zeal which constitutes one of the most auspicious signs of the times, and which the candid of all denominations admit, the Wesleys and Whitfield were pre-eminently instrumental in rekindling on the altar of a decayed Christianity.

Regarding, as we do, *all* the points of repugnance among the sincere disciples of Protestant Christianity, as immeasurably less important than any *one* of those ESSENTIALS of religion, with respect to which they are at unity, we are anxious to cultivate and display towards our brethren of other denominations the spirit and genius of that Gospel whose leading characteristics are GRACE and TRUTH. If controversy may be entirely avoided without compromising principle, we shall sincerely rejoice. If not, we hope ever to bear in mind that personal asperities and offensive epithets are as little auxiliary to demonstration, as they are ornamental to Christian character. In our eagerness to produce conviction, may we never forfeit respect, nor lose sight

* "The article with which the Church must stand or fall."—A celebrated aphorism of Luther.

of the monitory rebuke administered by the Saviour to his disciples, when they not only mistook a vindictive impulse, exasperated by national prejudice, for genuine zeal, but claimed the sanction of an imposing precedent for the indulgence of the unhallowed feeling—*Ye know not*—said our blessed Lord—*Ye know not what manner of spirit ye are of.* The indissolved utterance of our heart is—"Grace be with all them that love our Lord Jesus Christ in sincerity."

The religious festivals for the month of May, celebrated in the great room at Exeter Hall, judging from their auspicious commencement, must have been seasons of high gratulation in the great Metropolis. The anniversary of the Wesleyan Missionary Society led the way, and presented a scene of interest and moral grandeur, unsurpassed on any previous occasion. The elevated and thrilling character of the speeches increases our regret that they came to hand too late to be given in the present number. It will be gratifying to our friends to learn that not merely has the Income of the Society more than equalled its expenditure, during the past year, but *one half of the heavy debt accumulated the three preceding years has been paid off.* "The unexpected appearance of a young New Zealand Chief who has undertaken a voyage to England that he might see and admire the land of Bibles and Missionaries, formed a novel and interesting feature of the meeting. His fine expression of countenance, manly form, and modest, becoming demeanor, secured for him the most favourable reception from the Meeting, which hailed the interesting stranger with enthusiastic applause." The fine catholic spirit exemplified on the platform was refreshing "as the dew of Hermon, and the dew that descended on the mountains of Zion." There were seen, among several distinguished individuals in the State, the Rev. Stephen H. Tyng, D.D., of the Protestant Episcopal Church of America, and the Rev. Dr. Buchanan, the talented Minister of the Tron Church, Glasgow. As an instance of the same fraternal recognition, we may here mention, that at our last Missionary Meeting at Waterford, the Chair was taken by the Very Rev. the Dean of Waterford. The gross income of the Society for the past year reached £101,688 2s. 4d., besides nearly £16,000, raised towards the liquidation of the debt. The surplus now in the hands of the General Treasurers is £2,933 14s. 7d. To God be all the praise!

The annual meeting of the Church Missionary Society was held in the same place the following day. The Earl of Chichester presided, supported by the Bishops of Ripon, Chester, and Norwich, and a large body of the clergy of the Establishment. From the Report, which detailed at great length the operations of the Society, for the past year, it appears that signal success has attended the labours of the Missionaries, in India, Africa, New Zealand, and other British colonies. The expenditure of the Society for the year has exceeded its receipts £19,937,—a circumstance from which we infer the vigour and faith with which its operations are conducted, and venture to predict, as, certainly, we devoutly wish, its expanding prosperity.

REV. JOHN SUNDAY.—One of the questions uniformly proposed at the annual District Meeting of the Wesleyan Ministers, relates specifically to the religious state of the Societies under their care. Our respected Indian brother, the Rev. John Sunday, was requested at the District

Meeting lately held in Hamilton, to write an account of the spiritual state of his Mission (Rice Lake) in Chippeway, his vernacular language. He did so, and it was put into the hands of the Rev. Henry Chase, an Indian Missionary of respectable literary attainments, who favoured us with a translation of it, which, together with the original, will be forwarded to the Missionary Committee. As might naturally be expected, it is throughout highly figurative; it closes as follows:—

"With confidence I desire the British Methodists, who are so celebrated for their benevolence and the size of their wings, to stretch and spread their wings to protect and give heat to the chickens on this side of the Atlantic; as a hen very properly does to guard and warm her young."

POPERY AND SPAIN.—The renunciation by Spain of the Papal authority is unquestionably among the most startling events of modern times. It cannot fail to arrest the special attention of the student of prophecy, since it is scarcely to be imagined that on an occurrence of such magnitude in connection with the coming destiny of Antichrist, the Spirit of inspiration has been entirely silent. The following extract from "*Newton on the Prophecies*," may not be unseasonable. Its collation with the signs of the times, we leave for the present to the meditation of our readers:—

"Rome therefore will finally be destroyed by some of the princes, who are reformed, or shall be reformed from popery: and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction. France hath already shown some tendency towards a reformation, and therefore may appear more likely to accomplish it. Nay even the kings of SPAIN and Portugal, their most catholic and faithful majesties, as they are styled, have restrained the power of the popo, and the inquisition, and have not only banished the Jesuits from their respective kingdoms, but have likewise insisted upon the suppression of that order, which may be considered as leading steps to some farther revolution. Such a revolution may more reasonably be expected, because this infatuation of popish princes is permitted by Divine providence only for a certain period, 'until the words of God shall be fulfilled,' and particularly the words of the prophet Daniel, 'They shall be given into his hand, until a time, and times, and the dividing of time: But then (as it immediately follows) the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end.'"

STATIONS OF THE WESLEYAN MINISTERS IN CANADA WESTERN DISTRICT.

Toronto—Matthew Riches, A. M., John C. Davidson.
Kingston—John P. Hetherington, James Booth, Supernumerary.
Hamilton—John G. Manly.
London—Ephraim Evans, Edmund Stone, Supernumerary.
Amherstburg—One to be sent.
Goderich—James Norris.
Warwick and Adelaide—John S. Marsden.
Barrie—William Steer.
Brock—Edward Sallows.
Belleville—John Douse.
Peterboro—Henry Linton.
Guelph—Thomas Fawcett.
Brantford and Grand River—John B. Selley.
Woodstock and Stratford—Henry Byers.

INDIAN MISSIONS.

Alderville—William Case.
Rice Lake—John Sunday.
St. Clair and Port Sorels—William Scott.

JOSEPH STINSON,

Chairman of the District.

N. B.—Indians also form a considerable portion of our members on the Amherstburg, Peterboro, and the Brantford and Grand River Stations.

** The Increase of members in this District the past year is \$05, exclusive of 1840 trial.

General Intelligence.

(From the N. Y. Sun.)

ARRIVAL OF THE COLUMBIA AND GREAT WESTERN.

The Royal Mail Steamer Columbia, Captain Jenkins, from Liverpool, May 19, arrived at Boston on Thursday morning. She brings our full files of London and Liverpool papers up to that date, and seldom have we received news of a more thrilling and melancholy interest.

