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# The Wesleyan.

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

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## Theology.

A CHRISTIAN.

In the first ages of the church, the name of Christian was identical with all that could elevate and ennoble. It signified no faint convictions, no questionable motives, no equivocal condition. The zeal it spoke of was an inextinguishable flame; the hope it argued an anchor immovable before the rudest tempest. The joys of which it was the symbol were as life amidst the dead, the charity it signified, warm as maternal tenderness, and gentle as the dews of heaven. No danger could alarm, no opposition quell, that spirit of active beneficence it was known to indicate. The tury of the persecutor and the derision of the scorner were alike powerless before it. He who possessed it stood, composed and dauntless, against the combined assaults of calumny and outrage; and of earth and hell. As if a shield of adamant were stretched above his head,—as if a buckler of triple brass begirt his bosom,—he was insensible to weakness, and incapable of fear. He might fall, but he could not fly. He might perish; but he could not yield. His blood might be spilt upon the ground, but his hope could not waver, nor his honour be trampled in the dust. You might crush his limbs with torture,—his affections with solitude,—his name with intamy,—and his freedom with the dungeon and the chain;—but he bore within him an imperishable principle, which you could not crush or impair; it was the energy and power of faith. And this, like electric fire, acquired force by resistance, and intensity by repression; and borrowed increase of splendour from surrounding gloom. The sun might have been staid in his career, and the stars failed from their course, the moon might have forgotten her brightness, and the tides of ocean their return, the fragrant of spring might have departed, and the fruitfulness of summer sickened, and the blast of wintry desolation swept and deformed the year; all earthly light might have faded, and all joy and beauty withered and passed away;—but this living flame could never languish; this ethereal spirit never could expire. Here was the fragrant of a new creation,—the germinant rudiment of a yet unfashioned world,—telling in itself the embryo of that last form of perfected existence, in which the great parent mind would finally enshrine the revelations of his power and glory. It possessed a depth of essence, and a plenitude of being, fitted to survive convulsion, and to forbid decay. It could only waste with the waste of that eternal spring from whence it was derived; and hence subsisted in perennial fulness, and poured its renewing influences with an unending stream.

Christianity was then the religion of heroes,—of saints, apostles, and martyrs. It belonged to them "of whom the world was not worthy." It transformed all it touched into its own celestial likeness, enduing its subjects, of whatever age or condition, with an inflexible constancy, and an exhaustless ardour, before which the virtues of the patriot or the warrior were beheld with diminished lustre, and dwindled into ordinary things. To be a Christian then, was to hold fellowship with uncreated wisdom; to drink of the fountain of primeval purity; and to breathe the soul of philanthropy as unquenchable as it was unrestrained. It was to tread in the footsteps of Jesus: and to partake the mind of God. The pity, with which a Christian then was animated, was the same that wept in Gethsemane, and bled in Golgotha. The sanctity with which he was arrayed was, in essence, that of Him who was "holy, harmless, undefiled, and separate from sinners." The fervour which impelled him, had once looked on dissolution in its most hideous form, and said, "I have a baptism to be baptized with and how am I straitened till

it be accomplished." The energy which bore him onward was no other than that which made death vital, and mortal agony the source of endless exultation, as it lighted the features and gazed from the eye, which were now dimmed, and shrouded, and closing, on the cross.

Such was a Christian then,—and has that solemn designation declined in any measure from the import which it once included? Has it come to signify a less exalted character, either of sentiment or obligation? Does it mean less than that we who have assumed it have "tasted of the heavenly gift,—and been made partakers of the Holy Ghost, and felt the powers of the world to come"—that we are "not in darkness, neither of the night, but have become children of light and of the day"—"from the empire of Satan we have passed into the kingdom of the Son of God!" Do we call ourselves, by its assumption, anything less illustrious than a "royal priesthood, and a peculiar people."—"followers of God as his dear children,"—"followers with the saints, and members of his household." What mean we by it, except that we are "not our own but bought with a price, that we should glorify God in our bodies and in our spirits which are God's?" Has it now become less energetically true than, "if any man have not the spirit of Christ, he is none of his"—or can we justify its application to a meaner standard than that of having "the same mind in us which was in him?"

Behold, then, my brethren, the model to which you are pledged to be conformed,—the type you are to bear,—the inscription which is to be written on your forehead,—the purity which is to cleanse your very garments,—and the light which is to beam around your path. You are Christians! Forge not either the grandeur or the peril of that most sacred name. The recollection of its greatness may quicken you to action, and the scrutiny which it invites may teach you circumspection, mingled with diligence and lowliness. Think, then, respecting it—and learn to make such thoughts habitual—as your joy—your heritage—your triumph,—that so it may never become the seal of your perdition,—and the brand of your eternal dishonour,—to be a signet of reprobation and the curse,—and having been the badge of your unfaithfulness on earth, to become, in hell, the climax of your infamy, and the consummation of your woe.—Rev. R. S. McAll, L. L. D.

### USE OF REASON IN RELIGION.

The use of reason in religion and philosophy, is the same. As without facts, we can gain no knowledge of nature, so without inspired truths, which are God's statement of facts either future or invisible, we can make no discoveries in religion. The use of reason, therefore, is to enable us to become intelligent listeners to the divine voice, and to open out to us the scope and purport of the inspired oracles. When we understand whatever has been affirmed by the prophets and the apostles, we have reached the ultimate limit of religious knowledge. This, and not the addition of our own speculations, is the end of all rational inquiry with respect to revelation. Had we any doubts respecting the feebleness of human faculties, and the utter inability to discover divine truth, when not enlightened from on high, we need only look to the greatest minds that have ever existed, groping about in the darkness of antiquity, and falling from one depth of absurdity into another. Our great object is not to bend the discoveries of revelation, so as to meet our own opinions, but to cast away all our prejudices, and approaching divine truth with unoccupied minds, to make the thoughts of the inspired writers our own. We must place ourselves in the point of view from which the Bible contains

plates surrounding objects, that we may see all things in the clear light of revelation. We must feel as well as think with the inspired writers, and, entering into their sentiments and reasonings, be carried along with the main stream of their argument, till we arrive at all their conclusions, and find their thoughts possessing our minds, and their very words rising to our lips. Thus we shall be cast into the mould of divine revelation, and take the stamp of its godlike and immortal image, and as, at the revival of letters, it was the ambition of the Cicero-mans to write upon all occasions like Cicero, clothing whatever they had to advance with his turn of thought and mode of expression, so in taking the Bible to be our guide to sacred truth, we may enter with equal clearness into the divine thoughts, and make it the standard of our judgment, and bring even with things remotely connected with revelation, bearing a sort of resemblance upon our hearts, like a strain of music, which blends with the organ tones long after the instrument is silent.

The use of reason in religion is to enlarge our minds to the amplitude of truth, but the abuse of reason is more common, which would contract truth to the narrowness of our understanding. Men, upon all other subjects save religion, confess their natural ignorance, they come to the first elements of doctrine as learners, and not as judges; if they find out any thing unprofitable, or are startled at any conclusion, they attribute the difficulty not to the master, but to the scholar, and never deny any proposition on the mere ground of their not comprehending it. But far different is the case with those who are called rational divines, though confessedly ignorant of the nature of every atom that surrounds them, they can pronounce, *a priori*, with the utmost confidence concerning the mode of the divine existence. They dogmatize with as much boldness regarding what is possible, and what is impossible, to be believed concerning God as if they carried a model of the Deity within them.—J. Douglas, Esq.

## Biblical Literature.

OF THE KINDS OF WORDS AND THEIR VARIOUS USES.

I. *Design of the following chapter.* The former chapter treated of the connexion between words and ideas, and deduced from that connexion, several fundamental principles for the interpretation of language. The present chapter is appropriated to the consideration of words as used in a literal or tropical, emphatic or unemphatic sense. It also treats of words as employed in abstract, and of abstract words as employed for concrete ones.

All these things belong to the nature of language as employed to communicate our ideas; and therefore are properly classed, by Ernesti, among the principles of language, on which the science of Herienseus is built. Morus has thrown this chapter into his preceptive part, and thus contravened a principle which he has elsewhere laid down, which grows out of the principles here developed are exhibited in Part v. Chapters v. vi.

2. *Importance of the following considerations.* It is of great importance, in respect to finding the sense of words, to be acquainted with those distinctions which affect the sense, and alter or augment the meaning.

3. *Words proper and tropical.* The first important division or distinction of words, in respect to their meaning, is into proper and tropical, i. e., literal and figurative, or (better still) primary and secondary. (Compare Morus, p. 280. ff.)

A proper word is a definite name given to a certain thing; and as such, may be explained by adverting to the proper names of persons. A tropical word is one used out

of its proper, i. e., original sense; e. g. *rosy face, snowy skin*, where *rosy* and *snowy* cannot be literally or properly predicated of the skin. The names *tropes* and *tropical* come from the Greek word *τροπος*, *τροπος*, *τροπος*.

*Tropos* also (1.) From *similitudo*, real or supposed. E. g. the *vine creeps*. This is called metaphor. (2.) From *conjunction*, which is either physical or intellectual, i. e., supposed, believed. Physical or real, where a part of a house is put to signify the whole, or the container for the thing contained, as to offer the cup, i. e., to offer what is contained in it, i. e., the wine. The construction is intellectual or supposed, when the cause is put for the effect, and *vice versa*, e. g. *blushing for modesty*; the sign of the thing signified, or the subject for the attribute. From conjunction arises that species of trope, which is called *metonymy*.

4. *Words first used in their proper sense.* (Original), words were undoubtedly used in their proper sense, for they were invented to indicate things, and by these things they might be easily explained, without any ambiguity. A small number of words sufficed, at an early period; because there were, in the age of a society, but few objects about which speech could be employed. (Morus, p. 282. ff.)

(What Ernesti says, here and in the following section, about the mode of forming tropical language may be true, but there are no facts to support it. On the contrary, the most rude and barbarous languages, abound most of all in words used figuratively. As we can trace no language back to its original, it is clear that the propositions advanced by Ernesti are incapable of direct proof, and analogy, so far as we can go back, is against him. Nothing can be more destitute of proof, than a great part of the speculations of philosophising grammarians, about the original state of language. One tells us that the language of barbarians has but few words, and very few varieties in declension, another, that they are filled with *onomatopoeia*; another, that the roots of all words are verbs, another, that they are nouns; another, that all the original words are monosyllabic, &c. Some of these things may be true of some languages, but what can all such speculators say, when they come to know the state of language among the Aborigines? A state which puts at distance as their theories, for in matters of declension they surpass the Greek or even the multifarious Arabic; and in most respects they differ widely from that state, which the above theory would teach us to be necessary.)

5. *Mode of forming tropical words.* But in process of time, objects being multiplied, were arose a necessity of using words in various senses. For men now began to think and speak concerning those things which had hitherto been neglected, and course to form ideas of them in their minds, or to describe them in words. New objects also were invented or discovered, to describe which, words became necessary. To serve this necessity, men resorted to two different expedients. Either new words were coined, or old ones were applied to new objects. In those languages that were spoken by a people ingenious and devoted to science, or to those which by nature or art were flexible and fitted for the coinage of new words, new ones were naturally coined. Yet this usage was without exception, for had new words been coined on every occasion, the number of them would have been multiplied without end. In languages of a character differing from that just mentioned, there was a greater necessity of applying the same word to the designation of several things. Hence it is, that a language, poor as to variety of words, either in general or in particular parts of speech, employs the same frequently the same words in different senses. (Morus, p. 282. ff.)

6. *Tropical words sometimes become proper ones.* But there are several points of light, in which tropical words are to be viewed. For, first, the primitive or proper signification, strictly understood, often becomes obsolete, and ceases for a long period to be used. In this case, the secondary sense, which originally would have been the tropical, becomes the proper one. This applies especially to the names of things. Hence, there are many words, which at present never have their original and proper sense, such as etymology would assign them, (a) but only the secondary senses, which may in such cases be called the proper sense (Morus, p. 264. iv.)

(a) E. g. English, tragedy, comedy, villain, pagan, knave, &c.

7. *Usage sometimes converts tropical words into proper ones.* Secondly, in like manner, the tropical sense of certain words has become so common, by use, that it is better understood than the original sense. In this case, too, we call the sense proper; although, strictly and technically speaking, one might insist on its being called tropical. If one should by his last will, give a library [bibliotheca] to another, we should not call the use of *bibliotheca* tropical; although strictly speaking it is so, for *bibliotheca* originally meant the shelves or place where books are deposited (Morus, *ibid*.)

8. *Tropical names become proper by transfer.* So, thirdly, when names are transferred to things destitute of them, they come in respect to these things the same as proper names; as when we predicate *luxuriousness* of a crop. (a) For, although in fact we use the word *luxuriousness* metaphorically, in respect to the crop, yet in no case the word may be called a proper one. The same holds true of *perception of liberty* when predicated of the human mind; and so of many other things. (Morus, *ibid*.)

