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The Wesleyan.

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

VOL. II.

TORONTO, CANADA, WEDNESDAY, OCTOBER 20, 1841.

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Theology.

INFANT BAPTISM.

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression." Rom. iv. 9-15.

The following is the paraphrase: "Doth the blessing of an imputed righteousness come then upon the circumcision only? or may it come upon those who are uncircumcised? We have said that it came upon Abraham, and that it was faith which was reckoned to him for righteousness. Now in what circumstances was he at the time when it was so reckoned? Was he in circumcision, or uncircumcision? Not in circumcision, but in uncircumcision. And circumcision was received merely as a token, or as a seal, of the righteousness of that faith which he had when he was uncircumcised; that he might be the great exemplar of all those who after him should believe, though they were not circumcised; that to them also, even as unto him, there might be an imputation of righteousness; and that he might furthermore be the exemplar of those who were circumcised; and were at the same time, more than this, walking in the steps of that faith which their father Abraham had while uncircumcised. For the promise that he should obtain the inheritance was not to Abraham or his seed through the law, but through the righteousness of faith. For if they only are to inherit who fulfil the law, then faith is rendered powerless, and the promise can have no fulfilment. Because the law worketh wrath, and not favour; and it is only when it is taken out of the way, that transgression is removed, and righteousness can be imputed."

The first lesson we shall endeavour to draw from this passage is, that it seems to contain in it the main strength of the scriptural argument for infant baptism. It looks a rational system, to make sure of the thing signified ere you impress the sign; to make sure of the belief ere you administer the baptism: if the outward ordinance signify any thing at all, to make sure that what is so signified be a reality. And all this has been applied with great appearance of force and plausibility to this question; and the principle deduced out of it, that, ere this great initiatory rite of our faith be laid upon any individual, he should make a credible profession of that faith. In confirmation of this, we are often bidden to look to the order in which these two things succeeded one another in the first age of Christianity. We read of this one convert and that other having believed and been baptized; not of any having been baptized, and then believed. And so this should be the order with every grown up person who is not yet baptized. Should there be any such person who, from accidental circumstances, has not been administered to him in his own country, demand the profession of his faith, and be assured that it

is a credible profession, ere you baptize him. Let Missionaries, these modern Apostles, do the same in the pagan countries where they now labour; just as the first Apostles did before them; just as was done with Abraham of old, who, agreeably to Paul's argument, first believed, and afterwards underwent the rite of circumcision. But mark how it fared with the posterity of Abraham. He, the first Hebrew, believed and was circumcised; and it was laid down for a statute in Israel, that all his children should be circumcised in infancy. In like manner, the first Christians believed, and were baptized; and, though there be no statute laid down upon the subject, yet is there no violation of any contrary statute, when all our children are baptized in infancy. At the origin of the two institutions the order of the succession is the same with both. The thing signified took precedence of the sign. Along the stream of descent which issued from the first of them, this order was reversed, and by an express authority too, so as that the sign took precedence of the thing signified. And so has it been the very general practice with the stream of descent that issued from the second of them; and if the want of express authority be pleaded against us, we reply, that this is the very circumstance which inclines us to walk in the footsteps of the former dispensation. Express authority is needed to warrant a change; but it is not needed to warrant a continuation. It is this very want of express authority, we think, which stamps on the opposite system a character of presumptuous innovation. When once bidden to walk in a straight line, it does not require the successive impulses of new biddings to make us persevere in it. But it would require a new bidding to justify our going off from the line into a track of deviation. The first Christians believed and were baptized. Abraham believed and was circumcised. He transmitted the practice of circumcision to infants. We transmit the practice of baptism to infants. There is no satisfactory historical evidence of our practice having ever crept in—the innovation of a later period in the history of the church. Had the mode of infant baptism sprung up as a new piece of sectarianism, it would not have escaped the notice of the authorship of the times. But there is no credible written memorial of its ever having entered amongst us as a novelty; and we have, therefore, the strongest reason for believing that it came down in one uncontrolled tide of example and observation from the days of the Apostles. And if they have not, in the shape of any decree, or statutory enactment, that can be found in the New Testament, given us any authority for it, they at least, had it been wrong, and when they saw that whole families of disciples were getting into this style of observation, would have interposed and lifted up the voice of their authority against it. But we read of no such interdict in our Scriptures; and, in these circumstances, we hold the inspired Teachers of our faith to have given their testimony in favour of infant baptism, by giving us the testimony of their silence.

It is vain to allege that the Jewish was a grosser dispensation; not so impregnated with life and rationality and spiritual meaning as ours; with a ceremonial appended to it for the purpose mainly of building up a great outward distinction between the children of Israel and all the other families that were on the face of the earth; and that this was one great use of circumcision, which, whether affixed during the period of infancy or advanced life, served equally to signalize the people, and so to strengthen that wall of separation which, in the wisdom of Providence, had been raised for the sake of keeping the whole race apart from the general world till the ushering in of a more comprehensive and liberal dispensation. "The flesh profiteth nothing," says the Saviour; "the words I speak unto you,

they are spirit and they are life." But it so happens that in the ordinance of circumcision, there are the very spirit and the very life which lie in the ordinances of baptism. Viewed as a seal, it marks a preliminary obligation on the part of God, of the same privileges in both cases; and that as the righteousness of faith. Viewed as a sign, it indicates the same graces. It indicates the existence of faith, and all its accompanying influences on the character of him who has been subjected to it. "That is not circumcision which is outward in the flesh," says Paul; "but circumcision is of the heart; in the spirit, and not in the letter." That is not baptism, says Peter, which merely puts away the filth of the flesh; but baptism is the answer of a good conscience unto God. If the baptism of infants offer any violence to the vital and essential principles of that ordinance, the principles of the ordinance of circumcision are altogether the same. Circumcision is the sign of an inward grace; and upon Abraham, in the previous possession of this grace, the sign was impressed. And, in the face of what might have been alleged, that it was wrong when the sign and the thing signified did not go together, this sign of circumcision was nevertheless perpetuated in the family of Abraham, by being impressed on the infancy of all his descendants. In like manner, when an adult stands before us for baptism, should we be satisfied that he has the washing of regeneration, then we may put the question, "Can any man forbid water, that he should not be baptized who hath received the Holy Ghost as well as we?" But should any man go further, and forbid water to the infants of his present or his future family, he appears to do so on a principle which God himself did not recognise; and while he seems to exalt faith over forms, by waiting for the rise of this inward grace ere he will impose the outward ceremonial, he stamps a reflection on that very procedure that was instituted for him who is called the "father of the faithful."

But is it not wrong, when the sign and the thing signified do not go together? Yes, it is very wrong; and let us shortly consider who they generally are that are in the wrong when such a disjunction at any time occurs. In the case of an adult, the thing signified should precede the sign. When he offers himself for baptism, he asks to be invested with the sign that he is a disciple, and he makes a credible appearance and profession of his being so. Were it not a credible profession, then the administrator is in the fault for having put the outward stamp of Christianity on one whom he believed to be a counterfeiter. Were it a profession rendered credible by the arts of hypocrisy, then the minister is free; and the whole guilt that arises from an unworthy subject, standing arrayed in the insignia of our faith, lies upon him who wears them. But in the case of an infant, the sign precedes the thing signified. The former has been impressed upon him by the will of his parent; and the latter remains to be wrought in him by the care of his parent. If he do not put forth this care, he is in the fault. Better that there had been no sign, if there was to be no substance; and he by whose application it was that the sign was imparted, but by whose neglect it is that the substance is not infused, he is the author of the mockery upon ordinances. He it is who hath made the symbolical language of Christianity the vehicle of a falsehood. He is like the steward who is entrusted by his superior with the subscription of his name to a space of blank paper, on the understanding that it was to be filled up in a particular manner, agreeably to the will of his Lord; and, instead of doing so, has filled it up with matter of a different import altogether. The infant, with its mind unfilled and unfurnished, has been put by the God of providence into his hands; and after the baptism which he himself hath craved,

it has been again made over to him with the signature of Christian discipleship, and by his own consent, impressed upon it; and he, by failing to grave the characters of discipleship upon it, hath unworthily betrayed the trust that was reposed in him; and, like the treacherous agent who hath prostituted his master's name to a purpose different from his master's will, he hath so perverted the sign of Heaven's appointment, as to frustrate the end of Heaven's ordination. The worthies of the Old Testament, who, in obedience to the God whom they served, circumcised their children in infancy, never forgot that they were the children of the circumcision; and the mark of separation that had been enjoined to impose upon them reminded them of the duty under which they lay, to rear them at all the virtues of a holy and separate generation; and many a Hebrew parent was solemnized by this observance into the devotedness of Joshua, who said that whatever others should do, he with all his house should fear the Lord; and this was the testimony of the Searcher of hearts in behalf of one who had laid the great initiatory rite of Judaism upon his offspring. "That He knew him, that he would bring up his children after him in all the ways, and statutes, and ordinances that he had himself been taught;" and it was the commandment of God to his servants of old, that they should teach their children diligently, and talk to them as they rose up and sat down, and as they walked by the way-side, of the loyalty and gratitude that should be rendered to the God of Israel. Thus was the matter ordered under the old dispensation. The sign was impressed upon the infant, and it served for a signal of duty and direction to the parent. It pointed out to him the moral destination of his child, and led him to guide it onward accordingly. There ought to be a correspondence between the sign and the thing signified. At the very outset of the child's life, did the parent fix upon its person the one term of this correspondence, as a mark of his determination to fix upon its character the other term of it. It was as good as his promissory declaration to that effect; and if this be enough to rationalize the infant circumcision of the Jews, it is equally enough to rationalize the infant baptism of Christians. The parent of our day, who feels as he ought, will feel himself in conscience to be solemnly charged, that the infant whom he has held up to the baptism of Christianity, he should bring up in the belief of Christianity; and if he fail to do this, it is he who has degraded this simple and impressive ceremonial into a thing of nought; it is he who has dissolved the alliance between the sign and the thing signified; it is he who brings scandal upon ordinances, by stripping them of all their respect, and all their significance. Should the child live and die unchristian, there will be a proper and essential guilt attached to him in consequence; but it will at least not be the guilt of having broken a vow which he was incapable of making. And yet the vow was made by some one. It was made by the parent; and in as far as the ruin of the child may be resolved into the negligence of him to whom he owes his birth, it is he who moved the baptism, and it is he who hath profaned it.

This ordinance lays a responsibility on parents; the sense of which has, we doubt not, given a mighty impulse to the cause of Christian education. It is well that there should be one sacrament in behalf of the grown-up disciple, for the solemn avowal of his Christianity before men; and the very participation of which binds more closely about his conscience all the duties and all the consistencies of the Gospel. But it is also well that there should be another sacrament, the place of which in his history is, not at the period of his youth or manhood, but at the period of his infancy; and the obligation of which is felt, not by his conscience still in embryo, but by the con-

science of him whose business is to develop, and to guard, and to nurture its yet unawakened sensibility. This is like removing baptism upward on a higher vantage ground. It is assigning for it a station of command and of custody at the very fountain head of moral influence; and we repeat it to be well that Christianity should have here fixed one of its sacraments; that it should have reared such a security around the birth of every immortal; that it should have so constituted baptism, as to render it a guide and a guardian, whose post is by the cradle of the infant spirit; and which, from coming into contact with the first elements of tuition, has, we doubt not, from this presiding eminence, done much to sustain and perpetuate the faith of the Gospel from generation to generation.

We have one observation more. Baptism, viewed as a seal, marks the promise of God, to grant the righteousness of faith to him who is impressed by it; but, viewed as a sign, it marks the existence of this faith. But if it be not a true sign, it is not an obligatory seal. He who believes and is baptized shall be saved. But he who is baptized and believes not shall be damned. It is not the circumcision which availeth, but a new creature. It is not the baptism which availeth, but the answer of a good conscience. God hath given a terrible demonstration of the utter worthlessness of a sign that is deceitful, and hath let us know that on that event as a seal it is dissolved. He thus stands emancipated from all his promises; and adds to his direct vengeance upon iniquity, a vengeance for the hypocrisy of its lying ceremonial. When a whole circumcised nation lost the spirit, though they retained the letter of the ordinance, he swept it away. The presence of the letter, we have no doubt, heightened the provocation; and beware, ye parents, who regularly hold up your children to the baptism of water, and make their baptism by the Holy Ghost no part of your concern or of your prayer, lest you hereby swell the judgments of the laud, and bring down the sore displeasure of God upon your families.