The steamship Great Western, Capt. Hosken, made her trip to Liverpool in twelve days and seven and a half hours; this is said to be the shortest passage ever made between New York and Liverpool.

The principal intelligence is of a train of dreadful calamities involving the destruction of human life and of property to an immense extent. The particulars will be found below.

ENGLAND.—The English news is less important than any other. There is no improvement to notice in trade—on the contrary, the dullness which had for some time prevailed, has, if possible, increased. People seem to have made up their minds to enter upon no business transactions whatever until the new tariff shall have passed into a law. Money continued abundant up to within a day or two before the steamer sailed, when a sudden pressure was experienced in the money market, supposed by many to be occasioned by the great losses of the insurance companies at Hamburg. It was thought the embarrassment would be only temporary.

THE CAROL MASSACRE.—Her Majesty's Ministers are in possession of a late despatch forwarded by Major Pottinger to the authorities at Calcutta. The despatch in question we understand adds nothing to what was previously known of the state of affairs in Affghanistan; but it completely exonerates General Elphinstone, assigning the blame of the late disaster to a different quarter, or rather to different quarters, for the council of war comes in for a share.

FRANCE.—TERRIBLE RAILROAD ACCIDENT.—A deplorable catastrophe took place on Sunday evening week, on the Versailles and Meudon Railway, by which one hundred and twenty persons were killed, or have since died of their wounds, and many maimed and wounded.

In honor of the King's fete, the water-works in the gardens of Versailles were playing on Sunday, which attracted immense crowds from Paris. The train to which the dreadful accident occurred left Versailles for Paris at half-past five o'clock in the afternoon, and was crowded with passengers. "There were," says one account, "seventeen or eighteen wagons, with two engines before and one behind. The velocity was excessive.

When between Bellevue and Meudon, the axle-tree of the first machine broke, and, stopping, the second ran over it, killed the stoker, and breaking the fire machine in pieces, split its fire on the ground. Instantly six or seven wagons were broken in pieces, and the rest, running over the live fire of the broken engines, burst into flames. It is the custom on the Left Bank Railroad for the doors of the wagons to be closed, without any possibility of opening them, except by keys in the hands of the conductors. No conductors were forthcoming, and thus the inmates of three of the wagons were burned." From this account, it is clear that, but for the custom of locking the passengers in the carriages, so awful a loss of life would not have taken place.

CONSPIRACY TO ASSASSINATE THE KING.—Another conspiracy has been detected to assassinate the King of the French. A number of persons have been arrested in Paris, amongst others the notorious Considero. Amongst the projectiles seized were several intended for the destruction of the king, by being thrown into the carriage, and to assassinate, of course, as many of his family as might happen to accompany him.

The war party in France approve highly of the language of the American envoy. The Prussia expresses its hope that the United States, under no circumstances, and disavow the solemn engagements to resist by war, the right of search, in order to defend the independence and freedom of the seas. In respect to France, adds the Prussia, she does not require that foreign ambassadors should interfere to prevent the ratification of the December treaty, as France

has already undertaken her engagements, and will keep them.

GERMANY.—A FIERCE CONFLAGRATION.—DESTRUCTION OF ONE FIFTH OF THE CITY OF HAMBURG BY FIRE.—The city of Hamburg, the great commercial emporium of Germany, one of the most flourishing on the continent of Europe, is in a heap of ruins. Her merchants are mourning over their richly stored warehouses in ashes, their houses devoured by the flames, and their prospects of increasing prosperity scattered to the four winds of heaven.

A fire, which broke out on Wednesday night, the 4th ult., and which, there is every reason to believe, was the work of an incendiary, extended to fifty-two streets, most of which were reduced to ashes. No person can tell how many lives were lost, but a great number of persons must have perished. The canals through the city were dry, so that no water could be found. The fire raged from Wednesday night to Saturday morning. On the latter day, at 11 o'clock, the Danish, Hanoverian and Prussian troops entered the town, and being well supplied with gunpowder, commenced blowing up the houses to arrest the progress of the flames. This was completely effected by Sunday morning. The Senate ordered every person to leave the town, and nothing could exceed the heart-rending spectacle of thousands of poor people frantic with their losses, and without the means of procuring food or shelter.

The destruction of Hamburg is one of those calamities which will be felt in every part of the commercial world. Great as may be the credit of the Senate and people of Hamburg with foreign states, a century will elapse before the city can replace all the property destroyed by this conflagration.

It is stated in the latest account that 60 streets, courts and alleys, and 15 public buildings, in all about 1500 houses, have fallen a sacrifice. The number of lives lost is said to be between 250 and 300.

The New Hamburg Zeitung of the 13th inst. states that the losses are computed as follows:—"30,000,000 of dollars for goods burned in the ware houses; \$20,000,000 for furniture and other valuables in ware houses; and this is independent of the value of the houses destroyed, which are proposed to be rebuilt by a state loan."

From the London Standard.

THE CROPS AND THE MONEY MARKET.

The closing accounts of the past week from the manufacturing districts are, we are sorry to say, in no respect more favourable, when allowance is made for the increased consumption of that description of articles, which, to a certain extent, are dependent on the advance of the season. As a contrast, however, to the gloom which pervades every region where the power of the steam engine predominates, the accounts from the agricultural districts north of the Humber, are decidedly of a more favourable character respecting the present state and future prospect of the crops, than has occurred at the same period for many years past. This is a most important consideration; for the opinion of the leading houses in the corn trade, who are at the greatest pains to collect accurate information, has been rather strengthened than weakened by recent inquiries—that should the harvest prove a late one, the home supply will run short to an extent equal, if not exceeding that of last year at the same period. The late rains have, however, come at so reasonable a time, and the progress the crops are making is so rapid, that it has already suspended many orders being sent to the Continent to purchase wheat that were contemplated only ten days ago. The chief part of the grain that has lately arrived in our ports, and also that now on the passage, was purchased in the autumn or first two months in the year for forced delivery, and is therefore not to be taken as an evidence of the present opinions of the operators. In the majority of cases the grain has also either been wholly or partially paid for, and consequently so far as matters have yet proceeded, no injurious effect will be produced upon the money market by an adverse exchange. At no period of our manufacturing history was an abundant and early harvest a greater blessing than it will be felt to be in the present year; for whatever may be the result of a more regular trade in foreign grain in the process of time under the lately passed statute, as it respects taking our manufactured products in exchange, experience has already shown that no such effect will immediately follow. At the present, however, there is no ground for apprehension on that score, nor is there either justice or expediency in damping the prospect of a revival of trade by calling out "breakers ahead," by the assumption that the willow of the Bank of England may be arranged by an importation of foreign coin.

(From the London Westman.)

ABSTRACT OF THE INCOME-TAX BILL.