(a) So the Latin, *acies, ala, cornu*, spoken of an army, and in the same way, *foot of a mountain, head of a river, or bed of a river, &c.*; all originally proper nouns used in a very different sense, but now they have become proper as thus used, by transfer.

9. *Tropical words used for the sake of variety in expression.* Words moreover are frequently used in a tropical manner, without any necessity arising from the occurrence of new objects. For it is not necessity only, to which we must attribute the use of tropical words, but suavity and agreeableness of style occasion their introduction. To the genius and habits of writers much also is to be attributed. For, first, tropes are used for the sake of variety in expression, so that the same word may not often and always recur. To this species of tropical language belong metonymy, synecdoche, and other smaller tropes. In every thing, variety is demanded; and without it, tedium quickly follows. No person, desirous of writing elegantly and with suavity, will fail to discern, than an important part of a good style consists in using variety of language (Morus, p. 266. i.)

Examples: *heaven* is used for *God*, *sleep for death*, *threshold for house*, *uncircumcision for Gentiles*, &c.

10. *Tropical words used for ornament.* But, secondly, tropical words, especially metaphors, are used for ornament. In metaphors, which are the most common species of tropes, there is contained a similitude reduced to the narrow compass of a single word; and the mind is delighted with metaphors, because we are so formed as to be pleased with similitude and images, particularly with those which are derived from objects that are splendid and agreeable. (Morus, p. 267. ii.)

11. *Tropes used specially for ornament by poets and orators.* The more desirous a writer is of ornamenting his discourse, the more frequently does he use tropical language; as is evident from the style of poets and orators. And it is with the special design that their style may be ornate, that we concede them the liberty of frequently employing tropical language.

12. *The frequency of tropes depends much on the genius of the writer.* It should be observed, however, that the genius of a writer, and the subject on which he writes, are intimately connected with this. Those who possess great fervour of imagination and vivid conception, more frequently use tropes, even bold ones, and, as it often seems to others, harsh ones also. This results from the fact, that they easily per-

ceive and frame similitudes, and by their temperament are excited to make comparisons. Hence they often content themselves with slight similitudes. But great subjects, by their importance, naturally excite most men to the use of tropes, and sometimes of splendid ones. (Morus, p. 268. iii. iv. Lowth, Lect. v.—xii.)

From the object of employing tropes, as above described, we may conclude that he abuses them, who interprets them etymologically, or seeks any thing more in them except variety and ornament, or urges too far exactness in estimating the limits of meaning in tropical phrases.

13. *Tropes used from necessity differ from those employed for variety or ornament.* From these principles we may understand, that in all books, but especially in the Scriptures, tropical language used from necessity differs much from that which is used on account of other reasons. In the first case, a thing has a *dehabe* name by which it is called, in the other, the trope is used either for pleasure or ornament. The former is grammatical, the latter rhetorical. In the first, the reason of the trope lies in analogy of nature; in the second, it lies in some similitude. And since every thing must have some name, either peculiar or common, and that name belongs to the thing grammatically, it follows that the proper sense of words is not lost in a grammatical trope, but only in a rhetorical. (Morus, p. 270. vi.)

14. *The sense of tropical words is grammatical.* But, as may be easily understood from what has been said, since the meaning of all tropical words as well as proper ones, is deduced from the purpose and design of those, who employed them to designate certain things, (as is plain from observation;) it appears that this meaning is grammatical or literal, and that they are in an error, who, with Jerome, have thought differently. Interpretation is of the same nature, whether it is applied to words tropical or proper. (Morus, p. 271. vii.)

15. *Origin of synonymous words.* From the custom of using tropical language, flow synonymous words. In respect to these, the interpreter must beware, lest he seek for diversity of meaning where none really exists, which not unrequently happens. Usually, in the same dialect of the same nation and age, proper words are not synonymous; but when synonymes exist (as for example they do in Greek,) they originate from different dialects, or from different ages. The greatest number of synonymes arises from tropical words, which, for the sake of variety and ornament express the same idea by various names. (Morus, p. 271. viii.)

The interpreter should not seek for any definite distinction between synonymes. (1) Where they are introduced for the sake of variety. (2) Where usage compounds two words; as *luck and fortune, peace and quietness, long and lasting, &c.* (3) Where they are used for the sake of ornament. (4) Where excited feeling produces a repetition of the same idea, while different words are employed. (5) Where it is the habit of an author to employ synonymes; e. g. Cicero.

The Hebrew poetry affords the most striking exhibition of synonymes, in its synonymous parallelisms; where, from the nature of the composition, the second *stichos*, or stanza, is expected, in general, to exhibit the same sense as the first. An interpreter would mistake the essential part of his office, if he should here endeavor to exhibit a difference between the sense of words, which the nature of the composition requires to be regarded as synonymes.

(To be continued)

**Biography.**

MEMOIR OF MR. JOHN BURROW, OF COL-LUMPTON: BY HIS SON, R. BURROW, ESQ.

From the Wesleyan Methodist Magazine.

John Burrow was born at Willand, in the Tiverton Circuit, March 13th, 1785. His parents were for many years members of the Methodist society in that place. His father died in the year 1806; his mother not till some years afterwards; but both happy in the Lord.

He had several brothers and sisters, most of whom were seriously inclined.

\* It will be found, that in most, if not all these instances which have been regarded as perfectly synonymous parallelisms, the terms are not altogether equivalent, but vary in extent, or convey some different shades of meaning, and consequently the origin of the synonymes.

But the spirit of piety, and "the faith unfeigned," which dwelt in his pious parents, rested in a more especial manner on the subject of this memoir.

During the first seventeen years of his life he resided in the neighbourhood of Willand. Thence he removed to Bradmich, where he married, and remained about fourteen years. The death of his father very much affected him, and was the means of inducing him to think seriously of his condition as a sinner, and of the necessity of securing that religion which had supported and comforted his parent in the hour of dissolution.

While thus under the influence of serious impressions, Messrs. Collier and Row (who were stationed in the Circuit for the year) commenced preaching at Bradmich. He thought, "These Methodists are despised and persecuted; yet they may be a good people. My father was one; and he, I am sure, was a good man. The good he obtained must have been real,—it remained with him when dying, and made him very comfortable and happy. I shall, no doubt, be despised and persecuted too, if I go among them. But I need not mind that, if I should get as much good as my father did, I will go." He went; nor did he go in vain. To his inquiring mind God's method of saving sinners was explained, and he was soon made "wise unto salvation through faith in Christ Jesus."

Having himself tasted and seen that the Lord was gracious, and felt his pardoning mercy, he, amid persecutions and oppositions, at once identified himself with the infant cause of Methodism in Bradmich, and became one of its chief supporters. He was appointed the Leader of the class in that place; and saw, to his great joy, the cause of God there in a state of prosperity. When disappointed of a Preacher, which at that time was frequently the case, he by his exhortations and prayers was the means of keeping together the society and congregation. His brethren finding him acceptable as an Exhorter, soon appointed him a Local Preacher.

Thence he removed to Bradfield, in the neighbourhood of the place of his nativity, where he remained for about twenty years. Here, though during this period he had to pass through many heavy family afflictions, yet he had the satisfaction of knowing that his services in the situation he held were duly appreciated by his employers, who placed the most unbounded confidence in his ability and integrity. Here, also, he was appointed the Leader of the class in Willand, and continued his valuable labours as a Local Preacher. Seldom was he unemployed on the Sabbath. When he had no appointment on the Plan, his brethren too often took advantage of it, and left their appointment at Willand to be supplied by himself.

Thence he removed to Collumpton, bringing with him, from his former to his subsequent employers, such recommendations as entitled him to a far higher situation than that which he had before held; and such testimonials as to integrity and uprightness, as, in the sight of all who knew how to estimate such qualities, would have ensured the highest respect.

Here, however, he was to endure trials greater than any he had before experienced. Though beloved and respected by his family and Christian friends; yet, in his intercourse with the world, tribulation was his lot. Called, as he frequently and necessarily was, into contact with men who, for gain, would as soon "condemn the righteous" as "justify the wicked," advantage of his peaceable disposition was often taken; and on his yielding heart were inflicted wounds, the depth of which, even to his family, were never, until recently, disclosed. Unwilling to pain the minds, or call forth the sympathy, of his family or Christian friends, he kept his peculiar trials to himself, until his wounded spirit began to sink under them.

On the close of the last day of his earthly labours, he complained that he felt very unwell; and, surrounded by his family, who entreated him to give up his labour till he should be better, he, after a short pause, said, "I am oppressed! I am oppressed!" One of his family reminded him of the oppression of the Israelites in Egypt previous to their deliverance; and remarked, the greater the oppression, the nearer the deliverance. He exclaimed—"How do I long to be delivered!" Where he referred to that kind of deliverance which, within eight days afterwards, he

experienced, cannot be said; but little was this event anticipated by his family.

His death was accelerated by a neglected cold, which, in conjunction with predisposing and remoter causes, led to an affection of the chest, and terminated his earthly career. He died, as did his pious parents, happy in the Lord. Aware that his dissolution was approaching, he, addressing the partner of his joys and sorrows, said, "My dear, we have lived many years together, but soon we must part." On being asked the state of his mind, he said, "I have been seeking for Jesus, and have found him. I am going to a better country." His Christian Leader, Mr. Togood, having repeated several promises and declarations of Scripture, applicable to his case, he appeared to take a lively interest in them, and added the following lines:—

"My Jesus to know, and feel his blood flow,  
His life everlasting, 'tis heaven below."

And while Mr. Togood was praying with him, he most heartily responded to the petitions which were presented on that solemn occasion. Just before his departure, a friend said to him, "You are about to leave us; and I hope, though in the valley of the shadow of death, that you fear no evil." He replied, "No; none." A wish having been expressed to meet him in glory, he, with his last breath, said, "Amen." Almost directly after, without a struggle or a groan, he died.

He departed this life in the fifty-fourth year of his age. His remains, according to his request, were interred by the side of his parents in Willand churchyard. His funeral took place on Sunday, February 3d, 1839, attended by his family and numerous Christian friends from various parts of the Circuit.

In the several relations of husband, parent, and friend, faithfulness and affection secured him confidence and veneration. Though never indifferent to the temporal concerns of his children, his principal anxiety was to promote their spiritual welfare. The burden of his daily prayer was, that they might "know the God of their fathers, and serve him with a perfect heart and a willing mind." Nor did he pray in vain. He had the happiness of living to see all his children under the restraining influence of divine grace, several of them brought to "a knowledge of the truth as it is in Jesus," and two of his sons raised up to be Local Preachers in the Connexion to which he and his parents had been so long united.

As a Local Preacher, he was everywhere acceptable. What little time he had for reading and study, he devoted to searching the sacred Scriptures. He was "a man of one book," and that was "the book of God." In the Scriptures he became mighty. "Out of the abundance of the heart" he spake to the comfort and edification of the people. Deeply was his mind impressed with the importance of preaching the word of life. Taking up the work as the work of God, he was punctual to all his appointments; and never, for the space of nearly thirty years, was he known to omit an engagement on the Plan, unless prevented (which was rarely the case) by circumstances over which he had no control. His labours, as a preacher, were finished at Collumpton, on January 13th, being about a fortnight before his death. His text was John xii. 35, 36.

As a man, he was naturally reserved; and in conversation his words were few. What he said was to the purpose. Whatever was communicated to him, even though not in confidence, he made it a rule never to mention, if he judged that any improper use could be made of it. His caution in this respect was very great; and his unwillingness to cause pain in others, often led him to conceal things which it would have been far more for his comfort and advantage to have made known.

As a Christian, integrity, humility, and meekness were the virtues most prominent in his character. His integrity toward his employers embraced the smallest as well as the greatest matters. " whatsoever ye would that men should do unto you, do ye even so to them," was a command deeply engraven on his heart; and his efforts to carry out this great moral precept were such as conferred real dignity on his character.

It has been thought, and not perhaps without some reason, that he had too low an opinion of his talents and religious attainments; but if he erred therein, it was on the right side. This humble, unassuming

ing disposition he maintained through life. "In lowliness of mind he was ever ready to esteem others better than himself."

As to his meekness, it is his grace consisted in bearing injuries patiently; and particularly affronts, reproaches, oppressions, and unjust censures, he possessed it in more than an ordinary degree. Even worldly people were often constrained to esteem him a man of God. One, in particular, a man of more than ordinary understanding after carefully watching him for several years, bore testimony to the fact, that he could find no fault in him. But he was what he was by the grace of God; and, as he himself says, through the divine mercy, enjoy the blessedness of them who "die in the Lord," so to his family and Christian friends he has left an example of true piety of more than ordinary value.

