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# The Wesleyan.

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

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No. 9.

## WESLEYAN TRACTS FOR THE TIMES.

### APOSTOLICAL SUCCESSION:

#### A SUMMARY OF OBJECTIONS TO THE MODERN CLAIM.

The subject of these pages is justly deemed solemn and important. The authors of the Oxford "Tracts for the Times" assign to "the Apostolical Succession," and "the Holy Catholic Church," primary rank among the doctrines which it is the object of that remarkable series to revive; and such are the aspects in which their theory is presented, that their peaceable neighbours are involved in unsought controversy, or silence is mistaken for an admission of guilt. Ours is not the responsibility of aggression; but we dare not now decline the contest. Allegiance to truth requires us to examine statements which are especially calculated to ruffle the uncautioned mind; but it is our highest ambition to commend a righteous cause, no less by the meekness of charity than by the perspicuity of argument and the force of appeal.

Many and influential are the Divines whom we are compelled to call our opponents,—at least on the allied ecclesiastical questions which this discussion comprehends. But it is obvious that, if they are right, thousands of laborious Ministers in all Christian lands are fearfully wrong. Let it not be assumed that these thousands are recklessly and profanely determined to maintain their position. Multitudes of them have given candid attention to the literature of the Oxford Tract party; and they are even now prepared to resign their office, or to seek episcopal appointment, rather than to disregard the gentlest admonitions of the chief Shepherd's voice. But noisy declamation, and ever-recurring assertion, will not decide so great a matter; nor ought sincere friendship for any Christian denomination to interfere with the more ardent love which is due to "the Holy Catholic Church," including those, of every nation and clime, who are united to Him "of whom the whole family in heaven and earth is named."

Before proceeding, it is necessary to offer a few explanatory remarks. The terms which most frequently occur in the controversy ought to be defined; and the extent of our views, in opposition to the Oxford Tract Divinity, ought to be stated.

The word "Apostle" literally means *one sent, a legate*. The Apostles were, under Christ, founders of the church; and hence their names are written in the twelve foundation-stones of the new Jerusalem. They live in their inspired writings; but, in other respects, their office was clearly designed to be temporary. It is evident, from the cases of Matthias and Paul, that an Apostle must have been an eye-witness of the risen Jesus. Peter intimates that the vacancy in the apostolical college, occasioned by the fall of Judas, is to be supplied by one "ordained to be a witness with" the faithful eleven, "of His resurrection." And Paul demands of the Corinthians, "Am not I an Apostle? am I not free? have I not seen Jesus Christ our Lord?" It is in consistency with these suggestions that we read of no appointment of successors when the Apostle died; the work of the Apostolate being finished.—"Prophets" and "Evangelists" are commonly allowed to have been extraordinary officers of the church; limited to its primitive age, and distinguishable from its successive functionaries. It was, probably, in immediate connexion with the ministry of the Apostles, that they discharged their eminent duties.

The word "Bishop" signifies *overseer, or superintendent*; "Presbyter," *elder*; "Deacon," *minister, servant or attendant*; "Priest" has been traced, by some, to

Presbyter. But this etymology is doubtful, and, as it is the office of priesthood to offer sacrifice for sin, the name is metaphorically given to the Christian Minister. "Clergy" is a term that signifies *lot, or inheritance*. Its use, in ecclesiastical language, is intended to convey the idea that Ministers are God's "lot" in the church, but the title was anciently given to all "the people of God, according to the text of Moses,— "The Lord's portion is his people, Jacob is the lot of his inheritance,"—rendered by the LXX. *schoumma hieronomas autou*."

The accurate definition of terms is a needful preliminary to wisely-conducted discussion. It dissipates the awe which is often unreasonably inspired by the use of doubtful phraseology, and by the misapprehension of that which is authorized. In passing, we may briefly give two examples.—It is not in holy Scripture, though in "the testimony of writers in the later English church," that mention is made of those who are "associated in the priesthood of Christ," and whose "hands convey the sacrifice." Again, we find the surprising statement, that "the Bishops are Apostles to us, from their witnessing Christ, and suffering for Him." In reply, it is not necessary to demand evidence of the latter clause; though it is by no means convincing. How the Prelates "suffer for Christ," in any appropriate sense, the Tractarian does not condescend to say, but he is not the only advocate of the opinion; since another writer of the same school summons his fellow Presbyters to "support" the Bishops "in the brunt of the" present "battle," and adds, with a sympathy that appears romantic,—"Black event as it would be for the country, yet as far as they—the Bishops—are concerned, we could not wish them a more blessed termination of their course, than the spoiling of their goods, and martyrdom." It is not necessary, we repeat, to examine these pathetic allusions; or to compare them with recent examples of practical disrespect to ecclesiastical superiors; or even to urge that this account of "witnessing Christ and suffering for Him" includes, in the honoured rank of the Apostles, the humblest minister, the female martyr, and the child in the Mission-school who suffers persecution for the name of Christ. Our first definition enables us to deny that "the Bishops are Apostles to us."

Candid readers of this Tract will observe, that we are not now objecting to Episcopacy, as a form of church government.—Guarded, and checked, and brought back to its early simplicity and efficiency, it is an admirable arrangement for sacred discipline; and it cannot be questioned that, in some communities which abjure the name, the real substance of episcopacy exists. And further, in pleading for a ministerial succession, the Wesleyan Methodists will not yield to their zealous censors. Their view is, indeed, supported by the usages of other churches that do not acknowledge prelacy, as well as by the uniform practice of their own community. Ministers officially confer the ministry on candidates. It is their responsibility to testify, by ordination, their belief that the candidate is "moved by the Holy Ghost" to take upon him the solemn office. The orthodox communities require evidence of suitable qualifications; and he who is persuaded of a divine call, must receive also, in all common cases, an official appointment from the ordaining body in the church. This is our "notion of a propagated commission;" and it is, certainly, "as simple and intelligible in itself, as can well be."

To offer the reasons of our own belief is comparatively easy; but it is a more arduous effort to prove that another's theory is false. Every one who knows the laws

of reasoning, will perceive the disadvantage of our position. But no disadvantage, no irregularity of technical logic, shall make us hesitate in combating the pretension, that the right of the Christian Ministry belongs exclusively to the Episcopalian Clergy, because they have descended in unbroken succession from the Apostles of our Lord Jesus Christ. Attention is now invited to the difficulties which encumber this theory. The enquirer will perhaps find in the following presumptions, as well as in various facts of church history, and in the closing miscellaneous objections, reason to dispute a claim which is asserted with a boldness that scarcely knows a parallel, and published in our cities and villages with a zeal that is worthy of a nobler enterprise.

Considerations that are merely presumptive we are not disposed to magnify by undue regard, but the following appear to merit distinct and satisfactory replies from our opponents.

I. The New Testament contains no intimation of the doctrine in dispute.—Its reader is not once instructed to demand that his Ministers shall trace an uninterrupted "succession" through the Christian centuries, nor is he once warned against men who cannot verify the long genealogy. And yet, if the doctrine is true, it is tremendously important; and what reverent student of Holy Scripture can explain the omission of momentary allusion? Often have we been constrained to adore the grace and wisdom of the prescient Spirit, under whose guidance Evangelists and Apostles penned such warnings as meet every case of doubt or peril in the church's eventful history; and we still prefer the old Protestant Article of "Holy Scripture sufficient," to the modern refinement of faint revelation "in order to try us whether we love our Lord and Saviour." But the truth is, that, on the general subject, the New Testament is not silent. The incarnate Son of God cries, "Beware of false Prophets,"—and fixes the criterion for the detection; but it is not, Ye shall ascertain their college,—or their appointment by a Bishop,—or heir "succession." These directions may be sanctimoniously given in our day; but they proceeded not from the lips of Him "in whom are hid all the treasures of wisdom and knowledge." Of such intruders Christ says, with a divine simplicity that rebukes modern subtilities, "By their fruits ye shall know them."

The evidence of a "ministerial commission" is ample, but inapplicable to the claim which we are withstanding. And it requires much hardihood to assert that our numerous societies are involved in the condemnation of those whom St. Paul prophetically describes as unwilling to "endure sound doctrine," and therefore "heaping to themselves teachers." The awful history of Korah, Dathan, and Abiram, is one of the common-places of the controversy; but it appears to have been altogether forgotten that these were clerical offenders,—that they belonged to an order which, we are told, it is presumptuous on our part to affect. The most cautious of our opponents, indeed, rarely appeal to Scripture. They magnify doctrines which, according to their own acknowledgment, scarcely escape omission in the sacred pages. We humbly trust that we are willing "to be guided by our Lord's eye," and to honour "the indications of His pleasure." But these authors are aware that their more specious pleas are not drawn from the Bible; and they significantly appeal to "docile and affectionate minds," on which it is presumed that evidence which the judgment refuses "must have its weight." They concede that, "on this point," (the ministerial commission, as they hold it,) "the New Testament does nowhere furnish a regular and orderly course of in-

struction, such as, on many great subjects, we find in our Creeds, articles, and Catechisms. But," they allege, "the mind and will of our divine Master may be gathered plainly enough, at least by those who are willing to show a reasonable respect to the witness of the early church." Instead of silencing the objector by due references "to the law and to the testimony," they ask him, "to explain why" they "may not do what" their "Fathers in the Church have done before" them? He may well reply, that this is but to remove the real question a single step, and while these "theorists" prudently decline "to cite distinct and palpable enactments," he cannot be terrified by the mere assertion,—though of unexampled boldness,—that, by separating himself from the Church of England, he separates himself "not only from a decent, orderly, useful society, but from the only Church in this realm which has a right to be quite sure that she has the Lord's Body to give to his people." The true Prophet feels that the very silence of Holy Scripture contains an impressive suggestion; while, on the other hand, he ponders the principle involved in an apostolical caution against giving heed "to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."

II. It does not appear that the necessary registers have been kept and handed down with the stamp of authenticity, by the early churches. But this care was surely due to so great an interest as the notion of the Oxford writers suppose. No formal chronicles on the subject are offered; and we are quite sure that if they existed, they would be quickly recovered, by learned industry, from the deepest recesses of beloved "antiquity." If regular documentary evidence be still wanting, it is not violent or unreasonable to require a substitute. But what can be accepted in its stead? Are we not warranted,—yea, bound,—to expect some attestation of extraordinary and altogether decisive character?

III. The "succession" is said to be derived from St. Peter. But we ask the reason why he, of all the twelve, is thus exclusively honoured; and why, on this assumption, there may not exist twelve apostolical "successions?" It is often said that Peter was appointed the first Bishop of Rome; as there is no mention of such relation, either in his own general Epistles, or in St. Paul's Epistle to the Romans.—And the question which relates to the immediate successor of the Apostles in that city, is involved in much uncertainty.

But, leaving these details, we return to the general inquiry, and ask the argument of St. Peter's pre-eminence. There is a remarkable passage, which is occasionally cited by the less thoughtful of the Tractist sect: "And Jesus answered and said unto him, (Simon Peter,) Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." On this text it is our satisfaction to quote from the Old Divines; and thus, by the use of their inverted weapons, to subdue some of their less-instructed disciples. The point is "the power of the keys," "the power of binding and loosing;" and this, according to Mede, "is, as it were, a power of oracle, to declare unto the people the remission of their sins, by the acceptance of Christ's sacrifice." "Of the

\* Deut. xxxiii. 9.  
1. Bishop Whiston, cited Oxford Tracts, No. 74.  
2. Oxford Tracts, No. 75.  
3. Oxford Tracts, No. 76.  
4. Oxford Tracts, No. 77.

\* Matt. vii. 28. 12 Tim. iv. 2. 1 Rom. xvi.  
1 Oxford Tracts, No. 6.

\* Oxford Tracts, No. 75. 1 Oxford Tracts, No. 74.  
1 Oxford Tracts, No. 6 (Ad. Appendix) 1 Tim. 4. 2. 5 Rom. xvi. 2-3. 1 Rom. xvi. 2.

\* Oxford Tracts, No. 75. 1 Oxford Tracts, No. 74.  
1 Oxford Tracts, No. 6 (Ad. Appendix) 1 Tim. 4. 2. 5 Rom. xvi. 2-3. 1 Rom. xvi. 2.

promise made (Matt. xvi. 19) of the power of the keys." Bishop Andrews finds "the accomplishment" in another scripture: "Then said Jesus to them again," (to his assembled disciples,) "Peace be unto you, as my Father hath sent me, even so send I you. And when he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." In favour of his view, the Bishop asserts, "the plain consent of the Fathers." Passing by other writers whose testimonies, original or selected, appear in the series, we add only the words of Archbishop Laud: "Christ promised the keys to St. Peter. (Matt. xvi.) True; but so did He to all the rest of the Apostles, (Matt. xviii., John xx.) and to their successors, as much as to him. St. Augustine is plain. "If this were said only of St. Peter, then the church hath no power to do it," which God forbid! The keys therefore were given to St. Peter and the rest, in a figure of the church, to whose power and for whose use they were given. But there's not one key in all the bunch, that can let in St. Peter's successor to a 'more powerful primacy' universal than the successors of the other Apostles had."