The Income-tax Bill, ordered by the House of Commons on Monday week to be printed, has just been published, and is entitled "A Bill for granting to Her Majesty duties on profits arising from property, professions, trades, and offices." It has been prepared and brought in by Sir Robert Peel, the Chancellor of the Exchequer, and Sir George Clerk, contains 140 clauses, and extends to 130 folio pages. A brief outline of the contents will be found interesting to all those concerned. The tax is to be charged and levied from and after the 5th day of April, 1842, and is to continue in force till the 5th of April, 1845, and no longer. There are five schedules, A, B, C, D, E, which describe the different rates of taxes to be levied, and the various kinds of property liable to assessment.

Schedule A enacts—that for all lands, tenements, and hereditaments or heritages in Great Britain, there shall be charged *scot and lot* for every twenty shillings.

Schedule B—For all lands, &c., in respect of the occupation thereof in England, the sum of *three pence* shall be paid for every twenty shillings of the annual value thereof, and in Scotland the sum of *two pence-halfpenny*.

Schedule C—Upon all profits from annuities, dividends, and shares of annuities, payable to any person, body politic or corporate, company or society, out of any public revenue, there shall be charged *scot and lot* for every twenty shillings, without deduction.

Schedule D—Upon the annual profits or gains accruing to any person residing in Great Britain from any kind of property whatsoever, whether in Great Britain or elsewhere, there shall be charged *scot and lot* for every twenty shillings, and the same sum for every twenty shillings upon the annual profits accruing to any person whatever, whether a subject of Her Majesty or not, residing in Great Britain, of any profession, trade, employment, or vocation exercised within Great Britain.

Schedule E—Upon every public office or employment of profit, and upon every annuity, pension, or stipend payable by Her Majesty, or out of the public revenue, (except annuities included in Schedule C,) there shall be charged for every twenty shillings yearly the sum of *scot and lot*. It is enacted that upon a fractional part of twenty shillings a similar rate of duty shall be charged, but not of a lower denomination than one halfpenny. Clause 3 enacts that the duties granted by this Act shall be under the management of the Commissioners of Stamps and Taxes; and the remaining clauses, to clause 21 inclusive, provide for the appointment of Commissioners and Assistant Commissioners, for the purposes of the Act. The Governor and Directors of the Bank of England are appointed Commissioners for assessing duties on annuities, dividends, and salaries payable by the Bank. A similar enactment is made respecting the South Sea Company, the East India Company, and the Commissioners for the reduction of the national debt. The Commissioners for the duties on offices in the public departments are to be appointed by the principal officers belonging thereto; for instance, the Lord Chancellor and Judges, and the principal officers of each Court, whether civil, judicial, criminal, ecclesiastical, military, or naval, shall respectively have the power to appoint Commissioners from and among the officers of each Court. For cities and boroughs the Chief Magistrate and Aldermen, Bailiffs, or principal officers, by whatever name they are called, shall be Commissioners for executing the Act. All these Commissioners are to be exempted from parish and ward offices and serving on juries. Temporary absentees are to be charged as residents, and temporary residents are to be charged after six months' residence. Persons departing after claiming exemption, and returning within the year, to be charged. Corporations and societies to be charged with duties. Non-residents are to be charged in the name of their factors or agents. The receivers of trust property appointed by the Courts of law chargeable, but may retain the duties out of the trust monies. Clause 45 enacts, that the profits of any married woman, living with her husband, shall be deemed the profits of the husband, and a woman living apart from her husband shall be charged as a female sole. Assessors are to fix general notices on church-dozens, &c., requiring

persons to deliver lists, those lists to be delivered to the assessor of the same parish or place. Householders are to deliver lists of the names of judges, magistrates, and others, who are liable to the provisions of the Act, but not others, and every person chargeable shall give a true and correct statement in writing, containing the annual value of all lands and tenements in his possession, and the amount of his profits or gains from all and every the sources chargeable under the Act. The provisions for neglecting to deliver lists are extremely stringent, as it is enacted that every such person shall forfeit any sum not exceeding £20, and twice the duty at which he ought to be charged.—Household duties are to be charged on landlords, as well as the houses of Foreign Ministers, exemptions are made in favour of Colleges and Halls in Universities, hospitals, public schools, and almshouses. A great number of clauses follow, laying down rules for the assessment of various kinds of property. Tenants in Scotland are to produce their leases, or leave them with a justice of the peace, or the clergyman.—The assessments on houses are to be discharged for the period they are unoccupied. Commissioners are to allow and sign assessments not objected to, but when objection is made, they are to rectify assessments. Exemptions are made in favour of friendly societies, charitable institutions, the stock or interest belonging to Her Majesty, or any accredited minister from a foreign state. Clause 97 provides that persons carrying on two trades or professions, may set the losses of the one against the profits of the other. Inspectors and Surveyors may examine assessments and amend them if erroneous; and persons aggrieved may appeal to the Commissioners for general purposes in the district. Commissioners may put questions in writing respecting any assessment, and receive answers, on oath, if required. In certain cases the Commissioners for general purposes may make an assessment according to their judgment, which shall be final; and where assessment shall be increased, owing to an increased return, the penalty not exceeding treble the amount of duty. Duties may be paid in advance subject to discount, and after assessment made parties may compound for three years. The Assessments to be made for one year, payable by four instalments. In England viz on or before the 5th day of June, for the first instalment, and soon to the 25th of March for the fourth quarterly instalment. In Scotland the payments are to be made half-yearly, viz—the first, on the 1st of September; and the last, on the 20th of March. Persons giving false evidence or swearing falsely, to be liable to the penalties of perjury, and may be tried where the offence was exhibited. The Commissioners, inspectors, surveyors, and all other officers employed in carrying the Act into effect, to make oath that they will act according to the best of their information and knowledge, without favour, affection, or malice, and that they will not disclose any particular contained in any statement or schedule, except to such persons as shall be sworn to receive their statements. The Act is to apply only to persons possessed of an income of £100 a year and upward.

SCOTCH CHURCH QUESTION.—Immediately before the Easter recess, and before proceeding to hand over his bill on the Scotch Church question, to Mr. Campbell, of Monzie, to be introduced in the Commons, His Grace the Duke of Argyll addressed the following circular to the members of the Upper House:—

March 20, 1842.
MY LORD.—As the Scotch Church question, in some form or other, is again to be brought before the House of Lords upon the recess, I beg to request your Lordship's serious attention to the 'Memorial' and the 'Statement' which have been long since sent round to most of your Lordships' residences, and which being printed under the authority of the Committee of the General Assembly, contain, shortly, fully, and truly, the objects, intentions, and rights of the Church of Scotland, in relation to the unfortunate collision with the Civil Courts of that portion of the British empire. I remain, &c.,
"Argyle."

P.S.—Should your Lordship not have read the 'Memorial' and 'Statement,' they may be obtained by addressing a note to Messrs. James Mackay and Co., 53, Berners'-street."

Religious and Missionary Intelligence.

MISSIONS IN WESTERN AFRICA.
(From the Wesleyan Missionary Notices, May, 1842.)