Review.

A CRITIQUE ON THE HON. AND REV. MR. PERCEVAL'S APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION: BY THE REV. THOMAS POWELL.

Concluded.

To the objection made in the Essay, that the high church doctrine "was unknown to, or unnumbered by, our protestant forefathers, [i. e. the divines who in the sixteenth century opposed the Church of Rome] and therefore we Protestants need not concern ourselves about it," pp. 71-72; he properly replies, "The divines of the sixteenth century were neither the founders of the Christian church, nor the writers of the Sacred Scriptures; and, therefore, neither the Scriptures nor the Church are to be tried by them, but they and their doctrines are to be tried by the testimony of the Scriptures and by the voice of the church." "That the Reformers' doctrine, and the doctrine of all uninspired teachers is to be tried by the Scriptures, and not the Scriptures by their doctrine, we glory to maintain, as the great distinguishing principle of Protestantism, in opposition to an Popery and semi-popery. But the reader must not suppose that Mr. Perceval and his party maintain it; they hate it with a perfect hatred. The "Voice of the Church,"—the Voice of the Church! Here is their hiding place and their glory. However, should the reader wish to know what is meant by "the voice of the church," he might as soon expect to know where infallibility resides in the popish church, as to know what these persons mean by "the voice of the church," and where he is to find it. The best illustration of the case, that strikes me, is the reported conversation said to have taken place between two distinguished statesmen on the subject of orthodoxy and heterodoxy. "What is the difference between orthodoxy and heterodoxy," said one to the other. "Orthodoxy," the reply was, "is my doxy, and heterodoxy is your doxy." Ask Mr. Perceval, or any papist or semi-papist, what is "the voice of the church?" the answer would substantially be, "that it is the voice of the church which says as we say; and all which the Fathers say contrary to this, we explain away either as heresy, particular opinion, or not of faith." There is no more common sophism amongst such writers than this play upon the term church, always assuming that their particular party is the "catholic church." As to the authority of the Fathers, Bishop Taylor himself says,—"It is not honest for either side to press the authority of the Fathers, as a concluding argument in matters of dispute, unless themselves will be content to submit in all things to the testimony of an equal number of them, which I am certain neither side will do." Bishop Jewel, an incomparably better authority, says,—"There is no way so easy to beguile the simple, as the name and countenance of the Fathers." "I see plainly," said the renowned Chillingworth, "and with mine own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against the consent of Fathers of another age: the Church of one age against the church of another age: Traditive interpretations of Scripture are pretended, but there are few or none to be found; no tradition but only of Scripture can derive itself from the fountain, and may be plainly proved either to have been brought in in such an age after Christ, or that in

such an age it was not in. In a word, there is no sufficiency but of Scripture only, for any considering man to build upon." But these high churchmen are pretty good imitators of their popish brethren, who, above all things, love "a packed jury." When any of the Fathers will speak for them, or any thing like it, they pack them in the Court as though the Pope were not able; they will even bring acknowledged forgeries into court as true witnesses, as Bellarmine and others have done with the Decretal Epistles; but if the Fathers say a word against them, they kick them out of court as individual testimonies, quite common, not of fact, and the like. Mr. Perceval and his party smart nobly under the correction of the great English Reformers. Dr. Hook, indeed, has the boldness to assert, that by the Reformers the "Episcopal succession was assumed as a necessary doctrine of the Church of England," and that "some of the falsehoods propagated in these modern days, that the Reformers did not hold the divine right of Episcopacy,"—is that queer thing, "A call to Union on the Principles of the Reformation, a Visitation Sermon, by the Rev. W. P. Hook, D.D., page 38-61. Appendix, pp. 110, 111. "The principles of the church," says he, "as we have seen, form an insurmountable barrier between us and the Dissenters, and render union with those parties impossible." p. 11. A glorious call to union! It is a call, indeed, to churchmen to unite to persecute dissenters; i. e. all who presume to differ from these lordly priests. Did the Reformers proclaim such sentiments to Calvin, to Peter Martyr, Bucer, John Knox, &c.? Let the reader carefully examine section 7th of the Essay, especially in the second edition, for a refutation of all such fables on the Reformers.

Mr. Perceval comes to the objection that "there is no sufficient historic evidence of a personal succession of valid episcopal ordinations;" we have noticed his reply before—see the place. But after "yielding at once" that this is the case, he thinks that "if it be a moral impossibility that any man, who had not been duly consecrated, could be accounted a Bishop of the Church of England at the present time, then the onus rests upon the objector to say how that which is morally impossible now, could have been morally possible at any other period." p. 59. That is, what is morally impossible now, in times of order, is, according to Mr. Perceval, by the same rule, morally impossible in times of confusion; that, what is morally impossible in the light is, by the same rule, morally impossible in the dark! Fine reasoning! But facts are stubborn things. And though it is a mere subterfuge to pretend that the onus of proof lies upon us; yet, as these boasters of the proof of their scheme being "evident" to every one, were chary of their production of that evidence, we have done what our argument needed not, we have produced proofs from unexceptionable testimony against the validity of the episcopal consecrations through which these men trace their succession. Mr. Perceval has invalidated none of them; see sections 10 and 13 of the Essay. Indeed Mr. Perceval himself furnishes us with proofs of the same kind. He says, at p. 110 of the Appendix, that there are "many instances to be found in Church history of persons consecrated to the Episcopate from the last." Now we shall be glad to see Mr. Perceval prove that these were "duly consecrated Bishops." On his principles he never can. On scriptural principles, which admit that Bishops and Presbyters are one and the same office, there is no difficulty; but then this cannot help Mr. Perceval, as he rejects these principles. Mr. Perceval's "moral impossibility," therefore, is contradicted by plain facts, and, on his own showing, "many instances are to be found in church history" of persons NOT "duly consecrated to the episcopate." For "a Bishop ordained per salutem" (i. e.) "that never had the ordination of a presbyter, can neither consecrate and administer the Sacrament of the Lord's body, nor excommunicate a presbyter." Historic evidence failing, and moral impossibility failing, we see something of the "utter failure" for which Mr. Perceval omniously provided.

He thinks, p. 52, that the fact of the contradictions of history about the succes-

sion of the first ministers of the church of Rome is of no importance, it is enough, he supposes, that the church was then governed by Bishops; but what kind of Bishops? Ironical addresses them by the title of "Presbyters;" Clement, who is supposed to have been one of them, writing to the church at Corinth, knows nothing about any Bishop but what was identical with, and more distinguished by, the title of "Presbyter." That, in the second century, the chief presbyter acted as a superintendent by the consent and authority of other presbyters, may be granted; nothing more can be proved. But what will this Episcopacy do for Mr. Perceval and his party? Nothing!

As a "forlorn hope," he takes to the case of Judas, the traitor, the reader will find this case settled to Mr. Perceval's satisfaction at page 250 of the Essay, second edition.

Mr. Perceval, having cleared his system of the objections above noticed, as exhibited in this review, now comes to display the full glory of evidence for his scheme of Episcopacy. In noticing congregationalism and presbyterianism, his method was to place what he represents as their scriptural evidence first; and then, in the second place, the ecclesiastical evidence, in displaying the evidence for Episcopacy, he reverses this order, and places ecclesiastical antiquity first; and then, in the second place, the evidence from the scriptures. Thus in Mr. Perceval's consistent "Papist's and high churchmen place the word of God under the authority, subject to the interpretation, of what they call the church." However, after all, the reader who may not have the privilege of seeing Mr. Perceval's Apology, can hardly conceive what a meagre, miserable display, he makes of the evidence of ecclesiastical antiquity. A few trite passages from the Fathers, Clements Romanus, Ignatius, &c. are strung together, without hardly a single line to prove that they support his scheme. It should be said that their evidence for his scheme is so clear as to need no explanation, we believe many of those who have candidly read the Essay, will not be of this opinion. A complete answer to that work from such men as Dr. Hook and his party, should by all means have answered this part of it. But no; Mr. Perceval is afraid of "irring his readers' patience," p. 96. Very well; Mr. Perceval's kindness to his readers may pass, only he does not forget that he has not answered the question.

In the conclusion of this chapter, after quoting what are called Apostolical Canons—a number of canons or regulations collected nobody knows when, nor by whom—he says "the Nicene Council universally treats of Bishops, and Bishops only, as having power to ordain." That the canons of the Nicene council speak only about Bishops ordaining Bishops, we grant; but if Mr. Perceval intends his readers to understand that that council gave any decision that presbyters had not power to ordain presbyters, or even bishops, he misleads his reader, that council made no such decision. Perhaps the reader may recollect that the Epistle of this council to the church of Alexandria, was quoted section 6 of the Essay. In this Epistle, the council speaks of certain clergymen who "should have power to ordain," &c. Some reasoning is there employed against Valens to prove that these clergymen were presbyters—he supposing that they were bishops. That reasoning is established as correct by the express statement of Athanasius, Opp. vol. 1, p. 732, a. c. edit. Paris, 1627. Here, then, this point of the power of Presbyters to ordain, is established by the Council of Nice. They say that these Presbyters were to have, that is, to continue to have, power to ordain; which ordaining by presbyters, the Epistle states, was "according to the ecclesiastical law and sanction." So much for the council of Nice treating "of bishops only having power to ordain." The only difficulty in the passage is in the rendering of the word *procheirizomai*. It sometimes seems to mean to propose for ordination, or to elect: this I admit. But then it also means to ordain; and, what is important, it is indisputably used in the sense of ordaining in this Epistle only a few lines before, as to the Bishop of Alexandria. The two acts of ordaining and electing are several times spoken of in this Epistle in varied phraseology—*cruciamus electis clericis, procheirizomus cruciamus procheirizomus, et apostolice canonis cruciamus electis clericis, procheirizomus, et*

*onomata episcopatus*. Here it will be noticed that ordination is always spoken of first, and invariably as the exercise of *cruciamus, et cruciamus*, the latter clause of the two referring to the proposing of names, or electing. This *cruciamus* of ordaining, is, in two of these passages, accompanied by the word *cruciamus* rendered to ordain by the Bishop of Alexandria and indisputable. These Presbyters, then, are said to have *cruciamus procheirizomus*, authority or power to ordain; and this "according to ecclesiastical law and sanction." Such seems to me to be the legitimate meaning of the place. However, I do not wish to be positive, as there is some ambiguity in the language of the Epistle. But I am positive that the council did not deny the power of presbyters to ordain. I think the above are strong reasons to believe that their Epistle affirmed it.

We now come to the Scriptural testimony for Mr. Perceval's scheme of Episcopacy. But, alas! for Dr. Hook, Mr. Perceval, and their party! the Scriptures have so little to help their case, that the champion of their cause occupies nearly as much of his work with Eutychus and Abraham Ecolibantus, as he does with the whole of the testimony of the Scripture in behalf of their system. But it is better to be silent when we have nothing to say. The Scriptural testimonies which he produces, are, the Angels in the Apocalypse, the case of Timothy and Titus, the Apostles' superintendency of the churches which they founded—which nobody ever denied,—the commission of our Lord to his Apostles—these are the principal, and almost the only instances which he notices, but as he does not even attempt an answer to that part of the Essay which treats on these passages, we have a right to conclude that he left it to be unanswerable. The *high heat*, the *supreme evidence*, the evidence of the Holy Scriptures, against the high church Episcopacy, remains, therefore, in all its integrity and completeness. This is the all-deciding point.

Speaking of the exhortations to unity to be found in our Lord's discourses, Mr. Perceval says, p. 106, "our opponents are ever fond of citing those passages in Tertullian, Jerome, and others, which affirm that Episcopacy was necessarily instituted for the preservation of unity. But if unity be a necessary end in the church, then how can the interference be set aside, that the Lord of glory, who ordained the end, must Himself likewise have ordained the means necessary for attaining that end." This statement is incorrect; those passages in the Essay which speak about the reasons assigned by the Fathers for the institution of Episcopacy, do not say that the Fathers "affirmed that Episcopacy was necessarily instituted for the promotion of unity," but only that the opinion was that it was designed to promote this unity. But suppose they had affirmed this necessity for Episcopacy as a means for the promotion of unity, still the argument is false, both the premises are false, the conclusion, therefore, must be false also. The argument in full is as follows:

What the Fathers affirm is necessary as a means to the unity of the church, Christ instituted as a necessary means to the unity of the church.

But the Fathers affirm that Episcopacy is a necessary means to the unity of the church, therefore,

Christ instituted Episcopacy as a necessary means to the unity of the church.

