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# The Wesleyan.

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

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## Theology.

### THE RIGHT USE OF TEMPORAL BLESSINGS, AS A BRANCH OF CHRISTIAN DUTY.

From the Wesleyan Methodist Magazine.

To be able, clearly and distinctly, to mark the hand of an Almighty Benefactor in the reception of temporal blessings, is a high and valuable attainment; but of still greater importance to the soul, and its advancement in holiness, is the manner and spirit in which these are received and appropriated.

This point in Christian experience will bear more solemn and prayerful meditation than is generally bestowed on it. Were such blessings received by minds well disciplined and vigilantly secured against self-sufficiency and vain-glorious, more blessed results would follow the good things of this life, and more correct models of the purity, the dignity, and the humility of Christ would be exhibited amongst those of his followers who are placed in an easy or affluent condition.

The mind of man is naturally buoyant and subtle, and it is not an easy matter for him to receive a crowd of earthly blessings as they ought to be received, retaining and using them in such a manner as will render them truly profitable to himself and his fellow-creatures. To human nature it is certainly flattering and pleasing to walk abroad in the streets, to move amongst friends and neighbours, to transact the business of life, under the sunshine of temporal prosperity; but to maintain a chastened frame of mind, a proper equilibrium of temper, a heart free from the specks and blemishes of arrogance and haughtiness, of pride and display, is a difficult, and yet an awfully momentous, duty.

Such seasons of temporal brightness, though enviably inviting to those who look only on external appearances, bring with them a train of perils which have strong tendencies to check the growth of vital godliness. They are apt to enchain the thoughts, the desires, and the affections to the world; they lead to self-confident boasting, or improper levity; there is often manifested less simplicity, less watchfulness, a more lofty bearing, and a larger share of assurance in acting.

Too frequently a spirit of worldliness stealthily encompasses the soul, and renders it more impervious to the pure radiance of Christian holiness; the out-gomings of thought wax lighter and freer, and less frequently aspire after the solemn realities of eternity.

Temporal advantages, to be rightly received, require a large preponderance of special grace. This must be the unceasing aim of the recipient, or they will never be real blessings to him. They must have blended with them a proportionate increase of spiritual-mindedness, and of deep, fervent, humble piety: if this be not the case, the soul will decline in holiness and purity, and be found committing various errors in straying from that point—Calvary—on which the eye of the Christian must be fixed if he would "grow in grace," and in "the love of Christ."

Hence there was a stern necessity, that each rising of the soul, each avenue of the thoughts, each excursion of the wishes, be vigilantly guarded, lest earthly enjoyments and pleasures, earthly fashions and allurements, earthly successes and prospects, be found usurping dominion in the kingdom of the heart, where the Deity ought to reign supreme and univalled.

One of the great sources of internal security possessed by the Christian, is the evidence faith affords him of being under the special guidance and protection of a superintending Providence; and when peace is within his walls, and prosperity within his borders, he marks the hand which hath been stretched out in his behalf, and with gratitude acknowledges the "tender mercies" of the Giver.

But such ascriptions of gratitude must also be accompanied by open and practical results, or they neither can nor will be well-pleasing in the sight of Him from whom they have been received. Bare acknowledgments are not sufficient; they must have a tangible and visible form in the life, "so that the world may take knowledge of them," and thus be able to profit by them.

In bestowing gifts on friends or acquaintances, we look for more substantial proofs of gratitude than mere acknowledgments: we look for a return, if not in kind, at least in quantity; we love to see that the grateful recollections are graven on the memory, and virtually acknowledged in the subsequent behaviour, character, and speech of the recipient; and also regard these grateful returns as beautiful traits of a noble and rightly-disciplined mind.

Much more does He, whose omniscient eye scans every peculiarity, marks every thought, and registers every action, look for a right return and use of those blessings He has been pleased to bestow. How necessary, therefore, that Christians should earnestly and prayerfully endeavour to make "those returns his love requires," when, in his tender mercies, overlooking previous waywardness and rebellion in the wilderness, he turneth them into green pastures, and leadeth them beside the still waters, raineth down manna around their path, and causeth gushing streams to flow at their feet! How ought they, beneath such an accumulation of benefits, more strictly and solemnly to guard the conduct, lest they be found guilty of ingratitude or forgetfulness!

Gifts from earthly friends are generally the reward of merit: but on this ground, man, in the sight of his Creator, as inherently estranged from him, has no title.—Temporal prosperity is often found to be the result of human ingenuity and skill; yet mortals have no right to arrogate to themselves credit on that ground: such capabilities are the gifts of God; and if he has been pleased to bestow them on his creatures, and has opened a field for the exercise of their exertions, and permitted attending successes, can he not, as the controller of events, as easily baffle the schemes of men, and take away their capacity to act, as he can prepare and enlarge the theatre of their exertions, and permit them to taste the sweets arising from successful results in their performances and speculations?

Inherent merit man has not: all earthly blessings, of whatever nature they may be, whatever guise they may assume, however they may act on those who receive them, are primarily derived from the beneficent hand of the Almighty; and it is in this light the Christian mind contemplates and receives them, and is called on to improve them.

It is, therefore, to the right use of such temporal blessings, and the effects they are intended to produce on the Christian,—in his experience, his character, and actions, whilst passing on in his pilgrimage through this world of allurements and noise, of suspicion and detraction, that these remarks have more special reference.

So much is the world governed by appearances, that when what is termed "Fortune" smiles, or seems to smile, on man, a thousand excellencies and meritorious properties are discovered, which would, in all probability, have remained hidden or unappreciated, had his circumstances been of a contrary character; talent and capabilities are brought into conspicuous observation; he is often drawn into public offices, and public honours are bestowed. The same principle is carried on in the church, when one of its members appears to be blessed by Providence, when the Lord seems to command "a blessing on his storehouses, and in all he setteth his hand unto;" "when he maketh him plenteous in goods and cattle;" more especially if these be accom-

panied with talents for public usefulness; then he begins to occupy a different station in the regards of his fellow-men; their opinions of him become more elevated; he is invited forward into more active service, where the affairs of the church are concerned, he is considered eligible for holding various prominent and responsible situations, duties devolve on him, and performances are expected from him; and, as he is thus involved in the interests and responsibilities of that section of Christ's church of which he is a member, the eye of observation is raised to him; his character seems to have become public property, and men unceremoniously perambulate its boundaries, survey it in all its length and breadth, and make measurements and calculations accordingly. His mode of acting, his style of living, the amount and manner of his benefactions, his observations, his opinions, his dress and equipage, are made the subjects of public cognizance, too often unnecessarily and censoriously. It is also a truth that persons of this class, are frequently the objects of envy and misrepresentation amongst those of their brethren and fellow-labourers whose path is less prosperous; unjust and unchristian analogies or comparisons are drawn, and past and present circumstances contrasted.—Illiberal and foolish remarks are passed regarding their conduct; occurrences and deeds are brought out and dilated on, and frequently magnified into gross acts of inconsistency, or imprudence, or arrogance, which really in themselves were natural and unintentional.

Distortion is so perpetually wandering abroad amongst all classes of society, that Truth is seldom seen, and facts rarely appear in their native colours. So much are they, by the detail, draped and enveloped in the fantasies of the imagination, that to form right opinions, and to come to just conclusions from observations made, and statements exhibited, respecting character and conduct, is extremely difficult. Amongst human beings, generally, how recklessly and unceremoniously are comments made, facts magnified, and observations, in themselves harmless and unintentional, enlarged upon without the least sympathy!

It is therefore highly necessary that the conduct of those thus raised, by the mercy of Providence, somewhat above the generality of those with whom they are connected, should be marked by caution and prudence, and that their character should have stamped on it, broadly and prominently, the image of the meek and lowly Jesus.

Temporal blessings are talents; and it is intended they should produce as large an amount of interest as any other gifts. Perhaps few talents can so readily be brought into practical and visible exercise. There is less exertion of intellect required; the path is bright, and broad, and plain to the possessors of them; the world is their circuit: its occupants are the subjects of their care; those who dwell more immediately within the range of their personal knowledge or connexion, are to be benefited by them, temporally and spiritually. Whenever an opening offers for disinterested benevolence, there they are to act. They are left guardians of the lonely widow and desolate orphan. They are required to be the assistants of that honest, yet harassed, Christian, who has so often to work his way amid the obstacles and difficulties of pecuniary embarrassments: such a one it is their office to benefit and console by their advice and patronage.

How many sincere professors of the religion of the lowly Saviour would shine out brilliantly before the world, were they in their temporal affairs aided by the disinterested exertions of their richer brethren in Christ! But, too frequently overlooked and contemned, the pious poor man prefers to seek assistance from the worldling, and cheerfully receives from him those favours

and bounties which, from a brother in Christ, would not be bestowed without many suspicions and mortifying interrogatories and superciliously discouraging remarks.

To a Christian, surrounded by temporal successes, a thousand opportunities are daily arising in which he may be found acting for the glory of God. Having the means to act, not only are those placed within the range of his more immediate observation to be the objects of his care, but the world at large.

The various institutions which dignify the moral and Christian world are channels through which his bounties must flow "to the ends of the earth." The more ample his means for doing good, the more extensive must be his plans for the welfare of his fellow-creatures. If his heart be under the influence of conscientious principles, and Christ-like affections and sympathies, he will feel a delight in thus dispensing his bounties to the world.

But such temporal privileges, bringing with them, as they do, so many duties and responsibilities, require that they be expended and improved in the true spirit of the Gospel of Christ.

As the Christian moves through those various paths of diffusive and itinerating philanthropy, as he fulfils those peculiar duties assigned him by Providence, he must throw into vigorous exercise a host of moral excellencies in character, conversation, disposition. The power of grace, its efficiency in regulating the life and rectifying the heart, must be seen, that thus he may be raised as a model on which the world may gaze with pleasure, and which they may copy to their own profit, and to the glory of God.

In receiving temporal blessings, the Christian ought to assume the attitude of abeyance, reposing in child-like simplicity and submission, attentively waiting the direction of the divine will, as to how he must act, and how dispose of those benefactions, of the power of bestowing which he is made the steward.

A spirit of prayer ought also to accompany these exercises, or they will not be rightly and profitably appropriated. Deep emotions of prayer heaving the bosom, filling the soul, and engaging the thought, will keep the mind in a proper frame, and prevent that undue preponderance of buoyancy and self-esteem, which is too frequently the consequence of temporal prosperity. There must be prayer for larger influences of the Holy Spirit, his gifts and graces; prayer for an increase of humility and sincerity; prayer for a more even and calm deportment in pursuing the daily walks of life; prayer for enlightened and scriptural views and feelings, that corresponding actions may be exhibited; prayer for such habitual self-control as will enable the recipient to retain these bestowments of temporal blessings in their subordinate station, as of a secondary nature, and not worthy any estimation when placed in comparison with those spiritual blessings which he, as the disciple of Christ, is privileged to possess.

In receiving temporal blessings, there should be a complete annihilation of self, save as the instrument in the hands of God; for He is the first moving Cause, and man has no right to arrogate to himself any credit, neither can he ascribe his success to the might of his own arm, or to his own wisdom. He is but an agent, amenable to a higher Power. They ought to be received in singleness of heart as his gifts; the manifestations of rich goodness and marvellous loving-kindness, which are permitted to alight on the Christian, that he may more amply display the glory of God, by diffusing around him a delicious and heaven-derived fragrance of love; that so wherever he moves, the child of God, the heir of heaven, the companion in spirit of saints and angels, may shine with light so evidently divine, that not the man, high

and honourable, rich and intellectual, may be seen, but the follower of the meek and lowly Jesus. Thus shall he be known and read of all men, a living epistle ministered to the eye of the world as a living and active pattern of Christian excellence.

Humility is another feature of religion which ought always and most manifestly to accompany the reception of temporal blessings; a trait of character, indeed, most difficult of attainment; yet one which will advance the Christian to a near resemblance of the Saviour. "Be ye clothed with humility!" Enveloped in the ample folds of this vestment, the servant of Christ, thus wearing the badge of his Master, stands forth in true and real dignity. Encompassed with a spirit of lowliness, he occupies a far more honourable position than if he stood upon the lofty pedestal of self-esteem, or mere worldly regard. True humility is the proper knowledge of ourselves, the clear perception and recognition of our entire and continual dependence upon God. It is the practical acknowledgment of the glorious sovereignty of Him in whom we live, and move, and have our being, the complete transfusion into our own inward life of that great truth, "God is all and in all." The truly humble heart is

"A heart resigned, submissive, meek,  
The great Redeemer's throne."