Such witnesses will surely be regretted, and those of our censors who are least wary and most violent, and who unhesitatingly assert their own descent from Peter, must show cause why none of us may humbly claim kindred, though remote, with James, or John, or Paul. In spirit, in labour, in success, let us seek to follow these ever-honoured men, while we cannot aspire to be, in any other respect, their successors.

IV. There is no public effort to establish the theory by fair and intelligible argument.—On the authority of the Oxford Tracts, it has been urged with entertaining reiteration, that "the fact of the apostolical succession" is "too notorious to require proof." This is a very convenient assertion for a writer who evidently disdains to be "involved in an argument;" and we cannot say whether his triumphant plea was in the thoughts of a latter Tractarian, when the kindred statement was penned,— "I shall not prove this at length, for it has been done by others, and, indeed, the common sense and understanding of men, if left to themselves, would be quite sufficient in this case." These authors are mindful of the hint which is given by their leader, that the object is "not to prove, but to remind and impress." Their style of maintaining the claim of "apostolical descent" is indeed singular. "We have been born," they write, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."† But this is an inexcusable perversion of a text which the beautiful connexion shows to belong to all who receive Christ, and who share the "power," or privilege, "to become the sons of God;" even to all "that believe on His name."‡ Of "the dissenting teachers," it is oracularly pronounced that they "have not" the ministerial commission of the Romish Clergy, that "they are mere intruders in this country" of the Moravians, that "they lay claim also to an apostolic or episcopal ministry, though it is believed that they are unable to substantiate the succession."§ Consistently do the authors of these summary notices decry "the cold spirit demanding rigid demonstrations," and repel inquirers as "hard-headed and subtle reasoners," and "proud-hearted intellectualists." They know the weakness of their own cause; and if, in any stratagem of disputation, they venture to refer to the existence of proofs, it is sufficient to beg that they may be adduced.—If these are taught at college, let them at length escape the academic halls. Surely they are not like Popish miracles, which are wrought only in the presence of the faithful.

More than fifty years ago a venerable Presbyterian of the Church of England declared,— "The uninterrupted succession I know to be a fable, which no man ever did or could prove." This is a bold statement; but, for its ample justification, let the careful inquirer refer to the Oxford Tracts. What does he find in the "CATEWA PATRUM," "the testimony of writers in the later English Church to the doctrine

of the apostolical succession? With unfeigned respect for many of these names, we must reply that, on the one point in dispute, they offer no valid argument; and even their "testimony," unsupported by Scripture or other conclusive evidence, cannot settle the momentous question. If Bishop Wilson finds the authority of the Apostles still "living in their succession," we acknowledge it rather as "living" in their writings. We have never maintained that the ministry is derived from any but the Head of the church; and we are, therefore, unscathed by the appeals of Hooker, though vivid and powerful as lightning. Nor are we silenced by the assertions of Bishop Andrews, respecting the "grace" which the ordaining church is said to give; especially as we believe, with him, that "the saving grace the church cannot give," and that "none is either the holder or the learner by his ordination." Bishop Heber attempts to place prelacy on a footing with "the observance of the Lord's day, and our participation in the Lord's supper;" but will any one contend that for these there is no "explicit direction," of divine authority, as the Bishop concedes that there is none "for the form of our church-governments, and the manner of appointing our spiritual guides!" In fine, the "writers in the later English church," exhibited in this celebrated "CATEWA," fail to convince us either that the excellencies and usefulness of the Bishops depend on their prelacy, or that episcopal ordination is identical with the divine call. The Oxford Tractists tell us that no man has a right to minister who is not called of God, we admit the solemn truth, and commend it to their deep consideration and to our own. They add, that we are not ordained by Bishops; we assent; but wait to hear how these premises are connected, before we can allow the conclusion, which has been a thousand times proclaimed, as if the regularity of the whole argument were unquestionable.

SPEECH OF THE REV. DR. CANDLISH AT THE CONCLUDING MEETING OF THE CONVOCATION OF THE SCOTTISH CHURCH.

The Rev. Dr. Candlish then rose and said,—If my fathers and brethren have expressed the honour which they felt at being privileged to address this meeting, and the satisfaction with which they looked back upon having sat in the Convocation, how much does it become me to be humble when, by their appointment, I have been called upon to offer some explanations regarding the proceedings. Like my fathers and brethren, I do look back upon the proceedings of the week which is now drawing to a close, as a scene which, assuredly, a few short years ago, I never expected to witness, and the like of which, I venture to say, the church of Christ from the beginning has scarcely ever seen. I cannot resist the temptation, at the outset, of repeating my own humble sense of the manifest interposition of Almighty God in the proceedings of this Convocation. It is not my business to detail anything which took place in that Convocation. The consultations of the meeting were friendly and confidential, and it is only with the result of these consultations that I am about to trouble you. Still, without betraying confidence, and without saying anything that can at all reflect upon any member of the Convocation, but in the way of suitably acknowledging the good Providence of God, and the manifest interposition of the Holy Spirit, on more than one occasion, I may be permitted to remark, that at several times, as was to be expected in a meeting consisting of men compassed about with infirmities, it did seem as if the elements of discord were about to be sown amongst us,—as if Satan had got an advantage,—as if we were on the very brink of something unseemly; and yet, I will be borne out in what I say by my fathers and brethren, when I bear my record,— "Not unto us, O Lord, not unto us, but unto Thy name be the glory,"—that never, never on any occasion was the spirit of brotherly love—the spirit of Christian unity, more signally manifested than just immediately after such scenes of temptation and trial; and in these scenes I cannot but recognise the good hand of God upon us, encouraging us to go forward in his good and holy work, whenever trials and persecutions may yet await us. There is one general remark which I cannot help making to my fathers and

brethren, that I believe the misrepresentations which may go abroad from rumours of various kinds respecting the Convocation may greatly mislead our enemies, while the true reports of it will cheer and encourage our friends. Things did pass at the Convocation which were capable of misrepresentation and perversion,—things which will unquestionably reach the ears of our enemies,—and perhaps it is for this very end that Satan is permitted occasionally to gain an advantage, that he may thereby encourage those who would combine against the Church,—but whether it be so or not, some things did pass at the Convocation which our enemies, in their ignorance, might take advantage of to persevere in their infatuated course, and to presume on our internal divisions,—the wish being rather to the thought,— "while, on the other hand, our friends will be greatly cheered and encouraged when they are made to know that, often when we seemed in danger of disagreeing, unanimity in a marvellous manner was brought about, and the brethren enabled to dwell together in unity; for such is the effect of honesty of purpose,—such is the effect of cordiality and union, in regard to the great essentials of the gospel of Christ, that where brethren seem not to see eye to eye all at once, yet by prayer and mutual explanations, by patience and forbearance, the Lord sheds light upon them, and they all come to be of one mind, as from the beginning they were of one heart. How we are to interpret such scenes as those to which I have referred, what we are to augur from them, I cannot say. It were not surprising, that instead of laying to heart the solemn views addressed to them by so many servants of the Lord, with one consent, and without ultimately any difference of opinion,—it may be that those who are set against the Church may still be infatuated, and blinded, and encouraged by incidents, distorted and perverted, to persevere in their mad course. If so, Satan's end, so far as outward circumstances are concerned, may seem to be accomplished. If this was his design, he may seem to have triumphed, as far as the outward position of the Church is concerned. But the good Spirit of the Lord has signally disappointed him in all that really concerns the interests of the Church of Christ. The good Spirit of the Lord has enabled the brethren, met in solemn Convocation, to lift up a calm, clear, and consistent testimony in behalf of the truth of God as it regards the crown of our Redeemer! and they were of one mind and one heart,—not to anticipate Providence, not to make haste; but to stand still, and to await the salvation of the Lord, whether our deliverance is to come from the temporal power, or whether it is to come, as it has often come in days past, in the midst of persecution by the temporal power, from the hand of the Lord giving us unexpected aid. I hold in my hand the two sets of resolutions to which my respected father, Dr. Candlish, has referred. But I shall not now trouble the Convocation, or the meeting assembled to sympathise with us.—I shall not trouble the meeting by reading these resolutions,—they are somewhat long, and they will be more calmly considered by our fathers and brethren when reading them at their leisure, but I may take leave to state, what I understand to be the substance of these two sets of resolutions, which, taken together, bring out, clearly and consistently, our testimony to a great scriptural truth in relation to the connection, or alliance, between the Church and the State. If I were to characterise these two sets of resolutions shortly, I would say that, in the first set of resolutions, testimony is borne by the brethren to the duty of the Church, as Christ's house, to acknowledge the authority of Christ, and of Christ alone, and that, in the second set of resolutions, testimony is borne to the duty of the civil magistrate as bound to acknowledge Christ, and to protect Christ's servants. The first set of resolutions, then, testifies to the duty of the Church as subject to the authority of Christ alone, and, therefore, as necessarily free from all other subjection,—to the duty of the Church as called to serve the Lord Jesus Christ, and, therefore bound to resist the servitude of every other master. This duty is clearly set forth in the declaration that the Church cannot recognise the authority of the Civil Courts, or even of the supreme power of the state,—the Legislature of the country; that the church cannot recognise the authority of the Civil Magistrate as binding

upon her conscience in matters spiritual,—as laying her under any obligation to act contrary to her own convictions of duty,—these convictions being founded on the Word of God alone. The part which matters referred to, in which the Church believes that her spiritual province has been invaded, are set forth in these first resolutions. They refer to the various encroachments made on the spiritual province by the Civil Courts, in reference to the admission of ministers,—in reference to the deposition of ministers,—in reference to the general exercise of discipline, and, in particular, to the precise bearing of the recent judgment in the Auchterarder case. I may, however, say a single word on this subject. I understand that a great change has been produced in the position of the Church by the recent decision of the House of Lords, and it is this,—that it seems to give the sanction of the supreme Civil Court to the principle, by which the inferior Court, the Court of Sessions, has been all along actuated; to the principle by which all the encroachments on the spiritual province have been dictated. It sanctions the principle of the subjection of the Church to the Civil Courts in things spiritual,—it sanctions that principle; and if once that principle be sanctioned and admitted by the Courts of law, it is impossible to deny that all the proceedings of the Court of Sessions,—the interdicts, the actions for damages, the fines, all flow fairly out of this principle. Before the recent Auchterarder decision there was only one judgment of the supreme Civil Court against the Church; and its finding was, that it did not recognise what the Church had done in rejecting an unacceptable presentee as a lawful act. To a certain extent the Church acknowledged the competency of such a finding; in the sense that it did not allow the decision of the Church to be followed by civil consequences; or in other words, that it would not give the fruits of the benefice to the man whom the Church might set over that parish. But the recent decision, in the judgment of the brethren, goes much farther, and makes out that the rejection of a presentee, in respect of the dissent of the people, is not only an act which the Civil Courts will refuse to give effect to, but that it is a civil wrong,—an offence which they will visit with the powers and penalties of the Courts of Law. Or to state this otherwise. While all along we were ready,—however we might protest against patronage,—to yield obedience to the law of patronage as long as it remained the law, on the understanding that we were bound to receive and admit a presentee, solely on the ground of a moral and religious obligation, to be enforced in the ordinary way by civil pains and penalties. Yet this is the precise principle which has been brought out by the recent decision,—the principle that the Civil Courts may compel the Church by pains and penalties to act contrary to her own conscience, and to her sense of duty founded on the Word of God,—the principle that the Civil Courts are entitled to interfere with the proceedings of Church Courts,—not merely to determine whether they shall give civil effect to what the Church does or no, but to exercise a direct control over the Church Courts in the exercise of her spiritual functions. It necessarily followed from this view being taken by the brethren of the bearing of the recent decision, and of the position in which it places the Church,—it necessarily followed, that they should direct their attention to the single point of the jurisdiction of the Church, and the freedom which the Church ought to have in the exercise of her spiritual functions from all civil and secular control, beyond that control which the state properly exercises over the temporalities of the Establishment. In this view, the question which the Convocation had to take up was the best kind of remedy which they thought would meet the grievance. I believe that the great majority thought the best remedy was the abolition of patronage. But that was not the point. The precise point was to bring out the kind of remedy by which the State would secure the Church from the interference of the civil courts in the exercise of those spiritual functions for which she was responsible to her Great Head, and to Him alone. This brought out clearly the testimony of the Church in the great and glorious truth of the Headship of the Lord Jesus Christ,—of his Mediatorial Crown as King over His own house,—as the Redeemer of his people,—as the Supreme

\* John 21. 21-23. † Oxford Tracts, No. 74. ‡ See especially Oxford Tracts No. 33. § Oxford Tracts, No. 74. ¶ Oxford Tracts No. 7. † Oxford Tracts, No. 23. ‡ Oxford Tracts, No. 1. § Oxford Tracts, No. 1. ¶ John 1. 23. † Oxford Tracts, Nos. 30 and 31. ‡ Wesley's Works, vol. 2nd, p. 288.