In the first, or major proposition, Mr. Perceval begs the question; it is neither proved nor granted; it is false. The next step with this argument lands us in full grown Popery. The authorities of that church say, that a universal bishop is necessary for the unity of the church; ergo, Christ instituted a universal bishop—the Pope. The second, or minor proposition, is false also, in Mr. Perceval's sense; the Fathers never expressed an opinion, nor affirmed either, that the kind of Episcopacy for which Mr. Perceval, Dr. Hook, and their party, contend, was necessary for the unity of the church. Thus is sufficiently shown in the Essay. The premises failing, the conclusion falls to the ground.

Mr. Perceval concludes his Apology for Apostolical Succession with a long Appendix, employed in proving many things which nobody disputes. This no doubt was much the pleasantest part of the work to Mr. Perceval.

Here we conclude this Critique on Mr.

\* Lib. Presbytery, cap. 8. † Preface to his Reply to Harding.

Chillingworth's Religion of Protestants, chapter 7, sec. 24. Dr. Field, "Of the Church," §. 2. chap. 20, p. 122. Ed. ed. 1628.



Perceval's task, enjoined by his friend Dr. Hook. He has "yielded" up the cause of historical evidence; "utterly fails" to prove a Divine origin of their system; and in factually attempts an answer to the proofs that Ecclesiastical Episcopacy is a mere human arrangement. Such is the complete Answer to the Essay on Apostolical Succession, by this chosen champion of Dr. Hook. The reader is left to form his own judgment upon its completeness.

THE WESLEYAN.

WEDNESDAY, FEBRUARY 23, 1842

Popery, scarcely half-disguised, is making vigorous efforts and steady advances in England. Mr. G. P. GOLIGHTLY, who is "a Master of Arts of eleven years standing, and for the last six years has been a constant resident in the Oxford University," has recently sent a letter to the editor of the Standard, making some strange and startling disclosures. It appears that the Tractarian party in Oxford is now "divided into disciples of Mr. Newman and disciples of Dr. Pusey—the latter opposed, THE FORMER NO LONGER OPPOSED TO ROME." As the Watchman observes, "not only do the chiefs of the party hold regular intercourse with the leader of the English Romanists, Dr. Wiseman, at Oscott; but Roman Catholic prelates, also, are actually welcomed to Oxford to receive and return the visits of their Tractarian friends and apologists." A person, "occupying a high station in the Church," has written to Mr. G. as follows:—"What a vast battery of publications the Tractarians are substituting for their withdrawn tracts—the Times, the Morning Post, the Church Intelligencer, the Irish Ecclesiastical Gazette, the British Critic, the British Magazine, the Anglo-Catholic Library, the Quarterly," &c. Mr. G. thinks he has good grounds for supposing that the Rev. T. Mozley, Rector of Cholderton, and late Fellow of Oriel College, the present editor of the British Critic, holds Romanist opinions; and he cites, in proof, some extracts from the Critic, one of which is, that "we talk of the blessings of emancipation from the Papal yoke, and use other expressions of a like bold and undutiful tenor." The public, then, will know how little importance should be attached to the above-mentioned periodical, either as soundly Protestant in general, or truly Church-of-England in particular; and they will learn the necessity of vigilance and exertion, lest masked or barefaced Popery should gain predominance. It is a painful fact that both in the United States and in Canada, an alarming and reprehensible sympathy with the Tractarians and a disposition to palliate or cloak, if not justify, their aberrations has been plainly indicated. Let every man be on his guard, both in reading and hearing, that the poison of Popery do not steal into his heart, and that, with the design of building up the interests of his own church, he do not in reality build up the interests of Papal Rome. Speaking of the Oxford Tractarians, Mr. G. justly observes, that "there is something so utterly at variance with the simplicity and uprightness of the national character [and with common honesty] in the attempt to retain Protestant preferment together with Popish opinions, that for a time, at all events, every honest Englishman must be at a loss to know how to proceed." We suppose he alludes to direct and effective efforts for the destruction of this anomaly and outrage; such efforts it is to be hoped will soon be made and the Church of England be purged of every class of semi-papists and of deter-

mined devotees of Rome. Meanwhile, the following extract from Mr. G.'s letter will serve to evince the true spirit and tendency of the Tract theology:—

"The following extract from the letter of a clergyman in Warwickshire, will be read with painful interest:—'I have a young man in my parish, who is become a Papist from the reading of the Oxford Tracts, and has given up going into our Church, as he had designed, and will probably become a Romish priest. It is a sad blow to his family. His poor mother has talked to me about him bathed in tears.'"

The Rev. W. G. WARD, one of the writers of the "Tracts for the times," has addressed a letter to the Rev. Dr. Pusey, professing to correct some of Mr. Golightly's statements, but asserting, in reality, a mere verbal difference. The Sun thinks it "as good a specimen of logical hair-splitting as he is acquainted with," and thinks "there is not the slightest substantial difference between the two statements." Mr. Ward himself says "that Pusey has a strong feeling against Rome, but Newman has no such feeling AT ALL."

There has been a great deal of excitement in England respecting the chair of Poetry at Oxford. The Puseyites have nominated a Mr. WILLIAMS as candidate, and the truly Protestant party a Mr. GARBETT. Lord ASHLEY, Chairman of the Committee for the support of Mr. Garbett, has addressed an admirable letter to Roundell Palmer, Esq., Secretary of the Puseyite Committee, assigning Mr. Williams's principles as the reason for the part he has taken in the controversy. Lord A. says—

"I have endeavoured to ascertain the principles of Mr. Williams, and I have found that he is the author of the tract entitled 'Reserve in Communicating Religious knowledge.'"

"There is no power on earth that shall induce me to assist in elevating the writer of that paper to the station of a public teacher. I see very little difference between a man who promulgates false doctrines and him who suppresses the true. I cannot concur in the approval of a candidate whose writings are in contravention of the inspired Apostle, and reverse his holy exultation that he had 'not shunned to declare, to his readers, the whole counsel of God.' I will not consent to give my support, however humble, towards the recognition of exoteric and esoteric doctrines in the Church of England, to obscure the perspicuity of the gospel by the philosophy of Paganism, and make the places set apart for the ministrations of the preacher, whose duties must mainly be among the poor, the wayfaring, and the simple, as mystic and incomprehensible as the grove of Eleusis."

The Bishop of Gloucester has pronounced a censure on Mr. Williams's tract, referred to by Lord Ashley; and several other dignitaries of the Establishment have condemned the principles of the Tractists.

The Standard has made the following "manly exposure of the dastardly means employed by the Tractarians to lay hold of the press of the country:—"

"We have said above, that we have reason to dislike and suspect Dr. PUSEY's party—we alluded to these reasons, in justice to the party, as a warning that we may be prejudiced. In justice to ourselves, we will now say what these reasons are. For years we have been persecuted with letters, blaming our neutrality on the Tract controversy, and angrily renouncing against the opposition which we have given to the doctrines of the Tracts, as often as we have been compelled to notice them: ALL THESE LETTERS, WHETHER FAWNING OR INSOLENT, HAVE, WITHOUT A SINGLE EXCEPTION, APPEALED TO OUR PECUNIARY INTERESTS; bribes have not been directly offered, BUT BRIBES HAVE BEEN NOT LESS PLAINLY INTIMATED; THREATS, TOO, HAVE BEEN HELD OUT NO LESS LIBERALLY; and, in one word, we will say, that in a long and pretty extensive experience of the relations between the Press and the Public, we have NEVER SEEN SUCH AFFECTING, AGGRAVATING TO

THE EFFORTS THAT HAVE BEEN MADE TO CORRUPT THE Standard TO THE VIEWS OF THIS PARTICULAR PARTY. We cannot think well of a party resorting to such means. We cannot help resenting the insult of the hope of corrupting us, and, therefore, perhaps we are prejudiced."

The Watchman justly observes— "The Augean stable of Puseyite apostacy and hypocrisy ought to be swept in time of its corrupt instruction. A blow ought to be struck at the abused chairs of learning, no matter who are the possessors of them, providing they vitiate by their instructions the principles guaranteed to the nation as those essential to a Protestant University."

"No facilities whatever ought to be given to Puseyite clergymen to spread the leaven of their fatal heresy; as, for example, by allowing them the use of the pulpits of evangelical clergymen, in the advocacy of special charities. Neither ought prominence to be given to them in public meetings, on account of their talents or general reputation. To do honour to those, whose principles dishonour the gospel, is treason to its divine Author. We condemn the late government for having truckled to O'Connell. But to fawn upon the betrayers of our Protestantism is not a whit less unprincipled; and the criminality is greater in proportion as the interests of religion outweigh in importance those of a political secularity."

"That the Times should have lent itself to this party is a fact deeply to be lamented, on account of the facilities which that journal affords to the Puseyites to corrupt the simplicity and integrity of the popular faith."

The following statement, lately published, may throw some light on the rise of the Oxford theology, alias semi-popery:—

"The mother of Dr. Pusey was Lady Lucy Pusey, formerly Lady Lucy Cave. When Dr. Pusey was a child, the family of the Puseys held the greatest intimacy with the Throckmortons, the head of which house was then Sir John Throckmorton, a Roman Catholic Baronet, in whose family the Rev. Joseph Berrington, a Roman Catholic priest, of very mild and insinuating manners, was sedulous in making converts, and in his chapel there was scarcely standing room. Some trace the birth of a schism, which bids fair to disturb the peace of Protestantism, to these circumstances."

But, while the errors and absurdities of Messrs. Pusey and Newman and their adherents have gained great and alarming prevalence, it is gratifying to know that not one Bishop of the established church has avowed them. Several of the bishops have pronounced their condemnatory judgment on the "Tracts for the Times;" and we hope that measures will soon be taken to "banish and drive away," as the ordination vow requires, "all erroneous and strange doctrines contrary to God's word." Professor Keble's Curate, the Rev. Mr. Young, one of the Tractarians, has a second time been refused Priest's orders by the Bishop of Winchester, on the ground of Puseyism. The Cheltenham Chronicle says it has reason to believe that the most decisive steps are about to be taken by the Bench of Bishops, which will result in ridding the church of every clergyman who is tainted with Puseyite sentiments, and that the laity of that town have come forward with a determination to strengthen the hands of the "Heads of the Church," and for that purpose have got up an address to the Archbishop of Canterbury, calling upon him to take measures for stopping the growing evil. We hope this statement will prove to be well-founded, and that Popery, under the name and sanction of our Protestant establishment, will not be permitted to poison the very fountains of literary and religious influence. Truth is great and must ultimately prevail.

Recent numbers of the London Watchman bring us gratifying intelligence of increased and successful exertions to augment

the funds of the Wesleyan-Methodist Missionary Society, and thereby enlarge the means of cultivating and extending the Mission-field. At Stoke Newington, it was found by the deputation that, "in almost every instance, the recommendations of the General Committee had been anticipated by the zeal and energy of the acting officers and Committee;" and, at the meeting, "several increased annual subscriptions to a handsome amount were promised." At a meeting in the Third London Circuit, the call for increased contributions "was most promptly and cheerfully responded to; and the remaining time [after the addresses] was almost entirely occupied with the voluntary announcements, by the friends of the society, to increase, and in many instances to double their subscriptions. In the Fourth London Circuit, a similar appeal "was heartily responded to;" additional donations were given, and arrangements made for obtaining new subscribers. "The best feeling pervaded the meeting; and it is expected that the plans agreed upon will, ere long, prove the means of increasing the entire annual income of the Peckham branch society full fifty per cent." At a special meeting in Barnstable, "every heart seemed to respond to the call for further help, to maintain our noble Missionary Institution on its present extended scale. Prior to this meeting considerable exertions had been made to augment the contributions of the circuit; and the collections at the anniversary services had been raised to above £43, about one half above their usual amount. At this special meeting, about 30 names were added to the list of annual subscribers of one pound or upwards; and otherwise a powerful and hallowed impulse was given to the best feelings of those who are engaged in providing the means to support the work of God in foreign lands." Respecting the Cornhorne circuit, a writer in the Watchman says— "To our great surprise and delight—though the weather was exceedingly wet and boisterous, and many of our warmest advocates were prevented from attending the meeting—additional subscriptions to the amount of fifty-one pounds were promised; and from the spirit already kindled, we are of firm hope that the final results will greatly surpass our most sanguine expectations." The DEVONPORT district has been visited with very good effect: "the friends at Salish were so much alive to the importance of the subject as, in many instances, to double and in some to treble their annual subscriptions; and others who had not subscribed have now done so." At Launceston, "a friend who doubled his subscription last year has engaged to double it again this year. Another friend who has increased his own subscription has also engaged to give annually one guinea in memory of a beloved wife—a hallowed memento to the dead." At Devonport, the speakers were "generously and nobly responded to, by the doubling of subscriptions, the giving and promising of donations, and by many offering themselves as collectors. Two friends, in the habit of giving a guinea each, annually, have now decided to give ten." At St. Ives, "additional subscriptions to the amount of nearly forty pounds per annum were promised, and a more complete organization and efficient working of the society's operations are expected to result from the visit of the deputation—Rev. Dr. Alder and the Rev. P. Mc-Owan." At Tuckingmill, in Cornwall, "the amount of additional subscription promised was £22." At Chelton, "the urgent calls for increased liberality were promptly