And the truly humble man seeks not himself, but Christ. With Christ he is crucified; he desires to dwell on Calvary. Is he accepted of God? He is accepted in the Beloved. Can he do the will of God? The Spirit strengthens him in his inner man. His is the lowliness of a loving heart; and thus he seeks, that in all things serving God, God may in all things be glorified by him through Christ Jesus.

For every true believer in Christ, this is the right spirit. Let but the full import of "By grace are ye saved through faith," be perceived and felt, and boasting will indeed be excluded, whether we be rich or poor. But he who receives temporal blessings in a more than common measure is especially called to cherish this feeling, and to guard against all that may be inconsistent with it. His circumstances, operating upon sinful nature, tend to produce self-complacency, and the desire of some form or other of creature-honour; and thus easily may he be seduced to "walk in pride." And in him genuine (not affected) humility will indeed shine, and bring much glory to God. Lowliness of condition, frequent disappointment, the habits of submissive respect called for by the usages of society, may produce a behaviour greatly resembling the walk of humility itself. But when prosperity does not make us overhearing; and when, with large endowments entrusted to us, we say,—

"Father, into thy hands alone  
I leave my all restored;  
By all, thy property I own,  
The steward of the Lord;"

the work of the Spirit is distinguished from human depression, the example is the more impressive by being more distinctly brought out, and the saved rich man greatly glorifies the omnipotence of divine grace.

Temporal blessings ought to be received in a spirit of unbending integrity. The Christian is to "do justice," as well as to "love mercy." His heart is to be so purified and rectified, that every emotion and every aim may flow from right principles, and visibly diverge into clear and untainted acts of uprightness, forbearance and love; thus evidencing a mind calm and tranquil; elevated above the mutations of earth, undisturbed by circumstances, undisturbed by passions, unchanged by opinions; firm in the simplicity of the Gospel; rigid in the maintenance of truth, impartial in the dispensation of justice, fulfilling duties, occupying offices, permitting temporal honours, receiving acknowledgments, not as the reward of virtue, of talent, of perseverance, or of industry, earned or deserved; but as the result of gifts derived from the Almighty, and given for the establishment of His honour, whose are the gold and the silver, and the cattle upon a thousand hills. The Christian, feeling himself to be only a steward, will endeavour so wisely and faithfully to transact his Lord's business, as that when he is called to give up his accounts, he may do so, not with grief, but with holy confidence and joy.

Temporal blessings too often bring with them the glare, and glitter, and unmeaning tinsel of this world's show, and pride, and parade. They too frequently are abused

and wasted in foolish expenditures, and profitless ceremonies, and empty vanities. From these the Christian must sedulously flee; from these he must pray to be protected. Amid such worldly influences he cannot flourish, if he would grow in grace, and in the knowledge of the Lord Jesus Christ. He must breathe in a purer and holier atmosphere; he must have religion so wrought throughout his whole being as to be placed above the mutations of earth, its maxims, and fashions. As learning Christ, his mind must at all times, and in all situations, be ambitious only for that elevation of quiet dignity, which throws around the character of his great Exemplar a halo of glory, and left a deep and sacred impression wherever he moved.

If those temporal blessings vouchsafed by Providence, exert any power in turning the Christian aside from the simplicity, the meekness, the purity, the humility, and the holiness religion teaches, a woe is pronounced on him. "How hardly shall they that have riches enter into the kingdom of God!" fell from the lips of one whose word is unalterably true. With such gifts descend solemn responsibilities; and the improvement and right use of them fix on the recipient peculiar duties, by the performance of which Christian activity, marked humility, and a chastened demeanor, must be evidenced, in order that the world may see that he is one of whom it is said, "None of us liveth to himself."

The mind of the Christian should be perpetually reverting to the peculiar relation in which he stands as only a sojourner here. In proportion as he contemplates the extent, and the riches, and glories of that "better country" to which he can claim heirship, the demands he has on this fleeting, shadowy, and uncertain world will lose their power. The more frequently his thoughts and feelings rise to heaven, the less will he depend on earthly circumstances for happiness; the more keen his hungering and thirsting after righteousness, the less relish will he feel for the tasteless and fruitless ceremonies, maxims, and enjoyments of earth.

Temporal blessings in this land of commerce and speculation, are not only desirable, but, in many cases, necessary, for upholding and discharging the various mercantile duties and responsibilities which crowd upon its inhabitants; and when the Christian, in fulfilling his daily and lawful avocations, sees prosperity crowning his efforts, he must receive all as instruments by which the peace, harmony, and beauty of religion may be diffused; and he must endeavour that in them, and through them, and by them, the Christian character be shown in all the attractiveness of love, purity, and holiness; keeping such temporal benefices in their subordinate place, and acting, and walking, not in his own might, but in the strength and wisdom of God.

Of how secondary a nature are the things of time, when compared with the interests of eternity! Yet it is to be feared that Christians are found manifesting too great a degree of anxiety respecting what endures but for a season; whilst they appear comparatively indifferent to those which have connected with them an eternity of happiness or woe.

If temporal blessings were received and used as the Donor of them intends they should be, how many bright and alluring patterns of Christian perfection would be held up before the world, and how many arguments in favour of the power of religion, in rectifying and refining the character, would be established! For the inconsistencies, the errors, and the imprudencies of Christian professors, when placed in elevated and prospering circumstances, have too often and too truly been pointed at by scoffers and infidels, as undeniable examples of the inefficiency of religion for effecting those moral revolutions it professes to accomplish. How much better, were Christians less anxious for worldly successes and advantages! These, even considered in their most favourable aspect, are but secondary, when placed in contrast with spiritual blessings. How differently do these last affect the mind! Their natural results are deeper humility, more fervent charity, greater forbearance, and an increasing love for communion with the invisible realities of the kingdom of heaven. The mind becomes elevated to a higher state of holiness; what elasticity of spirit there may be, is not that of levity or looseness, but that of a soul conscious of walking in the sunshine of divine favour. There may be loftiness of

feeling; but it is the dignity of Christianity. There may be an unbending men and a firmer step; but these are outward evidences of internal rectitude, and well-understood and settled principle.

Temporal blessings, as benefactions from the hand of Providence, are intended to be framed into beneficial and useful purposes; but the blessings of grace are better and more enduring. The former have more intimate connexion with time; the latter, with eternity. The former may yield fruits of prosperity, and may gain that honour which man can give; but the latter are more truly valuable in producing the fruits of the Spirit. These former may bring the smiles of the world, the welcomes of our fellow-men, the comforts, the emoluments of earth; but the latter are the sources through which flow the favour and blessing of God himself; the friendship of glorified saints, the guardian care of angels. The former leave us as we pass into the darkness of the grave; but the latter conduct us into the brightness of eternity!

E. S. S.

Newcastle-upon-Tyne.

## Biblical Literature.

### RULES OF INTERPRETATION.

#### CHAP. III.

Other means to assist in finding the sense of words besides the *usus loquendi*.

Continued.

6. Use of the context in interpretation. Of more limited extent, (a) but rather more evident is the rule to have recourse to the antecedents and consequents of a passage, i. e. the CONTEXT, in order that you may determine its meaning. This is done for two reasons: either that we may choose out of several meanings one which does not disagree with the *usus loquendi*; or that the meaning of an uncommon word, not explained by the *usus loquendi*, may be discovered. Here, however, we must guard against proceeding beyond probability; and to do this, we must observe the same cautions as have been just given above. (Morus, p. 160. ix.)

(a) In the original, *angustius*; by which Ernesti probably meant, of less importance, or confined within narrower limits. But I cannot accede to the propriety of this sentiment; for the immediate context, either preceding, succeeding, or both together, is a rule for judging of the meaning of words, of the very broadest extent. I might say that even the evidence of the *usus loquendi* is, in very many cases, built upon the context. We adopt the opinion that the *usus loquendi* sanctions this or that particular sense, because the context clearly shews that such a meaning is to be assigned to it, and that no other can be given without rendering the sense frigid and inept. Moreover, the general scope of an author does not forbid the admission of a great variety of arguments, illustrations, and episodes (if I may be indulged in the use of such a word here) into the intermediate parts of a discourse; so that one is far more certain of giving a sense that is congruous, by consulting the immediate context, than by merely consulting the general scope of the whole. Both, no doubt, are to be regarded; but of the two, the former is by far the most important means of assistance.

Indeed, I should doubt whether there is any one rule in the whole science of Hermeneutics, so important, and of so much practical and actual use, as the one in question. Great care indeed is necessary, to decide with certainty what sense the context requires that a word should have, especially when the immediate subject is briefly stated. But this care is as easily practised as any other rule is, which Hermeneutics prescribe in different cases. Violence must not be done to words, by forcibly subjecting them to the context, against etymology, analogy, the rules of grammar, or the nature of language. But in every thing short of this, all good lexicographers and commentators adapt the meaning of words to the context, in cases too numerous to need any specification. Comp. Morus ut supra.

7. Various comparisons useful in order to discover the meaning of words. Of similar utility for finding the sense of ambiguous or obscure words is the comparing of subject and attribute; of nouns and adjectives; (a) of words accompanied by other words that qualify them, which may consist of adverbs, or of nouns joined to the word investigated by prepositions, and constituting a kind of adverbial periphrasis; or finally of disjunctives. (b) (Morus, p. 163. xi—xiv.)

(c) *Qualis sint subjecta talis sint attributa*, is the old rule of the schools and of philosophy,

founded upon the common sense of mankind. In accordance with this, we understand as tropical language all those expressions which ascribe hands, feet, eyes, ascent, descent, &c. to God, who is a Spirit. The principle in question is of vast extent in construing the figurative language of the Scriptures; and it also extends to many expressions that are not strictly tropical. Too much certainty, however, should not be ascribed to it; for some cases occur, where the subject is imperfectly known, and of course we are unable to pronounce with confidence what attributes may be ascribed to it.

(b) By disjunctives are meant words placed in antithesis. E. g. *heaven, earth, spirit, flesh, &c.* The rule for finding the sense in such cases is obvious, provided the meaning of either term can be found. For whatever meaning one term has, the other has the opposite; so that if certainly he acquired as to the one, it is of course acquired as to the other, which is to be construed as a real antithesis. Compare P. III. C. ii. § 23.

8. Analogy of languages a means of interpretation. Analogy of languages may also assist in judging of the meaning of words. This is of different kinds. The first is analogy of any particular language, (i. e. the same language with that to be interpreted, which analogy was treated of in a former chapter, and shewn to be useful in ascertaining the *usus loquendi*.) the principles of which are developed by the precepts of grammarians. It is necessary here only to touch upon this analogy. (Morus, p. 163. xv.)

Analogy means similitude. E. g. from the meaning attached to the forms of words, their position, their connexion, &c. in one or rather many cases, we argue to establish a similarity of meaning, where the phenomena are the same, in another. This analogy is the foundation of all the rules of grammar, and of all that is established and intelligible in language.

9. Grammatical analogy useful not only in finding the *usus loquendi*, but applicable to some doubtful cases. E. g. when the kind of meaning generally considered is evident (by comparing other similar words and methods of speaking concerning such things appropriate to the language) we may judge of the special force or power of the word, by aid of grammatical analogy: as 1 Pet. v. 5, where many critics have attached to *egkombosasthai* an emphatic sense, we must compare the other Greek phrases which relate to clothing or investing. And thus we shall see that the prepositions *peri, amphi, en* are used in composition, without any accession of meaning to the verb thereby; and consequently that *egkombosasthai* is no more than *enlusasthai*, with which it is commuted in Clemens Rom. Ep. I. p. 39. A good interpreter should be well versed in such comparisons. (Morus, p. 170. xvi.)

10. Analogy of kindred languages. Another analogy is that of kindred languages; either as descended from one common stock, as Hebrew, Syriac, Chaldee, and Arabic; or derived the one from the other, as Latin and Greek. The former kind of analogy Schultens has explained, and has often had recourse to it, in his *Origines Ling. Heb.*, and in his various Commentaries.

Morus, on this section, says, that dialects differ only in the mode of declining, in the pronunciation and forms of words, &c.; and ranks the Syriac, Chaldee, and Arabic, among the dialects of the Hebrew; while he calls the Latin and Greek cognate languages. General usage however is against him; for cognate languages of the Hebrew is almost the appropriate name of those which he calls dialects.

11. Use of this analogy. This analogy is of use to the interpreter, not only in assisting him, by the aid of one dialect, to restore roots which have perished in another that is the subject of his investigation, and thus opening a way of access to the signification of words; but still more useful as a means of illustrating and confirming that sense of words, which the scope of the discourse commends.