Ruler over his Church, which he hath purchased with his own blood. It brought out clearly the glorious truth, that the Lord Jesus is the Head and King over his own house; and that no civil or secular power has a right to control the Church in the exercise of her spiritual functions. I now pass to the second set of resolutions, which may be described as the counterpart to the first, in that, while in the first set testimony is borne to Christ's crown, as King and Head of his Church; in the second, testimony is borne to Christ's crown, as entitled to be King of nations, and to be recognized by princes and rulers as their King, and as the Prince of the kings of the earth. Now, I say that the one testimony is the counterpart to the other. The first series of resolutions brings out the right of the Lord Jesus to require from His Church implicit, unreserved, absolute submission to His authority,—to His law,—irrespective of anything the civil magistrate or the temporal powers may say or do. And on the other hand, while this first principle brings out the right of Christ, to the submission, absolute and unreserved, of all his servants in the Church, whether officers, bearers or members, to Him and to Him alone, without regard to the declarations of the kings and princes of the earth; the second series of resolutions brings out the right of our Lord Jesus Christ to be acknowledged by the civil magistrate as the Prince of the kings of the earth. His right to call upon the civil magistrate as such, and in his official capacity to acknowledge him, and to devote the national resources to the advancement of His glory and the good of His Church. This is the second principle conveyed in our testimony, that the Lord Jesus is not only supreme over His Church, so that the Church is bound to obey Him alone, and to take His law alone for their rule and guidance, irrespective of human statutes altogether; but it is that the Lord Jesus is King, not only over His Church, but that He is King over all things to His Church,—that He is King of kings and Lord of lords; and that He is entitled to receive the submission of the princes of this world, who are bound to acknowledge Him in all they do, and are bound to employ their resources according to His will, and to the advancement of His glory. Now, as from the principle that Christ is the Head of the Church, so that the Church is bound to obey Him, and Him alone, it follows, that the Church ought to be free from subjugation in every other quarter, and especially ought to be free from the control of the State, so, from the principle that Christ is to be acknowledged by the civil magistrate, as such, it follows that he, in thus acknowledging Christ and seeking to promote His glory, must be free from all other control, and must take this rule, not from the Church, but from Christ's own word alone; both Church and State being bound to acknowledge Christ, and Him alone. Hence, as the Church is bound to take her authority from Christ alone,—from His Word and not from the State,—so the State in all it has to do for the advancement of Christ's glory, and in acknowledging Christ as King, is bound to take its directions from Christ alone,—from His Word, and not from the Church at all. These are sacred principles; the one being co-relative to the other; and both together complete the glorious testimony which this Church is now called to bear for the crown of Christ,—for His mediatorial crown, as King of His Church, and King of nations. And the application of these views to the present position of the Church is not difficult, it is short and simple; it follows from the doctrine which I have endeavoured to explain, with respect to Christ's right of control over the civil magistrate, and the civil magistrate's duty to acknowledge Christ, and to use his resources for the advancement of Christ's kingdom, and to do this on his own responsibility,—it follows clearly from this, that as the civil magistrate would do wrong were he to dictate to the Church in the discharge of her duty to her great King and Head, so equally the Church would do wrong if she were to dictate to the civil magistrate in the discharge of his duty, and the disposal of his resources for the cause of Christ.—Each has his own sphere,—the Church has her sphere,—the civil magistrate has his; each is to serve Christ. For it is not a liberty of independence for which we contend, but a liberty to serve Christ, and the liberty which the Church claims for herself she concedes freely and unreservedly to

the civil magistrate. Here is the extreme importance of the position of the Church, and of the controversy now pending. I treat the friends of the Church—those who venerate the memory of the martyrs, whose bones bleached for many a long year on our plains, many of whose bones lie mouldering in our sepulchres—to consider the position which the Church now called upon to occupy—not in the spirit of vanity, glory, God forbid, but rather in the spirit of humility, for unquestionably the more noble the doctrine to which the Church is called on to contend, the more important the principle the more glorious the truth, so ought our humiliation to be the deeper, that to us such treasure is committed. But observe this. It is sometimes that we are in danger of going into the error of holding Voluntary opinions; that we are about to become Voluntaries; that when we secede and separate from the State, we will take up the position of a Voluntary Church; and that with the opposition of a Voluntary Church, with which I have no quarrel, we are about to take up the principles of a Voluntary Church.—Never at any time have the intelligent ministers, and elders, and friends of the Church been in less danger of becoming Voluntaries, than they are at this moment. What are the grounds on which our fathers and brethren make their solemn appeal to the Legislature, asking them what are to be the terms and conditions of the Establishment—what are these grounds, but the acknowledged jurisdiction of the civil magistrate in the use of his resources in regard to the Church,—his duty to establish the Church, and his right to prescribe the terms of the Establishment—his duty and his right to do all this on his own responsibility, in respect of what he owes, in his official capacity, to Christ, and without the control of the Church at all? On the other hand, we have been charged with assuming Popish supremacy,—with attempting to revive the claims of the Pope, and to assume the right of lordship over the State. The proceedings of this Convocation is the best answer to the charge. So long as the Church kept up her wirsome and interminable contest with the civil courts, it was difficult to make even her friends understand that she did not claim supremacy over the civil magistrate.—I was diligent to make them comprehend the constitutional ground on which we thought we could stand. The cry of rebellion and of resistance to the law, and of the assumption of a Popish supremacy over the State, we could indeed logically answer, and repel, but we could appeal to the constitution, and we could show by the constitution of the country, that we were as free to exercise our functions without the control of the civil courts, as they were free to exercise their functions without control from us. Still it was difficult to convince others of this, and our enemies had a plausible pretence for saying that we were resisting the powers that be,—that we were setting ourselves in opposition to the courts of law, and even to the supreme courts of the land. Now, God in his providence has given us an opportunity of practically showing where we propose to stop short in our apparent resistance. As long as the contest lay with the civil courts,—with the subordinate civil courts—we did not feel called upon to surrender the position which the constitution gave us,—we were not entitled to do so; we held that the duty we owed to the State compelled us to stand in the position of resistance. But though on constitutional grounds and arguments we held ourselves warranted, and even called upon to resist the civil courts in what seemed to us to be an intrusion into our province, we now declare, that let who will vindicate the constitution, it is not the province of the Church ultimately to do so. We now declare,—let Scotland, if she will, vindicate the constitution, which we think is violated by the recent proceedings of the civil courts,—but for ourselves, as a Church, we declare, that in this decision is to stand as the law of the land,—if it is to be sanctioned and allowed by the supreme power of the State,—if the Legislature refuse to relieve us,—if, after our solemn remonstrance, the Legislature will not interfere to protect us,—we will say that the constitution has been violated,—that the Treaty of Union has not been preserved,—that the Act of Security has been broken; but we also say, after exhausting our legitimate sources of remonstrance, and repeated application, and solemn warning, that it is

not the business of the Church to vindicate the constitution further,—that it is not the duty of the Church to set herself in opposition to the supreme power of the State, in its present actings, however those may seem to be at variance with what it formerly sanctioned. Now, this is the precise position which, so far as I understand it, the fathers and brethren of the Scottish Church, assembled in Convocation, have taken up. They have not relinquished the constitutional agreement, they still think that, according to the Treaty of Union,—that according to the constitution of the kingdom,—they have a right to all the independent and exclusive jurisdiction which they claim. But they say that the Church of Christ is a kingdom not of this world,—she has no power of the sword,—she has no right to enforce her demands, except in the way of remonstrance and warning, and a solemn call upon the civil magistrate to do his duty,—that if the Treaty of Union is broken, that is for the nation of Scotland to look to, but not for the Church,—that if the Constitution is violated, that is for the people of Great Britain to take heed to, but not for the Church of Christ. The Church of Christ in this land, was led to believe, that she received certain temporal advantages from the State, certain immunities, endowments, and exactions, on terms which duly recognized her spiritual and inherent jurisdiction as a Church of Christ. But if the supreme power of the State, if the Legislature, after we have exhausted all our powers of persuasion and remonstrance, shall persevere in acknowledging this to be the law of the land, that the immunities which were given to the Church were given on condition of her subjection to the civil magistrate, the Church, as a kingdom not of this world, has no more to say. That is the civil magistrate's business; that is the civil magistrate's sin.—And this explains the reason why the fathers and brethren assembled at the Convocation, is not called upon immediately to take this step of resigning her position as an Establishment by giving up the immunities which, as an Established Church, she enjoys. There can be no doubt that in an ordinary case, the case of an individual, or even the case of an ordinary corporation, a deliverance of the supreme court, in terms such as those which were adopted in the Auchterarder judgment, would finally and conclusively settle the condition on which an individual or a corporate body held any property conferred on it. But the Church of Scotland is not an individual, nor an ordinary corporation. She is a kingdom,—a kingdom, it is true, not of this world; but still a kingdom, which the governors of the State, out of regard, as we are bound to presume, for the glory of Christ, whose kingdom she is, have been pleased to acknowledge, and on which they have conferred certain immunities. Now, in this view, the Church is not entitled, and still less bound, hastily to interpret a decision of the supreme civil court as if it were finally and conclusively the mind of the State. The Church is entitled, when such a decision is given forth, practically qualifying her tenure of her civil endowment by an unlawful condition—to pause, and go to the supreme power, the Legislature and say, "Surely this is not your mind respecting the condition in which the Church holds the temporalities of the State—assuredly this was not the mind of your fathers, certainly this was not the mind of our fathers, when at the Treaty of Union they surrendered their independent Legislature; and, at all events, this is not the mind of God, this is not the mind of Christ. We assume that you, the supreme power of the State, were animated by an anxiety for the honour of Christ, seeking to do His will and glorify Him, by establishing and endowing the Church. Now, we come forward and testify to you, that if you insist on this unlawful condition, you are not honouring Christ, you are dishonouring Him; you are establishing His Church, but it is on terms which He forbids and disowns." But still, while we thus remonstrate, while we appeal to treaties, while we appeal to the constitution, while we appeal, above all, to the Word of the living God, which the civil magistrate is bound to take as the rule of duty as much as we,—if, after all, the Legislature should suffer things to remain as they are; if they shall substantially and effectually say, whatever be your ideas of the Constitution, of the Treaty of Union, of the in-

terpretation of the Word of the living God, we think these are the only terms on which the State can ever endow the Church—the terms implied in the judgment of the civil court—to do so on other terms than those of the obligation of the Church to the State, would be dangerous and impossible, and is not required by the will of God; if, I say, the Legislature should finally and conclusively say so, then we, the Church, have exhausted our legitimate weapons. The weapons, in reference to the State, are those of argument and persuasion, and expostulation, and appeals to the conscience of the State, for the State has a conscience and responsibility as well as the Church. We cannot take up arms, for we cannot draw the sword. We cannot refuse obedience, for we are bound to honour the king. We can simply say, that as you, the State, refuse to honour Christ by establishing His Church as free as Christ would have it, we, the Church, will not dishonour Christ by renouncing our freedom, but neither will we disobey God by resisting your authority. Now, I think that this is the position which the Church of Scotland is now taking up,—a position which is clearly defensible, and which gives the lie to a thousand misinterpretations, and which removes the practical difficulties and embarrassments experienced even by our friends beforehand. They were tempted to say,—Are we never to have an end of this controversy,—are we to stand upon our constitutional rights, and carry on this unseemly contest with the Civil Courts for ever? We say no,—we will not. We will not do so, because it is contrary to Christ's will. We cannot do so, because we have not the power of the sword. We say, that as long as the Constitution remains unviolated, we will stand upon our constitutional rights. If the Constitution is violated by an inferior, and subordinate Court, we will not assent to that violation. If the Constitution is violated by the supreme Civil Court, we will still not hastily assume that this violation is sanctioned by the Legislature. But if, finally and conclusively, the Constitution is violated by the Legislature in the exercise of their legislative authority, imposing unlawful terms, or refusing to relieve us from the terms imposed by the Civil Courts,—then we have no more to say.—It may be a just cause for the people of the land to speak out, it may be a just cause for the nation that entered into a Treaty of Union with a more powerful nation to complain; but that is a civil matter, that is not the business of the Church of Christ,—it is not their province. Having said this, I have only farther to say in reference to the proceedings of the Convocation, that as I hold the principles now brought out in these proceedings to be principles clearly defensible, as also I have said to say in testifying humbly to my fathers and brethren in the eldership, and to my brethren in the Christian community, that the position which we have taken up is not a position which has been hastily taken up, nor a position from which we shall be easily either driven or tempted. There may be manifold trials awaiting us—trials in the way of allurements at first, and intimidation afterwards. There are no doubt influences now at work against the Church which may put men's principles to the severest test. The very prospects held out by what the Convocation have resolved—prospects, not indeed of immediate vacancies in churches and parishes now filled, but yet the prospect of vacancies occurring possibly much sooner than men think of,—these may be turned to account for the purpose of alluring or tempting some to let go their integrity. Attempts are made, not to argue men out of their opinion, not to convince them they are wrong; but to hold out inducements to persuade them to give way, and such is the infatuation of those that make these attempts that they count success a victory. But, notwithstanding such temptations, and notwithstanding such intimidations as may be held out, I argue, from the very deliberation with which this position has been taken up, and from the prayer and consultation with which it has been accompanied, that our fathers and brethren have taken it up seriously and finally. They go to the nation of Scotland, and especially to the praying people of Scotland—they go to the Legislature and the Government of the country,—they go to the supreme power of the State,—they go to the whole community, and say to them—It is by you, the nation, not the Church