I. ASHANTEE MISSION.
Auspicious commencement of the mission at Kumasi, the capital of Ashantee.

We had the pleasure of briefly announcing in our last Number the glad tidings of the safe arrival of the Rev. T. B. Freeman and the Rev. R. Brooking at the place of their destination, as received, indirectly, in Letters from the Rev. Messrs. Shipman and Watson. We have now the still higher gratification of publishing direct intelligence of the fact, and of some further very pleasing particulars, which reached us on the 4th of April. Aware of the deep and deserved interest which is felt, throughout the kingdom, by the friends of Africa, respecting this new and arduous Mission, we hasten to give it circulation. It will call forth, we are persuaded, devout thanksgivings to Almighty God for so favourable a commencement of this great enterprise of Christian Charity,—renewed prayers for the divine blessing upon the work itself, and upon the devoted men engaged in its prosecution,—and additional liberality in providing the large pecuniary means required for its permanent support.

Extract of a Letter from the Rev. T. B. Freeman, dated Kumasi, January 1st, 1842.

I am happy to inform you that our Mission in Kumasi is now fairly commenced. We left Cape-Coast on Saturday, November 6th, and arrived in Kumasi on Monday, December 13th. The very heavy rains we encountered, and the difficulty of getting the carriage up through the forest, where we were often obliged to stop and cut our way through the bushes, kept us longer on the road than we expected, on our departure from Cape-Coast; in addition to which, we were obliged to stop a fortnight on the road, to avoid a great "Custom" which unexpectedly (to us) took place in Kumasi.

On our arrival, the King received us in a very handsome manner, and continues to treat us with great kindness and attention. The carriage, notwithstanding the badness of the road, and the heavy rains, was presented to the King in excellent condition. His Majesty accepted of it in a very gracious manner; and he requests me to return his sincere thanks to the Wesleyan Missionary Society for such a valuable token of their friendship and good wishes. He also tendered his thanks to our numerous friends in England, for the other presents of various kinds which I have handed over to him; with all of which he seems very much pleased.

He is also much pleased with the Princes, (his Nephews,) and has provided us a large native dwelling, in which we are now residing all together; and shall continue so to do until we have erected a Mission-house, for which we are now preparing materials, &c.

We have obtained from the King permission to build a Mission-house; and he has promised to supply us with a piece of land for that purpose. I trust that, by the blessing of God, we shall soon be able to provide ourselves with a comfortable European dwelling. Windows were prepared at Cape-Coast before our departure; and are now being brought up. We have brought with us a supply of workmen,—sawyers, carpenters, &c.; and the former are now, under Mr. Brooking's directions, engaged in sawing African oak-boards for flooring, &c.

We have appointed regular hours for Divine Services; and they are well attended. Many of the Ashantees are always present. The people appear to be under no restraint whatever; and it is nothing unusual to see some of the King's household paying serious attention to the word of life. Thus all things promise well; and my most sanguine expectations are far more than realized.

Notwithstanding all this, I trust I can say with truth, that we are keenly alive to the difficult character of our Mission; and are aware of the position we occupy, of the dangers by which we are surrounded, and of the potent spiritual enemies with which we have to contend. We gaze with sorrow on the mighty bulwarks of Paganism which present themselves to our view; but we are neither discouraged nor alarmed. We pray for that

mighty faith, which "laughs at impossibilities," for more of that yearning pity for mankind, and that burning charity, which characterized our Lord and Master; that holy perseverance which never tires; that indomitable patience which no crosses, no checks, no reverses, can overcome; that Christian hardihood which stands as the beaten anvil to the stroke, and that implicit reliance on the gracious Providence of God, which will strengthen us for all duties and for all trials. For this we pray; and for this we beg an interest in your prayers, and the prayers of the Christian public.

Should nothing unexpectedly occur to detain me, I think of leaving for the Coast in ten days or a fortnight, to close up the business of the Mission for the year. On my arrival on the Coast, Mr. Watson will proceed to join Mr. Brooking in Kumasi, and I shall, by the blessing of God, pay them a visit as soon as I have seen our important Stations on the Coast occupied by a reinforcement from you.

Our society in Kumasi, consisting of some of the workmen connected with the Mission, and a few other Fantees, and strangers, will already amount to about eighteen or twenty persons. Thus the nucleus of a Christian Church in Kumasi is already formed; for which we feel thankful to God.

I am glad to say, that all the accounts I receive concerning our societies on the Coast are of a most encouraging description. The fields, on every hand, are white already unto the harvest. Labourers are sent, but some of them soon either fall in the field, or return disabled to their native land. "How mysterious are thy judgements, O Lord!"—yet thou art full of mercy and compassion, and wiltest the salvation of an apostate world.

Can anything be done for the inquirers after Christian knowledge on the banks of the Gaboon? As I very much need a change, I will not fail to go down thither in some vessel, shortly after my arrival on the Coast, and send you a report respecting them. It would not take me many weeks to accomplish this.

As early as possible after my arrival on the Coast, I will forward to you copious extracts from my Journal.

I am glad to say, that my colleagues are all enjoying better health than they have done for many months.

P. S. I will, by the earliest opportunity, send a report respecting the implements of husbandry kindly furnished for the Natives at Doomsassie, by the African Civilization Society.

Extract of another Letter from the Rev. T. B. Freeman, dated Kumasi, January 1st, 1842.

President Maclean spoke to me, soon after my arrival from England, on the importance of sending a Teacher or two to Agoona, a large district in Fantee, at the back of Winnobah. Just before I left for Kumasi, I requested Mr. De Graft to visit it. I am happy to say he has done so, and has been very kindly received by the people; and they are anxious to have Teachers as soon as we can send them a supply.—Mr. De Graft has sent me some very interesting extracts from his Journal, which I will forward to you, with my own Journal of my second visit to Kumasi, as early as possible after my arrival on the Coast.

II. SIERRA-LEONE.

EMIGRATION OF NATIVES FROM THAT COLONY TO BADAGRY, IN THE INTERIOR OF AFRICA.

In our Number for December, 1841, pp. 609—611, we reported what we ventured to characterize as "events full of significance and of promise," in reference to the recent Emigration, from Sierra Leone into the interior, of a number of Africans,—liberated from foreign slave-ships by British Cruisers, taken to Sierra Leone, and there brought to know, and some of them to experience, the truths and blessings of Christianity." They are gone "into a distant part of that Continent, from which they were originally torn by the hand of violence, and have spontaneously returned to their native Tribes, carrying with them the precious pearl of the Gospel." The Letter of one of these Emigrants, James Fergusson, countersigned by "WARRARU, the Governor of Badagry," containing a most touching application for the labours of a Wesleyan Missionary among them, was given at length. We have reason to know, that these Communications; and the consequent

determination of our Committee to make speedy arrangements for a case so novel and so affecting, have excited no ordinary interest among some of the best friends of Africa, and of the Negro Race; of which the kind Donation of the Right Hon. Stephen Lushington, D.C.L., &c., towards this special object, has furnished one example, which the Committee received with peculiar gratification. We now present to our readers with great satisfaction, a more recent Letter from Mr. Dove; and respectfully call attention to its contents, in connexion with the Documents concerning Badagry which we laid before them in the "Notices" for December.