This is a subject deeply interesting to every student of the original languages of the Bible, especially of the Hebrew. Analogy, moderately and judiciously used, is of great worth; but pushed too far, it degenerates into a violation of all the fundamental rules of interpretation. Comp. Morus, p. 176. xix—xxii, where several valuable cautions may be found. Better still may be found in the admirable Preface of Gesenius to his Hebrew Lexicon, Preface to Part I.

pp. 4—0. Part II. 4—14. See also John on the study of the original languages of the Scriptures, pp. 19, 20, and Note G.

To be continued.

Biography.

MEMOIR OF MR. JOHN TYRER, OF NINEVEH, IN THE BIRMINGHAM WEST CIRCUIT: BY THE REV. THOMAS DICKIN.

Mr. Tyrer's father was a truly good man. He was for many years a member of the Wesleyan-Methodist society at Handsworth, near Birmingham, and had the charge of a class. He governed his family in the fear of God. His son never was allowed to run about the streets or fields on the Sabbath, nor on that day to be absent from the house of God. To young Tyrer this restraint was somewhat disagreeable; but a circumstance occurred which taught him that even this restriction on his youthful liberty might be, permanently, of the greatest advantage to him. One Sabbath, during the American war, a press-gang was perambulating the neighbourhood; and while he was secure in the house of God, under the careful eye of his godly father, several boys of his own age, who were playing at ball, were pressed into the King's service, and suddenly carried away from their friends and home. This event he ever regarded as providential.

When about twelve years of age, he was awakened to a sense of sin, and a fear of its consequences. He earnestly sought for the forgiveness of his sins; but, to use his own words to the writer of this article, "he went a long way round to the Saviour." He thought that he could not be pardoned, while a single thought of evil crossed his mind. There was, however, at that period, a gracious revival of religion in the neighbourhood; and in the prayer-meetings many obtained deliverance from the burden of their sins, and were enabled to rejoice in God their Saviour. Young Tyrer sought it with them; but not seeking it, as he afterwards saw, exclusively through Christ, he found it not for some time, and was much discouraged. "At last," again quoting his own words, "I sought it in the way in which every other sinner must seek it; I sought it for the alone sake of Christ; and then I found it." And great was his rejoicing in consequence.

For some years he went on simply and quietly, manifesting the genuineness and strength of his inward piety by the consistency of his conduct, and the evidently-increasing stability of his character. When he was about nineteen years old his good father died, very happy in God; and his son was requested to take the charge of his class. Well does the Apostle exhort young men to be "sober-minded," that they may be equally preserved from undue elation, and from undue depression. John Tyrer suffered from both. Feeling the honour of the office to which he was called, rather than its responsibility, his heart was lifted up within him; and thus grieving the Holy Spirit, the consolations of God were "small" with him. He now sank into a desponding frame of mind, and gave up the charge of the class altogether. He thus suffered for about two months, when he saw the errors into which he had fallen. He deeply humbled himself before God, regained the peace he had lost, and again took the charge which he had given up. But, though these early chastenings were painful, they were also profitable. He saw more clearly the nature of the path in which it was his duty to walk, and the extremes, on either hand, which he had to avoid. For more than half a century after this, he diligently, successfully, and honourably sustained the office of Class-Leader in the Wesleyan society.

The first Sunday-school at Handsworth was established by him and a few others, like-minded with him; and many living witnesses can bear testimony to the zeal and pleasure with which he laboured for the spiritual good of the children of the poor.

When about forty years of age he married; observing, in this important period of his life, the apostolic injunction, "Only in the Lord." In the year 1809 he removed to London; where, also, he was entrusted with a class, which greatly prospered under his care, being both divided and subdivided, during the five years that he spent in the metropolis.

On his return to his native village, he cheerfully devoted himself, his time, and

his substance to the cause of Christ. There was always a peculiar heartiness in all his actions, which awakened a lively interest in the minds of his companions, or the spectators. In his family, in his class, and in the public worship of God, he spoke, sang, and prayed with the warmth of a man who was thoroughly in earnest in transacting the great business of religion. Nor did he ever indulge in the more than doubtful practice of wandering from chapel to chapel, to gratify his attachment to the services of some favourite Preacher. Although the chapel in which he usually worshipped was for some years greatly embarrassed in its financial circumstances, and the congregation often very small, yet he regarded it both as the house of God, and as his own proper place of public devotion; and not long before his death, having made an occasional visit to a neighbouring chapel, and one that is large, and usually well filled, he said that "he liked his own place the best, and never felt so well as when he was there."

As a servant in the Soho works, he was deservedly esteemed, and treated with great liberality by his employer. By the steady and industrious portion of the men employed there, he was greatly respected; and even they who feared not God, and would sometimes laugh at his Methodism while he was in health, yet greatly sympathized with him in his sickness, and praised him, and regretted his removal, when dead. The consistency of his character was acknowledged and admired.

The affliction which terminated his life came upon him somewhat suddenly, but did not find him in an unwatchful and unprepared state. The religion of his youth was now the ripened religion of his declining manhood; and sustained him in suffering, and more than comforted him in the prospect of death. Sir Matthew Bolton's family Physician being sent to see him, he promptly said, "Doctor, let me speak first, if you please. I have been a steady man, and a religious man from my youth, and I have now no fear of death. I know what religion is: you need not be afraid, therefore, of letting me know the worst." "That is well for you," replied the Physician, "and will contribute more towards your recovery than any thing I can do for you."

In the commencement of his affliction I called to see him, and heard many of the foregoing statements from his own lips. He was very ill, but happy in God, and fully reconciled to death. "Religion is a brave thing," said he, "if men only have it right; if they have it here, here: (laying his hand on his heart :) "I feel I have it here! God makes me happy; and when I lie awake, he gives me songs in the night." I reminded him that he did not depend on his past obedience, or his patience under present sufferings, but upon Christ alone. He replied, with great ardour, "A blessed hope it is; an anchor of the soul both sure and steadfast."

In severe and depressing agonies, he was very graciously supported, and testified of the goodness of his God. "I was brought low," said he, "and he helped me." "Throughout the whole of his heavy affliction, his conversation was grateful and joyous, devout and heavenly. Towards the last, his mental powers occasionally failed; but he never wandered on religious subjects. Here he seemed always collected and at home.

The Wesleyan Hymn-book was a fruitful source of comfort to him. He loved to repeat, "Rock of ages, cleft for me," &c.; and would frequently request that the hymn beginning, "How happy every child of grace," &c., might be read to him.

The Sunday evening before his death, Satan was permitted to make a fierce assault on him; and he had a severe mental conflict for several hours. But the foe was foiled by the weapon of "all-prayer."—The dying saint exclaimed, "I want eternal life! I want eternal life!" and almost immediately added, in a triumphant tone, "Yes; and I have it, through the atonement of Christ."

As he approached the gates of death, he seemed to feel increasingly the insignificance of the world, and the obtrusiveness of all subjects relating to it. "Do not talk to me about any thing of a worldly nature," he said to those who watched around his bed. He loved to bear references to the universality of God's love; and would respond in the language of a favourite

hymn,—

"For all my Lord was crucified,  
For all, for all, my Saviour died."

To the last, the Bible was his chief treasure. "It is truth, it is truth," he would say, and, on one occasion, having requested that the blessed book of God might be brought to him, and laid on the bed, "Put my hands on it," he said. "I have lived in the truth, and in the truth, by God's help, I will continue till I die."

The power of religion to support the mind in the near prospect of death, was delightfully exhibited in the case of Mr. Tyrer. As he descended into the valley, he could lift his hands and exclaim,—

"Not a cloud doth arise  
To darken the skies,  
Or hide for a moment my Lord from my eyes."

Several times he said, "I have a goodly heritage." "Come, and see how happy I am." Perceiving that his daughter and nurse were painfully struck with the very visible symptoms of approaching death, he said, "Do not be alarmed. My Saviour is there." Soon after, he said, "Not to-morrow, Lord; not to-morrow, Lord; but if it please thee, now, now." It was not long before he entered upon the rest which his soul thus earnestly desired. His lip slightly quivered; and then, with no other movement, he quietly ceased to breathe.

One of his brother Class-Leaders has furnished me with a few references to his experience and character. "I have often," he observes, "witnessed and admired the holy zeal by which he was animated. The deep interest which he took in the welfare of the members of his class, not unfrequently induced him to forego his own comforts, and sometimes to go without his regular meals, that he might have the opportunity to visit any who were sick, or who had been absent from the usual meetings. And though he was more than seventy years of age, he would go out at night, in all weathers, to hold prayer-meetings.—When the Conference was held in Birmingham, he took great interest in procuring out-of-door preaching in different parts of a densely peopled and very ungodly neighbourhood. And on one occasion, after the Preacher had concluded his sermon, he stood up himself, and addressed the crowd, for the purpose of telling them what the religion of Jesus Christ had done for him for more than fifty years, and that it was now "better to him and sweeter than ever." Calling to see him in the course of his affliction, he told me that all was well. This he said, was his ground.—

"Let the world their virtue boast,  
Their works of righteousness,  
I, a wretch undone and lost,  
Am freely saved by grace."

And at another visit, I found that his soul was much drawn out in prayer for backsliders. He mentioned several whom he knew; and said, that he hoped the Class-Leaders would look after them, and warn them of the consequences of their sin. "I feel," said he, "as though I could take the world with me to heaven." He tried to sing what was a favourite hymn with him,—"I'll praise my Maker while I've breath;" but finding himself unable, he said, "Well, I shall soon sing the song of Moses and the Lamb in heaven." He likewise said, "I shall not have this poor afflicted body there. I shall have a glorious body. I have often bright views of what I shall be; but the reality will be far beyond even my utmost expectations." When I left him, he added his friend, "he said, 'Give my love to all my Christian brethren; and tell them all is well, all's well.'"

Mr. Tyrer was seventy-five years of age at the time of his death; and truly a venerable "old disciple."

Wesleyan Methodism.

AGENCIES AND ELEMENTS OF WESLEYAN METHODISM.

From the Centenary Sermon of the Rev. J. Estlin, Jr., on Matt. v. 13.

We have reason to be grateful that those attributes which entitle any Christian community to be considered as "the salt of the earth" and which constitute its adaptation to public usefulness, exist in a high degree in the community to which we belong.

1. We possess a pure, Scriptural, consistent Theology, the distinguishing peculiarities of which confer great advantages for usefulness. It would be impossible to comprise within the limits of the present discourse even a cursory view of this system, but it may not be unsuitable to our

present design to instance a few particulars, by which we are distinguished from some of our respected brethren of other denominations, though not we believe from the Apostles and the primitive church. First, there is the doctrine of General Redemption. We believe that "Christ died for all, that all through him may be saved, and that God really is not willing that any should perish, but that all should come to repentance." In addressing to even our largest congregations the language of invitation and promise, we have no need of mental reserve, and we feel no lurking misgivings—no painful apprehensions that any one individual of the number is uninterested in the benefits of Christ's passion and death, and placed—either by a positive decree of reprobation, or an act of preterition, or the sovereign withholding of sufficient, saving grace,—beyond the reach of salvation. No: wherever we go, through the length and breadth of the land,—wherever our Missionaries go, to the utmost bounds of the habitable globe,—we can look every fallen son and daughter of Adam in the face, however deeply sunk in ignorance and sin, and say to him, without the slightest hesitation, and indeed with indescribable joy arising from the full assurance of its truth,—"the precious blood of Christ was shed for thee, and through faith in that blood, thou mayest have pardon and holiness, and heaven." "Believe on the Lord Jesus Christ, and thou shalt be saved." Then there is the comfortable doctrine of the "Witness of the Spirit," whereby we are assured of our personal reconciliation to God and adoption into his family. This we regard as the common privilege of all who believe; not as a special favour vouchsafed to a few who attain to extraordinary eminence in piety, or who are placed in circumstances of unusual difficulty and trial, requiring special support and consolation. No: we think we are warranted in saying to our people, "Because ye are Sons"—and not for any other reason,—but simply in consideration of the new relation towards God, into which you are introduced by his pardoning mercy and adopting grace, and as a privilege inseparably connected with that relation,—"God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." We trust that the great body of our people having been taught that this is their privilege, have been encouraged earnestly to seek it by the prayer of faith, and have become living witnesses that this is indeed the truth of God: "the Spirit itself beareth witness with our spirit, that we are the children of God." Then, there is the glorious doctrine of Entire Sanctification. We believe that that Scriptural holiness, "without which no man shall see the Lord" is attainable in this life: we do not entertain the gloomy fear, that sin must dwell within us until death dissolve the connection between body and soul; we do not expect from the last enemy the unspeakable blessing of deliverance from the remains of indwelling sin; but from the blood and Spirit of Christ. We maintain that "the blood of Jesus Christ, the Son of God, cleanseth from all sin," and that the will of God is that we should be "sanctified wholly" by the power of the Holy Ghost; and that by the same gracious power "our whole spirit and soul and body should be preserved blameless unto the coming of our Lord Jesus Christ." Once more, we regard all these blessings as being now attainable by faithful unportunate prayer. We do not consider them ourselves, or represent them to others, as being very distant, and only attainable after a long and painful pursuit, but we rejoice to say in reference to every Gospel blessing the need of which is deeply felt, "now is the accepted time, now is the day of salvation." "To day if ye will hear His voice, harden not your hearts." We believe these views to be scriptural; and that, while opposite views unnerve the soul of the Christian minister, and tend to the discouragement of his hearers, these animate the preacher, and stimulate his people, to the vigorous and successful pursuit of a present, free, and full salvation.