—it is by you, the nation, that this solemn question is now to be entertained,—that this solemn question is now to be decided. You are to decide,—you the nation,—you the Civil Magistrate,—whether you will in your province, in the disposal of your temporal resources, honour Christ by giving those resources to Christ's Church in a free and unfettered condition, leaving her free to obey Christ alone; or whether you will dishonour Christ and provoke the judgments of Him who honours Christ, even the Father, by refusing to sanction the Church in that freedom wherewith Christ has made his people free, by insisting on unlawful conditions in return for the advantages which you confer. But we say, that in the decision of this question you are perfectly free. We suggest—we remonstrate—we plead. The Church points to the Constitution of the country, and to a higher authority even than that—to the Word of God;—but the question, whether you, the civil magistrate, will honour Christ, by allowing Christ's Church to retain the advantages which you choose to confer, free of unlawful conditions; or whether you will dishonour Him by insisting on those unlawful conditions, by subjecting the courts of Christ's Church to another authority than that of Christ, that is for you to decide, and for you alone—to decide it on your own responsibility. I cannot help observing, in conclusion, (and here I address myself, not to my fathers and brethren, to whom I can never speak but in tones of deference and submission, but rather to the members of the Church and the Christian people of the land, if they will hear me,) the question personally whether Christ shall be the head of me or no, is a question with regard to which I cannot remain neutral. The last battle of all appears about to be waged,—the last conflict is about to be fought. We seem evidently to be entering into the last times; and it is a singular coincidence, full of meaning, from which we cannot but augur something, that we now see, simultaneously with so many of the signs and tokens of the last days, that the Church of Scotland has been called, not only to take up the testimony of their fathers, but to complete it,—not only to resume the standard which they resigned only with their blood, but to resume that standard with a fuller motto than even they could display. They contended for Christ's Crown and Covenant, and that contest had reference to Christ's right to reign over his own house. We contend for that, but we contend also for more,—we contend for Christ's reign over the Civil Magistrate,—His right to be acknowledged by the Princes of the world—the right He has over them—and the responsibility they owe to Him, and to Him alone. This completes the testimony to the Headship of Christ—to the Crown of the Redeemer. Hitherto the watchword with which the Church has been fighting, is a watchword that bears the air of novelty—it is one that has called up few spirit-stirring recollections—few touching associations—it is one that would scarcely do to inscribe on the tomb of the martyrs. Non-intrusion is a good and a righteous thing—it is a principle founded on the Word of God. Spiritual independence is also an excellent principle, founded in the Word of God—but now, not of our own seeking,—for God knows that we have sought anything but this: we have listened to any proposition—to every suggestion but this: we have been ready to compromise;—not of our own seeking, then, but in the leading of God's providence, and by the teaching of his spirit: we have again got that glorious watchword with which our fathers were so familiar. We stand now for Christ's Crown, for His double Crown, and for that alone. We stand,—we are not in haste,—we do not leave our posts, as some have said,—we are not in haste to dissolve our connection with the State,—we testify to the State against that dissolution; and if dissolution must come, the fault lies with the State. We are not in haste; we trust that God will save us from the error of haste. "It is good for a man both to hope, and quietly to wait for the salvation of the Lord." Let us then stand still. See his salvation we surely shall, whether deliverance come in the way our own hearts would seek it, or whether that deliverance come in the way of his own opening up. If that may conduct us to the haven of obscurity or of repose, it will compel us to take refuge from the

painful publicity of our present strife in some humbler vale of Christian usefulness, that may be the haven of rest intended for us by God; and there, in the hollow of his hand; in His own pavilion, shall we be had till these calamities be overpast. The judgments of God are abroad in the earth. The men of the world, indeed, will not heed them.—They say peace and safety; but we know when men say this, sudden destruction cometh upon them; and it may be in a way like this that God intends to lead his Church to a haven of safety, till better days shall dawn,—even the day of the Son of Man. No one can shut his eyes to the singular phenomenon which is presented now—by the state of the world, and especially of this country. It seems as if suddenly and unexpectedly the sores which were festering and rankling, apparently to the destruction of the country, had been for the present healed up. Everywhere this remarkable phenomenon has been exhibited within the last few years. I need not refer to the time when God sent the pestilence among us, and removed it as suddenly and inexplicably as it came. I need not do more than refer to the causes of war which visited with North America, to the convulsions in the North of India, to the war with China, to the disturbances in our own country, which threatened to subvert the Government, or to the risk and damage which threatened to accrue from the failure of the harvest. All these threatenings have passed away; the disturbances at home have been easily quelled; the harvest, blessed be God, has been propitious; the elements of foreign war have passed away; and this very day has brought us news of peace with China. Men are saying to each other, "Peace, peace!" they congratulate themselves that so many troublesome questions have been settled,—that so many vexatious annoyances have been got rid of. Everything seems to be set at rest; but can we shut our eyes to this view, that God has been chastening the nation, and that now he has granted us a season of forbearance,—a time of respite? But, alas! men give little heed either to the judgment or the respite. And there is now also a respite to the Church of our fathers. We have now a waiting time; but it is not a time of inactivity,—it is not a time of indolence. On the contrary, the more precious the institution that is in danger, the more serious responsibility, if that institution is destroyed,—the more does it become every man, not in this Church alone, but every man in Scotland, and in England too, to seek to avert the calamity. But while we bestir ourselves by solemn remonstrances and appeals, let us still wait. The Lord would have us wait. He has led us hitherto by a way that we knew not,—he has led us as the blind,—he will lead us still: and in this confidence, let us labour and wait, knowing that he who consents to forsake all to follow Christ, shall have a better portion even in this world and in the world to come life everlasting.

After a few words from Dr. Brown, the Chairman, the meeting separated.

**THE WESLEYAN.**  
TORONTO, JANUARY 11, 1843.

**COVENANTING WITH GOD.**  
Among the means to which holy men of God have in all ages resorted, for the purpose of promoting the divine life in their souls, they have found the renewing of their covenant with God at certain seasons eminently influential, in detaching their affections from earth, quickening their spiritual desires, cherishing a watchful and devotional frame, and impelling to a more faithful discharge of all the duties of life. Whether by an act of solemn dedication to God we should recognize our obligations to render uniform obedience to his laws, is a matter not left to our arbitration. The duty to do so is imperious, universal, and immutable. It is prescribed by the highest authority, and enforced by the most tremendous sanctions. In the "exceeding great and precious promises" by which God has graciously engaged, by the continued exercise of all his perfections, to promote

the felicity of his people, we possess not the slightest claim to participation, unless on our part, by the surrender of our hearts and affections to Him, as their rightful claimant, and the dedication of all our powers to his service, we become his people. Every moment, therefore, that we postpone our attention to this momentous transaction, we are disobeying the voice of God, despising the most exalted privilege of which we are susceptible, and periling our immortal souls.

If it be right, if it be indispensable for the repentant sinner, in his application to God for pardon and salvation, thus to resign himself to be governed as well as saved by him, it is equally so for the believer to live under the full impression that "the vows of God are upon him;" and the occasional renewal of his covenant with God must serve to deepen as well as perpetuate his piety. Doubts have, indeed, been entertained by some good men, as to the propriety of covenanting with God in the form of a series of resolves drawn up for the purpose, and preserved as a commemorative record of the transaction; but we confess we are unable to appreciate the force of the reasons by which such scruples are originated. By assuming obligations which the word of God does not impose—by confounding, in our estimate of moral actions, infirmities, inseparable from moral humanity, with transgressions of the divine precepts—by placing any confidence for salvation in the act of our dedication to God, or in the fidelity with which we may discharge our recognised duties, we may indeed accidentally pervert the design of a solemn and important means of grace.—But it is worthy of serious consideration of all who love our Lord Jesus Christ in sincerity, whether evils purely adventitious, or the apprehension of the charge of legality, should deter any Christian from an expedient for accelerating his growth in grace, which has the sanction of the example and of the success of many of the holiest men that ever lived—and which is, in fact, merely a response to the utterances of divine authority and love,—a solemn recognition of the great moral principle that pervades the New Testament—"HANG NOT WITHOUT LAW TO GOD, BUT UNDER THE LAW TO CHRIST."

The public "renewal of the covenant" at the commencement of every year, is a part of the spiritual economy of Methodism; and its admirable adaptation, as evinced by experience, to answer the purpose for which it was introduced by its wise and pious founder, is the best recommendation of the practice.

The form which the Wesleyan Methodists employ on these occasions, is that drawn up by the Rev. Joseph Allison, and is contained in the Rev. Richard Allen's powerful defence of experimental godliness, entitled *Vindiciae Pietatis*. As it is probably in the hands of but few of our readers, we think it may not be unacceptable. We therefore subjoin it:

*Form of the Covenant:*  
"O most dreadful God! for the passion of thy Son, I beseech thee, accept of thy poor prodigal, now prostrating himself at thy door. I have fallen from thee by mine iniquity; and am by nature a son of death, and a thousand fold more the child of hell, by my wicked practice. But, of thine infinite grace, thou hast promised grace to me in CHRIST, if I will but turn to thee with all my heart: therefore, upon the call of thy gospel, I am now come in, and, throwing down my weapons, submit to thy mercy.  
"And because thou requirest, as the condition of my peace with thee, that I should

put away mine idols, and be at confidence with all thine enemies, which I acknowledge I have wickedly added with, against thee; I here from the bottom of my heart renounce them all: firmly covenanting with thee, not to allow myself in any known sin, but conscientiously to use all the means which I know thou hast prescribed for the utter destruction of all my corruptions. And whereas I have inordinately and idolatrously let out my affections upon the world, I do here resign up my heart to thee that modest it; humbly protesting before thy glorious majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from thee, that when thou shalt call me henceunto, I may practice this my resolution, to forsake all that is dear unto me in this world, rather than to turn from thee; and that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from thee; beseeching thee also to help me against the temptations of Satan, to whose suggestions I resolve, by thy grace, never to yield myself a servant. And because my own righteousness is filthy rags, I renounce all confidence therein; and acknowledge that I am, of myself, a hopeless, helpless, undone creature, without righteousness or strength.

"And inasmuch as thou hast, of thy bottomless mercy, offered most graciously to me, wretched sinner, to be again my God, through Christ, if I would accept of thee; I call heaven and earth to record this day, that I do here solemnly avouch thee for the Lord my God; and with all possible veneration bowing the neck of my soul under the feet of thy most sacred Majesty, I do here take Peace, Lord, Jehovah, Father, Son, and Holy Ghost, for my portion and chief good; and give up myself, my body and soul, for thy servant, promising and vowing to serve thee in holiness and righteousness all the days of my life.

"And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here accept of Him, as the only new and living way, by which sinners may have access to thee; and do hereby solemnly join myself in marriage covenant to him.

"O blessed Jesus, I come to thee hungry, and poor, and wretched, and miserable, and blind, and naked; a most loathsome, polluted wretch; a guilty, condemned malefactor; unworthy even to wash the feet of the servants of my Lord, and much more to be solemnly married to the King of Glory: but since such is thine unparalleled love, I do here with all my power accept thee, and do take thee for my head and husband; for better, for worse; for richer, for poorer; for all times and conditions, to love, honour, and obey thee, before all others; and thus to the death. I embrace thee in all my offices; I renounce mine own worthiness, and do here avow thee to be the Lord my righteousness; I renounce mine own wisdom, and here take thee for mine only guide; I renounce mine own will, and take thy will for my law.

"And since thou hast told me, that I must suffer if I will reign, I do here covenant with thee to take my lot with thee, and, by thy grace assisting, to run all hazards with thee; trusting that neither life nor death shall part between thee and me.

"And because thou hast been pleased to give me thy holy laws as the rule of my life, and the way in which I should walk to thy kingdom, I do here willingly put my neck under thy yoke, and set my shoulder to thy burden; and subscribing to all thy laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts, and actions; promising that though my flesh contradict and rebel, yet I will endeavour to order and govern my whole life according to their direction, and will not allow myself in the neglect of any thing that I know to be my duty.