This affords, we think, something more than a dubious glimpse into the question that is often put by a distracted mother, when her babe is taken away from her; when all the converse it ever had with the world amounted to the gaze upon it of a few months, or a few opening smiles, which marked the dawn of life enjoyment; and ere it had reached perhaps the lip of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its power, and at length to be overcome by it. O it little knew what an interest it had created in that home where it was so passing a visitant; nor, when carried to its early grave, what a tide of emotion it would raise among the few acquaintances it had left behind it! On it, too, baptism was impressed as a seal, and as a sign it was never falsified. There was no positive unbelief in its little bosom; no resistance yet put forth to the truth; no love at all for the darkness rather than the light; nor had it yet fallen into that great condemnation which will attach to all who perish because of unbelief, that their deeds are evil. It is interesting to know that God instituted circumcision for the infant children of the Jews, and at least suffered baptism for the infant children of those who profess Christianity. Should the child die in infancy, the use of baptism as a sign has never been thwarted by it; and may we not be permitted to indulge a hope so pleasing, as that the use of baptism as a seal remains in all its entireness, that He who sanctioned the affixing of it to a babe will fulfil upon it the whole expression of this ordinance! And when we couple with this the known disposition of our great Forerunner; the love that he manifested to children on earth; how he suffered them to approach his person; and, lavishing endearment and kindness upon them in the streets of Jerusalem, told his disciples that the presence and company of such as these in heaven formed one ingredient of the joy that was set before him: tell us if Christianity do not throw a pleasing radiance around an infant's tomb! And should any parent who hears us feel softened by the touching remembrance of a light that twinkled a few short months under his roof, and at the end of its little period expired; we cannot think that we venture too far when we say that he has only to persevere in the faith and in the following of the Gospel, and that very

light will again shine upon him in heaven. The blossom which withered here upon its stalk had been transplanted there to a place of endurance; and it will then gladden that eye which now weeps out the agony of an affection that has been sorely wounded; and in the name of Him who if on earth would have wept along with them, do we bid all believers present to sorrow not even as others which have no hope; but to take comfort in the thought of that country where there is no sorrow and no separation.

"O when a mother meets on high
The babe she lost in infancy,
Hath she not then, for cares and fears,
The day of woe, the watchful night,
For all her sorrows, all her tears,
An over-payment of delight!"

We have put forth these remarks, not for the purpose of inspiring a very violent distaste towards the practice of others in respect of baptism, but of reconciling you to your own; and of protecting you from any disturbance of mind on account of their arguments. It forms no peculiarity of the age in which we live, that men differ so much in matters connected with Christianity; but it forms a very pleasing peculiarity that men can do now what they seldom did before: they can agree to differ. With zeal for the essentials, they can now tolerate each other in the circumstantialities of their faith; and under all the variety which they wear, whether of complexion or of outward observance, can recognise the brotherhood of a common doctrine, and of a common spirit, among very many of the modern denominations of Christendom. The line which measures off the ground of vital and evangelical religion from the general ungodliness of our world, must never be effaced from observation; and the latitudinarianism which would tread it under foot must be fairly avoided; and an impregnable sacredness must be thrown around that people who stand peculiarized by their devotedness and their faith from the general bulk of a species who are of the earth and earthly. There are land marks between the children of light and the children of darkness, which can never be moved away; and it were well that the habit of professing Christians was more formed on the principle of keeping up that limit of separation which obtains between the church and the world; so that they who fear God should talk often together; and when they do go forth by any voluntary movement of their own on those who fear Him not, they should do it in the spirit and with the compassionate purpose of Missionaries. But while we hold it necessary to raise and to strengthen the wall by which the fold is surrounded; and that not for the purpose of intercepting the flow of kindness and of Christian philanthropy from within, but for the purpose of intercepting the streams of contamination from without; we should like to see all the lines of partition that have been drawn in the fold itself utterly swept away. This is fair ground for the march of latitudinarianism; and that, not for the object of thereby putting down the signals of distinction between one party of Christians and another, but, allowing each to wear its own, for the object of associating them by all the ties and the recognitions of Christian fellowship. In this way, we apprehend that there will come at length to be the voluntary surrender of many of our existing distinctions, which will far more readily give way by being tolerated than by being fought against. And this is just the feeling in which we regard the difference that obtains on the subject of baptism. It may subside into one and the same style of observance, or it may not. It is one of those inner partitions which may at length be overthrown by mutual consent; but, in the mean time, let the portals of a free admittance upon both sides be multiplied as fast as they may along the whole extent of it; and let it no longer be confounded with the outer wall of the great Christian temple, but be instantly recognised as the slender partition of one of its apartments, and the door of which is opened for the visits of welcome and kind intercourse to all the other members of the Christian family. Let it never be forgotten of the Particular Baptists of England, that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster; that they have originated among the greatest of all Missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent, and the first

eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism, that perhaps there is not a more intellectual community of Ministers in our island, or who have put forth to their number a greater amount of mental power and mental activity in the defence and illustration of our common faith, and, what is better than all the triumphs of genius or understanding, who, by their zeal, and fidelity, and pastoral labour, among the congregations which they have reared, have done more to swell the lists of genuine discipleship in the walks of private society; and thus both to uphold and to extend the living Christianity of our nation.—Chalmers.

Biblical Literature.

LAWS OF INTERPRETATION.

I. The first of all the laws of interpretation is certainly this: to endeavour to investigate the sense of a writing or passage which is to be interpreted according to the signification which the general usage of the language, or also the well known particular usage of the writer, connects with the words which he employs. The rule, in one word, amounts to this; we should seek, in the first place, the literal sense of every passage to be interpreted, as it must be afforded, either by the general usage, or by one which is peculiar to the writer. But why this must be sought first, is a point which need not be explained to any one; for every man's natural sense will tell him why, and will also instinctively bring him first to this means of exposition.

It is indeed natural for every one to presume, that a man who intends to make himself understood by another, can use his words only in a sense which others also attach to them, or, if he uses them in another sense, can only use them in such a one as others will immediately recognise to be his. The reader will therefore take his expressions only in a signification in which every other man takes them when they occur also elsewhere, or in that in which he is elsewhere, as is well known, accustomed to employ them. Let a man first investigate this with care, and in most cases he will find very little more to be necessary in order to determine the true sense of his author.

This no one has doubted, and no one can doubt, who is possessed of a sound understanding. Still, there have been expositors, as will be noticed hereafter in the history of this subject, who have maintained, that different principles may apply to the Bible; who, for this very reason, do not deserve to be refuted. Yet, if all had agreed in this—if all interpreters had proceeded on this first law of exposition, it would still be very easy to explain how the greatest variety of interpretations must, notwithstanding, be introduced, and equally evident is it whence they must spring.

In the application of this principle all depends on the correctness and accuracy of our knowledge of language, and these can, must, and will ever be exceedingly various. When an interpreter understands an expression merely according to the proper, and not also according to the figurative signification, which the usage of language attaches to it, what widely different expositions must he sometimes produce from the exposition given by others! Another may indeed have a sufficiently full and correct acquaintance with the general usage of language; he may know with great accuracy all the significations in which a word is generally taken, while, at the same time, the peculiar usage of the writer is unknown to him; consequently, he does not know the precise meaning in which the writer is accustomed to use the word. How different then must be the sense which he finds, from that which another derives by means of a nicer knowledge of language! And if again another explains, according to the pure Greek idiom, what a third perceives to be a peculiarity of the Hellenistic dialect, how remarkably must their interpretations vary, merely from this one cause!

Scarcely any thing but this single consideration, founded on fact, that in different periods of Christianity, and among its different sects, the knowledge of language has been exceedingly various, is necessary, in order to show most plainly, how, in different ages and among different sects, such vastly diversified and in part contradictory materials could be found in the Bible. All, or at least much, the greater number (for also, the remark is not true of all) had

understanding enough to discern, that in explaining Scripture it must be the first care to understand the sense in which the expressions of the writers were in part generally employed in other places, and in part by themselves in particular. They all perceived too, that, for this purpose, it was necessary to become acquainted both with the language in general, and with the particular usage of the writers. Many of them supposed that they had formed such an acquaintance; but how did this knowledge of language appear in certain periods!

Was there not a time, when it was thought that every thing in the Bible must be interpreted properly,* because the figurative language of the East was utterly unknown! Was there not another time, when expositors would see no Hebrewisms in the language of the New Testament, because it was taken for granted, that all which the Holy Spirit communicated by inspiration to the apostles must be pure Greek! And was there not again another, and a long period, when men could find no other sense in the expressions of Scripture, but what the doctrinal usage of language belonging to later centuries had connected with them, without a suspicion that they themselves and their age could have attached to them any other ideas!

The result is evident. It is equally evident that such a result could not but take place; and moreover, it is now evident, and the reason is also clear, that interpretation could not make sure progress, until sacred philology was cultivated with more zeal, and with the assistance of superior aids, with better taste and more learning. ONLY THE PHILOLOGIST CAN BE AN INTERPRETER. It is true, that the office of interpretation requires more than mere philology or an acquaintance with language; but all those other qualifications that may belong to it are useless without this acquaintance, whilst, on the contrary, in very many cases nothing more than this is necessary, for correct interpretation.

The truth of this observation will be shown by the additional general laws of interpretation, which must now be adduced, in reference to those cases, which mere knowledge of language is not sufficient to explain.

II. The second general law of interpretation is this: always to explain with a view to the spirit and mode of thinking of the age for which a writing was immediately intended; or, to express this in clearer and more general terms,—that may always be considered as the true sense of the writer to be explained, which, either alone, or at least as the most natural sense, could be suggested by his expressions to the men, to whom and for whom he wrote.†

When the rule is expressed in this form, the reason of it also is so clearly recognised, that no development can be necessary even to the most uneducated man. Every writer wishes indeed to be understood naturally. Consequently, he will not only always employ his expressions in the sense which his readers will connect with them, but, in the ideas which he communicates to them, he will always be governed by their ability to comprehend, and will pay regard to their particular manner of forming conceptions of subjects, and this either intentionally, or because, as it is common to the whole age, it is also his own.

* That is, literally.

† To prevent the possibility of misapprehending the author's meaning, I beg leave to suggest—what, however, can hardly escape the observation of all discerning readers,—that the rule does not direct the interpreter to allow the spirit and mode of thinking of the age to modify or do away the evident meaning of a passage, but merely to assist him in ascertaining what the meaning is. In connection with the subject it may be proper to add another consideration, in itself very evident, and yet not sufficiently attended to by some modern commentators. Before the interpreter appeals to the spirit and mode of thinking of his author's age, in order to illustrate a supposed difficulty, let him ascertain with as much certainty as the case will admit, what that spirit is, and how it is to be applied to the subject. It is said by some commentators, that the narrative of our Lord's temptation is only a parabolic representation of evil and distressing thoughts arising in his mind, which he strongly repressed and thus prevented the natural result of such reflections; and this they say is represented, agreeably to the Jewish manner, and in the spirit of the apostolic age, as if the devil had assailed him with temptations. So again, the account of an appearance of an angel to Zacharias, and also to Mary, merely denotes the providential agency of God, expressed according to the mode of thinking prevalent at that time. Before such representations of apparent facts can advance any reasonable claim to attention, it ought to be shown that such was the manner of thinking, and of expressing one's thoughts in plain prose composition, among the Jews, when the New Testament was written. Any reference to the machinery of poetry would be entirely irrelevant. Let the reader determine what the author says of the absence of higher talents; pages 165, 166.—T.