2. God has blessed our connexion from the beginning with a continued succession of converted ministers, called of God, and qualified for their work by an experimental knowledge of the truth. It is an established principle among us, that no learning, however solid, various, or profound—no eloquence, however commanding, whether natural or acquired, can qualify for the

work of the Christian Minister:—that he whose business it is to save souls must himself first be saved, and experience in his own soul the blessed verities he is to proclaim to others: that it is God's sole prerogative to appoint and call to this work;—and that no human designation can authorize a man to engage in it, who is not divinely called. Accordingly no one is received into our ministry, respecting whom there is not sufficient reason to believe that he is soundly converted, divinely called, and suitably qualified for the work. And we think we have the true "Apostolical succession," (to employ a much abused term,) in a continued series of men, converted to God by the same grace which converted the Apostles—called to the work of the ministry by the same divine authority—qualified by the same experimental knowledge of the truth—preaching the same doctrines—and producing the same effects in the conversion of sinners to God, and the edification of them that believe.

3. We have an efficient system of mutual edification, in our class-meetings, our band-meetings both private and public, our love-feasts, and our numerous prayer-meetings held not only in our chapels but also in the houses of our members scattered throughout most of the large towns and principal villages of the kingdom. By these means the good effects produced by the ministry of the word are rendered more permanent and perceptible; and various Scriptural precepts are fulfilled more extensively than they could be by any other method; those for instance, which require us to "exhort," "admonish," and "comfort one another," to "provoke one another to love and good works," to "bear one another's burdens, and so fulfil the law of Christ;" to "confess our faults one to another and pray one for another, that we may be healed," and to "rejoice with them that do rejoice, and weep with them that weep." The inexperienced are thus instructed, the timid encouraged, the feeble strengthened, the tempted succoured, the unruly warned, the incorrigible removed, and the whole body edified in love.

4. We have an extensive machinery of subordinate agents, including in one or another of its departments of usefulness a large proportion of the members of our various societies; so that every talent distributed by the Great Head of the church among its members, may be called into exercise and approved to the glory of God and the good of mankind. How goodly a number of our members are systematically employed in advancing the cause of Christ and promoting the best interests of men, as Local Preachers, Exhorters, Class-leaders, Prayer-leaders, Trustees, Stewards, Managers and Teachers of Sunday Schools, Missionary Collectors, Visitors of the Sick, Tract distributors, &c.! Whatever may be a person's sex, or age, or rank in society, or property, or attainments in knowledge, or experience in the things of God, the admirable system to which God in his merciful Providence led our venerated founder, finds some work for him, assigns him some post of honour and usefulness, and opens before him a path in which he may both get and do good, and be at once blessed and made a blessing.

(To be concluded in our next.)

## THE WESLEYAN.

WEDNESDAY, MAY 13, 1842.

On the evening of Wednesday, the 4th inst., the annual meeting of the Upper Canada Bible Society, in connexion with the British and Foreign Bible Society, was held in the Congregational chapel, in this city. The chair was taken by the Hon. J. S. Macaulay, who called upon the Rev. W. Rintoul to open the services with prayer. Several resolutions were submitted to the meeting by the Revs. J. Stinson, J. Harris, and J. Richardson, Agent of the Society; J. Ketchum, Esq.; Revs. W. Rintoul and J. G. Manly; Major Burgh, of the 93d Regiment; Rev. Mr. Thompson, Agent of the Parent Society; E. W. Thomson, Esq., Warden of the Home District, and the Rev. E. Ryerson. The Report gave an interesting and encouraging account of the Society's operations during the past year, stati-

that about twelve thousand copies of the Sacred Scriptures had been circulated, and that thirteen thousand copies, or upwards, were ordered for the year next ensuing.—Resolutions, thanking the Parent Society for its prompt and generous aid, the Governor General for his kindness in becoming the Patron of the Society, and Captain Macaulay for presiding over the meeting, were adopted. The labours of the Rev. James Richardson have been found very useful in strengthening and enlarging the Society's operations. About ninety auxiliaries are reported to be labouring, in this part of the Province, for the general circulation of the Word of God. The congregation was respectable and attentive; the collection amounted to £75s. 7½d.; and the services were closed with prayer by the Rev. Mr. Thomson.

Several appropriate and important remarks were made in relation to the objects and exertions of the Bible Society, which we trust, will produce a beneficial effect. Who that considers the aims and labours, the difficulties and achievements of the BRITISH AND FOREIGN BIBLE SOCIETY, can stand aloof or remain indifferent? The word of life, in whole or in part, has been published and distributed in upwards of 150 languages and dialects, and to the amount of more than twelve millions of copies, during the past thirty-eight years; nor will the hopes and designs of this noble Institution be realized, till every human being possesses a copy of the word of God. The Bible, the Bible alone, the Bible pure and unadulterated, without note or comment, is sent forth by this Society, without sectarian aims or selfish feelings, in accordance with the immortal Chillingworth's imperishable declaration—"The Bible, I say, the Bible is the religion of Protestants." Whoever dreads or declines the simple circulation of the Scriptures gives ample room to question the purity and truth of his religious principles. The reading, as well as the hearing, of the truth of God is a divinely-appointed means of instruction and salvation which has already, in a thousand instances, proved eminently beneficial, and which every enlightened and decided christian should diligently encourage and promote. It is both a duty and a delight to distribute "the Scripture of truth;" and we rejoice to know that the excellent and laborious men who contemplate the universal circulation of the Bible are not labouring in vain or spending their strength for nought. The word of God will not return unto Him void, but will have free course, in every direction and in every region; and will run and glorified.

On the following evening, in the same place, the annual meeting of the Upper Canada Religious Tract and Book Society was held. The same gentleman presided; and the principal speakers were Revs. W. Rintoul, J. Richardson, J. Thomson, E. Ryerson; and Joseph Wenham, Esq. The Report gave a very encouraging statement of the operations and condition of the Society, as respects receipts, issues, and tract distribution. The collection amounted to £510s. 2½d. Several Sabbath School libraries have been sold during the past year, and some facts were reported at the meeting as proofs and illustrations of the beneficent designs and influence of the Institution. Incalculable good has been done by the circulation of tracts; many careless and profligate persons have been awakened and reclaimed, and to thousands consolation and aid have been abundantly administered. Often have small books and

tracts distilled a gracious influence, as dew upon the tender herb; while larger works and more prominent exertions have operated as showers that water the earth. It is the wisdom and the duty of churches and individual christians to employ every appropriate and available agency and instrumentality, in spreading the knowledge and favour of the Redeemer's name. Hitherto the Lord hath helped and prospered his servants; but for the future are reserved far more glorious triumphs and achievements. Nations are yet to be born to God; millions are to be visited, reclaimed and saved; and happy will be the man, in the day of audit and decision, who shall be recognized and honoured as having diligently and perseveringly laboured, by various means, to hasten the universal coming of the Saviour's kingdom. "Be thou faithful unto death; and I will give thee a crown of life."

We copy from the *Watchman* the following highly interesting and gratifying account of "The Mysore Rajah's Free School," at Madras, Hindoostan:—

To the Editor of the *Athenaeum*.

Sir,—An examination of the pupils in the Rajah's Free School, took place in the Palace on the 17th of this month, in the presence of His Highness the Rajah, Colonel Stokes, the British Resident, and several Civil and military Officers, besides a crowded audience of respectable Natives.

About 12 o'clock, the 1st Class was called into a most magnificent room, where the Rajah and several European Officers were conveniently seated for seeing and hearing. The boys commenced by reading a small portion of the New Testament in English. They then translated the same portion in Canarese correctly and idiomatically.

They were then examined in the History of Mysore from the earliest periods to the present time. They gave the dates and all the chief events of each reign with a correctness which was truly surprising. This part of the examination was conducted, first in the Canarese language and afterwards in English. The Rajah took a lively interest in this part, and exhibited a surprisingly correct knowledge of dates in Mysore, detecting the smallest error with the greatest readiness. We have never witnessed a stricter examination in History, or one in which boys acquitted themselves better.—Questions in the same History were then proposed in English by one of the Military Officers present. They did as well in English as they did in Canarese, and received the commendation of all who were present. This being finished, they entered upon English History during the reign of George the III. This lesson was also gone through in Canarese as well as English, with great credit.

In English Grammar also, they did exceedingly well. The Rev. J. Street (Chaplain,) who chanced to be on a visit at the Residency, had been invited to attend, and kindly took part in the examination. He proposed a variety of questions in grammar, which were all answered correctly, with little or no hesitation. He then gave them a few sentences to parse, some of them rather difficult ones, but they went through them without a mistake. All the gentlemen present were astonished at the correctness of their grammatical knowledge.

The same Rev. gentleman examined them in Geography. They answered various questions on Europe and Asia, readily mentioned all the chief towns, rivers, mountains, capes, islands, &c. &c. of any country either in Europe or Asia, and pointed out their position on the map with the greatest ease. They exhibited specimens of penmanship in various languages, viz. Canarese, Tamil, Telooquo, Hindoostani, Marahitta, &c., as well as English. A few maps drawn by some of the 1st boys in Canarese and English were deservedly admired. Some essays on different subjects were also brought forward by their respective writers. They shewed the mode of thinking, as well as the mode of expression of various native minds. One was read to the assembly and much praised. The examination of this class, containing about 15 boys, occupied at least two hours.

The 2d Class having been called for, the boys were examined in a similar manner

and in lessons of the same kind, the only difference being that these boys were not so far advanced, and their specimens of writing not so good; in this class there were about 15 boys.

The third Class were all beginners. It was divided into two or three divisions, making altogether about 40 boys. They read and spelled, and gave the meaning in Canarese of simple English words, and repeated some easy pieces of poetry, and for the time they had been at school they did well; with this Class the examination closed. The Rajah ordered Rewards from 10 Rs. and under to be given to every boy. Some medals with suitable inscriptions are being prepared.

This school has been in operation about one year, so that the above is an account of the first examination. It is under the management of the Rev. T. Hodson, Wesleyan Missionary, and the whole expense is paid by His Highness the Rajah of Mysore. He grants regularly 120 Rs. a month, and readily meets any incidental expenses which may arise; not out of ostentation, because there can be none in so small a matter, but does it evidently from a sincere desire to benefit the rising generation.—And it was a fine sight on the day of examination, to see a native prince presiding in a meeting for the education of the young. One may fancy ALFRED doing something of this kind in the eighth century to encourage learning in England. And India would have been like England in knowledge and greatness of conduct like that now mentioned, had it been universally adopted. The time however has not all escaped; the regeneration of India may and will yet be effected. Let but the native princes and rich native gentlemen, imitate the conduct of the Rajah of Mysore, in supporting English schools and in presiding at public examinations, and a glorious state of things will soon be the result.

TESTIS OCULATUS.

Mysore, October 13, 1841.

The Canada Western District Meeting commenced its Session at Hamilton, Gore District, on Wednesday, the 11th inst., and closed on Thursday, the 19th. There was a full attendance of the Ministers in the district; and the proceedings were characterized by brotherly-kindness and unanimity. The review of the past year afforded much encouragement and cause of devout thanksgiving to Almighty God.—The erection of several chapels, and proposals and arrangements for the erection of others; numerous and pressing invitations, in various directions, for the labours of Ministers in connexion with the British Conference; the spiritual and financial success and prospects of the Parent Missionary Society; the formation and prosperity of some new circuits; together with an increase of eight hundred members, or upwards, in the district, during the last year, all combined to awaken gratitude and enkindle hope. The preaching of God's holy word and the administration of His ordinances have been accompanied, in various places, with the blessing of the Most High; and the purpose, the power, and excellency of the Gospel have been delightfully illustrated and displayed in the promotion of "glory to God in the highest, and on earth peace, good-will to men."