"Only, because through the frailty of my flesh I am subject to many failings, I am bold, humbly to protest, that unallowed miscarriages contrary to the settled bent and resolutions of my heart, shall not make void this Covenant; for so thou hast said.  
"Now, Almighty God, Searcher of Hearts, thou knowest that I make this Covenant with thee this day, without any known guile or reservation; beseeching thee, that if thou seeest any flaw or falsehood therein, thou wouldst discover it, to us, and help me to do it right.  
"And now, Glory be to thee, O God the Father, I shall be bold, from this day forward, to look upon my God and Father,

that ever thou shouldst find out such a way for the recovery of ungodly sinners— Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer. Glory be to thee, O God the Holy Ghost, who by the finger of thine almighty power, hast turned my heart from sin to God.

"O dreadful Jehovah, the Lord God Omnipotent! Father, Son, and Holy Ghost! thou art now become my Covenant-Partner, and I, through thy infinite grace, am become thy Covenant-Servant. Amen, so be it! And the Covenant which I have made on earth, let it be ratified in heaven!"

AN ANSWER TO THE QUESTION "WHAT IS PUSEYISM?"

This system, the rapid extension of which is among the most ill-omened signs of the times that are passing over us, is completely subversive of the righteousness which is of God by faith. Now if ecumenologists are correct in tracing the term righteousness to right-wisdom, and in telling us that it was originally so written, it will inevitably follow that no Wise man, at least in the evangelical sense of that designation, can be a Puseyite. When things so essentially different, therefore, are confounded, the cause of such error, we apprehend, must be sought in something more rooted though less reputable than mere inadvertence.

We hold it to be the sacred and imperious obligation of all religious Journalists, who venerate the memory of those martyrs for Jesus, to whom, under God, we are indebted for the blessings of the Reformation, to bear their uncompromising testimony against Puseyism, which has its origin, and promises far ere long to have its absorption, in Popery. Its leading features are faithfully portrayed in the following extract from the columns of an influential Journal:—

"It is to say 'anathema to the principle of Protestantism;' (Palmer's 'Letter to Golightly:'); to 'depart, more and more, from the principles of the English Reformation;' ('British Critic' for July, 1841:); to 'sigh to think that we should be separate from Rome;' ('Tracts for the Times:'); to 'desire the restoration of unity with the Church of Rome;' (Palmer's 'Letter:'); to regard 'Rome as our mother, through whom we were born to Christ.' ('Tracts for the Times.')

"It is to denounce the Church of England as being 'in bondage, as working in chains, and as teaching with the stammering lips of ambiguous formularies;' ('Tracts for the Times:'); it is to eulogize the Church of Rome as giving 'free scope to the feelings of awe, mystery, tenderness, reverence, and devotedness;' (Newman's 'Letter to Jell:'); and as having high 'gifts, and strong claims on our admiration, reverence, love, and gratitude.' ('Tracts for the Times.')

"It is to declare, that 'our Articles are the offspring of an unchristian age;' ('Tracts for the Times:'); and that 'the Communion Service is a judgment upon the Church;' (Froude's 'Remains:'); it is to teach, that the Romish ritual was a precious possession; ('Tracts for the Times:'); and that the mass-book is 'a sacred and most precious monument of the Apostles;' ('Tracts for the Times.')

"It is to assert, that 'Scripture is not the rule of faith;' ('Tracts for the Times:'); that 'the oral tradition of the Church is a fuller exposition of God's revealed truth;' (Linwood's 'Sermons:'); that the Bible, 'placed without note or comment in the hands of un instructed persons, is not calculated, in ordinary cases, to make them wise unto salvation;' (Linwood's 'Sermons:'); and that only persons 'disclaiming the right of private judgment, in things pertaining to God,' are members of the Church of Christ. (Linwood's 'Sermons.')

It is to teach, that 'baptism, and not faith, is the primary instrument of justification;' (Newman on Justification:); and that 'the prevailing notion of bringing forward the doctrine of the atonement, explicitly and prominently, on all occasions, is evidently quite opposed to the teaching of Scripture.' ('Tracts for the Times.')

"It is to assert, that in the Lord's supper Christ is present, under the form of bread and wine;' (Linwood's 'Sermons:'); that He is, 'then personally and bodily with us;' ('Tracts for the Times:'); and that the

Ministry are entrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood.' ('Tracts for the Times.')

"It is to maintain the lawfulness of prayers for the dead; ('Tracts for the Times:'); to make a distinction between venial and mortal sins; ('Tracts for the Times:'); and to assert, that a person may believe there is a purgatory, that relics may be venerated, that saints may be invoked; that there are seven sacraments; that the mass is an offering for the quick and dead, for the remission of sins; and that he may yet, with a good conscience, subscribe the Thirty-nine Articles of the Church of England. ('Tracts for the Times, No. 90.')

"It is to put the visible church in the place of Christ, by teaching, that 'she is the true hiding place into which the servants of God may flee for refuge, and be safe;' (Linwood's 'Sermons:'); it is to put the sacraments in the place of God, by declaring that they are 'our sources of divine grace' ('Tracts for the Times.')

THE REV. MR. DRUMMOND AND BISHOP TERRER.—The persecution—for we can in justice give it no softer name—instigated by Bishop Ferrer against the Rev. T. D. K. Drummond of Edinburgh, placed that most exemplary and zealous Clergyman in the painful position which he himself thus explains:—

"The adherence of the Bishop to his admonition left me only these three alternatives. 1. To remain incumbent of Trinity Chapel, and give up private social prayer-meetings. Or, 2. To remain at Trinity—persevere in holding these meetings, and so, by setting his authority at defiance, be suspended. Or, 3. To submit to his decision and resign my charge. The first of these I never could for a moment entertain, with the deep conviction I feel that these ministrations form an integral part of my duty. The second is morally out of the question; and therefore to the last I have been driven, that I may have a conscience void of offence towards God as well as towards man."

The crying offence for which Mr. Drummond was driven by his ecclesiastical superior to the alternative of resigning his charge, was the unpardonable one of presuming, amongst the means which he employed to do good to the souls committed to his charge, to hold week-evening prayer meetings in his own hired room.

"Such conduct as this"—observes the London Watchman—"Such conduct as this could not be passed over by the Laudate Episcopians of Scotland. True, and souls might have been saved from death, and jewels added to the Redeemer's mediæval crown: but what of that? Church order had been violated, and the presumptuous man who had dared to believe and act upon the axiom that 'love is above all rubrics,'—must be made to feel the consequences of his temerity. Accordingly, a grave charge against the offender was laid before Dr. Walker, the late Bishop of Edinburgh, and Primate of the Scottish Episcopal Church;—the accusers were a presbyter of Montrose, and Dr. Moir, the Bishop of Brechin; and the charge was testified (in Pusey's estimation, crooked becomes straight, when the goal of 'Mother Church' is concerned) into this shape,—that he had repeatedly officiated in the Presbyterian form, in a Chapel of ease in the neighbourhood of Montrose. This, however, proved an unavailing effort; Dr. Walker was of a widely different mind from that which his successor has evidenced; and, as Mr. Drummond significantly expressed it, 'I can only say that he did not rebuke me, whatever he might have felt called upon to say to others.'"

"But the Synod of September, 1838, soon came on, and then Bishop Brechin and his friends succeeded in attaching that stringent clause to Canon 23 which has now been brought into exercise. Previously, that Canon had merely prohibited the introduction of unauthorised additions or alterations into the liturgy; but this new clause was added:—

"A farther decree, that if any clergyman shall officiate or preach in any place public, without using the Liturgy at all, he shall, for the first offence, be admonished by his bishop, and if he persevere in this uncanonical practice, shall be suspended, until after due contrition, he be restored to the exercise of his clerical functions."

"From the day this clause was enacted, the instrument of persecution was ready. But it was necessary to have both a Bishop who would wield it *con amore*, and a time favourable for the purpose. Both have been obtained. Dr. Ferrer is a man of a thousand for such a work. And the period seemed auspicious. Puseyism had acquired great strength; an impulse had been given to it by the slight cast upon the Established Religion of Scotland, during the royal visit; the Bishop of London had also visited the country for the purpose of enquiring into the condition of Scottish Episcopacy; and at this conjunction of favouring circumstances, the edict is issued for the suppression of Mr. Drummond's prayer meetings. 'not,' as Bishop Ferrer declared, 'on his own spontaneous motion, but in consequence of suggestions from a quarter which he is bound to respect.' It ought not to be overlooked, that the Bishop of London is the party to whom this allusion is supposed to apply.

"On the history of this Canon, Mr. Drummond himself observes:—

"Though I do not presume to say that the canon, in its present form, was introduced expressly to meet my case, yet it must be admitted that the coincidence, at least, is very remarkable; and, in reference to this history of Canon 23, I have to observe, that if this Canon was intended to meet a case of irregularity, such as the little meeting at Montrose, or its greater companion in Edinburgh, I ask, in the name of common honesty, why was I not at once informed of the fact, and steps instantly taken to check my 'uncanonical practices,' instead of leaving me in total ignorance as to the real purport to the Canon for about four years, until, suddenly, without one single note of friendly warning, without a hint, without a word, without a kindly caution,—I am arrested by a very stringent construction of this very stringent law, and fairly borne down by it?"

We think Puseyism in this case is Popery. If they do these things in a green tree, what shall be done in the dry!

THE HOUSE OF INDUSTRY.—The managing Committee of this humane and extremely beneficent Institution, have published their Report for the present year. We cull from it a few particulars which will convey some idea of its increasing efficiency and its strong claims upon public countenance and support. During the past year, it has afforded relief to nearly 800 poor, an increase of 160 over the preceding year. The accommodations have, in addition to this, been mutually enlarged and improved. Liberal donations in provisions, fuel and clothing from several benevolent individuals, have enabled the Committee to do a much greater amount of good than previously without any augmentation of the actual expenditure. For the suppression of street begging, the Committee recommended the system, so successfully tried in other places, of Ration Tickets, of which 600 may be procured for five shillings. There are at present in the house 47, and 322 receiving relief out of it. The expenditure for the year has been £911 14 6.

The following hint in the report, will not, we trust, be without its due effect:—

"It is with regret that the Committee feel it to be their duty to allude to the very small number of the congregations in the City, who have been called upon by their Ministers to contribute towards the support of this Charity—only three having done so during the present year."

MISSIONARY MEETINGS IN CANADA EAST DISTRICT, 1843.

The Rev. William Case, Superintendent of the Indian Mission at Aldersville, or the Rev. John Sunday is expected (D. V.) to attend the following appointments:—

Montreal, . . . . .	Sunday, January 29th.
Three Rivers, . . . . .	Tuesday, do. 31st.
Melbourne, . . . . .	Thursday, February 2d.
Sherbrook, . . . . .	Friday, do. 3d.
Compton, . . . . .	Saturday, do. 4th.
Stanstead, . . . . .	Sunday, do. 5th.
Hailey, . . . . .	Monday, do. 6th.
Stanstead, . . . . .	Tuesday, do. 7th.
The Outlet, . . . . .	Wednesday, do. 8th.
Shefford, . . . . .	Thursday, do. 9th.
Dunham, . . . . .	Friday, do. 10th.
Pigeon Hill, . . . . .	Saturday, do. 11th.
Phillipsburgh, . . . . .	Sunday, do. 12th & 13th.
and	Monday

Clarenceville, . . . . .	Tuesday, do. 14th.
La Colle, . . . . .	Wednesday, do. 15th.
Odell Town, . . . . .	Thursday, do. 16th.
Hammingford, . . . . .	Friday, do. 17th.
Riverton, . . . . .	Saturday, do. 18th.
Hinchbrook, . . . . .	Sunday } do. 19th & 20th
and	Monday

Unless some other local arrangement should be made, the Meeting in each place will be at one o'clock in the afternoon.

W. M. HARVARD, Chairman.

MISSIONARY SERMONS AND MEETINGS CANADA WEST

Sunday, Jan. 8th, Hamilton—Sermons—	Rev. M. Richey.
Sunday, Jan. 8th, Brantford—Sermons—	Rev. J. G. Manly.
Sunday, Jan. 8th, Woodstock—Sermons—	Rev. J. B. Selley.
Monday, Jan. 9th, Hamilton—Missionary Meeting—	Rev. Messrs. Richey, Davidson, Fear, and Manly.
Tuesday, Jan. 10th, Brantford—Missionary Meeting—	Rev. Messrs. Richey, Davidson, Manly, and Selley.
Wednesday, Jan. 11th, Woodstock—Missionary Meeting—	Rev. Messrs. Richey, Selley, Myers, and Bredin.
Sunday, Jan. 15th, London—Sermons—	Rev. M. Richey.
Sunday, Jan. 15th, Goderich—Sermons—	Rev. E. Evans.
Tuesday, Jan. 17th, Goderich—Missionary Meeting—	Rev. Messrs. Richey, Norris and Evans.
Thursday, Jan. 19th, London—Missionary Meeting—	Rev. Messrs. Richey, Scott, Norris, Evans, and Bredin.
Friday, Jan. 20th, Adelaide—Sermons—	Rev. M. Richey.
Sunday, Jan. 22nd, Port Sarma—Sermons—	Rev. M. Richey.
Monday, Jan. 23rd, Port Sarma—Missionary Meeting—	Rev. Messrs. Richey, Scott, and Evans.
Wednesday, Jan. 25th, Amherstburgh—Missionary Meeting—	Rev. Messrs. Richey, Scott, Evans, and Murphy.
Thursday, Jan. 26th, Mersea—Missionary Meeting—	Rev. Messrs. Richey, Scott, Evans, and Murphy.