When, therefore, a reader meets in a work with ideas which he knows were in circulation among those for whom the work was intended, and were circulated in a certain definite form; when he finds there not only particular words and phrases, but entire representations and series of representations characteristic of the age in which the work originated; he may confidently presume, that the writer whom he would explain connected therewith the same sense which they must first present to his readers, even if grammatical exposition could discover in his expressions another sense. Otherwise, he must undoubtedly have been misunderstood, had he in this way expressed thoughts different from those which his contemporaries would thus have communicated; and certainly no rational writer will expose himself to unavoidable misconception.

We know, for example, what idea the Jews in the time of Christ associated with the phrase, "kingdom of heaven." If then we are to take this phrase in its grammatical and verbal meaning, we should most assuredly explain it *incorrectly*; for we may with the strictest propriety, indeed, we must assume it as indisputable, that Christ and his apostles employed it in the same way as their nation,* for this plain reason, that their nation would not have understood them, if by this expression they had intended to convey to them a different idea.

Yet, there are several cases where we are compelled to determine the sense of certain places of the Bible, solely from some local and temporary opinions, circumstances, or prejudices of the men for whom they were originally written; or are compelled, first to examine carefully what ideas these men could attach thereto; since, by an interpretation merely grammatical, without regard to those historical circumstances, no sense can be discovered, or else one which, on other grounds, is plainly perceived to be erroneous. There are in the Gospels themselves several allusions to national Jewish opinions, or to particular sectarian views, especially those maintained by the Pharisees,—to traditions and sayings of former times, preserved among the people,—to particular historical facts, which at the time particularly engaged the attention of the people,—and even to proverbs that were probably in most frequent use.

In the epistles of St. Paul, several places may be found, where he argues as if were *kai' anthropon*, from Jewish and Gentile ideas; and again there are others where he draws conclusions entirely according to the particular modes of reasoning pursued by those with whom he had to do.

If, then, we are wholly unacquainted with these points, we shall find in most of these places either no sense, or what they contain will be unintelligible to us, or we shall elicit representations which are so plainly at variance with each other, with the connection, with the views and sentiments of the writer, as known to us from other sources, that we must immediately perceive them to be *incorrect*.

In such cases, it is a real pressure of necessity, which imposes on us the law, to have regard in our interpretation to the mode of thinking of the first readers, and to what they could and must have understood. Even in the fact that such cases do exist, lies the strongest proof that this must always be done naturally and without any violence; and hence will it at the same time be most sensibly felt, how indispensable an acquaintance with the spirit and with the history of the age in which our sacred writings arose, an acquaintance with the mode of thinking of the men, and indeed, in some respects, an acquaintance with the personal circumstances of the men, for whom they were originally composed, must be, for a correct interpretation, and one in which we may repose implicit confidence.

But here, who does not again see what endless variety of interpretations must arise merely from variety in the nature and compass of the historical knowledge, which the interpreter's resources enable him to apply to exposition? If sound understanding tells every man, that in interpreting he must

place himself within the sphere of the ideas and views of the original readers,—it, moreover, all had the intention to do this,—and indeed, if all had actually done so, it could not readily have happened, that all should have done so in an equal degree. One interpreter, whose acquaintance with those ideas was intimate, must find them in many more places than another whose knowledge of them was only of a general nature. And there have been many interpreters who knew nothing at all of the local and temporary meaning of certain phrases and expressions in the Bible; to whom, in fact, it never once occurred, that the early Jews could have attached other ideas to certain forms of speech than those which the literal sense of the terms expressed, and who consequently found nothing further therein but what was drawn out by this sense.

III. But, along with this general rule of hermeneutics, a third must necessarily be connected, by which the application and the applicability of the second receive some qualifications, without which indeed it ought to be immediately rejected. The rule is this, in interpreting a writing, constant reference should be had to the character, views, and known principles of the writer, from whom it originates.

The palpable reason on which this rule is founded, is likewise very easy to be perceived by a mind of plain, good sense. The character of a writer is, in reality, nothing else than a combination of all that must mark out and modify his particular way of thinking, of treating subjects, and of expressing himself. To explain the opinions and views of a writer from his character, is therefore in fact nothing else than always to go upon the supposition, that he has formed such conceptions, according to the entire situation, and all the circumstances in which he was placed, according to his own particular education, according to his personal relations, he could and must form most naturally; and who will not always do this of his own accord?

It is also equally unnecessary to show, why particular respect must likewise be paid to his design, and to his principles, as otherwise understood. This indeed is nothing else than to suppose, that a man of understanding will not readily act in opposition to his own design—will not, in general, easily contradict himself—will not without some evident cause alter his opinions: and who feels not of himself the reasonableness and even the irresistible force of this demand?

Very readily, too, may it be anticipated, that the application of these rules in interpreting the Bible in particular, must often be necessary, and that very much must depend upon it. Hence also it is, that no interpreter has ventured to abandon them; only the application of them must be of the most varied kind, and of course the expositions resulting, must unavoidably be equally varied. One interpreter may have formed a different view of the character of a sacred writer from another, or may have ascribed to him a different design; and thus he would find in him ideas altogether different from those which would be perceived by the other, although both had been governed by the same principles.

Nothing can possibly prevent this, but as extensive and accurate historical acquaintance as can be formed with all the personal circumstances of a writer, and with all the local and temporary circumstances connected with his writing, united with a nice perception of the nature and operations of the soul: which, unhappily, is not easily communicated, and is only to be comprehended by one who has a susceptibility of such impressions.—*Dr. G. J. Planck; translated from the German by Dr. S. H. Turner.*

Biography.

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

"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." So spake one, to whom God had said, "Lo, I have given thee a wise and an understanding heart."

Mrs. Bulmer was the third daughter of Mr. and Mrs. Edward Collinson, of London; and was born the 31st of August, 1775. To those who were favoured with the personal acquaintance of her valuable parents, it will appear but a plain matter of fact, that

they felt themselves bound by the strongest obligations to bring up their children in the fear of God. Nor were their pious labours unrewarded. It appears that their daughter Agnes was early impressed by the "Spirit of truth," with the value and importance of religion. Being naturally sober and reflective, there is no doubt that the godly counsel which she received sank deeply into her mind, imbued her thoughtful spirit with its own energy, and laid the foundation of that beautiful structure of vital godliness which adorned the whole of her subsequent life.

At the early age of twelve years, it is recorded, that Dr. Young's "Night Thoughts" formed her favourite study, a book which is not greatly to the taste, generally speaking, of so youthful a reader. The deep interest with which she read it, is an indication at once of the philosophic tendency of her mind, and of the elevated character of her intellect.

Upon leaving school, in her fourteenth year, the force and dignity of her character became apparent in her serious and thoughtful deportment. She set herself, with assiduity and diligence, to the improvement of her mind, following out the elementary principles of school-education; yet, not with that all-absorbing energy which led to the neglect of still higher duties, and more sacred interests. Her Bible became her constant companion; and from its inspired records she was daily learning lessons of humility and wisdom: lessons which, leading her to acquaintance with the natural depravity of her own heart, brought her spirit in strong feelings of self-abasement to the foot of the cross, where, in the exercise of repentance and faith, she received the assurance of adoption, and, as the result, was enabled to rejoice in the God of her salvation.

In the year 1780 she joined herself to the Wesleyan society, receiving her first ticket from the hand of its venerable Founder, and from that happy hour, to the still more blissful one in which "mortality was swallowed up of life," she moved among the members of this body, in a ceaseless round of honourable service, adorning her Christian profession by singular devotedness, unhesitating fidelity, and rare consistency.

A short extract from her diary, which she kept about this time, will show how firm she was of purpose, and with how great advantage she had learned the lessons of her heavenly Teacher:—"O thou great author of all good, do thou teach me to employ every moment to thy glory. Overshadow me with thy presence, continue to guard my weakness; help me to devote every remaining hour to thy service. How often, when I should have employed my time in the service of my God, have I been searching after vain and trifling things!" Again, with a heart overflowing with a sense of that love which passeth knowledge, she exclaims, "I am unspeakably happy. My soul seems released from every burden! I can rejoice in the forgiving love of God! O my Father, do thou overshadow me with thy presence; save me from the numerous evils to which my inexperienced youth is exposed, and let me live to thee!"

In the eighteenth year of her age, Miss Agnes Collinson was married to Mr. Bulmer, of London; and in this new relation of life she identified her conduct with all "that is lovely, and of good report." She had a heart capable of the deepest and purest affections; a mind singularly well-constituted; and an intellect of so lofty an order, as to enable her to imbibe continuously, and apply to her own increasing mental strength, those stores of knowledge which the research and wisdom of ages have laid open to the inquiring and the diligent. Though possessing a devoted attachment to the object of her choice, and not in any way neglecting the duties which were associated with her new and important situation, she supplied her thirsting mind with pure draughts from the well-spring of wisdom; nor did she relax in those sublime exercises, which related to the well-being of her immortal soul. To her estimable husband she was, in its strict sense, "a help meet." As a wife, her influence was, what it well might be, boundless; and was ever exerted for the promotion of his interests in both worlds.

The reader who is expecting extraordinary incidents or striking features in this general sketch of Mrs. Bulmer's life, will

most assuredly be disappointed. True it is, that her mental energy could have had hold upon mighty objects, and its strength have grasped them tenaciously; but her constitutional timidity was so great, as even to forbid that measure of publicity to which her standing in the church, and her talents for edification, ought to have compelled her to submit. Her Christian course was full of beauty, and shone mildly and purely even in that retiring path of simplicity in which it was her choice to move. The quiet serenity of her mind, and the scriptural character of her daily experience, formed a practical comment upon that divine truth: "Great peace have they that love thy law." Taught, by Him who is "the way, and the truth, and the life," the line of demarcation between this world's shadows, and the realities of "an enduring substance," she dwelt above earthly attractions and fruitless anxieties; her spirit, continually ascending in aspirations, strong and fervent, after "the peace which passeth all understanding;" for in her estimate of happiness these communions with God constituted the deepest emotions of hope and pleasure. All her admirable talents were pressed into the service of her divine Master. She considered them as distinctively given for the benefit of her fellow-creatures, and the promotion of the interests of the Redeemer's kingdom. Hence, her remarkable devotedness to God, her anxiety for the souls of those over whom she had the charge; and her uniform practice of introducing religious truths in every conversation with her friends. And here she was peculiarly happy. She would begin some general interesting subject, drawing nearer and closer to sacred ground, till religion became the all-absorbing topic; and then, so interesting was her manner, so lucid were her views, and so elevated her own feelings, that one seemed to catch a spark of her spirit, and to retire from her society with an instructed and edified heart.

By persons who are satisfied with humble attainments in religion, it will scarcely be apprehended at what heights of spirituality a truly devoted soul may arrive. There is a region elevated high above the tainted atmosphere of this world, to which the immortal spirit may ascend, and, free from earthly perturbations, hold converse with the Deity. Our admirable friend had discovered and entered into this region; and while she looked on all the plain below, heard the sighing of the captive, and beheld the sore bondage under which her fellow-mortals groaned, and besought Him who had been "lifted up" to draw all men unto him, her own soul walked abroad in the full liberty of the children of God; sustained in vigour and freshness by "the manna which came down from heaven," by the stream gushing from the living Rock which was smitten for her. This inward separation from the world will be scarcely understood by those professing Christians whose senses must be impressed with a thing before they can believe it to exist, and who measure others by their own scanty line. Such separation, however, is nevertheless practicable, and Mrs. Bulmer was an undeniable witness of its truth. She knew that "the Son of man hath power upon earth to forgive sins," and she constantly and earnestly sought to be cleansed from all unrighteousness, and to "be filled with all the fulness of God."