responded to, and the collection tripled that of last year." At the close of a meeting in the *Greenap* circuit, "the sum of £17 10s was presented from the proprietors of the Powder Mills, (Benj. Sampson, Esq., and Mr. Layton,) and their workmen, as a thank-offering to Almighty God for preservation of life and property during the past year;" the increase here will be about £38 19s. 6d. At *Gainsborough*, the Rev. W. Lord, of Hull, "gave an interesting account of the success which had attended the labours of the Wesleyan Missionaries and of other missionary societies in every part of the world, and much interested the meeting in detailing his visit to America." At *Scarborough*, "the collections amounted to £127 8s., being an increase of £10 1s. 4d. The sum total of Missionary collections throughout the circuit, during the present year, is £162 4s. 11½d., being an increase upon those of last year of £71 0s. 10½d. At *Stithians*, a small village in the Tuckermill circuit, the noble sum of £41 1s. 4d. has been raised for the year, being about three times the amount subscribed last year." The proceeds of a tea meeting at *Pool* amounted to £24 6s.—Several other places are mentioned but we must defer a notice of them for our next number. At one meeting in England it was shown that the average subscriptions of the members on the Mission stations themselves nearly equal those at home. In Canada, we know, liberal contributions have been made. Kingston, besides supporting the Missionary stationed there, contributes this year about £350—Toronto much more than supports the resident pastor, and will besides, we trust, pay £400 this year into the Missionary treasury. Hamilton, also, exerts itself nobly in supporting the Missionary stationed there, in erecting a chapel, and will, we have no doubt, handsomely subscribe to the general fund. Other places are also exerting themselves, and proving their sincere and grateful appreciation of the labours of British Wesleyan Missionaries. Our readers will find some very interesting accounts relating to the Mission-work, in the present number: Mr. Grimshaw's speech, for which we are indebted to the *Watchman*, is full of highly interesting statements. We must close our remarks for the present with the following quotation from the *Watchman*:

"We are happy to perceive from the various accounts which have reached us, that a mighty Missionary movement is in progress, throughout the Wesleyan Connection, to raise the funds of our Missions to the amount required to maintain them in full efficiency. We now see the providential character of that excitement to liberal contribution, which marked the advent of the second century of our existence, as a branch of the true Church of Christ. The Centenary proceedings, in fact, have schooled our people to a higher tone of christian liberality. Amongst other pleasing indications of this spirit, we have reason to believe that the junior members of our societies and congregations have caught the sacred impulse, and that under the fostering influence of the General Committee and its Secretaries, their 'Christmas Donation Fund' promises to yield a seasonable and most acceptable relief to the Society's pecuniary embarrassments.

"In the absence of the usual topics of excitement to missionary zeal, the repetition of which might weary those whose minds are familiarized to such appeals, we have great pleasure in putting on record what may be considered the almost dying testimony to the value of our Missions of the late Rev. JAMES AITKEN BURTON, A.M., Principal of the Liberia Conference Seminary, in connexion with the Methodist Episcopal Church of the United States of America. This excellent minister had been paying a short visit to Sierra Leone, where he was hospitably entertained by the British Wesleyan Superintendent Missionary at that place, the Rev. THOMAS DOVE. The following declaration of his sentiments was found among his papers after his decease, and appears to have been written not many days before he was seized with the fever, which terminated, after a short illness, his useful and honourable career:—

"Though but comparatively young," says he, "I have been favoured with opportunities of personally viewing Wesleyan Methodism, in its effects upon the people of England, of America, both East and West of the Atlantic chain of mountains, of the West Coast of Africa; and thus far, for years together, in all

these countries. I have seen its effects upon society perhaps in the highest state of refinement, and upon men probably in the lowest depths of degradation. In Europe, in America, in Africa, I have contemplated it. In its effects upon white men, and on black men, I have considered it. One, already high, have I seen, under its influence, ascend still higher, in every virtue; another, brought low by one superior to him in intellect, I have seen again raised; the third, I have seen arise from his ignorance, abandon paganism, throw away his idols, and become the true and devoted worshipper of the eternal Triune God. And, from all I have seen, this is the only rational conviction to which I can come, viz.—that Wesleyan Methodism is "from Heaven, and not of men."

"But at no time have I been more fully convicted of this than at the present. At no place have I seen greater evidences of it than at Sierra Leone.

"May the God of heaven and earth continue to bless the labours of his servants here, the Wesleyan Missionaries, as in days past; and yet a thousand fold! May they be men endowed with all wisdom and knowledge, and the understanding and the power of the Holy Ghost! So that they may lead the people of God, from conquering to conquer, and to certain and final victory over death, hell, and the grave."

We regret that no account has been sent us of the Missionary Meeting at Hamilton.

Civil Intelligence.

SEVENTEEN DAYS LATER FROM CHINA.

From the New York Tribune.

The ship *Probus*, arrived at this port yesterday, brings us Canton papers to the 2d of October.

Canton remained undisturbed—the Chinese repairing the fortifications.

The new settlement of the British at Hong Kong is reported to be very unhealthy, so much so that the commanding officer has ordered the troops to remove on board the transports, hoping thereby to escape the effects of the malaria.

From the Canton Press of Sept. 21.

The English fleet, numbering with the *h. co.'s* armed steamers and transports about 34 sail, left Hong Kong bay on Saturday, the 21st August.

At 9, the *beat*—never beaten in vain—to quarters rattled along the English docks; but there was no wind. The breeze sprang up about 12 30, when the signal was made to weigh; and the *Sesostris* and *Queen* went in on the starboard side, and were engaged alone nearly 30 minutes before the other ships joined; the *Blonde*, followed close by the *Druid*, led the larboard division. At 1.10, the batteries on the starboard hand opened fire from more than 100 guns in one tier, on the *Sesostris* and *Queen*; at 1.30, the batteries on the larboard shore opened on the *Blonde*, *Druid* and *Modeste*; the latter vessel was sounding ahead; at 1.40, these three vessels opened fire on the larboard batteries; the *Wellesley* and *Blenheim*, at the same time, were standing across the harbour to engage the forts on the starboard side.

The firing continued for four hours, when the marines and troops landed.

Some differences of opinion have been expressed as to the "modes operandi" on this occasion; the broadsides of the two line of battle ships—and any one who knows any thing about such things, knows that they are broad in any and all senses of the word—are said to have made little impression on the rocklike masses of granite of the Chinese defences, raked, as they were, with several feet of mud and turf. The construction of the principal forts is represented to have been so strong and massive that old and skilled officers have said that the united efforts of England's proudest fleet could have made but little impression, had they been defended by men who knew the range of their guns, and knew how to defend the strength of their position.

We got to Amoy on Wednesday evening about sunset; ran in past the islands that were fortified outside, and anchored out of gunshot of the batteries. The Chinese have not been idle; from the town to the beach running along it for one mile, is a low stone fort with 100 guns, the stone is all covered except the embrasures, with mud, which gave the *Alligator* the idea it was only mud; beyond this there is a range of forts extending about two miles farther, with batteries, some of 30 guns, some of 20. The island of *Koongze*, opposite the

town, is fortified with different batteries of heavy guns, about 80—opposite, on the N. W. side of the bay, is defended with a long range of forts extending about two miles. These, by the bye, were out of range from the ships, but not when the *Roude*, *Druid* and *Modeste*, passed them to engage the forts of *Koongze*. The Chinese shot from their forts passed over our ships, but ours did not reach the shore. As the 2d squadron advanced, the *Wellesley* and *Blenheim* ran along the whole line of forts about 400 yards from the shore and 500 or 600 from the batteries, these did not fire, but the Chinese got at them with muskets, cutting away a good deal of their rigging, but doing no other material harm. These two line of battle ships then anchored by the stern, commenced firing, and soon knocked over the few batteries made of stucco, but as to stone ones we made but little impression from their immense thickness, except now and then turning over some guns and opening one or two small breaches, although the firing every one agrees was admirable. You will hardly believe that the Chinese stood to their guns to the last, and only started when the soldiers entered the fort at the outside angle and the oxen at the other. One mandarin whom I had watched all the time walked down to the beach and drowned himself, the other ran his throat as he saw our men in possession of the batteries.

From the New York Sun (Sept. 1)

EIGHT DAYS LATER FROM CHINA.—The Valparaiso Capt. Lockwood, arrived yesterday from Canton, bringing news to the 12th of October, being eight days later than our last previous advices.

The news was not important. The British expedition was reported to be near Ningpo and Chusan, and intelligence of the capture of those places was daily expected. There was a report that the armed steamer *Madagascar* had been lost on the eastern coast, and that the fleet had suffered severely from heavy gales.

Macao was sickly. The reports of sickness at Hong Kong were contradicted, and that island is said to be healthy. The troops there were improving in health and the crews of vessels were free from sickness.

Apprehensions were entertained at Canton that the Mandarins were plotting mischief, as some mysterious movements had been observed.

RUSSIA AND CIRASSIA.—The *Circassian War!*—Great Victory!—Intelligence has been received at Constantinople, by way of Trebizond, of a victory gained by the *Circassians* over the *Russians*; the most signal and decisive, it is said, that has occurred since the beginning of the war. A large expedition, consisting of thirty thousand men, had been disembarked on the coast, with a view of destroying the grain, which had been collected by the *Circassians* after the harvest, when a storm having suddenly arisen drove the ships from their anchors. The *Circassians*, availing themselves of the opportunity, assailed them fiercely on every side; and the *Russians*, separated from their stores, which had been carried out to sea, were compelled to make a disastrous retreat through a country consisting entirely of mountain, forest, and defile. With the exception of two thousand who escaped to Anapa, the whole of the thirty thousand were killed or made prisoners, such are the accounts received from Trebizond. Further details of this tremendous disaster of the *Russians* are eagerly expected here.—*Morning Post*.

UNIVERSITY OF KING'S COLLEGE, TORONTO.—We have great pleasure in being able to confirm our previous statement that Sir Charles Bagot is about signaling the first few months of his administration by the immediate establishment, as a living and practical institution, of the University of King's College. The matter is now beyond a doubt. Mr. Attorney General is said to be bearer of full powers from the head of the Executive. Professors will be at once appointed, and the Parliament buildings used for the temporary accommodation of the Establishment.—*Patriot*.

PUBLIC IMPROVEMENTS, IN 1842.

The following is a short account of the public improvements, which His Excellency the Governor General has decided shall go into operation immediately; as well as

of those which probably will be proceeded with in the course of the ensuing summer.

The work on the feeder, tow path, &c. now in progress on the Welland Canal, will be satisfactory completed previous to the opening of the canal.

The Lockport Road has been opened throughout.

THE LACHINE CANAL.—All fixed bridges with the exception of the stone one at the Montreal end, to be replaced by swing bridges, six inches of water to be added to the depth along the whole line, by raising the present level of the upper entrance to have an increased depth, and the basin for fire wood, ending in the Canal, west of Wellington Street Bridge, all to be completed previous to the opening of the navigation.

ST. ANNE'S LOCK DAM.—A contract entered into to be completed 1st October next, in the mean time, the contractors will be obliged to tow up all boats past the locks, at such rates as the Board of Works shall decide upon, which will be just sufficient to cover the cost.

ST. LAWRENCE CANAL.—The Cornwall part to be completed this season, contracts entered into with Messrs Crawford, Harvey, and Wilkinson, and the work now in progress. Continuation below Coteau du Lac—the survey will be commenced as soon as the weather permits, and the work likely put in progress this season.

DEEPENING LAKE ST. PETER and the erection of Lights between Montreal and Quebec, will be proceeded with.

The examination of the Harbours and Light Houses on Lake Erie and Ontario, commenced last fall, will be continued as soon as the weather will permit, and Burlington Bay Canal will probably be commenced and completed previous to next winter.

A BRIDGE, which was much wanted across the Ganaronga, has been commenced, and those upon the main road from Montreal to Quebec, including the large one across the St. Maurice, and at Bout de Pisle, will be proceeded with this year, as soon as arrangements can be made for the purpose.

PLANK ROADS.—Hamilton to Port Dover, on Lake Erie, London to Port Stanley, &c.—materials have been diversified for, to be supplied by contract, amounting which will be between 6,000,000 and 7,000,000 feet of plank. The roads will be commenced immediately. Gosford Road, (Quebec to the Eastern Townships) will likewise be completed this year.

Surveys are now making of a road from Toronto to Lake Huron, London to Chatham and Amherstburg.—Windsor Harbour (Whitby) to the Sea of Lake, thereby connecting Lake Ontario with the chain of inland waters of the Newcastle District. These roads will be made this year, as well as the plank road from Rice Lake to Lake Ontario.