MATTHEW RICHEY, Chairman.

Communication.

To the Editor of the Wesleyan.

OPENING OF A NEW CHAPEL AT COMPTON, CANADA EAST.

Compton, Dec. 27th, 1842

Rev. and dear Sir,—When I last addressed you, I mentioned that it was the intention of our friends in Compton, to build a Chapel; I have now the pleasure to inform you that it is completed and was opened last Thursday, the following notice of which you will oblige us by inserting in the Wesleyan.

On Thursday, the 22d instant, the newly erected Wesleyan Chapel in the village of Compton, Eastern Canada, was dedicated to the service of Almighty God.—The Rev. Robert Cooney, of Stanstead, officiated in the morning, and preached from Phil. ii.—5th. to 11th verses; the Rev. Edmund Botterell preached in the afternoon from the 25th verse of the 115th Psalm. The Sermons were deeply impressive and were listened to by the overflowing congregations with profound attention, affording, we trust, good ground to hope that the seed thus sown, will spring up and bear fruit unto everlasting life.—The Chapel is a neat building, the interior is very comfortably fitted up for the accommodation of those who may worship within its hallowed walls; it is 48 feet by 36, and will seat 300 persons; the entire expense of its erection has been met by the inhabitants of this township, so that no debt remains upon it.—May this sanctuary of the Most High, which has been raised under such auspicious circumstances, become the spiritual birth place of many souls; in it, may the great head of the Church bless in an eminent degree, the preaching of his word; and may the Lord, the Holy Spirit, richly dispense his promised blessings, in the conviction of sinners, the regeneration and sanctification of unholy men, and in the edification and comfort of believers, so that they may become perfect and entire wanting nothing.

I am, dear brother, yours very respectfully and affectionately,

JOHN TONGUE.

Ecclesiastical Intelligence.

RESOLUTIONS OF THE CONVOCATION OF MINISTERS.

First series of Resolutions, passed by the Convocation of Ministers, on Saturday, the 19th of Nov., 1842, and concurred in by four Hundred and Twenty-seven Ministers.

1. That according to the recent, and, as it appears to this Convocation, unconstitutional decisions of the Supreme Civil Courts, and the interpretation which these decisions, if allowed or sanctioned by the supreme power in the State, would put upon the civil law,—the obligation to receive and admit a qualified presentee, imposed by the law of patronage on the Probyteries of the Church, is a civil obligation, such as may be enforced by the ordinary compulsors of civil law; and, in particular, that the rejection of a presentee in respect of the dissent of the congregation, according to the fundamental principle and law of the Church, is not merely an act to which the Civil Courts may refuse to give civil effect, but is in itself a civil wrong or offence, which may be dealt with accordingly by the Civil Courts.

2. That other decisions of the Civil Courts, and, in particular, the decision of the Lord Ordinary in the case of the deposition of the Strathgogie ministers, imply an assumption of a jurisdiction in the most sacred functions of the worship and government of the Church, especially in the matter of the deposition of ministers—to the effect of reducing the sentences of Spiritual Courts in the exercise of discipline over ministers and members of the Church.

3. That these claims to jurisdiction in spiritual matters, on the part of the Civil Courts, are based chiefly, if not altogether, upon the act of Queen Anne restoring patronage—an act from the first unjustifiable, and recently interpreted in a sense to which the Church cannot conscientiously submit, and to which she cannot consent to accommodate her ecclesiastical procedure.

4. That as the principle involved in these decisions, and particularly in the recent Auchterarder judgment, is that of the supremacy of the Civil Courts over those of the Established church, in the exercise of their spiritual functions; so the members of the convocation declare that no measure can in conscience be submitted to by them, which does not effectually protect the church against the exercise of such jurisdiction by the civil courts in time to come, and, in particular, fully prevent all future encroachments of the nature specified in the preceding resolutions.

5. That, in all their past contentings, the members of this convocation have been actuated, and they trust that, in all their future proceedings, they will continue to be actuated, by a deep conviction of the value and excellence of the civil and ecclesiastical constitution under which they live; and that one of the chief causes of their present anxiety arises out of their impression that the tendency and inevitable result of the decisions of the civil courts, especially if these shall be finally sanctioned as the law of the land, must be as entirely subversive of the constitution, as it is repugnant to the principles of this church and the consciences of her office-bearers.

Second series of Resolutions passed by the convocation of Ministers, on Tuesday, the 22d of Nov. 1842, and concurred in by three Hundred and fifty-four Ministers.

1. That, while the church most solemnly protests against the invasion of her jurisdiction by the civil courts, as contrary to the word of God, the confession of Faith, and the constitution of this kingdom; and while, in particular, she is entitled, in the judgment of the brethren now assembled, to declare, as the General Assembly, in the claim of Rights, has declared, that the assumption by the civil courts of authority in matters spiritual, and especially in the ordination, admission, or deposition of ministers, and the other proceedings there set forth, is in violation of the law establishing the church, which was made unalterable by the Act of Security and the Treaty of Union, and that whatever is done in the exercise of that assumed authority, ought therefore to be held as in right or de jure it is, null and void and of no effect—still, whatever the nation in these circumstances

might do, it is not the duty of the church, as a kingdom not of this world, which has not and cannot have any power of the sword, or any secular dominion whatever, to plead her title, thus acquired and secured, to the temporal benefits of her Establishment, in opposition or resistance to the supreme power of the state, except in the way of remonstrance, protest, and serious warning.

2. That as, on the one hand, it is the bounden duty of the church and of her faithful ministers, to represent to the supreme power of the state the nature of the invasions of the civil courts upon the spiritual province, so, on the other hand, the refusal on the part of the state of such a remedy as has been declared indispensable to meet the emergency, cannot be otherwise construed than as being a recognition and sanction by the state of the principle which the decisions of the civil courts involve.

3. That the brethren now assembled fully recognize the intrinsic autonomy and final jurisdiction of the civil Magistrate, or the supreme power of the state, in the exercise of all civil functions, and in the discharge of all the duty which he owes toward the church of Christ. And in particular they acknowledge the right of the civil Magistrate to fix the terms on which he will establish the church, as a right which he is to use on his own responsibility, and in the use of which the church is not entitled to resist him. And hence, accordingly, as the church, being essentially independent of the civil Magistrate in her spiritual province, is not bound, and is not at liberty, to conform her procedure in the government of Christ's house to the orders of the state, or of any courts of the state, against her convictions of duty founded on the word of God; so neither is she warranted in prescribing to the civil Magistrate, or requiring him to act according to her views, whether in the administration of civil affairs generally, or in what he does towards religion, or about things sacred—as in his giving to the church, or withholding from her, the civil countenance and support—nor may the church resist his determination in these matters, since in both departments of his duty, the civil Magistrate is always bound to act according to his own conscience, under the rule of the word of God, and on his responsibility to God.

4. That it is the duty of the faithful ministers of this church not to continue to receive the endowments or emoluments secured to them by the civil law, nor to involve themselves in the manifold inconveniences and serious evils of a protracted struggle with the civil power, after it shall appear that the supreme power of the state, by refusing to relieve them from the interference of the civil courts in things spiritual, does thereby substantially and effectually sanction the condition which the civil courts would attach to their holding of these endowments or emoluments, and to which they never can submit or yield obedience; viz. the condition of subjection to civil control in matters spiritual, and of being bound, against their consciences, to intrude ministers upon reclaiming congregations.

5. That it is the duty of the ministers now assembled, and of all who adhere to their views, to make a solemn representation to her Majesty's Government, and to both Houses of Parliament, setting forth the imminent and extreme peril of the Establishment, the inestimable value of the benefits which it confers on the country, and the pain and reluctance with which they are forced to contemplate the possibility of the church's separation, for conscience's sake, from the state—respectfully calling upon the rulers of this nation to maintain the Constitution of the kingdom inviolate, and to uphold a pure establishment of religion in the land—and, finally, intimating that as the endowments of the church are undoubtedly at the disposal of the supreme power of the state, with whom it rests either to continue to the church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or to withdraw them altogether—so it must be the duty\* of the church, and, consequently,

\* Twenty-one out of the above three hundred and fifty-four adherents added the following explanation to their concurrence, viz.:

"While disagreeing with the doctrine which seems implied in resolutions, that the silence of the Legislature constitutes an obligation in our consciences to regard the terms of compact between Church and State as altered, we adhere, in so far that the silence of the Legislature, after a remonstrance thereto, on the ground of Christian expediency, obliges us to leave the Establishment."

in dependence on the grace of God, it is the determination of the brethren now assembled—if no measure such as they have declared to be indispensable, be granted—to tender the resignation of those civil advantages which they can no longer hold in consistency with the free and full exercise of their spiritual functions, and to cast themselves on such provision as God in his providence may afford; maintaining still uncompromised the principle of a right scriptural connection between the church and the state, and solemnly entering their protest against the judgments of which they complain, as, in their decided opinion, altogether contrary to what has ever hitherto been understood to be the law and constitution of this country.

Missionary Intelligence.

FROM THE WESLEYAN MISSIONARY NOTICES, &c. FOR DECEMBER, 1842.

WEST INDIA MISSIONS.—It is a most gratifying fact, that in many parts of the West India Colonies we find an ample compensation for the years of toil-some exertion, and the large amount of property expended, in procuring the liberty of the labouring population. In certain localities where the Missionaries had been allowed to instruct the people, the subsequent improvement in their moral and religious condition, and the increased number of the regular congregations and communicants, are striking and satisfactory; and, at the same time, the inhabitants of the more remote and rural districts, which formerly could not be brought under Christian instruction, are now anxiously desirous of the means of grace. Mr. Waymouth's letter from Dominica is a full confirmation of these remarks, as are also Mr. Harding's and Mr. Seccombe's from Jamaica. The statements contained in these letters must tend to raise the inquiry, whether, with the opportunities now known to exist for the diffusion of the saving knowledge of Christ among this once-degraded people, we have exhibited an adequate concern for their improvement, and have made the sacrifices and exertions for their welfare, which may be reasonably demanded from us.

We have much pleasure in drawing the attention of our readers to the readiness with which our West-India societies contribute to the support of the ministry of God's word among them, and to the erection of their chapels; and particularly to the grateful memory they entertain of their happy emancipation from slavery, and the pious liberality by which they celebrate its Anniversary on each returning 1st of August. As a specimen of these celebrations, we give insertion to the letters of Mr. Hodgson, of Jamaica, and Mr. Ranyell, of St. Vincent.

A painful contrast to the encouraging scenes depicted in the fore-mentioned letters will be found in the letter from the Island of St. Lucia, where no Mission has yet been commenced, but where a member of the society, having gone to reside, has given vent to the feelings and desires of his heart, in a letter addressed to Dr. Bunting. Some of the details of the letter have been omitted; but enough is retained to afflict every Christian and benevolent mind. The people perish for lack of knowledge; and it is painful to reflect, that the society has at present no prospect of being able to send a missionary to St. Lucia. It is earnestly and humbly hoped, that the commencement which has been made in that island will have the divine blessing, and that means may be ultimately found for meeting the appeal thus made to the Society.

NEW OPENINGS FOR USEFULNESS: ADDITIONAL MISSIONARIES WANTED.

DOMINICA.—Extract of a Letter from the Rev. W. T. Waumouth, dated Roseau, Dominica, August 19, 1842.

I am just recovering from sickness, and am yet unable to return fully to my work. Under these circumstances I plead for help. My friends around, and my family at home, are importunate with me to relax my efforts; and the indefinable sensations now remaining (although, thanks be to God, the fever is gone), which cannot but remind me of the powerless dust of Nunn, Rigglesworth, and Cameron, close by, seem to say, "be prudent." And yet what is to be done? I that I could be heard in the Institution, or in Bishopsgate-street-Within! Here are multitudes ready to hear us; members who are joined to us already, and the children of

the whole of them, for whom nothing can be done if your Missionaries are prudent, and but little even if they sacrifice their health and life to one or two years' labour among them. In taking this station at the last District-Meeting, I received many solemn warnings and injunctions from my brethren respecting over-exertion, and I could not in such warnings were I at a distance; but when on the spot, a man who desires to do a little good in his time, is drawn, before he is aware, into more than his constitution will support.