It was in the autumn of 1795 that my revered and beloved parents, Dr. Adam and Mrs. Clarke, first became acquainted with the subject of this memoir. She was then in the twenty-first year of her age; and, I have heard my mother say, was one of the most interesting young women she ever met with. I recollect her narrating to me her early impression respecting Mrs. Bulmer, in the following words:—"The first time I saw her was in the old chapel at Spitalfields; and so strong was the feeling of my mind towards her, that I could not help, at the close of the service, inquiring who the young lady was to whom I had felt so irresistible an attraction." This was introduction enough. When they met on the next day they felt that they were not strangers. My father was equally pleased with her; and at that hour commenced a friendship which, built upon the only sure foundation, proved so strong, so rational, and so abiding, as to have unaltered the varied trials of nearly forty years. From this time the intercourse of these choice friends was of constant recurrence; and for the three years of my father's ministerial la-

* The author means, I suppose, that our Lord and his apostles, in common with their nation, used this phrase to express the authority and government of the divine Messiah. That our Lord attached to it a very different meaning from the one in which it was understood by the great body of the Jews, and the Apostles themselves originally, who employed the phrase to express their own idea of a temporal reign, is too evident to require any proof. See Robinson's *Lectures from Whitt's Clavis, under Basilica, No. 1.*—T.

hours in London, few days passed in which the two families did not exchange hospitality. To the ardent mind of our excellent friend, this acquaintance must have been of great advantage; for Dr Clarke delighted to talk of the aspirations of genius and talents. With Mrs. Bulmer's avidity for reformation, and her great faculty of apprehension, she was alike pleased and surprised; and would, in his own energetic and characteristic manner, thus express her admiration of her intellectual capacity: "That woman astonishes me. She takes in information just as a sponge absorbs water. The nature of the subject seems to make little difference, for whether it be philosophy, history, or theology, she seizes upon it, and makes it all her own." Is it any matter of surprise, that, with such a capacity, and such opportunities of improving it, Mrs. Bulmer should have become what the Rev. William M. Bunting strongly, yet correctly, describes her,—“one of the most intellectual and holy women, probably, whose presence ever adorned this world”? Few of her friends now remaining are able to appreciate either her mental or moral worth more justly than himself.

(To be concluded in our next.)

THE WESLEYAN.

WEDNESDAY, OCTOBER 20, 1841.

The Christian Church consists of the Ministry and the Membership; and between these the most sacred and important relations subsist. The true Christian Minister is God's ambassador to erring and rebellious men, proclaiming and enforcing the message of his Sovereign's mercy; he is an authorized dispenser of God's word and sacraments; the subordinate shepherd or pastor of Christ's flock, appointed to feed, to lead and guard it; a "labourer" in the extensive harvest-field which includes the whole family of man. Christianity originated with God; and, in obedience to his command, is promulgated by his ministering servants. Commissioned by their Master, the Apostles went forth teaching and enforcing divine truths, precepts, promises and threatenings; preaching everywhere that men should repent, and beseeching them in Christ's stead to be reconciled to God; and God was with them, so that multitudes were awakened and saved. Since the Apostles' days, various seasons of religious declension and reformation have occurred; and to every devout and diligent student of Scripture and ecclesiastical history it must appear that the decline and the revival of true religion may alike be traced up to Christian Ministers, as the primary human cause. With whom but with men in the office of the ministry have the various heresies and schisms commenced, which have torn and distracted the Christian Church? And when has the world witnessed intelligence, piety, zeal and fidelity in the ministry, but, at the same time, ignorance, lethargy and corruption in the laity? Trace the progress of Christianity from its rise to the present period, and you will find nearly every heresiarch, every religious deceiver and corrupter, in the office of the ministry; and in every day of darkness, superstition and spiritual death, you will find the clergy sharing fully in the awful deterioration; and, in fact, identified with its beginning and its cause. And, on the other hand, when has the world witnessed the laity spiritual, active and zealous and the clergy, the reverse? Never. The clergy stand essentially connected with the rise and progress of every religious Reformation. Who were Luther, Calvin, Melancthon, Knox, Cranmer, Latimer, and Ridley, and a host of such zealous and successful reformers, but duly authorized Christian teachers? Now, the philosophy or rationalists of all this is to be found in the

mutual relations of the Christian ministry and membership, of which we have already spoken. As respects human causes, and means of influence, the clergy are the fountain whose purity is essential to pure and wholesome streams; they are the head upon whom the soundness and vigour of the body depend; The pupils are dependent upon their teacher, the flock upon its shepherds; and therefore nothing can be more obvious than that, in the very nature of things, the religious conduct, interests, and advancement of the Christian church must, under God, mainly depend upon the qualifications and labours of the Clergy. God has honoured his Ministers by placing them in peculiar situations and relations, and he continues to honour them by making them the grand instruments of reviving and restoring a fallen church, or of strengthening and increasing a faithful one. Nothing can, therefore, be more erroneous and deceptive than the notions and statements of some (who ought to know better) that religious and benevolent enterprise begins with the laity and ascends to the clergy. The reverse is the truth. "Like a priest like people." We may judge of the character of the clergy by the character of the age, and we may infer the latter from the former. If the appointed depositaries, witnesses and heralds of the truth, are themselves astray, what means remain of keeping the people in the paths of righteousness? And, on the other hand, if the clergy live and labour as they ought, God will not allow them to toil in vain or spend their strength for nought: He himself gives the word, and great is the multitude of them that publish and of them that obey.

From these views we may infer the solemn and awful responsibility of Christian ministers: "They watch for your souls, as they that must give account." And especially do we learn the ineffable importance of securing and perpetuating an evangelical and efficient ministry. Ministers must be men of God, partakers themselves of like precious faith,—else they are intruders into the office they hold, whatever human authority they may possess. The Apostle Paul teaches us that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Now it is obvious that what a man neither receives nor discerns he cannot communicate, and hence it is impossible, in the very nature of things, for an ungodly, unconverted man to "teach and preach Jesus Christ." "Unto the wicked, God saith, what has thou to do, to declare my statutes?" And surely, there can be nothing more preposterous and absurd than to suppose that God employs rebellious men as ambassadors to his rebellious subjects, and entrusts them with the management of the interests of his kingdom. Every occupant of the ministerial office, who is unregenerate, has climbed into the sheepfold by an unlawful way, and must expect the heaviest displeasure of the great Shepherd and Judge. But the call of the Holy Spirit is as necessary to the Christian minister as piety; and therefore Paul tells the elders or presbyters of Ephesus, that "the Holy Ghost" had made them "overseers;" and the Church of England requires every candidate, at his ordination, to declare, solemnly and publicly, that he trusts he is "moved by the Holy Ghost" to take this office upon him. Piety and divine authority being then secured, it only remains for the Christian minister to possess a suit-

able acquaintance with the Christian religion which he is to teach and defend, a competent knowledge of the various topics and helps which pertain to his function. Here then lies the great difficulty, in securing and perpetuating a faithful and effective ministry. If piety and a divine call alone be considered by the church, we shall have a spiritual, but at the same time a defective ministry; a ministry capable of teaching "first principles," but not of leading believers "on to perfection;" useful in awakening and converting sinners, but imperfect in edifying and strengthening believers; able to gather sinners into the fold, but unable to defend that fold from the wolves of infidelity, heresy and skillful hostility. And, on the other hand, if we secure only learning and refinement in the Christian ministry, we shall not, in fact, have a Christian ministry at all; not a divinely authorised and aided ministry: not a living, spiritual, active and efficient ministry; we may have a denominational, a well-educated, a polite and scientific ministry,—able to expatiate on the beauties of composition, in poetry and prose; to appreciate the distinctions and pleasures of taste; to descant on the beautiful and the sublime; to delineate the splendid structures, the mighty fabrics, the exquisite paintings and beautiful draperies of "nature;" to trace the progress of society and of nations, and to lecture on the harmonies and substantial advantages of the political constitution; but we shall have spiritual death, ignorance and sin, reigning throughout the clergy and the laity notwithstanding; we shall have a church and a people "without hope and without God in the world;" in truth, we shall have no Christianity and no Christian church at all.

But can the two be united? Can we have at once, and in the same persons, a pious and a learned ministry; taught of God and taught of man; authorized and called by the Holy Spirit, and authorized and called by the visible Church; "good men, full of faith and of the Holy Ghost;" and also workmen that need not be ashamed; able to reclaim and able to edify; able to multiply the number of disciples, and yet able to strengthen them, and guard them from scepticism, heresy and error? We believe we can. And the British Wesleyan Connexion is now furnishing a practical solution of the question, in the THEOLOGICAL INSTITUTION. The Wesleyan ministry has been from the beginning a spiritual, living, zealous, active and useful ministry,—characterized by soundness of doctrine and practice. It has also been adorned and honoured by men of elevated, enlarged and cultivated minds, such as the Wesleys, Fletcher, Benson, Coke, Clarke and Watson. But it is highly desirable to combine, if possible, increasing piety and increasing knowledge, augmented zeal and augmented learning; and thus, we believe, is achieved by the Institution to which we have referred: None are admitted as candidates for the ministry on trial; none are placed on the President's List of Reserve; and none are admitted to the Theological Institution, till they undergo a most careful and searching examination, in relation both to a sound conversion, established piety, and a divine call to the work of the ministry, and give satisfactory evidence that, in all these respects, they are suitable persons. These great qualifications secured, they are either immediately employed and appointed to a circuit; or they are enrolled as accepted candidates; or sent for a few years to the

Theological Institution, to receive a sound classical and theological training; and whether immediately and fully employed, or sent to the Institution, they must remain four years on trial. During this period, their spirit and department are observed and ascertained; at its close they are examined respecting their studies and labours; and if judged to be suitable persons, they are fully admitted to the Christian ministry and to connexion with the Conference. Students in the Institution are placed under the pastoral superintendence and care of an experienced minister; they are stately employed, on the sabbaths, in preaching the word of life; and they are aided and directed in their studies by competent mathematical, classical and theological Tutors. The benefits, immediate and ultimate, which they derive from such a course of education; the impulse and direction given to their minds; the germs and principles of expanded and matured knowledge, which are there sown and implanted, must conduce, in an eminent degree, by the Divine blessing, to the elevation and efficiency of the Wesleyan ministry,—more especially when the institution is so enlarged as to admit of the education of all the approved candidates for the ministry, who may need such a course of preparation and training.

In the account we have already given of the examination and ordination of candidates for the ministry, at the recent Conference, it will be seen how particularly and gratefully a few years' residence at the Theological Institution was acknowledged, and so highly does a course of instruction, in that establishment, conduce to the growth of personal piety and ministerial zeal, that at a missionary meeting held some time ago in London, Dr. Hannal, the able and excellent Theological Tutor, stated that most, if not all, of those who were admitted as students for the ministry at home, offered themselves for the missionary work before they left the Institution. Thus, then, do we see the great desideratum of the Christian ministry supplied; "wisdom" and "harmlessness," "charity" and "knowledge," purity of heart and cultivation of mind, the power of piety and the aids of learning, happily and harmoniously combined, to render the ministers of our connexion "workmen that need not be ashamed, rightly dividing the word of truth."

In relation to the Christian ministry, some exalt piety and depreciate learning; others enforce learning, but overlook piety, or imperfectly provide for it—leaving it to depend on the operation of circumstances. The conduct of both forms the extremes of the whole truth, which must, therefore, be united. St. Paul to Timothy writes—"The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Fidelity and ability comprehend the essential qualifications of a Christian minister; God has united them, and man, in his folly and presumption, too often attempts to sever them. It is the glory of Wesleyan Methodism to maintain them in close and indissoluble union. Her glory has not departed, and, we trust, never will. "Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The correspondence between the Rev. R. Hodgson—whose pamphlet we lately reviewed—and the Wesleyan Conference, in-

serted in this day's paper, breathes the true spirit of Christian fraternal affection, and exhibits a noble elevation and expansion of soul which should rebuke the contracted views and bigoted sentiments of many who continuously put forth the most arrogant and ridiculous claims and pretensions. So thoroughly and palpably selfish are some, that, not satisfied with zealously labouring for their own peculiar interests, they appear to look with envy or ill-will upon the position and progress of others, and would fain drive every labourer from the vineyard, except such as wear the badge of their own party. Let such read their condemnation, and perceive their error in the communications to which we have referred. That Mr. Hodgson is not alone in the views and feelings which he expresses, is evident from his saying—"I have already submitted my considerations on the subject to several Dignitaries of the Church of England. I have on all occasions met with the greatest condescension; and I have heard with great pleasure, the expression of their sympathy and regard towards the Wesleyan Methodists." Such a communication as this is fitted to confirm all true Wesleyans in their regard for our venerable National Establishment, and to counteract the influence of local repulsion and bitterness. We have long persisted, amidst multiplied discouragements and obstacles, in respecting and opening the Church of England; and it is gratifying to receive, at this epoch of our history, such kind and encouraging reciprocity. "Let us," then, steadfastly "consider one another, to provoke unto love and good works."