Extract of a Letter from the Rev. Thomas Dove, dated Freetown, Sierra-Leone, Western Africa, November 21th, 1841.

The liberated Africans have no desire to leave their native soil of Africa. Hundreds have already left our colony for Badagry, (once a noted place for the Slave-Trade,) and hundreds more are on the tip-toe. They are begging us to send a Missionary with them to Badagry. The Akus have purchased two prize vessels, (captured slavers,) and they are just about to purchase a third. Most of these bold, enterprising men are useful members of our society. They have taken down elementary school-books, slates, Bibles, and Testaments, for the purpose of making a beginning in that heathen land. There will doubtless be a communication kept up between Sierra-Leone and Badagry. Our members are continually crying, "Come over and help us;" and they are giving practical and demonstrable proof, that their religion is of the genuine cast; for they are in earnest about the salvation of their fellow-men. As they know the state of our funds, they are determined to honour God with their substance, by giving to him the first-fruits of all their increase. The liberated Africans have commenced a subscription among themselves, to enable the Committee to send Missionaries to their own, their native land. One has given seven guineas, another five guineas, some two, and others one. I find they have raised already nearly the sum of £75; but this is only the beginning. God is evidently about to furnish poor Africans with the means of helping themselves, as well as the funds of the Wesleyan Missionary Society. This fund is altogether distinct from the Missionary subscriptions received annually from European merchants and others. Our income from this source will, I hope, this year exceed One Hundred Pounds. We have also raised upwards of £120 towards the purchase of a printing press, type, &c., which will be of immense service to our Mission in this colony. Thank the Lord, Sierra-Leone has not yet proved to be a failure! The great Head of the church is evidently preparing and qualifying young Natives here for extensive usefulness. An Institution would be a most delightful thing, as it would prepare our choice young men to use to the best advantage the talents which the Lord hath given to them. Our children are the hope of the church. Our schools are really like so many nurseries for heaven. Blessed be God, our societies, in almost every place, are in a state of growing prosperity!

Ours is a happy toil. Here we have everything to encourage us, except the unhealthiness of the climate; and even this only serves to make us think more of heaven than we do of earth. Since the death of my dear wife, my heart seems quite weaned from the world. While I live, may I preach Christ crucified, and consecrate my all to Him,

"To whom my more than all is due!"
We hope soon to see our brethren, lately appointed to labour here.

MISSIONS IN CEYLON.

(From the Wesleyan Missionary Notices, May, 1842.)
PROGRESS OF CHRISTIANITY AMONG THE VEDDAHs, OR "WILD MEN OF THE JUNGLE."

We have again the pleasure of conveying to our Readers some recent intelligence concerning this interesting portion of the work in which the Society has been led to engage. It is favourable and encouraging. In order rightly to appreciate the character of this intelligence, our friends should peruse the Letters from Mr. Scott, dated Batticaloa, September 9th, and October 29th, 1840, January 7th, and April 8th, 1841, inserted in our "Notices" for November, 1841, pp. 594—597, and especially one da-

ted July 20th, 1841, inserted at pp. 66, 67, of our Number for April, 1842, just published,—as well as the Postscript of the "Notices for November, 1841," and Mr. Crowther's reference to the same subject, at page 17 of our Number for February last. The Letter which we publish in the present Number will be read with much satisfaction by all who have marked the rise and progress of this good work; particularly, if they will refer to a very affecting "Account of the Veddahs," by the Rev. Joseph Roberts, which appeared in our "Notices" for January, 1843, page 9; but which we here re-print, for the greater convenience of consultation, and for the sake of those who do not possess our earlier Volumes. It is as follows:—

In the interior of Ceylon, a race of wild and independent savages are found, who have never been subjected either to the native Cinghalose or the European Government, nor indeed, in their present state, do they appear capable of civil government at all. Dr. Davey, in his account of Ceylon, mentions this degraded body of people, and we have received some notice of them in the following letter from the Rev. Joseph Roberts:—

In the course of my journey to Trincomalee in the month of January last, I only saw one Vedah; the reason for this, I suppose, was, that the waters being much out near the coast, they had retired farther than they usually do to the interior. But on my return to Batticaloa I met with nine of these wretched sons of Adam, three men, four women, and two boys. They were exceedingly shy; and, had it not been for an old Vedah, who informed me he had several times seen Europeans before, they would have been altogether inaccessible. Without any hesitation he accompanied me to the shed where I had to spend the night, and seemed much gratified with the attentions he received. After some conversation, I inquired if he had any family; he replied in the affirmative. Where are they? "In the jungle." Here I observed he was a little discomposed, but his fears were soon silenced. I wish you would bring your family here. "They will not come." Why? "They have never seen a white man; they are much afraid; and besides this they are at a great distance." But after using many persuasions, and the promise of a gift, he set off into the jungle with a promise soon to return.

After the lapse of a considerable time, I heard some loud shrieks, apparently made by persons in great distress. On inquiring of the coolies as to the cause of the noise, they said the Vedah was bringing his family, and they were much afraid. I immediately went into the jungle in the direction of the noise; but the poor distracted creatures no sooner saw me than they gave a dreadful scream, and again rushed into the thicket. The Vedah said I must remain in the hovel, or they would never come near; upon my promising to remain in the place, he set off again after his distracted family. For a considerable time I heard him call aloud in the forest without receiving any reply; at last they answered, and begged he would not take them again; he answered, that they would not receive any harm, and that the great man had promised to give them some good thing. At last they consented to come, on condition that he walked first, and that they were allowed to remain at a distance.

I, of course, remained in the Bungalow, and the family, consisting of the father, mother, son, and daughter, stood before me. A short time after this, another family made its appearance, who had probably heard the noise. They, however, on seeing some of their tribe so near, appeared less timid, and joined themselves, though not without caution, to the group. I have often heard it asserted that they have a language of their own; differing materially from Malabar or Singhalose. I called the old man, and asked him what language they used; he replied, "Singhalose and Tamul." Have you no other? "No." But in what language were those people conversing? "Singhalose." I found, upon examination, it was nothing more than corrupted Singhalose, which my boy in the first instance could not understand. I suppose the difference does not amount to more than that which exists betwixt the dialects of the northern and southern counties of Britain.

Their Tamul was equally barbarous. They pronounced it very short, and made one word serve for many purposes. But thinking they still might have a language

* An Heathen Ceremony, so called, which usually lasts some time, and is conducted with extensive Human Sacrifices. [Ed.]

peculiar to themselves, I requested the old man to tell me the names of different things in all the languages they knew; these I found agreed invariably either with Tamil or Singhalese.