Having given a little attention, a few months since, to a society ten miles distant, at Layou, the work assumed such an aspect, that it required imperatively an enlargement of the chapel. Thus, by the blessing of God, is nearly accomplished; and it will be seen that the chapel accounts are not to be burdened by any expense connected with it. But here, as elsewhere, success creates its subsequent difficulties. That chapel stands in a valley, which in itself would employ one Missionary. Hillsborough, Clarkehall, and York-Valley, are populous English estates; and the people are ours if we can seek them. We have already a society there of one hundred and thirty-four persons, but no school; and it is only once in six or eight weeks that your Missionary can visit them; and there is no one to perform any pastoral work in that valley besides the Roseau Missionary. And then, nearer the town, there is another fruitful valley, Cane-field, River-estate, Mount-pleasant, and several smaller settlements, nearly all English. Those that are members belong to the Roseau society, and attend the chapel sometimes; but they want means of grace and schools amongst themselves; they have none, and there is no one to attend the sick, aged, and dying, except the Roseau Missionary.

A new call has reached us from a district called Soufriere. Several who were members of the society in other places have settled there. Many others, doubtless, would hear, and fear, and turn to God, if there were any to speak the word with power. The distance is three hours' ride from Roseau, and would be visited by the Roseau Missionary if he had time. I will not now speak again of Castle-Bruce; ten hours' perilous ride across the mountains; Grand-Bay, four hours' in another direction, already under the care of the Roseau Missionary; nor of the pastoral work connected with a large society at Roseau, added to the cares of the whole station devolving on the Roseau Missionary as Superintendent. I am not asking that another Preacher should be stationed at Roseau; but my petition is, that we should have a third Missionary, that one may be stationed at Prince-Rupert's. It is utterly impossible for one man to supply Lasoye, the whole windward coast, and Prince-Rupert's, quite the other side of the island. There were a thousand members at Prince-Rupert's when a Missionary resided there; and, I doubt not, that a numerous church would be found there again by the faithful exertions of a devoted Missionary. Two or three hours every second Sunday is all that the Lasoye Preacher can afford, after riding that terrible journey, which can only be known by trial. The town itself is populous, and the estates in its neighbourhood are not only open to us, but our evangelizing labours are earnestly sought both by people and employers.

Whilst I am writing, the Catholics are at work, and a Priest is getting a residence there to reap what we have sown; and if we do not gather our own harvest, the Catholics will. I see no hope of getting a third man from the District-meeting, unless he be sent out from home. Suffer me to entreat you, not by our failing health, but by the cries of thousands, not of those who merely want the Gospel, Christians being judges, but of those whom Christians have taught to feel their wants. Send us help before it is too late. The people are really worthy of help. Look at their subscriptions, the highest, without exception in the whole District. They would soon meet the additional expense of a third Missionary.

SPIRITUAL DESTITUTION.—At a late meeting of the Bristol City Mission Society, it was stated, that out of a population of 127,000, there was not religious accommodation, taking into account the religious edifices of every denomination of Christians, for more than 36,000, and, consequently, there were 91,000 without any means of religious instruction; and, deducting, for the sick and



aged persons, and young children; 30,000, there still remained 69,000 in British hands did not attend upon the public worship of God.

**Civil Intelligence.**

**INDIA AND CHINA.**—The subjoined are extracts from the "Official despatches".

**PROCLAMATION.**

*Lord Ellenborough's announcement of the Conclusion of the Afghan War.*

Secret Department; Simla, the 1st of October, 1842.

The Government of India directed its army to pass the Indus, in order to expel from Afghanistan a Chief believed to be hostile to British interests, and to replace upon his throne a Sovereign represented to be friendly to those interests, and popular with his former subjects.

The chief believed to be hostile became a prisoner, and the Sovereign represented to be popular was replaced upon his throne, but, after events which brought into question his fidelity to the Government by which he was restored, he lost by the hands of an assassin the throne he had only held amidst insurrections, and his death was preceded and followed by still existing anarchy.

Disasters unparalleled in their extent, unless by the errors in which they originated, and by the treachery by which they were completed, have in one short campaign been avenged upon every scene of past misfortune; and repeated victories in the field, and the capture of the cities and citadels of Ghuznee and Cabul, have again attached the opinion of invincibility to the British arms.

The British army in possession of Afghanistan will now be withdrawn to the Sutlej.

The Governor-General will leave it to the Afghans themselves to create a government amidst the anarchy which is the consequence of their crimes.

To force a sovereign upon a reluctant people would be as inconsistent with the policy as it is with the principles of the British Government, tending to place the arms and resources of that people at the disposal of the first invader, and to impose the burden of supporting a Sovereign without the prospect of benefit from his alliance.

The Governor-General will willingly recognise any Government approved by the Afghans themselves, which shall appear desirous and capable of maintaining friendly relations with neighbouring States.

Content with the limits nature appears to have assigned to its empire, the Government of India will devote all its efforts to the establishment and maintenance of general peace, to the protection of the Sovereigns and Chiefs its allies, and to the prosperity and happiness of its own faithful subjects.

The rivers of the Punjab and the Indus and the mountainous passes and the barbarous tribes of Afghanistan, will be placed between the British army and an enemy approaching from the west, if indeed such an enemy there can be, and no longer between the army and its supplies.

The enormous expenditure required for the support of a large force, in a false military position, at a distance from its own frontier and its resources, will no longer arrest every measure for the improvement of the country and of the people.

The combined army of England and of India, superior in equipment, in discipline, in valour, and in the officers by whom it is commanded, to any force which can be opposed to it in Asia, will stand in unassailable strength upon its own soil, and for ever, under the blessing of Providence, preserve the glorious empire it has won, in security and in honour.

The Governor-General cannot fear the misconstruction of his motives in thus frankly announcing to surrounding states the pacific and conservative policy of his Government.

Afghanistan and China have seen at once the forces at his disposal, and the effect with which they can be applied.

Sincerely attached to peace for the sake of the benefits it confers upon the people, the Governor-General is resolved that peace shall be observed, and will put forth the whole power of the British Government to coerce the state by which it shall be infringed.

By order of the Right Hon. the Governor-General of India.

T. H. MADDOCK,  
Secretary to the Government of India,  
with the Governor-General.

**RELEASE OF LADY SAIF AND THE REST OF THE PRISONERS AT CABUL.**

Head Quarters, Simla Oct 5 1842

Since the public notification of the 30th ult. the Governor-General has received the gratifying intelligence of the safety of all the European prisoners but one, in the following extract from a communication from Major-General Pollock, C. B. dated the 21st ultimo:—

Extract from a letter to the Governor-General, from Major-General Pollock, C. B. dated Camp, Cabul, Sept. 21—

"My Lord,—It gives me great gratification to be enabled to state that the whole of the European prisoners are now quite free from the hands of Mohammed Akbar, except Captain Bygrave. I will make my official report on the subject whenever they reach my camp, which no doubt will be tomorrow. I sent a lightly equipped force under Sir R. Sale to meet them, and the whole of the party is with him, with the following exceptions, who have already reached my camp—

"Major Pottinger and Capt. Johnston arrived this morning.

"Mrs. Trevor and eight children.

"Captain and Mrs. Anderson and three children.

"Captain Troup and Dr. Campbell.

"One European woman and four privates."

By order of the Right Hon. the Governor-General of India,

T. H. MADDOCK,  
Secretary to the Government of India,  
with the Governor-General.

**PROCLAMATION.**

To Her Britannic Majesty's Subjects in China.

Her Majesty's Plenipotentiary, &c. in China, has high satisfaction in promulgating for the information of Her Majesty's subjects in China, the important progress and success of the expedition since the date of his last circular of the 24th of June.

"The expedition was detained by the bad weather and other circumstances at Woosung until the 6th of July, on which day it advanced up the river Yang-tse-kiang, and on the 11th reached a military position built on a range of hills commanding the stream, where two small recently erected batteries, mounting 13 guns, opened the first fire since leaving Woosung on the leading ships, but were instantly silenced, and the guns, batteries, and military buildings, connected with them, destroyed as soon as men could be put ashore.

"At this point the main body of the fleet was retarded by adverse winds for nearly a week, during which period some of the ships of war, assisted by the steamers, got up to 'Kishan' or 'Golden Island,' where the whole armament, amounting to 70 sail of vessels, assembled on the 20th inst., and anchored abreast of the city of Chin-kiang-foo.

"A reconnoissance having been obtained the same evening, the troops were disembarked as early as possible the next morning. It was at this time believed that the majority of the Chinese troops, which had been variously reported at from 1,500 to 3,000 men, were in a camp, which was visible from hills overhanging the river, at a distance of about three miles.

"Against this camp the right brigade moved under Major-General Lord Saltoun. The centre brigade, led by Major-General Bartley, was directed in the first instance to co-operate with the right one in cutting off the anticipated retreat of the fugitives from the camp in the direction of the city, and the left brigade, headed by Major-General Schoedde, landed on the river side of the city, opposite the fleet, where it was instructed to escalate the northern wall, which the centre brigade was likewise appointed to do on the southern side, after it had performed the other duty assigned to it.

"The Chinese troops in the camp did not venture to stand the near approach of our men, but after firing three or four distant volleys from their jinjalls and matchlocks, broke and dispersed all over the country, which was hilly, and covered with the jungle. By this time the left brigade had got on the walls, when it became obvious that the Tartar Garrison intended to defend the city, from the walls of which they opened a heavy and incessant fire of cannon, jinjalls, wall-pieces, rockets, and matchlocks.

As the left brigade moved up from the landing-place, the Auckland steam-brigate, which had been placed in position for the purpose, threw some shells among the enemy on the works with admirable precision, but was obliged to cease firing, owing to the rapid advance of the brigade at the bottom of the wall, which was most gallantly escaladed under a heavy fire from the Tartar troops who behaved with great spirit, and disparted every inch of the ramparts, availing themselves with great tact of their knowledge of the localities to gall out troops and screen their own.

"The centre brigade got into the city after some delay in landing a bridge to cross the Grand Canal, which runs along the western side of Chin-kiang-foo and separates the walled city from very extensive suburbs, by blowing open one of the gates, but, even after the left brigade had received this large reinforcement, besides patriots and marines and seamen who were landed the moment the opportunity presented to be so stubborn, the Tartars manfully prolonged the contest for some hours, and it was late in the afternoon before they entirely disappeared, when it is surmised the survivors did by throwing away their arms and uniform, and either hiding themselves till night enabled them to escape, or else mingling with the other inhabitants.

"The city of Chin-kiang-foo is rather more than four miles in circumference, the works are in excellent repair and the parapet, which is so thick and so high that a musket bullet could not have made any impression on it, is pierced with narrow embrasures and loopholes and flanked at a variety of spots with transverse walls.

"It has hitherto been impossible to obtain anything like a precise return of the strength of the garrison; but from calculations made with reference to the extent of the works, and the Tartar troops seen on them at the same moment, it is thought there could not have been less than 3,000 men. Of these, it is said that 10 Mandarins (officers) and 1,000 men were killed and wounded. The Tartar General Commanding-in-Chief retired to his house when he saw all was lost, made his servants set it on fire, and sat in his chair till he was burned to death. His private secretary was found, the day after the assault, hidden in a garden, and on being carried to the spot, recognised the half-consumed body of his master, who was worthy of such a death.

"It will be readily understood that a brilliant service, of which the preceding detail gives out a very feeble outline, could not be performed without loss on our side, and Her Majesty's Plenipotentiary is sure that all Her Majesty's subjects in China will participate in his feelings of sincere regret at the returns of casualties of killed and wounded in Her Majesty's combined forces.

"Arrangements are in progress for placing a strong British garrison at Chin-kiang-foo (which commands the entrances of the Grand Canal, and is therefore of vast importance,) and the remainder of the expedition will shortly move up this majestic river, headed by the Admiral's flag-ship Cornwallis, to the neighbourhood of Nanking (which ancient capital of the empire is about 40 miles distant, and situated about three miles from the Yang-tse-kiang, with which it is connected by a variety of canals,) it having been already ascertained by actual survey that there is ample depth of water and no natural impediments.

"God SAVE THE QUEEN.

"Dated on board the steam-frigate Queen, Yang-tse-kiang river, at Chin-kiang-foo, this 24th day of July, 1842.

"HENRY POTTINGER,  
Her Majesty's Plenipotentiary."

Return of Killed, Wounded, and Missing of the Land Force, under the command of His Excellency Lieutenant-General Sir Hugh Gough, G. C. B., at the attack on the enemy's entrenched Camp, Storm and Capture of the City of Chin-kiang-foo, on the 21st of July.

Head Quarters, Chin-kiang-foo, July 24th, 1842.

Killed—3 officers, 2 sergeants, 20 rank and file; total 34.  
Wounded—14 officers, 1 warrant officer, 4 sergeants, 1 drummer, 80 rank and file, 1 follower; total 107.  
Missing—1 drummer, 8 rank and file; total 3.