Under the head of Religious and Missionary Intelligence will be found an extract of a letter from the Rev. JAMES EVANS, an eminently devoted and useful Missionary, formerly labouring in Canada, but now in the Territories of the Hon. the Hudson's Bay Company, among the Aborigines of North America, and who is well known to many of our readers. It will be seen from his letter that he contemplates making a journey of about six thousand miles. We hope and pray that his Divine Master will preserve and prosper him in his work of faith and labour of love. Often should he and his excellent colleagues, in their remote and extensive field of labour, be remembered by their fellow-Christians at the Throne of Grace, that, by means of their labours, "the wilderness may become a fruitful field," and they themselves be directed, comforted and strengthened, in their toils and conflicts.

THE CHRISTIAN MIRROR.—In our first number we corrected an erroneous impression, which we knew existed in relation to this periodical, and whose existence the *Mirror* itself acknowledges. The *Mirror's* correction we never saw, as we never received the paper containing it. Non-identification by no means denotes opposition: the two terms are not synonymous. We conceive that the most rigid, but just investigation of our remarks, respecting our cotemporary, can deduce nothing hostile or unfriendly: what we said speaks for itself. We have no personal or private ends to promote; and, assuredly, there is scope enough and need enough for every journal in the province, which rightly aims at the diffusion of religious and useful knowledge.

The Rev. Messrs. RITNEY and EVANS have not arrived by the last packet: They will probably come out (D. V.) by the next. We trust, and pray that He, who "holds the winds in his fists" and who numbers the hairs of his people's heads, will graciously preserve them on the mighty deep, and bring them back to their families, friends, and flocks, in "the fulness of the blessing of the Gospel of Christ."

TO CORRESPONDENTS.—We thank "Cactacus" for his kindness in sending us a communication, and for the interest in our journal which he so obligingly expresses; but we decline inserting his article. Persons wishing, in future, to contribute to our columns must, confidentially, favour us with their names. We shall be glad to receive well-written articles, and even appropriate selections, particularly items of religious intelligence; but we must be allowed the right of judgment and sometimes, perhaps, of abridgment. Some of our brethren have already supplied us with local ecclesiastical information, and we hope many others will do the same.

Civil Intelligence.

From the New York (Extra) Sun.
ARRIVAL OF THE STEAMER ACADIA, FIFTEEN DAYS LATER.

The steamer Acadia arrived at Boston, on Tuesday, 5th inst, at 3 P.M., after a passage of sixteen days from Liverpool. She brought 93 passengers from Liverpool.

During her entire voyage, the Acadia had to contend with very severe weather, but she surmounted every difficulty in gallant style. Her Majesty and Prince Albert were at Windsor Castle on the 18th ult., but they intended to leave for London in a few days.

The advices respecting the harvest in England are not so unfavourable as was anticipated, the corn for the most part being well housed and free from danger; there will, it is said, be a deficiency of about one sixth or seventh of the usual average crop. The general state of trade in the manufacturing districts has slightly improved.

THE NEW ADMINISTRATION.

The following is, we are informed, a correct and complete list of the recent appointments.—

- Cabinet.**
- Duke of Wellington.
- First Lord of the Treasury—Sir Robert Peel.
- Lord Chancellor—Lord Lyndhurst.
- Chancellor of the Exchequer—Right Honourable H. Goulburn.
- President of the Council—Lord Wharncliffe.
- Privy Seal—Duke of Buckingham.
- Home Secretary—Sir James Graham.
- Foreign Secretary—Earl of Aberdeen.
- Colonial Secretary—Lord Stanley.
- First Lord of the Admiralty—Earl of Haddington.
- President of the Board of Control—Lord Ellenborough.
- President of the Board of Trade—Earl of Ripon.
- Secretary at War—Sir H. Hardinge.
- Treasurer of the Navy and Paymaster of the Forces—Sir E. Knatchbull.

Not in the Cabinet

- Postmaster-General—Lord Lowther.
- Chancellor of the Duchy of Lancaster—Lord G. Somerset.
- Woods and Forests—Earl of Lincoln.
- Alexander Milne, Esq., Charles A. Gore, Esq.
- Master General of the Ordnance—Sir G. Murray.
- Vice President of the Board of Trade and Master of the Mint—W. E. Gladstone.
- Secretary of the Admiralty—Hon. Sydney Herbert.
- Joint Secretaries of the Treasury—Sir G. Clerk, Sir T. Fremantle.
- Secretaries of the Board of Control—Hon. W. Baring, J. Emerson Tennant.
- Home Under Secretary—Hon. C. M. Stanton.
- Foreign Under Secretary—Lord Canning.
- Colonial Under Secretary—G. W. Hope.
- Principals of the Treasury—Alexander Pringle, H. Baring, J. Young, J. Milnes Gaskell.
- Lords of the Admiralty—Sir G. Cockburn, Admiral Sir W. Gage, Sir G. Seymour.

- mour, Hon. Captain Gordon, Hon. H. L. Corry.
- Storekeeper of the Ordnance—J. R. Bonham.
- Clerk of the Ordnance—Captain Holders.
- Surveyor General of the Ordnance—Col. Jonathan Peel.
- Attorney General—Sir F. Pollock.
- Solicitor General—Sir W. Fullett.
- Judge Advocate—Dr. Nicholl.
- Governor General of Canada—Sir C. Bagot.
- Lord Advocate of Scotland—Sir W. Rae.
- Solicitor General for Scotland—Duncan McNeill.

Ireland.

- Lord Lieutenant—Earl Da Grey.
- Lord Chancellor—Sir E. Sugden.
- Chief Secretary—Lord Elliot.
- Attorney General—Blackburn, Q. C.
- Solicitor General—Sergeant Jackson.
- [The Morning Post says Mr. Pennafather.]
- Queen's Household.**
- Lord Chamberlain—Earl Dalawara.
- Lord Steward—Earl of Liverpool.
- Master of the Horse—Earl of Jersey.
- Master of the Buckhounds—Earl of Rosslyn.
- Captain of the Yeomen of the Guard—Marquis of Lathian.
- Captain of the Gentlemen Pensioners—Lord Forester.
- Vice Chamberlain—Lord Ernest Bruce.
- Treasurer of the Household—Earl Jernyngham.
- Controller of the Household—Hon. D. Damer.
- Lords in Waiting—Lord Aboyne, Lord Rivers, Lord Hardwicke, Lord Byron, Earl of Warwick, Viscount Sydney, Earl of Morton, Marquis of Ormonde, Viscount Hawarden.
- Grooms in Waiting—Captain Meynell, Ormsby Gore.
- Equerry in Ordinary—Colonel C. G. J. Arbuthnot.
- Mistress of the Robes—Duchess of Buccleuch.
- Ladies of the Bedchamber—Marchioness Camden, Lady Lytton, Lady Portman, Lady Barham, Countess of Charlemont.

Prince Albert's Household.

- Groom of the Stole—Marquis of Exeter.
- Lord in Waiting—Lord Colville.

Sergeant-at-Arms—Colonel Percival.
Clerk Marshal—Lord C. Wellesley.
Parliament, Sept. 6.—The House of Lords re-assembled this day, when the change of seats customary upon the advent of a new administration to office, took place. Sept. 8.—The business of the day having been disposed of, the House adjourned to Sept. 20. The House of Commons re-assembled Sept. 6th, but the business is not of particular interest. The House adjourned Sept. 6th, till the 16th, when it again assembled, and Sir Robert Peel made a short speech, in which he stated what he had to propose with respect to the course of business during the session. He intended to adopt, without existing objection and without alteration, the estimates submitted by the Ministers. With respect to expiring laws, it would be necessary to make provisions for their continuance. He proposed to continue the existing Poor-law, with its present establishment, to the 31st of next July. With respect to Finance, the Chancellor of the Exchequer would take the opportunity of the earliest committee of Ways and Means to state the details of the public measures immediately necessary for the public service. The total sum would be about two and a half millions. The permanent measures of finance, which would be necessary for the equalization of revenue and expenditure, it was not the intention of Mr. Spencer in the present session to announce, and he must solicit a like interval for stating his intentions in regard to other measures of great importance, the duty of forming the new Administration had so occupied his time that it had been impossible for him yet to mature his decisions. Lord John Russell replied by stating, that he heard with great regret it was not Sir Robert's intention to bring forward any important measure in the present session; he thought, considering the time which had elapsed since the principal of the now-pending questions had come under the public consideration, that Ministers ought to have been prepared with some proposals in connection with subjects of so much consequence to the country. Sept. 17.—Sir Robert Peel having moved the order of the day, that the House go into a Committee of Supply, Lord John Russell rose and made a long speech, in which he

stated the course which he thought ought to be pursued with reference to the present state of public affairs. Sir Robert Peel replied, that he should not alter his decisions, as stated to the House. Lord Palmerston regretted the course taken, and said it would not be satisfactory to the country. A long and uninteresting discussion then ensued, which ended in Mr. Fielden moving an amendment, calling on the House, before granting the Supplies, to take into consideration the business of the country. Dr. Bowring seconded the motion, and on a division, the original motion was carried by 119 to 91.

In the course of this debate, speaking of the United States, Sir Robert Peel observed: "It is my sincere desire that peace be maintained; but at the same time I must feel obliged to make no concession affecting the independence or honor of this country, for the purpose of purchasing a temporary tranquillity."

The House then went into Committee of Supply. Some Miscellaneous Estimates were then voted, and the House adjourned to the 20th.

The whole of the Ministers who have as yet presented themselves before their constituents have been returned without opposition, though they were threatened from many quarters.

Daniel O'Connell continues to attend the Repeal Meetings in Ireland, and is very violent against the new Cabinet.

PARIS.—The most important news from Paris is that respecting an attempt to assassinate one of the Royal Family on the 13th ult. The French papers are occupied with little else of interest. It appears that the Duke of Anouille, who had marched with the 17th Light Infantry through France from Marsilles, had just arrived in Paris, and while proceeding at the head of his regiment, together with his three brothers, the Dukes of Orleans, Nemours, and Montpelier, an assassin named Pappard discharged a pistol at him; but fortunately the shot did not take effect. Pappard was instantly arrested.

CHINA.—The Overland mail from China had arrived, bringing dates from Canton to the 15th, and Nacoo to the 20th of May.—Capt. Elliot was temporizing with the Chinese authorities and had succeeded in obtaining a shipment of 11,000,000 pounds of Tea, and expected to get out as much or more by the close of the month.—A ship from England loaded with provisions for the expedition had sailed north direct for Chusan, knowing nothing of recent alterations, when her commander, Captain Wood, R. N., was seized and killed by the Mandarins. Trade had been partially resumed, but greatly to the disadvantage of the English. On the 15th of May, Captain Elliot, at Canton, moved up the river in a steamer followed by other vessels. The city began to be thronged with troops of a superior class of soldiers.

UNITED STATES.

ACQUITTAL OF McLEOD.—On Monday, 11th inst., at the opening of the Court, Mr. Bradley, Lockport, addressed the Jury on behalf of the prisoner, and concluded his speech at about 10 o'clock. He was followed on the same side by Mr. Spencer; his argument is almost able, eloquent, and convincing—indicating great legal knowledge and a penetrating mind. Mr. Spencer spoke for nearly six hours, and his address produced a visible effect on the Jury. On the part of the prosecution, Mr. Jenkins, District Attorney, commenced the reply, which he brought to an end at 8 o'clock. The Attorney General for the State of New York then took up the subject, and addressed the Jury until the Court adjourned. He renned his speech on Tuesday morning, and finally closed his case at half past 12. The learned Judge summed up in a charge of two hours duration. The Jury went out, and returned in 20 minutes, with a verdict of not guilty. McLeod was so much excited that he could scarcely stand when the jury came in. He had quite a party afterwards at his rooms at Baggs' hotel, Mr. Spencer, the jury, and all the rest waited upon and congratulated him upon his good fortune. He left Utica the following day (Wednesday). The whole affair has been conducted in quietness, and the result announced without exciting the least commotion. Mr. McLeod, we are informed, was en route for New York, whence he would take his departure for England.—*Toronto Herald.*

West India Steam Ships.—By the contract of the "Royal Mail Steam Packet Company," with the Admiralty, they are to furnish fourteen steam vessels of 100 horse power, and four smaller vessels of 300 ton burthen. The fourteen ships have been built, or nearly so, in England and Scotland, seven in each. They will average about 1400 tons burthen, and are of about 450 horse power.—*Montreal Herald.*

* To identify is to prove a person or thing to be really the same.—Walker.