Divine service was held each evening, except on Thursday and Saturday; and also on a few mornings, at 6 o'clock. On the evening of Thursday, the 12th, an interesting tea-meeting, in aid of the chapel fund, was held. The assemblage was large and respectable; and appropriate addresses were delivered by the Chairman—Rev. J. Stinson—Rev. Messrs. Case, Addyman, Richey, Sunday, and Chase—the two last Indian. The tea and its accompaniments were served up in excellent style; and the Choir, under the direction of its estimable and skilful Leader, Mr. H. Clarke, supplied the charms of sacred music. The chapel itself is a neat and substantial edi-

face and does credit both to the congregation and the town.

On Sunday morning, at 6 o'clock, the Rev. John Sunday preached; at half-past 10, the Chairman; at three, the Rev. J. P. Hetherington, of Kingston; and at half-past six, the Secretary, Rev. M. Richey, A. M. of this city. After the evening public service, the sacrament of the Lord's Supper was administered. The congregations were devout and attentive, and the services solemn and edifying.

The Sunday School Reports, laid before the meeting were highly encouraging; the several departments of the work are improving; and we trust that the new ecclesiastical year upon which we have entered will be as the former and much more abundant.

The *Statesman* is to be published at Kingston, every Wednesday; and at Brockville, on the day following. It is enlarged; contains much useful matter; and, in mechanical execution, is improved. The publication of the *Woodstock Herald*, after a short interruption, is resumed. Both these papers are conducted with ability. The *British American Cultivator* makes a respectable appearance, and is well conducted by Wm. Evans, Esq. It contains a variety of valuable matter. The *London (Canada) Gazette* is discontinued.

We beg to apologize for the delay of this number, on the ground of absence and unforeseen causes. The delay has enabled us, however, to give an earlier account of the District Meeting.

Civil Intelligence.

ARRIVAL OF THE CALEDONIA.

FOURTEEN DAYS LATER FROM EUROPE. The Caledonia arrived at Boston on Tuesday morning, 5th inst., in fifteen and a half days from Liverpool, bringing papers up to the 19th ult., her day of sailing.

The steamer Columbia, which left Halifax under sails and one paddle, probably arrived at Liverpool early on the morning of the 20th, as she was spoken by the Caledonia, about 10 o'clock on the evening of her departure, some fifty miles from Liverpool.

Troops are assembling and departing in great numbers for India.

The news from Europe is of importance. Sir Robert Peel was going on swimmingly with all his projects in Parliament, and his government may be considered fairly and firmly established. The final votes had not been taken on his corn, tariff, and tax bills, but from the various test questions which had been decided it was evident that he would carry them all by triumphant majorities.

The financial and commercial news is favorable. The money market was easy; the price of Consols had advanced, the cotton market was also more animated, and prices a shade better. The state of trade, however, was bad, and the distress in the manufacturing districts continued.

A fire broke out in London on the 25th, which destroyed the extensive leather manufacturing establishment of Messrs. Baily & Co., the largest in London, and at one time threatened a very extensive conflagration.

Twenty-six houses in the village of Trowley-Bottom, in Hertfordshire, were recently destroyed by fire. They were inhabited mostly by straw-platters for the Dunstable trade.

The total charge for England's China expenditure up to April, 1842, is £1,193,692, of which, including £618,430 for the Canton ransom, £1,018,430 has been provided for. The estimated expense of the year ending April, 1843, is £1,500,000.

It has just been definitively settled that no drafts shall be embarked, either for Canada or Nova Scotia, until the spring of 1843, with the exception of those belonging to the King's Dragoon Guards, 7th Hussars, and 93rd Highlanders.

Her Majesty has been graciously pleased to direct the restoration to the army of Captain Richard Anthony Reynolds, late of the

11th Hussars. He will be gazetted in a few days as a captain of the 9th Lancers, now under orders for India.

Sir Howard Douglas has been made a Civil Grand Cross of the Bath.

Friday's Gazette announces Mr. John Prie's baronetcy, and it states that the honour of knighthood has been conferred on Mr. Wm. Drysdale, of Pittchar in Fife; Mr. James Campbell, Lord Provost of Glasgow; Mr. Henry Thomas de la Beche, director of the ordinance geological survey of Great Britain; and Major George Gun Munro of Poyntzfield in Cromarty.

The Quarter's Revenue, ending the 5th of April, 1842, shows a nett increase of £687,911. This is highly satisfactory. The gain has been in the Customs' taxes, and we are glad to see that the Post-office yields £90,000 of the increase.

The House of Commons assembled after the customary Easter recess of ten days on Monday, April 4th.

The first Resolution of Sir Robert Peel—to establish an income Tax—was carried without a division! and without a syllable of discussion!

On Friday, April 8th, Lord John Russell moved as an amendment a series of resolutions against the Income Tax, concluding with a declaration that it is not called for by public necessity, and, therefore, not advisable.

In supporting Lord John's amendments Mr. Sheil made a violent speech which called forth a most effective reply from Sir Robert Peel. The close of his oration was very high-toned—especially where he repeated that his Administration would stand or fall by the Income Tax—and where he declared that "It is more for the interest of the Monarchy—more for the credit and character of public men, that a Ministry, being defeated on a great measure, should resign, rather than go on, protracting a miserable existence, without enjoying the confidence of the country. Some may be for monarchical—others for a republican form of government—but the worst government is that which has not strength to support itself, or to carry the measures it deems essential to the public welfare, and demanded by the exigencies of the times. And if the House is of opinion that the measures of the government ought not to be adopted, the confidence of the House and the country ought to be transferred to those able to propose better measures, and maintain the trust of the people."

The debate on Lord John Russell's resolutions was brought to a close on Wednesday night—when they were rejected by a majority of 100; and leave was given to Sir Robert to introduce his bill for establishing the tax.

The Corn Law Bill was read a third time in the House of Commons on the 7th ult., and passed by a vote of 229 to 90. It went through its second reading in the House of Lords on the 18th, on the motion of the Earl of Ripon, and after a long debate in which an amendment was offered by Lord Stanhope—that the Bill be read that day six months—the house divided, when there appeared for the amendment 17, against it 119, majority 102. The Duke of Buckingham, formerly the Marquess of Chandos, spoke in favor of and voted for Lord Stanhope's amendment.

Ireland.—The troubles in Ireland, arising principally from the scarcity of provisions and the want of employment, were every day assuming a more alarming aspect.

A large number of houses in the neighborhood of Loonbeg, county Clare, Ireland, were recently carried away by a flood, and several men lost their lives in attempting to save some cattle.

One of the largest manufacturing houses in the kingdom—that of Joseph Beale & Co., of Mountmellick, Ireland—has lately failed, throwing 1000 persons out of employment.

France.—It is said that the four great powers, parties to the treaty of December last, for the more effectual suppression of the slave trade, have presented a joint note to the French Government, calling upon it forthwith to ratify the treaty. No answer has yet been given.

M. Thiers has treated his country and Europe to another warlike speech, to another tune, played on the chord of national "feeling." M. Thiers, in this speech, strongly insists on the immediate outlay of large sums in order to establish a great naval port at Algiers, capable of containing and protecting a fleet of 25 sail of the line.

We have accounts from Paris to the 17th. The subject of the right of search was the principal topic of discussion in the papers and in the Chamber of Peers.

The subject of the marriage of the Queen of Spain to a son of the King of France, was still a matter of conversation. It is said in some of the papers that the French government will not acquiesce in her marriage with any other than a Bourbon prince.

The *Semaphore de Marseilles* of the 2d instant, publishes an account of an awful hurricane on the coast of Africa, near Oran, in which forty-one vessels, of all sizes, perished.

The Toulouse journals state that the minister of the interior has complied with the application made to him for the removal of Madame Lafarge from the prison at Montpellier, to a lunatic asylum.

Spain.—France and England have at length agreed upon the person who is to be the husband of little Queen Isabella of Spain. They fix upon a Prince of Bavaria. It ought to be added, however, that the consent of Austria, Russia, and Prussia to this arrangement has yet to be procured.

A letter dated the 1st ultimo, from Berlin, founded on correspondence from Moscow, states that the Shah of Persia had marched against Herat at the head of 60,000 men. It further states that the Russian government had furnished a subsidy of 2,000,000 rubles in order to enable the Shah to effect this movement.

Niger Expedition.—The latest letters from Ascension (February 7), state that the Albert had arrived there on the 25th of January. No deaths had occurred in the interim. The Wilberforce is said to be in better condition than when she left England, and it was Captain Allen's intention to take her and the Soudan to the coast in March. From thence he proposed reascending the river, which he would probably be able to do in April.

Late and Important from India.—The following extracts contain additional important information from India, the truth of which was fully relied on in well informed private circles when the Caledonia left England. It is supposed that the report was kept as private as possible, for fear, if credence was publicly given to it, recruits might thereby be prevented from joining the army.

Reports were prevalent in Paris, on Wednesday, of fresh disasters to the British forces in Afghanistan. Ghuznee is said to have fallen, and the garrison, 1000 in number, have, it is said, been put to the sword. General Nott's army is also said to be in its retreat from Candahar. There are strong grounds for discrediting these reports, for had a steamer left Calcutta direct, her dispatches would not reach Paris before the 20th instant. Rumours of considerable disturbances in Syria are current, and may possibly have been confounded with the adverse accounts above referred to. At Damascus, the British consul appears to have been insulted by the populace, who threatened to expel all Christians from the town. Indeed, the object of this *emeute* appeared to be expulsion of the English generally from Syria.—*Standard*.

From inquiries made at the India-house yesterday, on the subject of the fall of Ghuznee, as described in a letter from Bombay of the 1st ult., we are led to believe and to hope that it may only prove to have been an exaggeration of the news last received thence, and that the country may be spared this great additional disaster. The writer of the letter referred to was General Brooke, and of its genuineness at least we can entertain no doubt.—*Times*.

INDIA—THE LATE MASSACRE IN AFGHANISTAN.

Copy of a Letter from an Officer of Her Majesty's 3d Light Dragoons, on his march from Kurnaul, Afghanistan.

"Camp, Feb. 7, 1842.—We marched from Kurnaul on two days notice, on the 25th ultimo, in fine health and spirits—our strength 601 men and officers, and 703 troop horses. We are now two marches from Loodianah, where I shall post this letter to go by overland mail. An army is forming at Ferozepore, but no decided movement will take place till the arrival of our new Governor-General, who is expected at Calcutta this month. He will have a most difficult game to play. What will the people of England think of all that has happened! Such a disgrace has never occurred in the world before. Gen. Elphinstone, with near 6,000 soldiers, and more camp followers,

was obliged to evacuate Cabul, having safe conduct promised him to Jellalabad. He was forced to leave his stores, guns and ammunition behind him, as well as the sick and wounded, who have not since been heard of. On the second day's march they were attacked front, flank and rear at the same time, our men with not one round of ammunition. The ladies (unfortunately there were 18 of them) were taken back to Cabul by the savages, and we hear that they were ransomed by an agent of a British merchant for £10,000. I hope that this may be true, and that they, at least may be safe.—General Elphinstone, Colonel Shelton of the 44th, and four other officers, were taken back as hostages. The enemy then commenced firing on the troops, and by all accounts the whole force is cut up. It appears that two companies of the 11th, and two of Native Infantry stuck together to the very last, and made a kind of running fight with their bayonets till they came to a stream that was very deep, and as they came out on the other side they were cut off to a man. The whole of the 11th is annihilated. Two squadrons of the 5th Cavalry cut their way for some distance, a march or two; for on Captain Gifford, with the remaining squadron of that corps, going out to their assistance from Jellalabad, he found five of his brother officers dead on the road. One poor fellow (Hamilton) had just got his troop. He was a friend of mine, and known to all of us. A Dr Brydon and a trooper of the 5th alone escaped during the night to Jellalabad. Major Griffith, of the 37th Native Infantry and Lieutenant Souter, of the 44th, hired a native chief, who passed them over the mountains, and it is said they paid a ransom of 1,000 rupees at Jellalabad. These are the only four that we have heard of as yet who have escaped.