I observed one little boy apparently much agitated, and succeeded, through his father, in quieting his fears; but in putting out my hand to take hold of him, he cried out and ran into the jungle with the swiftness of a deer; upon inquiring the cause of his alarm, the father replied that the Moormen sometimes stole their children, and they were seldom heard of again; two of his children had been taken from him in this way, but they had died of grief. I asked him to place one under my care, assuring him I would be the child's father, and give him plenty of rice and curry, and good clothes. "Alas!" said the father, "what can I do; two are gone, and if you were to take one, he would die as the others did, and I should see him no more."

I was much surprised to see them have some tattered clothes about their bodies, as I had heard they were in a state of complete nudity. I asked where they procured the cloth; the answer was, that the inhabitants of distant villages gave it in exchange for honey, wax, and elephant's teeth. Some of them had a quantity of glass beads about their necks, which had been acquired in the same way. I offered the old Vedah a piece of bread which I had brought from Trincomalee, which he ate without any hesitation; but the others refused to taste, stating they were much afraid. On pulling out my watch, I observed that it excited considerable attention, and I prevailed on them to come near to hear the ticking, and they were much astonished and afraid; particularly so, when they observed the rapid revolution of the second's hand; this led them to retire to their former place.

I inquired of the old Vedah, where they slept. "On the trees." But where do your wives and children sleep? "On the trees." But how can they climb? "It is their nature." Do you marry? "We do not marry; we take a woman, and when we are tired of each other, we part and seek another." What do you eat? "Such things as we can get." And what are they? "Roots, deer's flesh, honey, and fish, when we can catch it." Do you ever catch elephants? "Yes." How? "We shoot them with the bow and arrow, and follow them till they fall." Of what religion are you? "I do not know what you mean." Where do people go after death? "We do not know." How many Vedahs are there in those forests? "We cannot tell." Are there five hundred? "Yes, more." Are there a thousand? "We cannot tell."

It was now become quite dark; and, observing some of them very impatient, I began to think what would be the most acceptable as a present; I had neither beads nor knives with me, so I ordered the boy to bring a large cotton sheet, and divide it into pieces, and present them to the two oldest women; this, I saw, was a most acceptable present. The rest of the group began to look rather anxious, but I gave to them some fanams, with which they were also pleased, as they could purchase salt and other articles to be had only for money. Upon my telling them they might go, they immediately retired into their much-loved jungle.

I shall not soon forget the wildness of expression in their features, particularly in the eye; their hair was disordered, and brown with the sun. I could think of no comparison to mark the difference between them and my coolies, than that which exists betwixt a wild beast just brought from the forest, and one that has been tamed. Their state is alike calculated to excite the attention of the Philosopher and the Divine. By comparing the poor Vedah with the Malabars who live in villages, he sinks almost to the brute. For his subsistence he has to depend upon the productions of the jungle, such as roots, plants, and fruits, or the uncertainties of the chase; and lives and dies like his shaggy companions of the forest.

That among such a people, the simple preaching of the Gospel, in connexion with those means of general improvement and civilization which the Government of Ceylon has so benevolently and laudably begun to employ, should, at this early period, have produced effects so promising of blessing and success, is a fact which ought to silence the impatient complainings of some unenlightened objectors to the prosecution of

Eastern Missions, while it affords lessons of instruction and encouragement to those who have not been "wary in well-doing," believing that "in due season" they "shall reap, if they faint not."

Extract of a Letter from the Rev. Ralph Stott, dated Batticaloa, January 6th. 1842.

A few days ago I received your very kind and encouraging letter, and was glad to hear that the Committee and other friends took so much interest in the work of God connected with this Station. I am truly thankful for the kindness of the Committee in allowing me to draw upon them for £20, if required, to carry on the work amongst the Veddahs, &c. It will lend me considerable assistance in prosecuting these plans which the increasing desire of the people to know the truth make it vastly important to adopt. I trust that in carrying on the work of God I desire to follow the openings of Providence; and I have always found that when I have asked counsel of God he has shown to me, either directly or indirectly, what he would have me to do. Taking this view of the subject, I do not like to look too far forward, but ask the question, What appears necessary to be done now?

In order that you may judge of the plans which I may propose, I will give you a statement of what has been done since I last wrote, that is, on July 29th, and what are our present prospects. The number of Heathens baptized from the 1st of August to the end of the year, in Batticaloa and the neighbourhood, is twenty-seven. The number baptized since that date in Batticaloa is sixty-eight. So that we have had ninety-five baptisms of Heathens; and five Romanists also have renounced Popery, and joined us.

In my last I mentioned that I had just been in Batticaloa, and intended to go again after the District-Meeting. On the 13th of October I left home, and was away nine days. The journey was rather an unpleasant one. We had heavy rain, rivers full of water, abundance of locusts, and swarms of elephant-flies. However, I saw a considerable number of people, and baptized sixty-eight, mostly the wives and children of those Veddahs who had been baptized before. I was glad to find that they were living in the houses which Government had assisted them in building, and were applying themselves to cultivation. As they had been addicted to devil-dancing before they embraced Christianity, I made strict inquiry if any of those who had been baptized kept up the custom. They all replied, "No, we have now no communion with devils. When we are sick we take medicine, if we can get it; and if we cannot, we do nothing, but let the disease take its course." I endeavoured to impress upon their minds the necessity of observing the Sabbath, and was assured that they ceased from all work on that day, and prayed to God through Christ. I may say that, on the whole, they have exceeded my expectations. I think I stated to you in my last the difficulty we found in giving them regular instruction, partly from the want of suitable men who understood Singhalese, and partly from their being scattered in the mountains or roving in the jungle in search of honey, fruit, yams, &c. This difficulty, I trust, is nearly obviated. Fifty-three families have settled in two villages, and, to all appearance, permanently; and we have just appointed two Christians as Schoolmasters under favourable circumstances: one is a Singhalese man, and the other a Tamil man, who reads and writes Singhalese; the latter is a man who renounced Romanism some time ago, and has since been uncommonly active in his village. These men are to hold services on the Sabbath, and also pray with the people and instruct them on week-days. And from the character of the men I have reason to expect much good will be done by them. Mr. Atherton has also made them Constables in their respective villages, that they may have power to protect the Veddahs from ill-disposed Moormen who go to barter with them. I am happy to say that both the Government and Mr. Atherton, the Government Agent and District Judge, are taking great interest in the welfare of these poor wanderers. I stated before that the Government had granted £200 for settling them. This year they have granted £300 more; and Mr. Atherton is applying himself with great diligence to its proper application. The two schools I have mentioned are not Mission-Schools, but MacKenzie schools. I think I told you that our

late treasurer, (the Hon. Stewart Macdonald,) before leaving Ceylon, empowered Mr. Atherton and myself to draw £25 a year from his son-in-law, the Hon. P. Ansell, for the support of a school amongst the Veddahs; and I am glad to say we shall be able to keep two with the sum. This relieves the Mission considerably. Our prospects in the jungle are still encouraging. I understand that nine or ten families of village Veddahs wish to embrace Christianity, and to settle with some others that have already been baptized. We shall therefore, probably have another nice village in a few months.