Religious and Missionary Intelligence.

WESLEYAN CONFERENCE, 1841.

TUESDAY, August 10.

The Kingswood and Woodhouse Grove Schools' Report was read by the Rev. P. C. Turner and adopted by the Conference.

WEDNESDAY, August 11.

The affairs of the Missions occupied a considerable portion of the forenoon sitting. Resolutions were adopted of thanks to the Secretaries, Committee, &c., and they were re-appointed to their respective offices. A long conversation occurred on the subject of an official visitation of the circuits, with the view more especially to promote the permanent increase of the Mission Funds. The proposed plan was adopted by the Conference.

The Report of the Committee appointed last Conference on Canada Affairs and the Address and Resolutions of the Upper Canada Conference were read. The Rev. Ephraim Evans, from Upper Canada, was then heard at length, and in a clear and impressive speech rebutted the statements of the Rev. Egerton Ryerson on the subject of the Canadian Missions, and the dissolution of the union with the Canada Conference. Mr. Evans and many other respectable men have seceded from the Canada Conference. Resolutions approving of the measures which have been taken, by the Canada Committee, have been adopted.

The Children's Fund Report was read by the Rev. J. S. Stamp, and adopted by the Conference.

A valuable Report from the Committee on Education was presented by the Rev. R. Newstead, from which it is highly gratifying to find that the state of Education is commanding the zealous attention of the Conference and Connexion. The Report stated the completion of a general plan of Education for the Wesleyan Connexion, which was cordially and unanimously adopted, and ordered to be inserted in the minutes. A highly interesting Tabular view of the state of Education among the Wesleys was also presented, which shows that they have under their care in Great Britain 3,444 Sunday Schools, and 131 Day and Infant Schools—including a total of 300,627 children; with about 64,350 Teachers, and nearly 1,000 School Libraries. These numbers do not include the schools in several circuits, from which no returns have yet been received by the Committee. The Report spoke highly of the young men who have been trained for the Society at the Glasgow Seminary—several of whom are now employed in some of the large towns in the kingdom. It is evident that this department of Wesleyan exertions for the good of mankind is in a growing and encouraging state. The Report, Plan and Tabular view, were ordered to be printed and circulated under the direction of the London Committee.

Several miscellaneous matters were brought under the consideration of the Conference with the view of promoting the spirituality of the societies and the progress of the work of God.

It was recommended that the 12 rules of a helper with the minutes of the Conference of 1820 should be printed in a separate form, and made the subject of serious conversation among the preachers at a preachers' meeting to be held annually for the purpose shortly after each Conference.

THURSDAY, August 12.

The Rev. J. Scott presented a report of the New Auxiliary Fund for the better support of the worn-out preachers and the widows of deceased preachers, from which it appeared that throughout the Connexion the new plan had succeeded to an extent quite equal to what might have been expected during the first year of its adoption, and that there was every reason to hope it would, in future years, be yet more generally and adequately supported.

The practice of inviting preachers to travel in circuits, at an early period after the Conference, was fully considered, and the inconveniences arising from it, generally complained of. A resolution was adopted on the subject, to the effect that any invitations which may in future be given and accepted, before the March Quarterly

Meeting, shall be uniformly disregarded by the Stationing Committee.

The Missionary Deputations to the various Districts were appointed.

The Pastoral Address to the Societies was read to the Conference by the Rev. George Cubitt, and, after mature consideration, was adopted, and ordered to be printed and circulated in the usual manner. This admirable document will well repay a general and serious consideration by the officers and members of the Societies throughout the Connexion.

In the evening sitting, the Report of the Committee of the Centenary Fund was read and adopted.

The Trustees of the Institution Properties at Richmond and Didsbury, and of the Centenary Hall and Mission House, were proposed and appointed.

Resolutions of thanks to various officers of the Connexion were cordially adopted.

Permission was granted to the Trustees of several chapels to erect organs, on condition that no extra debt upon the Trusts shall be incurred by their erection.

The Report on Chapel Affairs was read by the Rev. F. A. West. It appeared that the conditions on which permission is given to erect chapels have not in all instances been complied with; and that many chapels have been erected without asking the consent of the committee. Several resolutions on these points were adopted.

The thanks of the Conference were presented to George Heald, Esq., for having presented to the Connexion, free of debt, a chapel, near Liverpool, on which he has expended about £2,000.

The next Conference was appointed to be held in London, on the last Wednesday of July, 1842.

A communication from certain parties, acting in behalf of a conference of ministers, on the question of the corn-laws, intended to be held in Manchester, was read, and the Conference unanimously resolved that it did not consider itself called upon in its collective character to interfere with the question.

Other communications from various parties were stated by the President; but the Conference declined to consider them.

FRIDAY, August 13.

The Committee of Distribution and the Nomination Committee occupied a considerable portion of the forenoon. When the Conference re-assembled, thanks were voted, (amongst others,) to the Preachers in Manchester for their diligent and faithful attention to the arduous duties connected with the reception and accommodation of the Conference, and to those friends in Manchester and its vicinity who had so kindly and liberally entertained the preachers at their houses during its sittings.

The ministers assembled at five o'clock to hear the record of their proceedings, as inserted in the Journal of the Conference, read; and to affix the official signature of the President and the Secretary. This being done,

The PRESIDENT briefly addressed the Conference to the following effect:—"The ought not to depart without thanksgivings to God for the very delightful and encouraging manifestations of His presence with which they had been favoured, especially in their public assemblies. They ought to rejoice, also, that they had been able to maintain and support the great principles of their beloved Methodism. He trusted that they would be assisted to assert and uphold the same principles and the same doctrines in their circuits, identified, as he believed them to be, with those of their divine Christianity;—he hoped that they would have a very prosperous year; and that it would please God to pour out His Spirit upon the Connexion at large. In respect to his own public conduct, it was too much to suppose—he was too conscious of his own defects, to suppose—that he had secured the good opinion of every one. This he could affirm,—that he had not intentionally infringed upon any man's right, or purposely irritated any man's temper. If any of their debates had partaken, in the smallest degree, of asperity, or excited feeling, he hoped they would have grace to forgive each other. The concord and prosperity of the Society, much depended upon the spirit by which they, as its ministers, were distinguished. Let them live and labour in the spirit of the holy religion they preached; and thus most effectually promote the unity, peace, and large prosperity of

that portion of the Church of God committed to their pastoral care. Some, before they next assembled, would be called away. They never met but they had to mourn the absence of brethren or of fathers who stood with them at their former meeting. He trusted they might live, as to be prepared for their summons, from their scenes of labour here, to meet again their beloved Fathers in a brighter world; and with them behold their Saviour on the Throne. He would conclude by expressing his most affectionate and cordial thanks for the kind support they had rendered him. He had entered upon his office with timidity and fear; if he had been left to himself, he should have sunk; if he had been able to conduct their proceedings aright, it had not been by his own skill and capacity, but under the blessing of God, by the united skill, counsel, affection, and firmness of those around him. He asked forgiveness for any weakness he might have shown, and once more tendered his thanks for their kindness and support.

The President then gave out the following beautiful and affecting verses, which were sung with deep emotion:—

"Jesus, the corner stone,
Did first our hearts unite,
And still he keeps our spirits one,
Who walk with him in white.

O let us still proceed
In Jesus' work below;
And, following our triumphant Head,
To further conquests go!

The vineyard of their Lord
Before his labourers lies;
And lo! we see the vast reward
Which waits us in the skies.

O happy, happy place,
Where saints and angels meet!
There we shall see each others' face,
And all our brethren greet.

The church of the first-born,
We shall with them be bless'd
And, crowned with endless joy, return
To our eternal rest.

With joy we shall behold,
In yonder blest abode,
The patriarchs and prophets old,
And all the saints of God.

To gather home his own,
God shall his angels send,
And bid our bliss, on earth begun,
In deathless triumph end.

At the conclusion of this very appropriate hymn, The Rev. Dr. Bunting and the Ex-President (the Rev. Robert Newton) were called upon to engage in prayer, and the President pronounced the Benediction. The ministers then, exchanging their friendly and fraternal salutations, immediately separated.

ANTI-CORN LAW MINISTERIAL CONFERENCE.—The following is the reply of the Wesleyan Annual Conference, to the application made to them to join the Conference of Ministers now assembled in Manchester, in opposition to the existing Corn-Laws:—

"Manchester, Aug. 13.

"Gentlemen,—In pursuance of the intimation given in my former letter, acknowledging the receipt of yours, dated July 28th, I have now to inform you that your communication has been read to the Conference.

"I am directed to say, that the Conference is unanimous in the opinion that it is not called upon to enter, as a body of Christian ministers, into the discussion of a subject on which such different opinions are conscientiously entertained by large classes of our people, and which is primarily a question of political economy.

"Signed on behalf and by
order of the Conference,
JOHN HANNAH,
Secretary.

PUBLIC RECOGNITION OF MINISTERS.

On the forenoon of Sunday last, Aug. 7, an interesting service took place in Grosvenor Street Chapel, when a number of ministers, who have been for many years employed on Foreign Stations, were publicly and formally recognised. The chapel was crowded to excess. In the pulpit were the President and the Rev. Dr. Alder: and the space below it was occupied by preachers. The ministers to be recognised occupied the front pew in the centre gallery.

The President gave out the 708th hymn—"Lord, if at thy command;"—after which the Rev. Joseph Taylor, and the Rev. Joseph Roberts, jun., engaged in prayer.

Dr. Alder then called over the names of the ministers, which, with the places and respective periods of their ministrations, were as follows:—

Name	Place	Years
Thomas Turner	Canada	19
William Wedlock	West Indies	13
John Wood	West Indies	16
Jonathan Cadman	West Indies	10
Ephraim Evans	Canada	14
Elijah Toyne	Ceylon	11
Thomas Kilner	Ceylon	11
David Cargill	Feejee	9
John Horney	West Indies	9

Also, John Parry and James Sutch.

The PRESIDENT said,—I speak, I am sure, the feelings of this large assembly, when I say, that we give our dear brethren a very hearty and affectionate welcome among us. They stand before us to-day, in the most interesting circumstances and character conceivable. If any office can be considered honourable above another, it is the office of a Christian missionary. We rejoice that our brethren return to us for a season, honoured of God by various and large success. They have left, many of them, the burying-places of their brethren, or those who were their co-adjutors in the missionary ministry, but who have fallen before an insalubrious climate, or by other means. God has spared them, and we rejoice at their escape from death. May I not say also, that we praise God that, in the midst of numerous temptations, their spiritual life has been preserved;—the Lord has kept them from the snares to which they have been exposed;—and they appear before us to-day with religion freshly and happily resting upon their souls. We at home, with our comparative ease, and our freedom from the temptations whereby they have been surrounded, find it, perhaps, difficult enough to keep up our spiritual life;—how much more difficult must it have been to our brethren, many of whom have lived in the midst of heathenism, in its most degraded state. God alone can preserve the soul of the missionary in the happy enjoyment of piety and life. Our brethren too,—many of them,—have been eminently successful, and all of them creditably so. Several have been engaged in the highest enterprises of the missionary work, and they have nobly,—I may say, gloriously,—discharged the great duties which devolved upon them. We hail them as co-workers with ourselves, and I speak the sentiments of my brethren when I say, that we consider them amongst the most honourable of the ministry. If any part of the gospel field is more glorious than another, it is the missionary field; and if God pours his Spirit more richly upon any part of the earth than another, it is the missionary department. I cannot myself think upon your work, my beloved brethren, without congratulating you as being employed by the Great Head of the Church in the very noblest department of it. We praise God for your preservation, and delight to see you in our assembly to-day.