"Feb 8.—We have marched 12 miles this morning. Letters from the Commander-in-Chief's camp at Loodianah state there are 17 officers prisoners at Cabul with the ladies. Of Elphinstone's force nothing has been heard. It is supposed that every soul has been massacred.

"Loodianah, Feb. 9.—Our General, Thackwell, met us this morning, as we were marching in. Nothing but warlike news; more troops marching up, among others, her Majesty's 31st, 1,000 strong. We shall certainly push on to Gen. Sale's assistance at Jellalabad. The Khyber Pass, between Peshawur and Jellalabad, is in possession of the enemy. Colonel Wild's brigade, that I mentioned in my former letter, has been beaten back with a loss of more than 400 men killed and wounded, two officers killed and nine wounded. I have this moment had a full account of the engagement from Capt. Liptrott. He says, that at his second cut on a man's head his sword bent double. He states the disorder to be more than he can describe. When the firing commenced the elephants and camels bolted, and upset everything in their flight in a narrow pass. You may imagine the confusion. Col. White has just returned from the Adjutant General. We shall halt here to-morrow. The Commander-in-Chief follows us in three days.

"Loodianah, Feb. 10.—We received the Governor-General's proclamation last night. He will retake Cabul, and carry fire and sword through Afghanistan. We are ordered to push on as fast as possible, and cross the Sutley at Ferozepore on the 20th, with one troop of horse artillery, one native regiment, and some Russian, the first division under Colonel White; second division, 1st cavalry, Her Majesty's 31st, one Native Infantry, and Russian. The whole army will be formed at Peshawur, but who will command, is not yet known. It will be a two years campaign at least, and we shall have plenty to do, as the whole cry is for Dragoons. We shall have no end of detached duty, as the country will not allow of us acting in any large body. We shall have great difficulty in feeding our horses, as but few grass-cutters will go on. It is supposed that 10 or 15 new regiments will be sent out direct from England. Not less than 30,000 will retake Afghanistan, and the troops cannot be taken from our own provinces in these disturbed times."

SUPERINTENDENT OF EDUCATION.—The Official Gazette of the 14th inst., contains the appointment of the Hon. the Vice Chancellor as Chief Superintendent of Education, and of the Rev. Robert Murray and Jean Baptiste Meilleur, Esq., as Assistant Superintendants, for western and eastern Canada respectively.—*Statesman*.

Religious and Missionary Intelligence.

WESLEYAN MISSIONARY MEETINGS AND EXERCISES IN GREAT BRITAIN.

Continued and continued from the "Watchman."

The missionary anniversary services at Nottingham, consisted of sermons on Sunday, a tea meeting on Monday evening, and a public meeting on Tuesday, which were well-attended. At the tea meeting, Mr Kay detained numerous incidents of his own missionary career, in reply to a series of questions proposed by Messrs. Herbert and Biddulph. This conversational mode of eliciting facts kept up a lively interest, and exceedingly delighted the company. The most pleasing feature of this meeting was the presence of a large number of aged and poor persons, to whom tickets had been given by eight young men, each purchasing eight tickets, for the two-fold benevolent purpose of aiding the funds and affording a high gratification to 64 persons whose resources would not admit of their attending at their own cost. The friends of Missions, we are sure, will had a fact like this with no little joy. Such an expression of Christian sympathy with suffering saints at home and miserable heathens abroad, is a cheering indication of a growth of those principles by which alone the operations can be sustained that must save the world. The provision of the tea-table having been gratuitously furnished by the ladies, the entire proceeds go to the funds of the institution. The Sunday morning's collection produced £13 2s. 6d., that of the evening, £15 17s. 6d.; and the collection after the anniversary, £16 7s., which, with £10 yielded by the tea meeting, make £55 7s., a sum which, considering the diminished resources of the great mass of contributors, in the present season of general distress and privation, is an honour to the Society by which it has been raised. The missionary receipts of the Scarborough circuit, for the past year, amount to £928 15s. 10d.—including "juvenile offerings," £51 6s. 9d., and special contributions towards the fitting up of a chapel in Paris, £35—"The other day," (writes the Rev. R. Tabraham, respecting the Selby circuit,) "a generous lady of this town presented me with £10 for the Wesleyan Missions, which she requested might be handed over to the Treasurer for a Feegee native teacher, from the ladies of Selby;—trusting it might become annual. This generous act grew out of a conversation at a Dorcas meeting, last May, when the following extract from the letter of the Rev. John Waterhouse, on the Feegee Mission, in the Missionary Notice for that month, was read:—"Native teachers are invaluable auxiliaries. We ought to have a few, if possible, on every island. In most instances, about £10 per annum would be sufficient for a man and his wife for a little clothing: the natives would supply them with food." An interesting and useful missionary tea meeting was held at Ballycastle, Ireland, which was attended by 150 persons. A deep interest is awakening in the minds of many belonging to this town and neighbourhood, on the utility and importance of the missionary cause. The Grimsby meeting was crowded to excess. The collections altogether amounted to upwards of £42. Notwithstanding the general depression of trade, in the Whitby circuit, the receipts, for 1-11, exceed those of the year preceding. The ladies' bazaar had raised £75 5s. 6d., and £20 had been presented as the anticipated proceeds from a course of missionary lectures, shortly to be delivered. The proceeds of the anniversary were upwards of £53. In the East circuit, Newcastle-upon-Tyne, the collections were £13 more than last year, being larger than any year since this became a distinct circuit.

From the (London) Patriot.

LONDON CITY MISSION.

This society held its annual winter meeting on Thursday morning last. The day was very unfavourable, and it snowed, without intermission, from an early hour; notwithstanding which the Music Hall, Store-street, Bedford-square, in which the meeting was held, was completely filled, even to the top tier of boxes, before the commencement of the proceedings. We observed several clergymen present who had not before attended the meetings of the mission.

R. C. L. Beven, Esq., took the chair, and, after prayer by Rev. J. Garwood, spoke as follows:—"We are met to hear something of the proceedings of one of the most excellent and effective societies it ever pleased God to raise up in this Christian land. It is impossible, in traversing the streets and lanes of this metropolis, to shut our eyes to the fearful extent of demoralization of its inhabitants, or avoid desiring that some remedy should be struck out for this great evil. I heard this sentiment forcibly expressed by my excellent friend and connection, Mr. Carus Wilson, when he was last in London. It may be said that increasing the number of churches and ministers is the most legitimate and hopeful method of meeting the want—and a most desirable thing do I think it to be; but it appears to me to be the proximate duty of every Christian, to support such a society as this, with a view of turning to the best account those public means of grace which already exist (Hear, hear.) And who can be more fitted to do good in this way than the missionaries sent out by this society? They are taken from the humbler stations in life, and are men, perhaps, not of great education or of great learning; but they are clad with the whole armour of God, and especially do they hold in their hands the bright sword of the Spirit—the Word of God; and they go forth to persuade men that they have souls to be saved, and, consequently, to attend the public means of grace. (Hear, hear.) It is said that they preach, and assume to themselves the office of pastors and ministers; but this is not the case.—True, they hold prayer meetings, and read and expound the word of God to the poor people there collected; but who will say that this is infringing on the duties of the ministry? Who will so calumniate the Church of England as to say that she forbids such social meetings? (Hear, hear.) What pious soul loving clergyman would not rejoice to see them—particularly in such a large and populous city—and feel such persons to be fellow-helpers with him. So far from hurting any congregation of Christians, these meetings benefit them: they are stepping stones; the men who begin to attend them, go on to attend the public means of grace. (Hear, hear.) It is said that, as most of the missionaries are not members of the Church of England, they will take the people to other places of worship; but that they are not taken from the churches, is testified by many clergymen of the Church of England, who thank this society, for filling especially their aisles.—(Hear, hear.) No; they are not taken from the churches; but I will tell you where they are taken from—from the gin-palace, the beer-shop, the Sunday-tavern. (Cheers.) I will not detain you from the report; but I will just remark, that, in another point of view, this society appears to be invaluable. We see here a body of Christian men, differing in non-essentials—that is, in things not clearly revealed in Scripture—all united as one man in hostility against every false scheme of religion, against Popery and Socinianism, bigotry and latitudinarianism. And unity among Christians is to be the great means of the conversion of the world. (Cheers.)

The Rev. R. Auslie then read a report of the society's recent proceedings. Since May it had increased its missionaries from 52 to 59. Three had been appointed to the districts of Field-lane, Saffron-hill, and Cow-cross—localities in a most wretched condition. In three courts immediately contiguous to Holborn-hill, were found 103 families, consisting of 391 persons, of whom 200 (aged six years and upward) could not read, 119 of them being above twenty years old. In five courts and alleys near Cow-cross there were 158 heads of families, and 102 of them could not read; there were also 195 young persons between the ages of 7 and 22, of whom 77 could not read. Several interesting cases were detailed from the missionaries' journals. One man who was reclaimed, had not for fifty years entered a place of worship, or knelt in prayer. A Socialist's death-bed had been attended; he departed declaring that he had confounded priestcraft with Christianity till too late. Since May the missionaries had paid 190,259 visits, of which 15,208 were to the sick and dying; they had held 4,152 meetings for prayer, and given away 200,886 tracts. The "Letter to the Jews" had been left with every Jewish family in London. The Sunday taverns in Middlesex had been compelled to

close their saloons on the Lord's day. The report adverted to several spheres of labour not yet entered upon, and appealed forcibly to Christians for their aid.

The Rev. Hugh Hughes, rector of St. John's, Clerkenwell.—I have great pleasure in moving the adoption of the report. Already this society has put an end to many of those scenes of Sabbath desecration at the taverns and tea-gardens, which were a perfect disgrace to the metropolis of a Christian nation; and I am anxious to express my gratitude for the removal of this blot from our city. It has also diminished the evils, and will, I have no doubt, shortly effect the removal of those metropolitan fairs, which are useless in a commercial point of view, but most demoralizing to the poorer classes. (Hear, hear.) Yet these benefits are little, compared with those resulting from the domiciliary visits of the missionaries. And who shall disapprove of such a work as this! Was not this the very employment of Him to whom we all look for salvation, "who went about doing good?" (Hear, hear.) Is it true, that above a million of human beings in this metropolis, never go to any place of worship! and I shall we hesitate, and doubt, and delay, until we have settled some insignificant and comparatively useless points of Church government and discipline, while tens of thousands of souls are going into eternity, crying in the ear of God that no man cared for their souls? For God's sake, let us sink all minor differences and co-operate to remove that enormous evil. Let us send missionaries to these crowds of our fellow-citizens, and endeavour to convince them that they have immortal souls, and urge them to flee from the wrath to come. (Cheers.) Would that nobles and the rich would take the cause of the poor into their serious consideration, and contribute more liberal means for promoting their welfare, temporal and spiritual. (Hear, hear.) What is the reason that, in this great metropolis, the queen of the commercial world, the fountain of arts and sciences, and learning, and philosophy, the centre of aristocratic influence, so much destitution and ignorance prevail! It is because of the lamentable deficiency of spiritual Christianity in the midst of all our contentions about forms and doctrines. What was Christianity when primitive and spiritual! The Author of Christianity himself began with setting the bright example of compassion for the poor and the wretched; his disciples caught his spirit, and his followers, for many generations, were willing to give up their wealth and their comforts to aid their poorer brethren. Eusebius tells us, that in the plague which ravaged Egypt, the Christians were distinguished for their attention to the sick and the needy, till they brought upon themselves the misfortunes and maladies of others; they were willing to sacrifice themselves for the benefit of their fellow-creatures. The heathen world were astonished, and said that Christians had invisible characters engraven upon their bodies, which compelled them to love one another. Lucian, who endeavoured to throw a slur upon Christianity, says, "Their Legislator taught them to love another, as if they were all brothers and sisters." And the emperor Julian, when he wished to re-establish paganism, ascribed the success of Christianity to the mutual love of the brethren, and to their charity to the poor; and said, "Follow the same plan, for it is a perfect disgrace to find that we disregard the poor, while these unimpious Galileans not only take care of their own poor, but of ours also." When the emperor Decius demanded of the Church, in the third century, to give up their wealth, they pointed to the infirm and destitute and said, "These are our riches." Now, these were the days of spiritual Christianity. (Hear, hear.) But, if the wealthy and the great will not join us—and they do nothing at all, compared with their wealth—let us, by the help of God, do what we can. Let us send missionaries to these poor people, and at least administer to them the bread of life, lead them to the waters of salvation, and speak to them of the inheritance reserved alike for rich and for poor, where mutual love universally prevails. (Cheers.)