With regard to my plans of supplying the Veddahs with the means of grace for the future, you will perceive that we are rendering them some permanent assistance in the two Schoolmasters. I also wish, as soon as possible, to get down two of their number for the purpose of giving them the opportunity of attending all the public ordinances of religion here, and getting instruction on various subjects. These men I wish ultimately to send as catechists to their own people. In the mean time I shall go round as frequently as I can, and shall also send Mr. Phillips and others. John Superintendant, who is appointed Head-man of Batticaloa, is one of our very pious members. He will frequently be amongst them, and will lose no opportunity of instructing them. If they had spoken Tamil we could have supplied them still better.

Our work nearer home is increasingly encouraging. The new chapel is nearly full, and fresh hearers come every Sabbath. In 1840, our number of members increased from 40 to 54. This year it has risen to 90, and we have several more on trial. The attendance of our native members at their classes is very regular; and several, during the year, have entered into the liberty of the children of God, and can now give that clear scriptural testimony: "The Spirit itself beareth witness with our spirits, that we are the children of God." The feeling in favour of Christianity is very general throughout the District; so much so, that some of the Heathens of Trincomalee are greatly afraid lest their friends here should leave the religion of their fathers. A number of respectable native Catholics are just on the point of renouncing the errors of Catholicism. I may add, that none of those who have been baptized here manifested any desire to return to Heathenism. And, lastly, I would mention, what is to me a source of great hope and expectation,—a daily prayer-meeting held at half-past six in the morning. We established it about three months ago for the purpose of pleading for the more abundant outpouring of the Spirit upon the people. A few of our most sterling members attend every morning, and seem to throw their whole souls into their prayers for the salvation of their countrymen. Nothing pleases me more than to hear those men wrestling in mighty prayer for the downfall of Heathenism, Mahometanism, and every other false system. And I trust that their minds become daily more and more impressed with that important truth:—"It is not by might nor by power, but by my Spirit, saith the Lord of hosts."

I endeavour to impress, both upon my own mind and theirs, that all our labour is vain without the influence of the Spirit. And I trust that I feel daily more and more the force of that saying, "Paul may plant, and Apollos water, but God giveth the increase." I see it my duty to use every means which God has appointed for the salvation of men, because I know that God generally worketh by means, and seldom without them; but yet I am confident that, except the breath of God breathe upon them, they are a dead letter. I also wish to have that important truth of Scripture, that God is jealous of his honour, and will not give it to another, impressed upon my own mind and upon the minds of the people, that we may be led to adopt those means which will show to ourselves and others that the work is all of God. Here I see the beauty of our prayer-meetings, not only as bringing down the blessing of God upon us, but as showing to the Heathen what is the man-spring of Christianity; and also the superiority of simply preaching Christ crucified, over both mere school operations, and the system of trying to root out Heathenism by secular knowledge only, in order to plant Christianity. Christianity, when faithfully preached, has a power to overturn, instrumentally, everything that opposes; and to

do it in a way which makes the work appear all divine.

With these views I would extend the praying people of England, through you, to bring the case of the Batticaloa District to the throne of grace in prayer every day, for at least three months. (I trust some will refuse. It is a small request; but no results may be better to us than thousands of gold and silver. There are fifty thousand souls in the District, bowing to dumb idols, or believing in the false Prophet, or under the influence of the errors of Popery. Many of the Heathens and the Romanists, at least, seem ready to receive the truth.

With regard to expenditures, I hope that £200 will meet anything additional which I may want before the next District Meeting. If the work continue to spread, we shall require Catechists at some of the distant places. At present we can procure a good deal of help for the nearer villages, from some of our serious natives, whom I think of planning as laborers, in a week or two; and some of them would be willing to go to more distant places, if they could afford it. This difficulty is, however, by paying their expenses, which will be very trifling.

However, if our prospects continue to brighten, I must bring before the District Meeting the necessity of requesting you to send another European Missionary. I will not make the request until I see it absolutely necessary, for I think no burden ought to be thrown upon the Committee, under the present embarrassed state of the funds, but when we are almost sure of seeing some early fruit as the result.

MEMORIAL ANNIVERSARY OF THE METHODIST EPISCOPAL CHURCH

(From the N. Y. Commercial Advertiser.)

The twenty-third anniversary of the Missionary Society of the M. E. Church was held on Thursday evening, 10th ult. in the new church on the corner of Bedford and Morton streets. Many of the members of the New York Conference were on the platform. The Bishop not being able to attend, Vice-President Rippe presided.

After the singing of an appropriate hymn, the Rev. William N. Parnes, of Iowa, made the introductory prayer.

The Rev. Charles Praman, the corresponding Secretary, read a portion of the annual report. The secretary remarked, that as it was intended to hold three other missionary meetings in other sections of the city, he should only read this evening that portion of the report which embraced the mission in Liberia.

The Chairman introduced the Rev. John R. Rye, superintendent of the African mission, who rose and spoke substantially as follows:—

Mr. Chairman, I hold in my hand a resolution given me for presentation to the society, with a request that I would make some remarks in sustaining it. He then read the following resolution:—

Resolved, That the Liberia mission, including as it does a portion of the interior of Western Africa, constitutes one of the most promising fields for missionary enterprise; and that the touching appeals from the half-awakened natives of different tribes which have reached us through our mission area, while they proclaim the ripeness of the harvest, imperatively call upon the Church for the requisite supply of efficient labourers.

I presume this resolution was assigned to me on account of my connection with the Liberia mission. I can say it affords me much pleasure to present such a resolution. Years have now elapsed since I stood among you—since I was sent by you as an ambassador of the Gospel to poor, long neglected Africa.

The resolution speaks of Africa as one of the most promising fields of missionary enterprise. It is so! Yes, sir, it is so. And if the missionary work be applied, the field will yield a rich and noble harvest to the Church. Out of one thousand members, one hundred and fifty are native converts. But two years ago I found them bowing down to images of wood, and clay, and stone, and leather, and every thing which their fancy could make into a god. These idols they placed about their persons, put them in their houses, and carried about with them wherever they went.

Soon after a number of them had been converted, they appointed a day for meeting, when they were admitted to the Church. And what a scene! Deadens were kindled in the tops of Heddigee, and the princes

of Immanuel ascend with the smoke of the burning idols. At the same time the hearts of these young converts were burning with desire to carry the gospel to the tribes beyond them.

Western Africa is a most promising field, because her native converts are eager to carry the gospel to the country in the interior. The boys at the love feasts tell the tale of their conversion. Pray God to keep them good—to make them grow up men—and be missionaries to "the other people."

In conclusion, he alluded to the debt of the Society, which is upward of \$50,000. There are in the United States, said the speaker, eight hundred thousand members belonging to the Methodist Episcopal Church.—If each one should pay but sixpence it would liquidate the debt, and yet we hear of retrenchment. The mission had been put off last year with \$12,000. This is not right. Africa must not be given up. For his part he had buried four children in Africa, and he would ask no other privilege than to be permitted to spend his days there, and at last lie down to his rest with his children by the side of the graves of Cox, and Wright, and Barton, and Stocker, &c., &c.