Mr. CARGILL, on being called upon by the President, gave an interesting statement of the circumstances connected with his conversion and his call to the ministry; and described the glorious successes which had attended the preaching of the gospel at our stations in the South Sea Islands, and particularly in Feejee.

He was followed by Mr. KILNER, who succeeded Mr. Newstead (to whose valuable labours he bore testimony) at an important station north of Columbo, in Ceylon. The genius of Buddhism, the religion of the well-educated in that island, had, he stated, almost sunk into the dust, and the demon-houses, the system which influenced the lower classes, were deserted.

Mr. EVANS, who had laboured in Canada, made an earnest and touching appeal to British Christians on behalf of the emigrants, many of whom, while in this country, had been liberal contributors to the missionary funds, but were now in a state of lamentable spiritual destitution. He also detailed some striking facts, to show the anxiety of the North American Indians to receive the gospel.

Mr. WEDLOCK (who has lost his sight, or nearly so, in the service) gave an account of his mission to Honduras and afterwards to Jamaica, where there were now great openings, where foes had been transformed into active friends, and where he urged them to meet the wants which they themselves had created.

The PRESIDENT then, after an affectionate and solemn address, in the course of which he inculcated various ministerial duties, declared the brethren to be received into full connexion with the Methodist Con-

forenoon, and implored the divine blessing upon them.

A verse of the 219th hymn—"Sons of God, your Saviour praise"—was then sung; and the service was concluded with an impressive prayer by Dr. BUNTING.

CORRESPONDENCE BETWEEN THE REV. RICHARD HODGSON AND THE CONFERENCE.

Letter from the Rev. Richard Hodgson, Evening Lecturer of St. Peter's, Cornhill, and Classical Master in King's College, London, to the Rev. James Dixon, President of the Wesleyan Conference.

King's College, London, July, 1841.

REVEREND SIR,—I have taken the liberty of enclosing to you, in your official capacity, as President of the Wesleyan-Methodist Conference, a copy of my pamphlet, entitled, "Wesleyan Methodism considered in relation to the Church." I can assure you that I have no other object in view than to exhibit to both parties what I conceive to be their real position, and their true interests; and I do indulge a hope, by no means unreasonable, that both parties, if they devote themselves with zeal and simplicity to the study of this question, will make an effectual progress towards attaining that "unity of the spirit," which is the "bond of perfection." Every year of zealous co-operation and mutual assistance, (even in our present limited spheres of action) will serve to imbue us more deeply with that spiritual unity which must precede every mere formal union; and I trust that, in this period of transition, "we may walk worthy of the vocation wherewith we are called; with all lowliness and meekness, with long-suffering, forbearing one another in love, till we all come in the unity of the faith unto the measure of the stature of the fulness of Christ."

I have thought it unbecomingly, that we who agree in all the essential doctrines of Christianity, "one Spirit, one Lord, one faith, one baptism," holding the same symbols of Christian faith, and the same precepts of Christian practice, should still fight "the battle of the Lord," under different banners. I do consider this state of alienation as unfavourable to the progress of Christianity, as an obstruction to the fulfilment of the Christian's prayer, "Thy kingdom come." Surely it cannot be but that to love God is compatible with "love to our brethren;" or, rather, may not the one be considered as the measure of the other? Having considered the subject carefully, I have proposed no compromise which I do not believe at the same to be mutually honourable. We are called upon not to sacrifice truth, but preconceived opinion; not to effect a victory over the impossibilities of circumstance, but over the infirmities of our judgment and passions. And is not this a fitting sacrifice to be offered up upon the altar of our Lord?

I have already submitted my considerations on the subject to several Dignitaries of the Church of England. I have on all occasions met with the greatest condescension; and I have heard, with great pleasure, the expression of their sympathy and regard towards the Wesleyan Methodists. I have no doubt that this expression of good feeling will be reciprocated by the followers of John Wesley; and upon this bond of mutual good feeling, I am content to rest the success of my cause. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Praying, my beloved brethren, that "Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God; and that the Lord may make you to increase and abound in love toward all men, even as we do towards you. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

Believe me to remain, Rev. Sir,
Your faithful friend and servant,
RICHARD HODGSON,
Evening Lecturer, &c.

To the Rev. Richard Hodgson, Evening Lecturer of St. Peter's, Cornhill, and Classical Master in King's College, London.

Manchester, Aug. 12th, 1841.

REV. AND DEAR SIR,—We beg to acknowledge the receipt of your most friendly and Christian letter, accompanied with a copy of the truly catholic pamphlet, entitled, "Wesleyan Methodism considered in relation to the Church." Your letter has been read to the Wesleyan Ministers now assembled in their Annual Conference, and has called forth an expression of affectionate regard towards yourself, which we feel at once to be our duty and delight to communicate to you.

The prayer which our Lord offered up in the immediate prospect of his "cross and passion," cannot fail to administer perpetual consolation and hope to all who seek the peace and prosperity of God's church on the earth: "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." We cannot doubt that this prayer will at length be answered in all its fulness and extent of meaning.

It is surely the imperative duty of all who name the name of Christ to labour that they may "be perfectly joined together in the same mind and in the same judgment;" that they may "keep the unity of the Spirit in the bond of peace;" and that they may thus promote the triumphs of truth and mercy in this fallen world.

"Spiritual unity," as we are with yourself deeply sensible, "must precede every mere formal union." We cordially respond to this sentiment; and we unfeignedly desire to cultivate such spiritual unity with "all them that love our Lord Jesus Christ in sincerity." Many difficulties may arise to prevent the attainment of that particular object which you generously contemplate. We are not unapprized of these difficulties; and we fear, that we must regard them as at present of a very formidable character; but we would not willingly allow them to abate or restrain that charity which "beareth all things, believeth all things, hopeth all things, endureth all things."

Permit us, Rev. and Dear Sir, to hail you as a friend and brother in our common Lord, and to give utterance to the unaffected desire of our hearts, that the spirit of unity and love, which the God of all charity has been pleased to impart to you, and to many other members of the venerable Establishment of the country, may spread yet more and more, in all Christian communities, until needless divisions and separations shall pass entirely away, and all shall, in that way which the Lord may see to be the best, become one in Christ Jesus.

May you personally and largely experience, that "the fruit of righteousness is sown in peace of them that make peace!" And may you be an honoured instrument in the advancement of "the excellency of the knowledge of Christ Jesus our Lord," through many years of useful and happy ministerial service.

We are, Rev. and dear Sir, your affectionate brethren in the kingdom and patience of Jesus Christ.

Signed, in behalf of the Conference,
JAMES DIXON, President.

WESTERN CANADA—GODERICH.—The prospects on this mission are, upon the whole, encouraging. There is an increase of numbers, and, it is hoped, of piety. One new class, consisting of seven persons, professing justification, and two others, deeply convinced of sin, has recently been formed. The congregations are generally good; many of the inhabitants gladly attend our ministrations, but their pecuniary circumstances will, for some time, preclude any large contributions to our funds: Yet "to the poor the Gospel is preached." A peculiarly interesting Missionary Meeting was held here on the 27th of August last—an appropriate Sermon having been preached on the preceding day by the Rev. Joseph Stinson, to a large and respectable congregation. The chapel (on the 27th) was crowded to excess, and the people listened with great attention to the excellent addresses of the Rev. J. Stinson, Rev. J. Sunday, Rev. J. Marsden, from Adelaide, and Mr. Nash, from London. The speech of the first-named gentleman was luminous, catholic, and peculiarly effective. Mr. Sunday highly delighted the audience with

his simple narrative of facts relating to his own conversion and the conversion of others of his race.

O Jesus ride on till all are subdued;
Thy mercy make knees and hearts sprinkle thy blood;
Display thy salvation, and teach the new song
To every nation and people and tongue.
T. FAWCETT.

HUDSON'S BAY TERRITORY.—A truly interesting and affecting letter has, within a few days, been received from our very estimable and excellent friend, Rev. JAMES EVANS, Superintendent of Wesleyan Missions in the Hudson's Bay Territory, from which the following is an extract:—

Upper Fort Garry,
Forks of the Assiniboine River,
11th June, 1841.

MY VERY DEAR BROTHER,—Your very welcome and agreeably long letter came to hand yesterday, dated Alderville, Nov. 7th, 1840; so that you will readily perceive that neither Cunard's steamers nor the mile-per-minute cars bore it to its long-sought destination.

Accept my sincere thanks, and reward my gratitude with a long epistle, monthly at least. It is impossible for you fully to comprehend my anxiety to hear how you prosper in Canada; which—although adopted—is the happy land of my most decided choice. Your package of pamphlets has not yet come to hand, but will probably reach me in a day or two, for which, in anticipation, accept my acknowledgment; and be sure I shall devour their contents with interest; but, I fear, digest them with much pain; yet trust that the constant, agreeable, and, I trust, useful exercise in which I am engaged will soon throw off any incubus which might otherwise distress my spirits, under the painful reflections which must necessarily be associated with the perusal.

I have great cause of unspeakable gratitude to Almighty God for his continued mercy to my dear family and myself, and for the favourable reception I have met with in every place. Nor can I feel otherwise than deeply humbled under a sense of my unworthiness, when informing you that God has deigned to crown my feeble efforts to benefit the Indians with gratifying success. We have now on the Baptismal Register, connected with Norway House Station, one hundred and seventy-three souls.—Our classes at Norway House are lively and devoted, without fanaticism or undue excitement. God has done his own work: To him be the glory.

I have made a fount of Indian type—press and every thing necessary; and—besides making a nearly four months' voyage—have printed about 5,000 pages in the Mushkego language. Among other things a small volume of hymns, &c., which is bound—100 copies, of 16 pages each. For this purpose I prepared a syllabic alphabet, such as I presented to the Bible Society in Toronto, in 1836.

I have been at all the posts within three or four hundred miles of my station, and expect, D. V., to visit York Factory on Hudson's Bay, immediately on my return to Norway House; and on my return from that post to leave, in September, for Cumberland, Carlton, Fort Pitt, Edmonton, Jasper's House, and Fort Assiniboine, by water, and thence proceed, by snow, to Rocky Mountain House, Fort Dunnequin, Fort Vermillion to Slave Lake, Athabasca, Fort Chippewyan, Isle a Croix, and back to Norway House, in July 1842, if God preserve my life—a short tour of about six thousand miles. Bless God for good health and a good constitution, and trust in him as the God of Providence as well as grace.

Few things will give me greater pleasure than to hear from you, at all times. Please to present my Christian esteem and affection to my ministerial brethren in Canada. I humbly trust God will support and direct you in your very trying situation, and that his cause will triumphantly outstride the storm:—to be succeeded by a long and prosperous calm!

My love regards to Mrs. Stinson, in which Mrs. F. and Clarissa join—including yourself.

Remember me to my dear Parents, and my brother Ephraim and family, and—excuse this tear-made blot. God bless you. God bless you. Sincerely yours in the Gospel of Christ.

JAMES EVANS.

Rev. J. Stinson.

Miscellany.

SAYINGS OF MATTHEW HENRY.

(Compiled for The Wesleyan.)

Many have been beguiled by a foolish generosity, but never any by a prudent charity.

It should be our endeavour to keep as much as may be out of debt. Some sell their liberty to gratify their luxury.

Every thing will fret and vex him that will fret and vex at every thing.

They that create trouble to others, do but prepare trouble for themselves. Men shall reap as they sow.

Keep thy heart and that will keep thy tongue from sin; keep thy tongue, and that will keep thy heart from trouble.

The very business of all wicked men, as well as their pleasure, is nothing but sin.

With diligence there must be contrivance; the thoughts of the diligent are as necessary as the hand of the diligent. Forecast is as good as work.

Getting money by lying is no better than downright robbery. Cheating is stealing.

Many a boat becomes a beggar.

Flatterers are dangerous, for they are commonly tale-bearers.

Take time and you will have done the sooner.

The pleasures of sin are but for a season, and are succeeded with sorrows.