The Hon. and Rev. Baptist W. Noel (of the Church of England,) made several excellent observations, in support of the Society and its principles, which our limits, however, will not allow us to copy.

The Rev. Dr. Leisch, in moving a resolution, with other remarks, said:—

I would not lose sight of the distinctive feature of this society, or rather its absence of peculiarity, its general character; that it belongs to no religious party, inculcates no sectarian views, and meddles with no Church discipline; but simply inculcates those great truths on which all good men are agreed. If we wish to inculcate our particular views, we have societies of our own for that purpose; but here we stand on common ground. I make no compromise of principle; I give up no right to advocate my particular views on other occasions; but I waive that right here, because of the general good, and to prove that I love the vital truths of Christianity, and the welfare of my fellow-men, better than I love my own particular views. (Cheers.) And ought we not thus to unite, especially at this day, in the support of great truths? Can we conceal from ourselves that we are living in times when every religious system is undergoing revision, when points long ago thought settled are mooted and questioned afresh, when authorities of all sorts are canvassed, and appeals made to creeds, and canons, and opinions of the fathers, to the confusion of the public mind, and the consternation of some! And what are men to hold by in this conflict of opinion if we give them not the Bible, and the knowledge of its contents? And what is to bring us round to an agreement, after all, and to settle us, amid all these fluctuations and agitations, but the knowledge of the Bible and of its contents? For myself, if the Scriptures be kept in the background—a prejudice be suffered to prevail, that they cannot be understood but through certain media—if human authority supplant the divine—I fear every thing; but if the Scriptures be brought forth—if their paramount authority be acknowledged—if their universal intelligibility be insisted on—and if to them the final appeal is made—I fear nothing. (Cheers.) Give us the sun, and it will shine, spite of all the mists and fogs that gather round it; and great is the truth, and it shall prevail. Yes, spring will come, in spite of the dreariness and desolation of winter; and "the word of the Lord shall have free course, and be glorified, and the glory of the Lord shall be revealed; for the mouth of the Lord hath spoken it." (Cheers.) I will not, at this hour, allude to that special effort which this society is making among the Jews; but I will say, that we have long given to that people a sorry pattern of true Christianity; and our shyness, and mistrust, and scorn, have been most reprehensible. I trust a better feeling is waking up; and I pray that this institution may call it forth and manifest it on a large scale. I wish that in this, and every other object, the society may have the concurrence of every good man; and I pray, that on its excellent committee, its indefatigable secretaries, its honest agents, and all its supporters, may rest the constant benediction of heaven. (Cheers.)

The Rev. T. Mortimer seconded the motion, and, after complaining that another dissenting minister had not been selected to do so, as three clergymen of the Establishment had already spoken, he said—I scarcely deserve an audience from you, for I have done nothing yet for this society, but have often looked at it with suspicion; and now that I have heard that report, I feel more ashamed of myself than ever I did at a public meeting. (Cheers.) Send out that report and you will not want funds; your patient continuance in doing well will carry the day. Many of my dear clerical brethren, who love the object, think you are going the wrong way to work; but they would not think so if they heard that report. (Hear, hear.) What does the society carry on its banner? Why, this—"The Son of man is come to seek and to save that which was lost." Take that and you need not be afraid. (Hear, hear.) We clergymen have been guarding our people against what we thought the errors of dissent; but have we done enough to guard them against the worst errors of Popery? No, we have not. I, for one, have been sticking for forms, and made too much even of our Scriptural Church of England; and I feel that I have been wrong. How have I been taught it? Not by cruelty; that would never teach any man. No, but by seeing my dissenting brethren uniting, in a society like this, with my brethren of the Church of England, and finding that simple truth, ministered by your agents, proved salvation to souls. (Hear, hear.) Let us all work; London is large enough for us

all; and thousands will go to perdition, do all we may. (Hear, hear.) God heal all our divisions. (Cheers.) God bring us nearer to one another—(cheers)—by bringing us nearer to himself through Jesus Christ! (Repeated cheering) Let me add only one verse, written, if I mistake not, by Charles Wesley:—

"The sheep of Israel's fold,  
In England's pastures fed;  
And fellowship with all we hold,  
Who hold it with our Head."

The reverend gentleman, who appeared much affected, sat down amid general cheering.

The meeting having lasted three hours and a half, the remaining resolutions were briefly moved and seconded. The doxology was then sung, and the meeting closed.

**REFORMED CATHOLIC CHURCH OF SCOTLAND.**—The Rev. Mr. Drummond, one of the Episcopal clergymen of Edinburgh, has published the following protest against the assumption of this title, in a recent advertisement relative to a proposed Scotch Episcopal College:—"I have nothing to say regarding the special object put forth in the advertisement. My present business is with the recommendatory letter it contains: that letter professes to be written by 'the Bishops of the Reformed Catholic Church in Scotland.' Now, Sir, I beg most respectfully, but firmly, to protest against the assumption of this title by any member or members of the Scottish Episcopal Church. The canons to which I have promised obedience are the canons of the 'Scottish Episcopal Church,' not of the 'Reformed Catholic Church in Scotland;' and there is not one of these which authorizes any change in the designation of our communion. This alteration has been made, therefore, without competent authority; while at the same time, it seems to aim a blow against multitudes in this country, who though not Episcopalian, belong nevertheless to 'Reformed' Churches, and are (in the best sense of the term) members of the 'Catholic Church.' I hesitate not to add that, by God's help, I shall to the last oppose the adoption of any such title, on this or any other occasion."—*Watchman.*

**JERSEY.**—There has been in this island a very gracious revival of religion during the last eight or ten weeks. It became necessary to hold a prayer-meeting every evening for the benefit of numbers who were anxiously inquiring, "What must I do to be saved," and five, ten, fifteen, or twenty persons have been brought into the "glorious liberty of the children of God" on each evening, and this for weeks together. The good work was, for a time, confined to the English Society; but our French brethren, having instituted meetings for special prayer on behalf of their large societies and congregations, have experienced results precisely similar. Night after night the power of God was manifested in the conviction and conversion of many souls. It was truly affecting to see parents rejoicing over their children, and children over their parents; continuing in fervent prayer until "the noon of night," and often until one o'clock in the morning, without weariness, and even then leaving with reluctance. This blessed work has extended through every parish in this island, and is now at its zenith. It is calculated that, in the last eight or ten weeks, there has been an increase in the English Societies of upwards of 200 members, and in those of the French at least 400, making a total of 600 members. There has been remitted to the General Treasurers for the mission during the year—

From the English Branch.....	£11	0	0
For the Juvenile Christmas offering....	33	0	0
From the French.....	502	0	0
For the Christmas offering.....	33	0	0
	706	0	0

From the "Notices," for February, 1842.

**MISSIONS IN CEYLON.**  
Concluded.

The progress of the new chapel at Morotto, the increase of the congregation, and the commendable zeal of the Assistant Missionary, as described by Mr. Gogerly, of Cultura, are very encouraging circumstances. The latter part of Mr. Gogerly's letter relates to an application to the Local Government for some aid to the Mission, which had been rendered necessary by the economical arrangements of the General Committee of the Parent Society. In common with other Missions, that in South

Ceylon has suffered a material reduction in its Annual Grant from the funds of the Parent Society; and the consequence must be a restriction of operations in some parts of the work, unless local aid can be obtained. We are happy to observe, that the application of Mr. Gogerly, as Chairman of the Mission in South Ceylon, was favourably entertained, and that the Local Government bears an honourable testimony to the useful character of the Mission.

**CULTURA.**—*Extract of a Letter from the Rev. D. J. Gogerly, dated September 20th, 1841.*

I have directed the Assistant to use the greatest prudence, to see the people as much as possible in their houses, and try to gain their confidence; and I hope he will succeed. At Morotto, I am happy to say, that the work is more encouraging. The congregation at Egodde Uyana has improved, and private houses have been opened for week-night preaching, when from forty to fifty adults assemble. At Gokkana the congregation is, as usual, small, but in Morotto it is much increased. Their chapel, which will accommodate from one hundred and fifty to one hundred and seventy-five people, is nearly finished, but the congregation at present worshipping in the shed outside, including the children, will barely find accommodation in it; so that I anticipate that, soon after its opening, it will be necessary to enlarge it. A good class is met constantly, and a decided work of grace is in progress. Openings present themselves in villages beyond, which I shall watch with great attention. The Assistant Missionary, P. de Zylva, labours with all his might. On the whole, with diligence and prudence, and with the promised presence and blessing of our blessed Master, I trust we shall make progress.

In the course of last month I had our financial circumstances before the Government, stating our claims upon them, not only from our educational labours and our direct Mission to the Singalese, but also as having performed for many years the duties of sole Chaplain to the Protestant Christians, English, Portuguese, and Singalese, in the towns of Matura, Cultura, and Negombo, and to the members using the Portuguese language in Galle. My letter was addressed to the Colonial Secretary, the Honourable P. Anstruther, asking his advice what steps I ought to take to bring the subject more immediately before the Governor; and I received the following answer:—

"My dear Sir,—The late Governor recommended a grant of £100 each being made to several Missionary institutions; in reply to which the Secretary of State directed that such a grant should be made only with reference to the amount of subscriptions from private persons here. The Governor considers the Wesleyan Mission well deserving of public support; and if you can show that the Mission has received subscriptions within the colony to the amount of £100, he will propose a grant to that amount being made in the Supply Ordinance of next year.

"Yours truly,

"P. ANSTRUTHER."

As our subscriptions in South Ceylon amounted to £135, we shall at least have a grant of £100 next year, which I expect will be continued, if not increased, annually.

**Miscellany.**

**ADDRESSES OF THE COMMITTEE OF PRIVILEGES TO HER MAJESTY AND OTHER ROYAL PERSONAGES.**

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

*May it please Your Majesty,*

We, Your Majesty's loyal and dutiful subjects, being the Committee to whom the Conference of the people called Methodists in the Connexion established by the late Rev. John Wesley, M. A., has entrusted the charge of its civil rights and duties, humbly beg permission to offer to Your Majesty, by the direction, and on the behalf of the said Conference, our hearty congratulations on the recent birth of a Prince;—an event which has diffused universal joy through Your Majesty's wide dominions.

Deeply sensible of the advantages of an hereditary monarchy, and of a settled, and direct succession to the throne, and not less mindful of the blessings which this country has enjoyed under the sway of the House of Brunswick, we hail with delight and thankfulness the birth of His Royal High-

ness the Prince of Wales as a new pledge of the continuance of the present Royal Family upon the throne of these realms, of the security of our national rights and privileges, and of the prosperity and happiness of all classes of Your Majesty's subjects. More especially do we rejoice in the additional security now afforded us, that those Protestant Institutions which are the truest glory and strongest defence of Your Majesty's throne, and which we regard as the bulwark of our constitutional liberty, both civil and religious, will be perpetuated among ourselves and our descendants to the latest posterity. And we cherish an earnest hope and confidence, that, under the watchful care of Your Majesty, and of His Royal Highness the Prince Albert, the education of the Prince of Wales will be such, as will prepare him to maintain, in every station which he may hereafter be called to occupy, those principles of pure and Scriptural Christianity, by the assertion of which the illustrious ancestors both of Your Majesty and of Your Royal Consort have been happily distinguished.

We offer our most devout acknowledgments to Almighty God, the Author of all good, who has preserved Your Majesty and the Infant Prince in the hour of danger, and we humbly pray that He may continue to protect and to guide Your Majesty in all things. May His Gracious Providence watch over the infancy and youth of the Prince of Wales, and endow His Royal Highness with every needful gift to qualify him for the exalted station to which he is born. And may the great King of Kings vouchsafe to Your Majesty, to your Royal Consort, and to every branch of your illustrious House, his perpetual favour and benediction!

In the Address which we thus presume to offer, we assure Your Majesty that we express the most cordial sentiments and wishes of the whole body of the Wesleyan Methodists at home and abroad.

Signed, in behalf of the Wesleyan Conference,

JABEZ BUNTING, D. D.

*Chairman of the Committee.*

Wesleyan Centenary Hall and Mission House, Bishopgate-street-within, Jan'y 24, 1842.

NO. II.

TO FIELD MARSHAL HIS ROYAL HIGHNESS PRINCE ALBERT OF SAXE COBURG AND GOtha, &c., &c., &c.

*May it please Your Royal Highness,*

We, the Committee to whom the Conference of the People called Methodists in the Connexion established by the late Rev. John Wesley, M. A., has entrusted the charge of its civil rights and duties, beg permission most respectfully to offer your Royal Highness, by the direction and on the behalf of the said Conference, our hearty congratulations upon the safety and recovery of Her Majesty, and the birth of a heir to the throne of these realms.