Killed, Wounded, and Missing—17 officers, 1 warrant officer, 6 sergeants, 2 drummers, 117 rank and file, 1 follower; grand total, 144.

Of the numbers above returned killed, 1 gunner Royal Artillery, 2 rank and file Her Majesty's 49th Regiment, and 13 rank and file Her Majesty's 74th Regt. were killed by a stroke of the sun.

ARMINES H. MOUNTAIN,  
Lieut. Colonel,  
Dep. Adj. Gen. Expeditionary Force.

Names of officers killed and wounded:—  
Her Majesty's 4th Regt.—Lt. T. P. Gibbs, 5th, 2nd Assistant Commissary-General, killed.

6th Regt. of Madras Native Infantry—Lt. Col. Driver, killed on the rampart from a stroke of the sun.

18th Royal Irish—Capt. Colman, killed. Royal Artillery—Lt. J. N. A. Creece, slightly wounded.

Madras Artillery—Lt. C. D. Waddell, severely wounded, Assistant-Surgeon T. Finnis, severely wounded; Subadar Major Ramaswamy, slightly wounded.

15th Royal Irish—Lt. Bernard, slightly wounded.

26th Comerons—Ensign Duprier, slightly wounded.

9th Regt.—Lt. Haddely, dangerously wounded, Lt. Grant, slightly wounded.

35th Regt.—Maj. Warren, severely wounded, Lt. Cuddy, severely wounded.

2d Regt. Madras Native Infantry—Lt. Carr, Adjutant, slightly wounded; Ensign Travers, slightly wounded, Jemadar Munday, slightly wounded.

36th Regt. Madras Native Infantry Rifles—Capt. Simpson, severely wounded.

Return of the Killed and Wounded in the Squadron under the command of Vice-Admiral Sir Wm. Parker, at the attack on the City of Chin-kiang-foo, on the 21st of July, 1842.

Corwallis.—Brevet-Maj. Jas. Uniacke, Royal Marines, killed, who died from the effects of the sun and fatigue; Lt. Jas. Fitzjames, badly wounded, 1 seaman dangerously wounded, private marine slightly wounded.

Blonde.—Lt. Edward Crouch, severely wounded; Mr. H. T. Lyon, midshipman, slightly wounded, 5 seamen, slightly wounded.

Modeste.—1 private marine, killed; Commander H. L. Watson, slightly wounded; 1 private marine, slightly wounded.

Plover.—1 private marine, killed.

GENERAL ORDER.  
"Head quarters, Chin-kiang-foo, July 27th, 1842.

Lieut. Gen. Sir Hugh Gough has never derived more satisfaction from the conduct of the troops under his command than during the recent operations before Chin-kiang-foo, and the storming and capture of the place.

The spirit which animates the troops, men as officers, natives as well as Europeans, is most gratifying, and the Lt. General's only difficulty is to particularize.

Sir Hugh Gough cannot, however, pass without special notice the gallant manner in which Major General Schoedde, availing himself of his discretion to convert his division into a real attack, carried the body of the place, which was obstinately defended. The spirited conduct of Capt. Peare, commanding Engineers, in blowing up, at noon day, the great Gate of the Western Work, and the eagerness of the column of assault, deserve mention. The work of the column had been anticipated, Major-General Schoedde being unexpectedly found in possession of the inner gateway, but Major-General Bartley was afterwards hotly engaged with the Tartars within the walls.

His Excellency must also notice the great fatigue incurred by the troops under Major-General Lord Saltoun, in their long and successful march to drive the enemy from his encampment on the hill.

The Lieutenant-General has only to regret the loss of so many gallant men, amongst whom are Lt. Col. Driver, of the 6th Madras Native Infantry, Capt. Colman, of the 15th Royal Infantry, and Lieut. Gibbons, of the 49th Regt., S. A. C. Gen., who nobly fell in the performance of their duty as soldiers.

Sir Hugh Gough's thanks are offered to officers commanding brigades and corps, and heads of Departments, who will be pleased to convey them to all under their respective command.  
The expedition soon after proceeded up



the river Yang-tee, and having anchored at Nanking made preparations for bombarding that part of the city near the river. A large division of the army, under the command of Lord Salton, landed to the west of the city, and took up a position on a hill about half a mile distant from the walls. The inhabitants are stated to have declared their unwillingness to allow their houses and property to be destroyed. The garrison, consisting of about 11,000 Tartars and Chinese troops, became terrified. A flag of truce was sent out to the British Plenipotentiary, praying for a cessation of hostilities, which was granted, as Commissioners having full powers from the Emperor were declared to be on their road in order to treat for peace. The assault on Nanking, which was designed for the 13th, was therefore postponed.

On the 15th, the High Imperial Commissioners arrived. They were three, viz—

1. Kee-Ying, a member of the Imperial Family, and Commander in Chief of the Tartar troops in Kouang-Song.
2. Elipo, Lieut. General of Tehapou, a former Governor of Tee-King, but degraded last year in consequence of his having liberated the prisoners.
3. Guu, Gen-in-Chief of the Provinces Keang-Son and Keang Si.

They speedily communicated to the British Plenipotentiary their powers, which were found to be in due order. Visits of ceremony then took place, and after various conferences, the conditions of a treaty of peace were signed, in the presence of the Admiral and General, and many other British officers. Copies of those conditions were immediately transmitted to Peking. When the treaty was signed, a royal salute was fired, and all restrictions removed on the intercourse between the expedition and the natives.

**PROCLAMATION.**

*"To Her Britannic Majesty's Subjects in China.*

Her Britannic Majesty's Plenipotentiary, &c., in China, has extreme gratification in announcing to her Majesty's subjects in China, that he has this day concluded and signed, with the Chinese High Commissioners, deputed to negotiate with him, a treaty, of which the following are the most important provisions:—

1. Lasting peace and friendship between the two empires.
2. China to pay 21,000,000 dollars in the course of the present and three succeeding years.
3. The ports of Canton, Amoy, Foo-chow-foo, Ningpo, and Shanghai, to be thrown open to British merchants; consular officers to be appointed to reside at them; and regular and just tariffs of import and export (as well as inland transit) duties to be established and published.
4. The island of Hong-Kong to be ceded in perpetuity to her Britannic Majesty, her heirs and successors.
5. All subjects of her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese empire to be unconditionally released.
6. An act of full and entire amnesty to be published by the Emperor, under his Imperial Sign Manual and Seal, to all Chinese subjects, on account of their having held service or intercourse with, or resided under, the British Government or its officers.
7. Correspondence to be conducted on terms of perfect equality amongst the officers of both Governments.
8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, 6,000,000 dollars, her Britannic Majesty's forces to retire from Nanking and the Grand Canal, and the military posts at Chinhai to be also withdrawn, but the islands of Chusan and Kolangsoo are to be held until the money payments and the arrangements for opening the ports be completed.

In promulgating this highly satisfactory intelligence, her Majesty's Plenipotentiary, &c. purposely refrains from any detailed expressions of his own sentiments as to the surpassing skill, energy, devotion, and valour which have distinguished the various grades, from the highest to the lowest, of all arms of her Majesty's combined forces, during the contest that has led to these momentous results. The claims which have been thus established will be, doubtless, acknowledged by the highest authorities.

In the mean time her Majesty's Plenipotentiary congratulates her Majesty's subjects in China on the occasion of the peace, which he trusts and believes will, in due time, be equally beneficial to the subjects and interests of both England and China.

**GOD SAVE THE QUEEN.**

Dated on board the steam-frigate Queen, in the Yang-tse-kiang river, off Nanking, this 26th day of August, 1842.

**HENRY POTTINGER,**

Her Majesty's Plenipotentiary.

**G. A. MALCOLM, Sec'y. of Legation.**

(From the London Gazette.)

*Dunung-street, Dec. 2.*—The Queen has been graciously pleased to nominate and appoint Vice Admiral Sir William Parker, Knight Commander of the Most Hon. Military Order of the Bath, to be a Knight Grand Cross thereof.—Major General Sir Henry Pottinger, Bart, to be a Knight Grand Cross of the said Most Hon. Order.—Major General George Pollock, Companion of the said Most Hon. Military Order, and Major General William Nott, of the East India Company's Service, to be Knights Grand Cross of the same Order.

*Whitehall, Dec. 1.*—The Queen has been pleased to direct letters patent to be passed under the Great Seal, granting the dignity of a Baronet of the United Kingdom of Great Britain and Ireland unto Lieut. General Sir Hugh Gough, G. C. B., and to his heirs male.

**SPAIN.**

There have recently been some serious insurrectionary movements in Barcelona, and the latest accounts inform us that the disturbances in the provincial city had assumed a very serious complexion; though it does not appear the insurrection has spread beyond the walls. During the principal affray, the people, and even the women, threw out of windows and from house-tops, on the troops, tiles, bricks, furniture, and boiling water. Zubano had a horse killed under him by a chest of drawers which fell upon it. Zubano was with the troops when they retreated to the citadel; but on the night of the 19th they were allowed to evacuate it, and to withdraw to Montjuic, and hostilities were suspended; Van Halen was stationed at San Fehn, two hours' march from Barcelona. The junta issued a proclamation announcing that they were about to deliberate on the condition of the work-people; and on the 19th they published what the French telegraph calls the following "programme":—

1. Down with Espartero and his Government.
2. Constitutional Cortes.
3. In case of a Regency, but one Regent.
4. In case of a marriage of Isabella II. a Spaniard.
5. Justice and protection for national industry."

It is added, that a "Consultative Junta" was forming, chosen, without distinction of party, from the most respectable citizens. On the 20th, General Rodil announced to the Cortes the events in Barcelona up to the 16th, and stated that Espartero meant to leave Madrid on the next day for Catalonia, with his escort and three battalions; which he did. The Congress immediately voted an address to the Regent, promising him its support against the Revolutionists. Madrid itself was tranquil.

Subsequent accounts state that the Cortes had been prorogued by Espartero during his absence in the provinces. Barcelona was threatened with a bombardment from Montjuic; but hostilities were still suspended, pending the surrender of some prisoners held by the insurgents.

**PERPIGNAN, Nov. 28.**—The Captain-General has signified that the bombardment of Barcelona will commence on the morning of the 29th. The insurgents were disposed to yield. Brigadier Durando and the popular Junta will probably embark.

**BARCELONA, Nov 30, EVENING.**

Barcelona was about to capitulate, the Junta has ordered the three corps to lay down their arms at the Attaranza.

We regret to learn, by the Dutch papers, that a fire broke out in Bavaria, on the 23d of August, which destroyed property to the value of 25,000,000 florins—about £200,000.

A most extraordinary collection of Pagan deities, instruments of war, and vessels for

domestic purposes, has lately arrived in England from Mexico, as presents to Mr. E. Antrobus, Bart.

Six very valuable beds of coal, from 3 to 9 feet in thickness, have lately been discovered on Mr. Richard Fisher's Bradley domesno estate, about five miles north of Wigan.

*West Indies.*—A gentleman who left the French West India Islands about two weeks ago, has communicated to us the following particulars of the state of things in Guadeloupe and Martinique. The sugar crop of the present year was very deficient. The same thing may be said of coffee. Flour was high. Business generally was dull. The yellow fever this year had proved very fatal to mariners and strangers. The French judges in the islands administered the laws in a way to give great vexation to slave owners. The slaves, aware of the views of the French government on the question of emancipation, evinced a disposition to harass their masters on all occasions; and the proprietors of slaves, on the simple denunciation of the latter, were often arrested and held to answer for the most trivial complaints.—*New Orleans Courier Dec. 10.*

**Advertisements.**

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

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

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

**NEW CUTLERY.**  
**THE SUBSCRIBER** respectfully informs his friends that he has just received direct from *Sheffield*, a large and well selected Stock of *Fine and Common Cutlery* of every description, *German Silver, Plated and Britannia Metal Ware*, with many other Goods, too numerous to mention, which he will sell, *Wholesale & Retail*, low for Cash or short approved Credit.  
Country Store-keepers are invited to call and examine for themselves.  
**SAMUEL SHAW.**  
Toronto, Dec. 29, 1841. **8**

**LOOKING GLASSES, PICTURE FRAMES, &c. &c.**  
**THE SUBSCRIBER** offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold framed Mantel and Pier Glasses Cheval; and Toilet Glasses, all 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.  
**THE SUBSCRIBER** tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing **CAST STEEL AXES** of a superior quality. Orders sent to the Factory, or to his Store 123 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.  
**SAMUEL SHAW.**  
Toronto, Oct. 4, 1841.

**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, Doestans, &c. &c.* Also a selection of *SUPERIOR VESTINGS*, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.  
Toronto, October 20, 1841. **3**

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

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

**THE** Subscriber is receiving, direct from England, a great variety of Genuino 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, Pu. Sand Paper, &c. &c.
- Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26,
- Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes,
- Bristle Tools, do. Quilled do. Camel do.
- Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

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

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

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