Altogether the Board of Works will, it is calculated, expend this year a sum not less than £300,000.

Much credit is due to the Governor General, for the spirit with which he has taken up the subject of public improvements, and the anxiety he has shown to have them forthwith commenced. We learn, in particular, that His Excellency has expressed the opinion, that he considers in a country like Canada, good roads to be most essential for its prosperity, and that they should be in advance of its settlement,—thereby opening to the farmer a market for his produce as soon as he can raise it.—*Montreal Gazette*

UNITED STATES.—HOUSE OF REPRESENTATIVES.—In the house of representatives, little business has been done since our last notice of its proceedings, and we should be heartily glad if this were the worst that could be said. Every Christian patriot must look with deep humiliation and sorrow at the transactions of that body, as daily published in the newspapers. We cannot think that public opinion and sentiment will sustain those who thus disgrace the nation and themselves; if it does, all is gone of which Americans have heretofore made their boast; and the best and last hope of humanity, [1] which rested on the permanency of American liberty—the experiment which was instituted in this country, for the first time in the history of our race, to test the ability of man for self-government, when free to follow his own volitions, [2] will have passed away, as "the baseness fabric of a vision." Yet we must not despair, but turn to the stronghold for help.—*N. Y. Cl. Ad. and Journal*.

## Religious and Missionary Intelligence.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

From the *Sabotian Journal*.

At a numerous meeting held at Shrewsbury, a few days since, in behalf of the Society,

The Rev. T. S. GRIMSHAW, Rector of Biddenham, Bedfordshire, delivered the following interesting speech.—Having been in very declining health, he had been recommended to travel to recruit his strength, and having long cherished the desire to explore the churches and regions of the East, he went, he trusted, with a true Protestant heart into those countries where the banner of Protestantism had not been unfurled. A wide field was open for their exertions in the East, and he hoped that the fact which had been announced by the appointment of a Bishop to Jerusalem, afforded a prelude for better days, and indicated that the Church of England was at length about to redeem the guilt of past neglect. He arrived first, he said, at Athens, where he witnessed the baptism of a Jew, prepared for that holy ordinance under the Christian care and superintendence of the Rev. Henry Leeves, the Chaplain to the Embassy, and he had the privilege of pleading the cause of the Jews on that occasion before Sir Edmund Lyons, the British minister at that court, and the other residents and travellers in that once celebrated city. It was here, and subsequently more particularly at Smyrna and Constantinople, that he first found such a spirit of inquiry, and an extraordinary movement prevailing among the Jews. There seemed to be a general impression that the period was at hand when the Jews as a nation would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointed toward Jerusalem, and bidding the Jews to march forward. There was an universality in it that seemed to be of God; he found it prevailing in those two cities, and throughout the whole of the Levant. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt also he found a similar impression, and he learned from travellers that it prevailed throughout Abyssinia, and he discovered that it was also prevalent in Syria and Palestine. He had no hesitation in stating that the restoration of the Jews is firmly and universally believed by the Jews themselves, more especially in the East, and presumed to be drawing nigh. A Jew at Constantinople told him that all they wanted was freedom of inquiry. Go, Sir, said he, weeping and moistening his (Mr. Grimshaw's) hand with his tears, to your own land—go to the land of civil and religious liberty, and intercede for the poor Jews, and obtain for them a participation in those privileges by which you yourselves are so greatly distinguished, and know that there are hundreds of us already secretly convinced of the truth of Christianity who are prepared openly to embrace it. Did I say hundreds, he added, I would rather say there are thousands, who are inwardly convinced that Jesus is the promised Messiah. Mr. Grimshaw stated that he afterwards proceeded to Alexandria in a steamer, in which it was his privilege to meet with the Rev. Dr. Duff. He need not say who Mr. Duff was. He was one of the brightest ornaments of the Church of Scotland, distinguished as much for his piety, as for the extent and variety of his learning. With this excellent man he conferred on the desirableness of obtaining an interview with Mehemet Ali, the Viceroy of Egypt, who at that time ruled over both Syria and Palestine, and whose favourable sentiments and disposition he thought it important to ascertain, in reference to the restoration of the Jews. He here alluded particularly to the prophetic statements contained in the 11th chapter of Isaiah on this question, and to the miraculous smiting of the seven streams, that Israel might pass over dry-shod. They were, accordingly, presented, through the kindness of the Consul General, Col. Campbell, to that extraordinary man. After a few preliminary remarks from the Consul, I availed myself, said Mr. Grimshaw, of a momentary pause, to observe that the importance of the subject, and the deep interest attached to it, must plead my apology for alluding it to the notice of

his Highness. I then stated that there was a general impression amongst the Jews, throughout the Levant, as well as in other countries, that the time was at hand for their return to the land of their forefathers, that I was not for me to speculate before his Highness as to the ground of that expectation. I simply took it as a matter of fact, and begged to ask whether, in the event of their return taking place, his Highness would feel it to be his duty to throw impediments in the way, or to offer such facilities as might be in his power. He examined me with that keenness and penetration for which he is so remarkable, and kept his eyes fixed upon my countenance, all the time I was speaking. After I had finished, he said—there is a proposition made to me to this effect—there is an impression among the Jews, not confined to any particular part, that they shall return to the land of their forefathers, as this gentleman has stated. As a matter of fact I take it then, and my answer is this, that if the Jews are prepared, and willing to return to the land of their forefathers, let them return—they are welcome to return; and, so far from offering them any obstacle, I will give them all the assistance in my power.—(Applause.) I told him that I was much gratified by the kindness and condescension of his Highness, and that I was encouraged to submit a further proposition for his consideration—that the Jews were for the most part in a state of great destitution, and it would be desirable that they should have an allotment of land as a means of subsistence, and if by his bounty and kindness this privilege could be conceded to them, with an adequate rent by way of remuneration to himself, that this would be a most important accession. He said, with respect to granting an allotment of land in Palestine, on the supposition that they should return in such numbers as to require it for their wants, my answer is, that I have no land to give them; for though I have a general right over all, I have an individual right to none. It belongs to those whose property it is; but if the Jews are willing to purchase the land from the owners of the soil, and the owners, on the other hand, are willing to dispose of it to them, I will grant them a full and free possession of their property. (Applause.) I thought this reply a remarkable declaration, and deserving to be ranked among the extraordinary signs of the times. As to the result, time must disclose it. It has been much the fashion to abuse Mehemet Ali, but after all, to do him justice, he is a man of superior talents and energy, and 50 or 100 years in advance of his own nation. I remember an anecdote which shows his liberality in a striking light. Some little time before, there was a man who had been sent over to learn the engineering trade at Glasgow. He was a Mahomedan, and during his residence in Scotland had been induced to embrace Christianity. By the Mahomedan law, apostacy from their own religion is visited with the penalty of death. His enemies conspired his destruction, and accused him before Mehemet Ali. A day was appointed for hearing the case, and the facts were gone into. At length Mehemet Ali rose in order to deliver judgment, and said, "The facts, as it appears to me, have all of them been established. It is very clear that this young man has abandoned the faith of the prophet and embraced that of Christ. But before I proceed further, young man, will you allow me to ask you why you have forsaken your own and embraced the Christian religion?" The young man made an answer which did honour to his integrity and moral courage, and showed that the righteous is bold as a lion; and that he who feels the value of the principles he has embraced will never be ashamed to avow them, but will make confession of them before kings and princes, and not be afraid—"I embraced Christianity," he replied, "because I believed it to be true." "May I ask," said Mehemet Ali, "whether you have been influenced in your decision by any selfish motive or consideration?" The young man replied he had not! Mehemet Ali then concluded, and addressing himself to his accusers, said, "You have heard the facts; I sent this young man to Glasgow myself; he is one of the most useful men in my dockyard, and is a faithful servant to me. He has turned away from the faith of his forefathers, and has embraced Christianity, not from selfish motives, but because he has seen it to be true. I have the full confidence in the truth of the Christian religion; it does not fall under my province

to enquire whether it is true or not. The matter lies between God and this young man's own soul. I have no control over it. Young man, you are acquitted; you may depart in peace." (Applause.) The Rev. speaker then alluded to his arrival in Syria, at Beyrout, and to his travelling along the maritime shores of the Mediterranean, with the range of Lebanon to the left, by Sidon, Tyre, Acre, the ruins of the ancient Sarepta, Mount Carmel, Cesarea, and Jaffa. Alluding to the prophetic declaration relative to Tyre in the 26th chapter of Ezekiel, "I saw," he said, "that prophecy minutely fulfilled, and furnishing a remarkable attestation to the truth of a divine revelation. As far as my eye could reach, I beheld the battlements and walls of ancient Tyre protrude in the night, waters. I saw precisely what is there so clearly stated—'like the top of a rock for fishermen to dry their nets upon.'" Proceeding onwards, he described his passing over the plain of Sharon, and ascending the hilly part of Judea, and after a toilsome journey of three hours, he at length surmounted the last steep ascent, when Jerusalem suddenly burst upon his view in the distance. Mr. Grimshaw here entered into a most interesting description of the emotions awakened in his mind at the sight of that celebrated and hallowed city. "If I had not descended from my mule," he said, "I should have fallen from it, being so overpowered by my feelings. I felt that I was in the land of Palestine—the land of Patriarchs, Prophets, and Apostles; there the Saviour went about doing good—raised the dead to life again,—there he accomplished the great work of man's redemption—there he died—there he was buried, and burst the bonds of death and sin, rising from the grave with a glorious resurrection, the pledge and promise of the resurrection of all mankind." Mr. Grimshaw then described the extent and population of Jerusalem. The city was about two miles in circumference, with a population of about 15,000—of these 5,000 were Jews, exiles in their own land. There were 17,000 Jews altogether in Palestine, and about 8,000 in Syria, forming a total of 25,000. He then adverted to the Mount of Olives, Gethsemane, Kedron, &c., and observed that he had been invited to lay the foundation-stone of the new Protestant Church at Jerusalem; they were obliged to dig thirty feet below the soil of the modern Jerusalem, in order to lay it upon the rock. The difficulties, however, were so great that they were obliged to abandon it altogether. He stated it as his impression that modern Jerusalem was thirty feet above the ancient Jerusalem. An architect was subsequently sent over from England, who unfortunately died. Another was since deputed, and there was every prospect of the church being erected. In the meantime the pure Protestant doctrine of our church, with its liturgical worship, were maintained at the Jewish mission on Mount Zion, and Christianity presented to the Jews, and to the different sections of the Christian Church, free from all idolatrous or superstitious mixture. This mission had recently been considerably enlarged. A Bishop of Jerusalem had just been consecrated by the Archbishop of Canterbury, viz., Professor Alexander, himself a converted Jew, the sixteenth of that high dignity from St. James, thus enabling Great Britain to have her Protestant representative in that great metropolis of the Christian world. A physician with a dispensary was also attached, and also an operative institution, to provide employment for inquiring Jews; and nothing was now wanted, as far as human instrumentality was concerned, but Christian liberality at home, and a spirit of fervent prayer, to ensure, under God, the prosperity and success of the high and holy object in which the society had so long and so laudably been engaged. The Rev. gentleman sat down amidst much applause.

CORNWALL.—It will be seen from the subjoined extract of a letter from the Rev. J. Hobson, Chairman of the Cornish District, that the recent visitation of that important district, by a Special Deputation from the Committee of the Wesleyan Missionary Society, has, under the blessing of God, contributed greatly to increase and diffuse the strong feeling in favour of missions which has long existed in the county; and that our ministers and influential lay friends are energetically and successfully employed in giving practical efficacy to the suggestions and plans of the Parent Committee for improving the spiritual state

of the Society. It is truly refreshing to witness the promptitude and zeal displayed on this occasion in the west, as well as in other parts of the kingdom, which have been visited—"I returned home last evening (near midnight) from Gwennap, the last place on my Deputation List, and now report progress. On Monday, the 29th ult., we met the Committee in *Bodmin*, at four o'clock. The attendance was good. We had an excellent meeting in the chapel afterwards, and additional subscriptions were promised to the amount of £32. . . . We visited St. Columb on Tuesday. Here we found no committee, and one subscriber of £1. We formed a Circuit Committee, and made arrangements for holding special Missionary Meetings in the circuit generally. We had a good meeting, and obtained upwards of £15 additional subscriptions in the town alone. . . . We went to Tuckingmill, on Wednesday;—met the Committee at three o'clock, and at half-past six o'clock held the meeting. Though the night was very unfavourable, we had an excellent attendance (from the town,) and upwards of £32 additional subscriptions. . . . On Thursday we met the Committee at Helstone, and re-organized the Committee for the town and circuit. Additional subscriptions upwards of £37. . . . On Friday, we met the committee at St. Just, at three o'clock. A good attendance;—all of them hearty in the work. At the Tea-meeting 430 sat down. Raised more than £25 in connexion with the Tea-meeting; and extra subscriptions upwards of £32. We had a glorious meeting, and though in the chapel nearly six hours, none left until the service was all over. . . . We visited Gwennap, on Monday, December 6. Here we found no committee, but we have formed one for the district. A very improved feeling was excited in behalf of missions; additional subscriptions to the amount of twenty pounds were promised, some of which will be paid this year. . . . The weather has been so wet and stormy every night, as to cut off all the country friends from coming in; so that what we have obtained as extra, has been chiefly from the town friends. In every place, we met with a hearty reception; and though we found in several places very great need of reforming,—and in others of new forming, our missionary agency; yet, in all the places, I think, we have strong reasons for gratitude and confidence, on account of the warm and noble Missionary Spirit which now, in every circuit, is being manifested. The friends anticipate very extensive good arising from these visitations. I think we have gained very many additional and excellent Missionary friends."—*Watchman*.