We rejoice in an event which, while it affords the choicest gratification to the feelings of your Royal Highness, is fraught, as we humbly trust, with the most important and beneficial consequences to this empire, and tends to bind the affections of its people still more closely to your Royal Highness. And we entreat your Royal Highness to receive the assurances of our high respect and esteem for your Royal Highness as the Consort of our Beloved Sovereign and the Father of the Infant Prince. We sincerely pray that the life of His Royal Highness the Prince of Wales may be spared to witness the long and happy reign of our gracious Queen; and that by the blessing of Almighty God upon the fostering care of Her Majesty and your Royal Highness, he may grow up under the full influence of those principles of Scriptural truth and piety, and of constitutional liberty, which will best prepare him to succeed, as we trust at some far distant day he will, to the Throne and sceptre which he inherits.

In the Address which we thus presume to offer, we assure your Royal Highness that we express the most cordial wishes and sentiments of the whole Wesleyan community at home and abroad.

Signed on behalf of the Wesleyan Conference,

JABEZ BUNTING, D. D.

*Chairman of the Committee.*

Wesleyan Centenary Hall and Mission House, Bishopgate-street-within, Jan'y 24th, 1842.

NO. III.

TO HER ROYAL HIGHNESS THE DUCHESS OF KENT.

*May it please Your Royal Highness,*

We, the Committee to whom the Conference of the People called Methodists, in the Connexion established by the late Rev. John Wesley, M. A., has entrusted the charge of its civil rights and duties, beg leave most respectfully to present to your Royal Highness by the direction and on behalf of the said Conference, our warmest congratulations on the birth of His Royal Highness the Prince of Wales, and the safe recovery of Her Most Gracious Majesty.

An event involving so deeply the domestic and conjugal felicity of Her Majesty and Her Royal Consort, and affording such additional security to the British Throne, must needs excite in the minds of all Her Majesty's faithful people, the warmest emotions of joy and gratitude. And we beg to assure your Royal Highness that while we share with our fellow subjects in these sentiments, we rejoice that the manifestation of them will afford fresh evidence to your Royal Highness, that Her Majesty reigns in the affections of a loyal and devoted people. We pray that your Royal Highness may long live to reap the fruit of that maternal solicitude with which your Royal Highness watched over the early years of Her Majesty, and to enjoy every good gift which a bounteous Providence can bestow.

In the Address which we thus presume to offer, we assure your Royal Highness that we express the most cordial sentiments and wishes of the whole Wesleyan Body at home and abroad.

Signed on behalf of the Wesleyan Conference

JABEZ BUNTING, D. D.

*Chairman of the Committee.*

Wesleyan Centenary Hall and Mission House, Bishopgate-street-within, Jan'y 24th, 1842.

ANSWERS.

I. FROM THE RIGHT HON. SIR JAMES GRAHAM, BART., M. P., SECRETARY OF STATE FOR THE HOME DEPARTMENT.

Whitehall, February 7th, 1842.

Sir,—I have had the honour to lay before The Queen, the loyal and dutiful Address on the occasion of the Birth of His Royal Highness the Prince of Wales, from the Committee having charge of the Civil Rights of the Wesleyan Methodists.

And I have to inform you that the same was very graciously received by Her Majesty.

I have the honour to be, Sir,  
your obedient servant,

J. R. G. GRAHAM.

To the Rev. Jabez Bunting, D. D., Wesleyan Mission House, Bishopgate Within.

II. FROM G. F. ANSON, ESQ., SECRETARY TO H. R. H. PRINCE ALBERT.

Windsor Castle, Feb. 7, 1842.

Sir,—I have not failed to lay before Prince Albert the Address of the Committee to whom the Conference of the People called Methodists, in the connexion established by the late Rev. John Wesley, M. A., has entrusted the charge of its Civil Rights and Duties, and I am commanded by His Royal Highness to return his best thanks for their congratulations upon the convalescence of Her Majesty the Queen, and the birth of an heir apparent.

I am further commanded to offer the sincere acknowledgements of the Prince for their assurances of high respect and esteem for the personal conduct and character of His Royal Highness.

I have the honour to be, Sir,  
Your most obedient servant,

G. F. ANSON.

The Rev. Jabez Bunting, D. D., Chairman.

III. FROM GENERAL SIR GEORGE COUPER, BART., PRINCIPAL EQUERRY TO H. R. H. THE DUCHESS OF KENT.

Clarence House, 2d Feb. 1842.

Sir,—Having had the honour of submitting to Her Royal Highness the Duchess of Kent, the congratulatory Address from the Committee to whom the Conference of the People called Methodists, in the connexion established by the late Rev. John Wesley, M. A., has entrusted the charge of its civil rights and duties, upon the joyful event of the Birth of the Prince of Wales, I am commanded by Her Royal Highness

to convey to you, and to all those whose sentiments are embodied in this most gratifying Address, the expression of Her Royal Highness's heartfelt thanks for it, and for the renewed assurance it contains of loyal and affectionate attachment to Her Majesty.

I have the honour to be, Sir,  
Your most faithful, humble servant,

G. COOPER.

The Rev. James Bunting, D. D., Wesleyan Centenary Hall—Mission House, Bishopsgate-street-within.

**POLISH LITERATURE.—A REMARKABLE FACT.**—The conclusion drawn by all who peruse this rapid sketch must necessarily be, that the language and literature of Poland have advanced to their present very high degree of perfection in an equal ratio with the increasing misfortunes of the country, during the last fifty years. This phenomenon appears so extraordinary that it deserves the serious consideration of every reflecting mind.—What, indeed, should seem more unfavourable to the progress of a nation's language, than its political annihilation, and the incorporation of its dismembered provinces with several foreign states, each respectively intent upon destroying every vestige of its former nationality? Yet, it is a fact that Polish literature is actually now reaching its zenith, and at no former period could Poland ever boast of more distinguished men in every department of science, learning, and political eminence. Since the third partition in 1795, all the public museums, the library of Warsaw, numbering 200,000 works, that of the Society of the Friends of Science, scarcely less rich, and Prince Czartoryski's library at Pulawy, containing invaluable materials connected with Polish history, and not fewer than 20,000 English works, were, after the melancholy events of 1830, carried off for the second time to Russia. Yet these unpromising circumstances, so far from retarding, have promoted the growth of national literature; and Polish works of sterling merit have been lately published, not only in several parts of Poland, but St. Petersburg, Moscow, and Vienna. In fact, the hitherto unsuccessful attempts made for the recovery of independence, have invigorated instead of weakened the moral energies of the Poles, and that ardent feeling of patriotism which in former times was principally confined to one class, now animates alike the inhabitants of every cottage and palace in Poland. That feeling alone, without admixture of Jacobinism, democracy, or any other political theory, prompts the rich and the poor to submit to every sacrifice for the restoration of their country. Their literature is more immediately connected with the history of their incessant political struggles, than is the case with any other nation; it is a most potent weapon, which they now understand how to use. The time may yet come when the following passage shall have ample realization, though not designed for them, even on earth, as it assuredly will in heaven—"In this time shall the present be brought unto the Lord of Hosts, a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation melted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion," Isaiah, xviii. 7.

**PRUSSIA.**—A correspondent of the New York Observer writes:—"The King of Prussia has shown on other occasions a very liberal mind, and you will readily believe it when you know that this prince is animated with sincere and ardent piety.—He has almost entirely abolished the censure of the press for books published in Prussia, and if he has not done more, it is owing to the measures taken by the German diet. He is bound also to give to his people a representative assembly, upon which he will confer extensive political powers. By such conduct this monarch has gained the admiration and affection of his subjects."

**PRINCE ALBERT** has become a British farmer, as the valuable stock and crops on the Norfolk and Flemish farms, Windsor Great Park, which were in the occupation of His Majesty King Wm. IV., have been valued to His Royal Highness, from the Crown, by John Brathwaite, Esq., of Cobham, by order of Her Majesty's Commissioners.—*Kentish Gazette.*

## Poetry.

### UNCERTAINTY OF LIFE.

By Bishop Heber.

Beneath our feet, and o'er our head,  
Is equal warning given;

Beneath us lie the countless dead,

Above us is the heaven

Death rises on every passing breeze,

He lurks in every flower.

Each season has its own disease,

Its perils every hour.

Our eyes have seen the rosy light  
Of youth's soft cheek decay,

And death descend in sudden flight,

On manhood's brilliant day.

Our eyes have seen the steps of age

Halt feebly toward the tomb;

And yet shall earth our hearts engage,

And dream of days to come!

Turn, mortal, turn! thy danger know,

Where'er thy feet can tread,

The earth rings hollow from below,

And wails the woes of her dead!

Turn, Christian, turn! thy soul apply

To truth divinely given,

The bones that underneath thee lie,

Shall live for hell or heaven!

### SPEAKING KINDLY.

A little word in kindness spoken,

A motion or a tear,

Hath often healed the heart that's broken,

And made a friend sincere.

A word—a look—has crushed to earth,

Full many a budding flower,

Which, had a smile but owned its birth,

Would bless life's darkest hour.

Then, deem it not an idle thing,

A pleasant word to speak.

The face you wear, the thoughts you breathe

A heart may heal or break.

### DIED.

In this city, on Wednesday, 11th inst. after a few hours illness, deeply lamented by a large circle of friends and acquaintances, Mrs. Elizabeth Emily, wife of the Hon. Mr. Justice Macgibbon, and daughter of W. Merriv. Esq., late Deputy Secretary at War.

## Advertisements.

### BOOKS FOR SALE.

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

The Wesleyan Methodist Magazine for 1838, half calf, 17s. 6d.

Ditto for 1839, half calf, abridged, 11s.

Sutcliffe's Commentary on the Old and New Testaments, 2 vols. half calf, 2l. 5s.

Ditto ditto ditto cloth 2l.

Benson's Commentary on the Old Testament, 4 vols. cloth, 4l.

Centenary of Methodism, Russia, gilt, 15s.

Sunday Service of the Methodists, 12mo, gilt, 32mo, sheep; and 32mo, calf.

Wesleyan Methodist Hymn Book.

Memoirs of Mrs. Harvard, of Ceylon, 2s.

Discourses by the late Dr. McAll, with sketch of his life by Dr. Wardlaw, 2 vols. cloth, 8vo. 26s. 3d.

Class books: Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Life of Rev. W. Black, by Rev. M. Ritchey, A. M.; Mrs. Rowe's Devout Exercises; Holroyd's Tables for the reading of the Holy Scriptures; Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers; Sermon of Rev. R. Cooney, Wesleyan Minister. Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher; Ford's Sermon on Consolation in trial.

Toronto, Dec. 15, 1841. 7

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

All kinds of ready-made clothing constantly on hand.—Terms moderate.

Toronto, Oct. 6, 1841. 2

### J. E. PELL, LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &c.

Removed to King Street, nearly opposite the Commercial Bank.

Toronto, Dec. 15, 1841.

### Ready Money the Spirit of Trade!!!

### THOMAS CLARKE, HATTER AND FURRIER,

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

Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Banding, Cockades and Militia Ornaments.

The highest price paid, in cash, for Shipping Furs.

Toronto, Feb. 8, 1842. 2

### TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 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

### 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,

Vinber, raw and burnt,

Venetian Red, Red Lead, Indian Red,

Tuscan Red, Vermillion, Antwerp Crimson,

Rose Lake, Violet Lake, Rose Pink,

White Lead, dry, and ground in oil,

Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.

Linseed Oil, raw and boiled,

Copal Varnish, various qualities,

Window Glass, from 9x7 to 40x26,

Crate Glass for Pictures, 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 low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24.

Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

ALEXANDER HAMILTON,

King Street.

Toronto, October 6, 1841. 2

### 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

### NEW CUTLERY.

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

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

SAMUEL SHAW.

Toronto, Dec. 29, 1841. 8

### 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 1841, 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 collect the Sign of the GOLDEN BONNET, King Street, 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 Broadcloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

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

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

Clergymen's and Barristers' ROBES made in the neatest style.

Toronto, Oct. 6, 1841. 2

LETTERS received, up to the 19th inst.—P. M., Belleville, rem.; P. M., Kingston; Rev. H. MONTGOMERY; Mr. G. HUGHES; Rev. J. S. MARSDEN, rem.; Mr. J. WILKINSON, rem.

### The Wesleyan

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ADVERTISEMENTS will be limited to one page, and inserted at the usual rates.

TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance.

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