After the resolution of Mr. Seys had been read, the Rev. Dr. Capers, of Charleston, one of the secretaries, rose and presented the following resolution:—

Resolved, That the missionary cause is not merely incidental to Christianity, but identical with it; and that the obligations of the former are to be measured by the comparative claims of the latter.

Our limits will not permit us to give the very able address delivered by Dr. Capers in support of the resolution.

He said that the missionary cause and Christianity were one; that the mission was but Christianity abroad. He related several touching anecdotes of the charity of some pious women at the south.

He told one of a woman who sold sausages in the streets, and by industry and economy had been enabled to purchase a lot of land. She came to his door one morning and put into his hand \$12 25.—This, she said, was one quarter's rent of her land, which she had set apart every quarter for the missionary cause. She must die, but the land would live, and it was to be devoted to the cause of missions.

The resolution of Dr. Capers was seconded by Rev. Mr. Boehm, and adopted, when Rev. Mr. Pitman rose, and said he would offer a resolution, which was, that a collection be taken up, and at the request of one of the trustees he would invite the older preachers to carry round the plates. This invitation was accepted by the following gentlemen: Rev. Messrs. Capers, Seys, Bangs, Beehm, Thomas, Bgelow, Streeter and Griffin.

The gentlemen selected then passed through the church and returned with their plates to the stand tolerably well filled.—We did not remain, however, until it was counted.

After this collection several propositions were offered. The first was to raise \$100 by individual subscriptions of five dollars each; this was immediately responded to, and \$160 collected in this way.

The second was offered by the Rev. George Lane, the society's treasurer. Mr. L. said that he had ever felt a deep interest in the Liberia mission. He considered the sacrifice of money any one might make as nothing in comparison to that of his brother Seys, who was now ready to give up his home, his family, his life to the cause.—He thought they ought at least to have more missionaries in Africa. He would therefore be one of five to contribute quarterly in advance \$500 for a year to the support of a missionary in Africa.

Two gentlemen immediately accepted the proposition, and the plan will be continued open at the other meetings, which are to take place this evening and on Monday and Tuesday next.

It being understood that there are several children in Africa who are named after some liberal benefactors to the cause of missions in this country, a proposition was started to raise a sufficient sum for the support of an African boy named Benjamin Griffin, as a tribute of respect to that gentleman, who is the pastor of the Church in

which the meeting was held. The proposition was responded to, and Mr. Seys promised to carry the wish of the subscribers into effect on his arrival at Monrovia.

On Sunday morning, at 10, Canterbury-place, Lambeth, the Rev. Edmund Grindrod, aged 55. He had been engaged in the regular work of the ministry for a period of thirty-six years, and was esteemed and beloved in the circuits, in which, from time to time, he was appointed to labour. He was pre-eminently a preacher, distinguished by soundness of judgment, and integrity of principle. His attachment to Methodism was, once and again, most painfully tried, but never was moved. By reason of what he suffered, in one instance, from this cause, his physical constitution received a shock, from which he never wholly recovered. In 1838, he was sent out as the representative of the British Conference to the Canadian Conference; and, in 1837, he was elected by the suffrages of his brethren, to the honourable office of President of the Conference in Great Britain, of which he had before been secretary. During a long and painful affliction, he was patient and resigned. His mind was kept in great peace. He derived support and comfort from those truths which he had been accustomed to preach to others. His end was exceedingly calm and tranquil. He fell asleep in Jesus without a struggle or a groan. He is numbered among the blessed who have died in the Lord. He rests from his labours, and his works follow him.—London Watchman.

In Sheffield, on Friday, April 22, the Rev. John Wainmley, aged 66. For thirty-eight years he filled the place of an efficient itinerant preacher in the Wesleyan Connection, with great acceptance and usefulness.—became a supernumerary in 1835.—endured much affliction,—and preached his last sermon about three weeks before he fell asleep in Jesus.—Ibid.

Advertisements.

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

BOOKS FOR SALE.

THE following Books have been sent to the Superintendent of the Hamilton Circuit for sale, and may be had on application to him, viz.:— The Wesleyan Methodist Magazine for 1838, half calf, 17s. 6d. Ditto for 1839, half calf, abridg'd, 11s. Suchb's Commentary on the Old and New Testaments, 2 vols. half calf, 2l. 5s. Ditto ditto ditto cloth 2l. Benson's Commentary on the Old Testament, 4 vols. cloth, 4l. Centenary of Methodism, russia, gilt, 15s. Sunday Service of the Methodists, 12mo, gilt; 32mo, sheep; and 32mo, calf. Wesleyan Methodist Hymn Book. Centenary of Methodism, abridg'd, 18mo, 1s. 6d., 20 per cent. discount to schools. Crowther's Sermons, 10s. Roberts' Oriental Scripture Illustrations, 22s. 6d. Memoirs of Mrs. Harvard, of Ceylon, 2s. Discourses by the late Dr. M'Al, with sketch of his life by Dr. Wardlaw, 2 vols. cloth, 8vo. 26s. 3d. Class books: Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Life of Rev. W. Black, by Rev. M. Richey, A. M.; Mrs. Rowe's Devout Exercises; Holroyd's Tables for the reading of the Holy Scriptures, Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers; Sermon of Rev. R. Cooney, Wesleyan Minister. Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher; Ford's Sermon on Consolation in trial.

Hamilton, June, 1842 C. & W. WALKER, MERCHANT TAILORS, 181, KING STREET, TORONTO. All kinds of ready-made clothing constantly on hand.—Terms moderate. Toronto, Oct. 6, 1841.

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 Slough Robes, together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Racoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutra, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Banding, Cockades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs. Toronto, Feb. 8, 1842.

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHANNOR, 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.

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

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before, and such as he can, therefore, with the utmost confidence, recommend to his Customers.—among which are

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead, Prussian Blue, Chinese Blue, Indigo, Blue Verditer, Saxon, Brunswick, Imperial, Chrome, and Emerald Greens, Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome, Spruce and Common Yellow, English and Dutch Pinks, Terra de Sienna, raw and burnt, Umber, raw and burnt, Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson, Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c. Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Chucks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Paper Hanging, &c., as usual. To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.

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

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

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

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

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, Dozskins, &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.

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THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit.

Country Store-keepers are invited to call and examine for themselves. SAMUEL SHAW. Toronto, Dec. 29, 1841.

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

PORTER & KING, KING STREET, TORONTO.

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

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

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

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ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSEILLA VESTING.

Having bought for cash, at reduced prices, they are able to take off ten per cent, of their usual charges.

Clergymen's and Barristers' ROBES made in the neatest style. Toronto, Oct. 6, 1841.

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Removed to King Street, nearly opposite the Commercial Bank. Toronto, Dec. 15, 1841.

The Wesleyan

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AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro'; and H. C. BARWICK, Esq., P. M.; Woodstock. ROGERS, THOMPSON, AND CO. GALT HOUSE.