PICKERING.—A comparatively poor but truly liberal and benevolent member of society in this circuit, has been so impressed with the embarrassed state of our missionary funds, and he fear lest the committee should be under the necessity of withdrawing any of those devoted men who are conveying the message of mercy to heathen lands, that he sent me £10 yesterday, towards liquidating the debt. He says, "I can assure you it is a sacrifice, but I hope it will be acceptable to Him who reads the hearts of all men." Were all to feel and act accordingly throughout the connection, circumstances taken into consideration, the committee would be effectually relieved before the close of the present year.—*Wm. Ash, correspondent of Watchman*.

PUBLIC RECANTATION OF ROMANISM.—A most interesting ceremony took place lately at St. Jude's Church, Liverpool, when five persons publicly recanted the errors of the Romish Church, in which they had been nurtured. The church was filled to an overflow. The Church of England having no prescribed form of recantation of error, the Rev. Hugh McNeill, the incumbent, prepared one, and which has been printed for circulation. The conversions from Popery are rapidly increasing.—*Watchman*.

GLASGOW.—On Sunday, October 31, a new and commodious chapel was opened at Airdrie, in this circuit, by the Rev. Daniel McAfee, of Belfast, and the Rev. Robert Heya, of Glasgow. Mr. McAfee preached in the forenoon and evening, and Mr. Heya in the afternoon, to overflowing congregations; and, as the chapel was far from being sufficient to contain the people who crowded to hear the word of life, an extra service was held in the evening, by



Mr. Heys, in the Independent chapel, at the kind suggestion of its minister. On Monday morning, (Nov. 1.) 124 persons, who were admitted by tickets, sat down to a public breakfast, when several ministers and friends delivered appropriate addresses. In the evening, Mr. McAfee preached again, and, on the two following Sabbaths, sermons were preached by the Rev. Messrs. Williams and McAulay. The public collections, at the opening services, together with the door collections of the following two Sabbaths, amounted to £61 10s. The foundation-stone was laid on the 31st of May, by the Rev. Robert Newman, (then President of the Conference) and the chapel is built in the Gothic style, with end and side galleries. The design was drawn by Robert Turner, Esq. Architect, Hamilton, and will seat about 500 persons. It will cost, (including the ground and incident) about £950. The subscriptions and collections, up to the present time, including gifts of materials for the erection, amount to upwards of £650. The Trustees are determined to persevere in their efforts, not only to liquidate the debt, that the chapel may be free; but also to provide a good day school and school house. The society is already large, and in a good state; and, if we are to judge by present appearances, the time is not very far distant, when the chapel will be too small to accommodate the regular congregation.—*Id.*

PERTH.—On Sunday, the 5th inst., two sermons were preached in the Wesleyan Chapel, in aid of the funds of the Missionary Society,—in the afternoon, by the Rev. Joseph Sykes, and in the evening, by the Rev. Alexander Cumming, of Dumbarney, (a minister of the Established Church of Scotland,) to large and attentive audiences. On Monday, the annual meeting was held in the same place, when the cause of missions was powerfully advocated by the Rev. Dr. Thomson, the Rev. Messrs. Cumming and Patrick, (Church of Scotland,) Thomson, (Baptist,) Beckwith, (Cargill, A. M., Wilkinson, and Sykes, (Wesleyan,) Lieut. Whinster, and others. The meeting was more numerous attended than for many years, and the collections exceeded any year's since the formation of a Branch Society in this city, being upwards of £13.—*Id.*

IRISH REFORMATION.—From our clerical correspondents, located in various parts of the country, we continue to receive the most cheering advices relative to Protestantism amongst members of the Popish communion. Since we were last enabled to report on the public recantations which were made, several individuals have privately joined our church who were not possessed of sufficient daring openly and in the face of persecution to declare themselves no more the slaves of spiritual oppression. This private renunciation of the baneful errors of Popery has been the effect of the noble example set by those who, in the first instance, came over publicly to our communion. Nor is it all the effect that can be looked for. Already several are preparing to follow in their footsteps, and formally break off from the connection in which they were trained, and all but victimized. We trust that very shortly we shall have it in our power to announce the recantation of a large party of Romanists who are now candidates for admission into our scriptural confederacy. Our information is derived from the very best sources, and while we can rely on it most confidentially, we wait with the strongest assurance for the repetition of such an event.—*Dublin Statesman.*

CONVERSION OF THREE ROMISH PRIESTS AND OF THIRTY LAYMEN, IN FRANCE.

To the Editor of the Record.  
SIR,—It is not long ago that I communicated the fact of the conversion of three Romish priests and twenty-seven laymen. I am happy now to inform you of three other priests who have joined the Reformed Church, and of thirty laymen, who, in a different part of France, have applied for admission to Protestant communion. If we add to the six priests above mentioned the three who were recently admitted by the Bishop of London to the ministry of the Church of England in Whitehall Chapel, and another, of whom I have authentic information, that he is preparing to abandon his idolatrous church, it will appear, that within only a short space of time, no less

than ten priests, of whom I happened to have heard myself, have been converted from Romanism.

One of the priests, most recently enlightened, was a Dominican, and librarian of the convent. He had the curiosity to examine the books inserted in the Roman Index, and in this manner *Caleb's Institutes* fell into his hands. It was the study of this work which proved the means of opening his eyes, and thus the very Index, designed to turn away from truth and to guide only to error, proved in this instance, the means of truly indicating the way to *life and glory. He taketh the wise in their own craftiness.*

Another of the three priests, the Abbe de Maurette, has not only by this public accession from Romanism, combined with the force of his moral character, produced a great sensation in his neighbourhood, in the Department of the Arriege, but, in consequence, a new opening has been given to the Evangelical Society of France, and already another church of Romish converts is grouping around them.

The third priest, who is also an interesting man, is preparing to carry back to his own parish, in another district of France, that knowledge of salvation which has been such a blessing to himself.

The same minister of the Evangelical Society, who has thirty Romish applicants for admission to the Reformed Church, and about 100 other Roman Catholics who attended his services regularly, communicates the following:—

"An old man comes on Sundays from a distance of two miles and a half, to converse with me and to be present at the service. When I asked him, what had induced him to come and find me and to quit the Church of Rome? he replied, that having read the bible twenty years ago, there were ten that he had ceased to belong to this church, which taught, as he was persuaded, many things contrary to the word of God. Afterwards, showing me his hair, white as snow, 'You see,' said he, 'it is high time for me to make sure of the salvation of my soul. I come, then, to know what you will say to me. I have often been present at your worship, and what I have heard has appeared to me conformable to the New Testament. If you believe in your church what the word says, and if you command what it ordains, I shall be happy to join it. If not, I will go elsewhere. For what,' said he, 'will it profit a man to gain the whole world, if he lose his own soul? I seek to be saved.' After many questions, I found this dear brother taught of God, who had revealed himself clearly to him by his spirit and his word without any human intervention. He made me a last question, 'What sacraments have you in your church? I must avow that I have only seen two in the New Testament—Baptism, and the Supper of Jesus Christ.'"

I could not the above information will rejoice our friends in England, and encourage them to aid liberally a work so evidently receiving the divine blessing. What urgent need there is for aid, they will perhaps have learnt from other quarters. Unless prompt and effectual aid be given to Paris Society, which may be done through the Foreign Aid Society, Exeter Hall, these promising labours must soon terminate!

I am, dear Sir,  
yours most respectfully,  
JOHN BARTLEY.

Nice, Dec. 10, 1841.

COLONIAL BISHOPRICS.—We have reason to believe that among other beneficial arrangements, the church in the West Indies is about to be placed on a far more efficient footing. Instead of two bishops there will certainly be four, and in the end perhaps six, in that part of the world. The bishopric of Barbadoes, which is now vacant, by the resignation of Dr. Coleridge, is about to be divided into three, each of which will receive an endowment of £2000 a-year. To meet this the bishop's revenues—at present £3,000 a-year—will be distributed and the three archdeaconries, each of which is now worth £1,500 a-year, reduced to £000. So also it is stated that at the Cape of Good Hope and in New Brunswick sees will immediately be established; and that the same arrangements will be entered into throughout the colonies in general.—*Weekly Paper.*

WESTERN CANADA.—THE BRITISH [WESLEYAN] MISSIONARIES.—It is reported that the Preachers sent out from home, by the English and Irish Conferences, are making rapid strides in various parts of Western Canada. They have already established permanent stations at Toronto, Kingston, London, Hamilton, Amherstburgh, Grand River, Port Sarnia, Goderich, Yonge-street, Guilph, Barrie, Peterborough, Alnwick, Brantford, and Rice Lake; and they have lately sent out a Preacher to the Belleville circuit, where some members have lately withdrawn from the Canadian Conference Methodists and united with the British.—*Brookling Statesman.*

TORONTO.—We have received, since our last, the following account of the opening of a new chapel, in the Toronto circuit.—

To the Editors of the Wesleyan.  
The new British Wesleyan Chapel in Mr. Hunt's neighbourhood, in the township of Toronto, about 16 miles from the city, was solemnly dedicated to the worship of Almighty God on Sunday last. Three sermons were preached on the occasion: one in the morning, at 11 o'clock, from Haggai ii. chap. latter part of the 7th verse: one in the afternoon, at 3, from Psalm i. 1, 2, 3; and one in the evening, from Revelations ii. 20. The discourses were listened to with deep attention by large and respectable congregations, who notwithstanding the badness of the roads, had joyfully directed their steps to this temple of the Lord. After the morning and evening services, collections were taken up to aid in defraying the expenses of its erection, which amounted to a respectable sum. The chapel is a substantial frame building, 30 feet by 24, and is a pattern of neatness, comfort and correct taste; and certainly does honour to those concerned in its erection, especially to Mr. Hunt, the originator and spirited promoter of the undertaking. From the zeal which has been manifested in building it, by the neighbourhood, and from the large number of respectable people present at its dedication, there is no doubt but this house will be well attended; and, we trust, that within its sacred walls the Divine Glory will be manifested to assembled worshippers, quickening, converting and sanctifying them to God.

JAMES MORSEDALE,  
Toronto Township,  
Feb. 7, 1842.

BRANTFORD.—On Tuesday evening a Missionary meeting of the British Wesleyan Methodists was held in the Congregational chapel of this town. The Rev. Mr. Baker (Congregational) occupied the Chair, and introduced the business of the meeting by an address, which was admirably appropriate, heart-stirring, and catholic. The Rev. Messrs. Stinson, Richey, Case, Evans, Selley and Sunday (Shawanddis,) the Indian Missionary, severally addressed perhaps the largest and most respectable audience we have ever witnessed in Brantford.

The Rev. Wm. Case, the venerable father of Indian missions in British North America, gave a cheering statement of the success with which the labours of Wesleyan Missionaries had been crowned among the several aboriginal tribes of this country—and made a most energetic and touching appeal to the heart of the white man in behalf of his red brethren.

The addresses delivered by the other reverend gentlemen were highly interesting, and some of them powerfully eloquent. In John Sunday, Christianity has certainly a most valuable trophy. He who a few years ago was a worshipper of the sun—of rivers, and of birds, is now, though distinguished by all his native simplicity, one of the most zealous and successful advocates of Christian missions. At the close of the meeting a collection was made which amounted, we are informed, to about £10, a striking proof in itself that the exertions of this respectable body of Christians in the sacred cause of religion, are highly prized by their fellow subjects of other religious denominations.