Drunkenness, which pretends to be a sociable thing, renders men unfit for society, for it makes them abusive with their tongues and outrageous in their passions.

A drunkard is a fool, and a fool he is like to be.

It is easiest plucking up weeds as soon as they spring up, and the bullock that is designed for the yoke should be betimes accustomed to it.

If we keep God's word, God's word will keep us from every thing really hurtful.

If we make religion our business, God will make it our blessedness.

They that adhere to their duty, secure their felicity. Keep thy way, and God will keep thee.

Hard words indeed break no bones, but many a heart has been broken by them.

FAITH is the master-spring of a Minister. "Hell is before me, and thousands of souls shut up there in everlasting agonies—Jesus Christ stands forth to save men from rushing into this bottomless abyss—he sends me to proclaim his ability and love: I want no fourth idea!—every fourth idea is contemptible!—every fourth idea is a grand impertinence!"—Cecil's Remains.

A SOUND heart is an excellent canonist. Men stand doubting what they shall do, while an evil heart is at the bottom. If, with St Paul, they simply did one thing, the way would be plain. A miser, or an ambitious man knows his points; and he has such a simplicity in the pursuit of them, that you seldom find him at a loss about the steps which he should take to attain them. He has acquired a sort of instinctive habit in his pursuit. Simplicity and rectitude would have prevented a thousand schisms in the Church; which have generally risen from men having something else in plan and prospect, and not the one thing.—16.

A SOUND head, a simple heart, and a spirit dependent on Christ will suffice to conduct us in every variety of circumstances.—16.

THE DOCTRINE OF APOSTOLICAL SUCCESSION NO CURE FOR THE EVILS OF SOCIETY.—When we look at the condition of our country; at the poverty and wretchedness of so large a portion of the working classes; at the intellectual and moral evils which certainly exist among the poor, but by no means amongst the poor only; and when we witness the many partial attempts to remedy these evils—attempts benevolent, indeed, and wise, so far as they go, but utterly unable to strike to the heart of the mischief; can any Christian doubt, that here is the work for the Church of Christ to do; that none else can do it; and that, with the blessing of her Almighty Head, she can. Looking upon the chaos around us, one power alone can reduce it into order, and fill it with light and life. And does he really apprehend the perfections and high calling of Christ's Church; does he indeed follow to the depths of man's wants, or has he learnt to rise to the fulness of the stature of their divine remedy, who comes forward to preach

to us the necessity of apostolical succession! Grant even that it was of divine appointment, still, as it is demonstrably and palpably unconnected with holiness, as it would be a mere positive and ceremonial ordinance, it cannot be the point of most importance to insist on, even if it be a sin to neglect this, there are so many far weightier matters equally neglected, that it would be assuredly no Christian prophesying, which were to strive to direct our chief attention to this. But the wholly immoral character of this doctrine, which, if it were indeed of God, would make it a single mysterious exception to all the other doctrines of the gospel, is, God be thanked, not more certain than its total want of external evidence; the Scripture disclaims it, Christ himself condemns it.—*Dr. Thomas Arnold's "Christian Life,"* §.

"THE WESLEYAN;" CONTEMPORARY OPINIONS.

The Wesleyan,—officially connected with the British Wesleyan Conference, and to be published for the present, once a fortnight,—has reached us. Its typographical appearance does credit to the office of the *Toronto Herald*, where it has been, and is to be printed: and under the very respectable direction of the Rev. M. Richey, and the Rev. J. G. Manly, we feel confident that it will, in the language of its prospectus, "teach and enforce the principles of sound and scriptural loyalty to the noblest of earthly governments—the Government of Great Britain.—*The Church.*"

We have received the first number of the second volume of *The Wesleyan*, devoted to the British Wesleyan interests, issued semi-monthly; the publication of which has been removed from Montreal to Toronto. It is ably conducted by the Rev. Messrs. Richey and Manly. The typography is very good.—*The News.*

We beg to acknowledge the receipt of the first number of the second volume of the *Wesleyan*, published in Toronto, having been recently removed from Montreal where it was wont to be printed. This Journal has been got up under the direction of a committee of Wesleyan Ministers, in connection with the British Conference, and is highly creditable to all the parties concerned in its execution. The Editors—The Rev. Messrs. M. Richey, A. M., and J. G. Manly, who are so favorably known to the Canadian Public, are a sufficient inducement to us to wish it success, as well as warranting us in believing that our most sanguine wishes will be realized.—*Drummond Courier.*

We have noticed with much pleasure the appearance of this welcome addition to our periodical literature. We have long thought the numerous, loyal, and intelligent body of British Wesleyan subjects in this province required a suitable organ. * * *

We have the highest possible respect for the British Wesleyan Methodists, and regard them as comprising in their ranks a portion of our most loyal and intelligent fellow subjects. Were all denominations in the province of the same stamp, there would be little religious dissension to mar the peace of this christian community. Were all classes as well disposed toward the observance of the noble precept of "Fear God and Honour the Queen," Canada would be a far happier and a better land than she can now pretend to be considered. We wish every success to *The Wesleyan*, and doubt not but that under the able and active guidance of its worthy Editor, it will be found at all times and seasons an unwearied fellow labourer, with the rest of the Canadian Conservative Press, in the advocacy of the one good cause, and the dissemination of the unchanging principles of loyalty and order.—*Toronto Patriot.*

We have received the first number of the second volume of the "The Wesleyan," published at Toronto. This paper was first published at Montreal, but it was thought advisable by those concerned in its success, to transfer it to Toronto. It is considered the organ of that class of Methodists in Canada who continue in connexion with the Wesleyan Methodist Conference in England.

* Not for the sake of "success" but for the sake of conscience.—*Ed. Wm.*

Neither our time nor our space will admit of our saying more.—*British Colonist.*

The first number of the second volume of the *Wesleyan*, a paper devoted to the interests of British Wesleyan Methodism, (formerly published in this city, but now at Toronto,) has just made its appearance. Its typographical appearance is good, and the original articles numerous, and in general ably written. We hope it may have an extensive circulation.—*Christian Mirror.*

We have received the second number of the "Wesleyan," published at Toronto, under the direction of a Committee of Wesleyan Ministers, in connexion with the British and Irish Conference, the acting Editors being the Reverends Matthew Richey and J. G. Manly. The original matter of the "Wesleyan," is well written, the selections are good, and the typography very neatly executed. It is published semi-monthly, at the small sum of seven shillings and six pence per annum. We should think that all those who received spiritual consolation, under the teaching of the "nursing fathers" of Methodism, in the English and Irish Conferences, would gladly avail themselves of the "Wesleyan."—*Statesman.*

Poetry.

CHRIST WEeping OVER JERUSALEM.
From "The Christian Keepsake."

At close of that triumphant day,
While yet the palm-branch strewed the way,
Before the glorious sun had set
Upon the brow of Olivet,
Or loud hosannas scarce had died
Along the echoing mountain's side,
Which infant-tongues were tuned to raise,
To swell the note of Jesus' praise,
Descending from that hallow'd hill,
The Man of Sorrows linger'd still;
He saw where Salem's mountains rise
Like giant bulwarks to the skies;
He saw her towers and temple fair
In bright and beautiful order there,
Whereo' wondering Kings had fled away,
So strong and perfect their array;
But only he could see how God
Had on them written "Ichabod."
He saw that temple wreathed in flame,
He knew the sorrow, sin and shame,
That, darkening round the fane of God,
Should drench its towers and streets with blood.
He saw her glory laid in dust,
And Sion's daughter doubly curs'd,
Where God and man unite to dart
The vengeful arrow to her heart.
And still he stood, for she was dear,
And o'er her woes he dropt a tear,—
Most precious tear, that fell below
To sparkle o'er a world of woe,
And shined still a glorious gem,
To beautify Jerusalem!
That tear of pity was not shed
O'er friends who loved his sacred head,
But enemies, whose hate and scorn
Should crown it soon with piercing thorn.
Before him rose that dreadful hour,
Whose awful arrows had the power
To wring its cry of agony.
"Why hast thou, God, forsaken me!"
He heard the wild infuriate cry
Of "Crucify him! crucify!"
And then before his vi. came
The buffeting, the spitting, shame,
The barbed shafts of bitter scorn,
The mockery of that coming morn,
When, clothed in robes of kingly pride,
The worms of earth should God deride
Nor hidden then th' accursed tree,
The wounds and groans of Calvary!
No, all was open to that eye,
As sunshines in the summer sky,
Yet could not check the tear that rose
And fell o'er Salem's guilt and woe.

TORONTO MARKET RATES.

October 14, 1841.
Wheat, 4s. 6d. to 5s. 9d.; Barley, 1s. 9d. to 2s., Rye, 3s. to 3s. 6d.; Oats, 1s. to 1s. 2d. There is a very large supply of Wheat coming in, and prices appear not so affected as we had feared by the late favorable accounts of harvest in England. Eggs per dozen, 7d.; Butter per lb., 7 1/2d.; Turnips per bush., 1s.; Potatoes per bush., 1s. 3d.; Beef, per 100 lbs., 15s. to 17s. 6d.; ditto, (third quarter) 17s. 6d. to 20s.; Fowls per pair, 1s. 3d. to 2s.—*Toronto Herald.*

**C. & W. WALKER,
MERCHANT TAILORS,
181, KING STREET, TORONTO.**

All kinds of ready-made clothing constantly on hand.—Terms moderate.
Toronto, Oct. 6, 1841.

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

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

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

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING.
Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.
W. Clergymen's and Barristers' ROBES made in the neatest style.
Toronto, Oct. 6, 1841. 2

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

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before, and such as he can, therefore, with the utmost confidence, recommend to his Customers;—among which are
Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
Saxon, Brunswick, Imperial, Chrome, and Emerald Greens,
Green and Damask Verditer,
Orange, Middle, Lemon and Primrose Chrome,
Spruce and Common Yellow,
English and Dutch Pinks,
Terra de Sienna, raw and burnt,
Umber, raw and burnt,
Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson,
Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil,
Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.
Lanseed 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**

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

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

**ALEXANDER HAMILTON,
No. 5, Wellington Buildings,
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 CHAMBERLAIN, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.

**SAMUEL SHAW.
Toronto, Oct. 6, 1841. 2**
*Cheap Cloak and Bonnet Warehouse,
SIGN OF THE GOLDEN BONNET.*

**PORTER & KING,
KING STREET, TORONTO.**

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising Satin, Velvet, Silk and Poplin Bonnets, all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful Stock of Ladies' Cloaks, consisting of Plain and Figured Merino, Saxony, Camlet and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above PORTER & KING offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.

Persons from the country will please recollect the Sign of the GOLDEN BONNET, King Street, Toronto.
October 20, 1841. 3

**Ready Money the Spirit of Trade!!!
CLARKE & BOYD,
HATTERS AND FURRIERS,**

RESPECTFULLY announce to their Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Banding, Cuckles and Militia Ornaments.
The highest price paid, in cash, for Shipping Furr.
Toronto, Oct. 6, 1841. 2

DIED.
On the 6th September, 1841, in Demorestville, Upper Canada, Mrs. Harriet R., daughter of William and Hannah Burnham, formerly of the State of Vermont—since 1824, wife of the Rev. Thomas Demorest, of this place. Mrs. D. endured her afflictions with great christian patience, and after suffering much severe pain, for nine days, from the malignant nature of the bloody flux, closed the scenes of life with a substantial confidence of an eternal inheritance through our Lord Jesus Christ, in her 44th year; a highly esteemed and rare ability and piety—and much lamented in death.

LETTERS received up to October 19th:—F. B. MORLEY, Esq., P. M.; D. Wood, Esq., P. M.; Mr. W. SPRUE, subs. and rem.; Rev. J. S. MANSER, subs.; Rev. J. NORRIS, subs.; Rev. J. WHITKINSON, subs. and rem.; Rev. E. SALLINGS; Rev. W. STEVENSON, subs.; Rev. J. BURLAND; S. JOHNSON, Esq., P. M.; R. MORGAN, Esq., P. M.; JOHN SCARVER, Esq.

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AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto; B. MORLEY, Peterboro'; and C. HALL, Kingston.

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