We rejoice to witness in public meetings of this description, Christian ministers of all Orthodox churches associating and uniting with each other, for the purpose of advocating on the broad basis of Christian charity, those benevolent institutions which have for their object the glory of God, and

the salvation of the world. It has a tendency to destroy that sectional and bigoted prejudice which has so long kept the members of the several branches of the Christian church aloof from each other, and to promote among them that brotherly kindness and affection which should ever characterize those who belong to the same spiritual family.—*Brantford Courier.*

MISSIONARY FELLOWSHIP, U.S.A.—We learn from the *Christian Advocate and Journal* that, according to the Minutes of the Annual Conference for 1841, there is a "marked increase in the membership of 37,114 whites, 9,250 coloured, 274 Indians, and an increase of 255 traveling and 583 local preachers."

Miscellany.

PROTESTANTISM VERSUS THE APPOINTMENT OF A PROTESTANT BISHOP TO JERUSALEM.—Some of the abettors of the Oxford Tract sect are using the influence which they have obtained in the *Times* newspaper, in making the editorial columns of that journal a vehicle for the dissemination of their opinions, by means of a virulent attack upon the extension of the Protestant episcopate to Jerusalem. Much obloquy, also, is cast upon the archbishop of Canterbury, and the right reverend prelates who have planned with him this important measure; a measure which has been hailed with unanimous joy by all sound members of the Anglican church. The anti-catholic conduct of these self-called Catholics, verifies what we said years ago, in reference to Dr. Hook's vituperation of his meek diocesan, Bishop Ryder, and what we once heard in substance from the lips of one of the shrewdest prelates upon the bench—that those who are most clamorous for making bishops popes in the abstract, are always the first to oppose and unpoise those prelates who do not happen to fall in with all their notions. The allegation that the settlement of a Protestant bishop in Jerusalem is schismatical, is opposed both to facts and to every Scriptural idea of the fabric of a Christian church. In Jerusalem there are resident, a Romish bishop, a Maronite bishop, a Nestorian bishop, and a Jacobite bishop, while the church of the Greek communion is under the authority of the Patriarch of Constantinople; but "the melody congregation," as the *Times* call them, of Protestants in Palestine, are destitute of an episcopal head, their children cannot be confirmed, nor can churches be consecrated, or ministers ordained according to the rites of their communion. In the mean time, all-encroaching popery is pressing its tyrannical usurpations; and the Eastern churches are looking to the Church of England for protection. The Patriarch of Constantinople, placed between Mohammedan and Romish persecution, is unhappy but "the cipher of a function;" the real contest is with Rome. We know that Rome usually finds its ends—in effect though not in words—among those who call themselves Anglican Catholics. Thus Bishop Luscombe at Paris is represented by them as a schismatical intruder, there being popish prelates in France, to whom Protestant episcopalianism ought to succumb; and Dr. Pusey came to London to the Board of Christian Knowledge, when it was proposed to translate the English prayer-book into foreign tongues, to remonstrate against the wickedness of circulating either our prayer book or the Bible in any popish diocese, unless with the sanction of the popish bishop. In like manner the pope has reason to make his best bow to the Oxford Tractarians who have procured a footing in the *Times* newspaper and elsewhere; for he knows, if they did not, that the establishment of an Anglican prelate in Palestine would be the most powerful check to his corruptions and usurpations; and by God's blessing the means of strengthening what is really valuable and scriptural in the oriental churches, and of correcting errors, obliterating superstitions, extending sound doctrine, and invigorating piety, among them.—*Christian Observer.*

WHITEFIELD'S ELOQUENCE.—The following is an extract of a sermon, preached by the Rev. G. Whitefield to seamen:—

"Well, my boys, we have a clear sky, and are making fine headway, on a smooth sea, before a light breeze; and we shall soon lose sight of land. But what means



in a sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon! Hark! Don't you hear distant thunder! Don't you see those flashes of lightning!—There is a storm gathering!—Every man to his duty!—How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! "The ship is on her beam ends! What next!"

It is said that the unsuspecting tars, rounded off from former perils on the deep, as if struck by the power of magic, arose, with united voices and minds, and exclaimed—"Take to the long boat!"

**THE NIGER EXPEDITION.**—Respecting this important and benevolent attempt to impart the blessings of civilization and Christianity to Africa, and which has lately been reported a failure, the *Watchman*, of Dec. 20, says—"the official statement which reached our office last week, only a few hours before we went to press, is calculated to remove, to a considerable extent, the painful apprehensions which were at first produced as to the future prospects of the Expedition."

"From the official statement it appears, that the disposition evinced by the natives in their intercourse with the Expedition has been most friendly;—treaties had been concluded with two principal chiefs for the entire abolition of the slave-trade and human sacrifices;—a tract of land had been purchased and the proposed Model-farm commenced;—and every where the country appeared to be open for Missionary enterprises. It is moreover stated, that the *Albert* was proceeding up the Niger or Quorra, and the *Wilberforce* up the Chadia; and that, although one of the steamers might probably descend the river, this winter, to examine the outlets, it was intended that they would all join again in the spring, and pursue the objects of the Expedition in the interior of the country."

"Such are the more favourable views to which we thankfully call the attention of our readers, while we join in fervent prayer, with its best and warmest friends, that the Expedition may enjoy the special blessing and guidance of ALMIGHTY GOD, and prove the means of extensive good to Africa."

**ROYAL CHARITY.**—The Queen's Bounty was distributed on Monday and Tuesday to nine hundred poor persons, who received 5s. each; the Gate Alms was distributed to one hundred and sixty-eight persons, who received 13s. each. The King of Hanover has sent £50 to be given to the poor of Kew, in fuel, flannel, and clothes for the girls of the Queen's Free School. To the boys of the same school, the Duke of Cambridge has allowed a suit of clothes each; and he has ordered a good dinner to be given to-day (Dec. 25) to every poor family in the parish, at their own houses, and the same to the poor in the Workhouse. The Queen Dowager has presented a donation of £25 to the Derby Dispensary; £5 to the school at Scropton; and £5 to the Derby Ladies' Society for Relief of the Infirm and Aged poor.—*English paper.*

**Poetry.**

**ONE GLASS MORE.**

Stay, mortal, stay! nor heedless thus  
 Thy sure destruction seal;  
 Within that cup there's such a curse,  
 Which all that drink, shall feel.  
 Disease and death, for ever nigh,  
 Stand ready at the door,  
 And eager wait to hear the cry,  
 Of, give me "one glass more."

Go, view that prison's gloomy cells,  
 Their pallid tenants scan;  
 Gaze, gaze, upon thum earthly hells,  
 And ask when they began.  
 Had they a requiem?—O man, thy cheek,  
 The tale would crimson o'er;  
 Had these a tongue, they'd to thee speak,  
 And answer, "one glass more."

Behold that wretched female form,  
 An outcast from her home,  
 Wrench'd in affliction's blighting storm,  
 And doom'd in want to roam;  
 Behold her!—ask that prattler dear,  
 Why mother is no poor,  
 He'll whisper in thy startled ear,  
 "Twas father's "one glass more."

Stay, mortal, stay! repeat, return,  
 Redoubt upon thy lips;  
 The poison fraught indulgent sops,  
 Sprung open to thy lips;  
 O! do the glass, would'st thou!  
 Not knock at the door;  
 Let these, methinks, shouldst thou repeat,  
 The words, "one glass more."

**TORONTO MARKET.**

Flour four, per barrel, 25s. a 27s. 61.—Wheat, per bushel, 4s. 6d. a 5s. 6d.—Barley, 1s. 10d. a 2s. 3d.—Oats, 1s. 3d. a 1s. 4d.—Peas, 2s. a 2s. 6d.—Outmeal, per barrel, 25s. 6d.—Potatoes, per 100 lbs., 12s. 6d. a 17s. 6d.—Beef, 4s. 15s. a 5s. 6d.—Mutton, 10s. 6d. a 12s. 6d.—Lard, 11s. 6d. a 12s. 6d.—Butter fresh, per lb., 7d. a 8d.—Ditto, salt, 6d. a 7d.—Hay, per ton, 10s. a 15s.—Straw, 4s. a 5s.—Potatoes, per bushel, 1s. a 1s. 3d.

**Advertisements.**

**A CARD.**

DAY AND EVENING ENGLISH SCHOOL:  
 BY WILLIAM W. OSBORNE.

**I**n which Reading, Writing, Arithmetic, Grammar and Geography are taught. Terms moderate. The School will be conducted on an approved plan, and assiduous attention paid to the improvement of the pupils.

Richmond Street, Toronto, 3d door }  
 from New Street, January, 1842. }

**NEW CUTLERY**

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

Country Store-keepers are invited to call and examine for themselves.

SAMUEL SHAW.

Toronto, Dec. 29, 1841. 8

THOMAS J. PRESTON,

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

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

**BOOKS FOR SALE.**

**T**HE following Books have been sent to the Junior Editor of "The Wesleyan," for sale, and may be had on application to him, Richmond Street, Toronto, viz.:

- The Wesleyan Methodist Magazine for 1838, half calf.
- Ditto ditto for 1839, half calf, abridged.
- Sutcliffe's Commentary on the Old and New Testaments, 2 vols. half calf.
- Ditto ditto ditto cloth.
- Benson's Commentary on the Old Testament, 4 vols. cloth.
- Centenary of Methodism, russia, gilt.
- Sunday Service of the Methodists, 12mo, gilt; 32mo, sheep; and 32mo, calf.
- Centenary of Methodism, abridged, 18mo, very cheap, 20 per cent. discount to schools.
- Wesley's Notes on the New Testament, 1 vol. 8vo, half calf.
- Crowther's Sermons.
- Roberts' Oriental Scripture Illustrations.
- Ward's Miniature of Methodism.
- The Larger Minutes, containing the form of Wesleyan Discipline.
- Wesleyan Methodist Hymn Book.
- Memoirs of Mrs. Harvard, of Ceylon.
- Life of Henry Longden.
- Life of John Nelson.
- Discourses by the late Dr. McAll, with sketch of his life by Dr. Warillow, 2 vols. cloth, 8vo.
- Class books: Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Peck's Memoirs; Doddridge's Rise and Progress; Experience of Mrs. Rogers; Thoughts on the Conversion of others; Life of Rev. W. Black, by Rev. M. Richey, A. M.; Mrs. Rowe's Devout Exercises; Entwisle's Essay on Prayer; 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; Sermons of Rev. R. Conroy, Wesleyan Minister; Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher; Ford's Sermon on Convulsion in drink.

Toronto, Dec. 10, 1841. 7

**Ready Money the Spirit of Trade!!!**

THOMAS CLARKE,  
 HATTER AND FURRIER.

**R**ESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz.

Caps, Gloves, Gaitlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes: together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Marten, Mink, Astrachan, Russia-Lamb, Neustria, &c. &c. Ladies Fur trimming. Robes made to order. Naval and Military Lace, Mohair Harding, Cuckades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs.  
 Toronto, Feb. 8, 1842. 2

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

**T**HE 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.

- Lined Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 9x7 to 40x26,
- Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whiteners, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do. do.
- Cancel do.
- Fitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

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

ALEXANDER HAMILTON,  
 No. 5, Wellington Buildings,  
 King Street.

Toronto, Oct. 6, 1841. 2

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

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

ALEXANDER HAMILTON,  
 King Street.

Toronto, October 6, 1841. 2

**TORONTO AXE FACTORY, HOSPITAL STREET.**

**T**HE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPARD, and recently by CHAMBERLAIN BROTHERS & Co., where he is now manufacturing **CAST STEEL AXES** of a superior quality. Orders sent to the Factory, or to his Store 192 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW,  
 Toronto, Oct. 2, 1841. 2

**J. E. PELL,**

LOOKING-GLASS MANUFACTURER,  
 Carver, Gilder, Picture Frame Maker,  
 Gilder, &c.

Corner of Yonge and Temperance Streets,  
 TORONTO.

Window Cornices and Room Bordering made to order. Ladies' Needlework neatly framed. A variety of splendid Patterns for Ladies' Needlework to be let out for short periods, on moderate terms.  
 Toronto, Dec. 15, 1841. 7

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

PORTER & KING,  
 KING STREET, TORONTO.

**T**HE 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, Camletten 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. 3

**C. & W. WALKER, MERCHANT TAILORS,**

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

**FASHIONABLE TAILORING ESTABLISHMENT,**

128, King Street, Toronto,  
 & King St., Kingston, (opposite Bryce & Co.'s)  
 REDUCED PRICES.

**C** & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of *West of England Broadcloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.*

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

Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.  
 W. Clergymen's and Barristers' ROBES made in the neatest style.  
 Toronto, Oct. 6, 1841. 2

LETTERS received, during the last fortnight:—Rev. JAMES BROCK, rem.; P. M., Pictou; Mr. JOHN BUNTON, (\$2, rem.); Rev. E. SALLOWS, sub.; R. HERVEY, Esq.; P. M., Inverness, (thank you for the information); Rev. J. B. SELLEY, sub.; Rev. T. FAWCETT, rem.

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AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MAJOR, Peterboro', and I. CAMPBELL, Esq., P. M., Belleville.