

THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE.

VOLUME II.

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Original Poetry.

LINES FOR A BLANK LEAF OF "POLLOK'S COURSE OF TIME."

O GLORIOUS in the fount that flows, sublime,
Its diamond waters down the "Course of Time,"
And oh! how brightly in the realms of day,
He shines who rose in this illustrious day!

Spots in the sun let imperfection show,
The righteousness of man with God below;
We turn not with the envious to malign,
But greatly worship in his beams divine.

Bow Milton, Homer,—sons of Error bow,
The wreaths Olympian, Arian, wither now;
Redeeming love descends in holiest fires,
And Christ is sung as God himself inspires.

Toronto.

A. J. WILLIAMSON.

Biographical.

BIOGRAPHICAL NOTICES

OF THE REV. BARTHOLOMEW WESLEY, AND OF THE REV. JOHN WESLEY, HIS SON; GREAT-GRANDFATHER, AND GRANDFATHER, OF THE LATE REV. JOHN AND CHARLES WESLEY.

THE following notices are taken from a pamphlet just published by the Rev. William Beal, the full title we give below.* Mr. Beal has kindly forwarded a copy, with permission to abridge it so far as our confined limits render necessary. Those limits prevent the republication here of the entire pamphlet; but we the less regret this, as we cannot doubt but that the extracts now inserted will induce many of our readers to procure the pamphlet for themselves.—EDIT. WES. METH. MAG.

"Known unto God are all his works, from the beginning of the world." What we are accustomed to term nature, providence, and grace, are but the development of these known purposes, and the manifestation of God. As these declare unto us "invisible

* "Biographical Notices of the Rev. Bartholomew Wesley, Rector of Charmouth and Catherston, Dorset, 1645—1662; and of the Rev. John Wesley, A. M., his son, Vicar of Winterbourne-whitechurch, in the same county, 1658—1662; the former, the Great-grandfather, the latter, the Grandfather of the late Rev. John and Charles Wesley. By William Beal. 8vo. pp. 32. J. Mason. "He whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefitted mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual, nature.—Southey.

things, must it not be equally the duty and the privilege of men to behold the Divine Being therein? Creation is the declaration of God; the disclosure of those plans which previously existed in His infinitely wise and benevolent mind; for "in his book they were written, when as yet there was none of them;" and these in material substances constitute an important part of that temple in which the Creator ever lives, acts, and should be adored. Men who thus regard visible things, will not contemplate merely so much brute matter, and variously combined substances; but forms by and in which are brought to the senses and mind the previously existing patterns and plans where-in the "back parts" of God are disclosed.

"He who made of one blood all nations of men to dwell on the face of the earth hath determined the times before appointed, and the bounds of their habitation." These "appointments and bounds" imply both plan and design; or what we are accustomed to term Providence. This important word ideally stands for pre-vision or for-sight, and provision or supply. In the special endowments of men, and their disposal as to time, place, and circumstances, for the work appointed them to do, is not the development of the plan very apparent? Especially in connection with the purpose of God in Christ and the Christian Church, "which is his body, the fulness" and the manifestation "of him who filleth all in all."

From Eden to Calvary; from the period when it was said, "Go ye into all the world, and preach the Gospel to every creature," to this hour, Christianity has been, and is, the great work and manifestation of God, and his only-begotten Son: "My Father worketh hitherto, and I work." The agents employed have been created and formed by him. They have greatly differed as to distinguishing qualifications; but have all contributed in the way of heaven to the same end. As mighty operations, though unnoticed in one season, prepare the earth for the flowers and fruits of the next, so good men, comparatively unheeded and forgotten, have been chosen instruments in the hand of God to prepare his way.

In the agents by which Christianity was successfully made known, and has been continued in the world, amidst the "counsel" and efforts of men, who, resolved to scout the Gospel from the earth, as a "pernicious and pestilential superstition," divine providence is strikingly apparent. In the estimation of the world, they were "base, weak, and as such despised;" but they brought to nought things that were. The

immediate successors of the Apostles were vessels of honour, prepared and meet for the Master's use, whether they are contemplated as Ministers or as apologists. Such also were the witnesses clothed in sackcloth, when the gold had become dim, that the most fine gold was changed. To the same end, and by the same Providence, the wrath, purposes, and inventions of men were made to praise God;—the Crusades, for example, and the fall of Constantinople; these events led to the dispersion of valuable knowledge in Western Europe;—the rise, also, of the Florentine school in the house of Medici, and the great change in letters to which this led;—the invention, at this moment, of printing, and the rapid multiplication of books;—the building of St. Peter's;—the work of Tetzels;—all, led the way to Luther, Melancthon, and the Reformation; by which, as from death, the church arose in her might.

The honoured names of the most conspicuous actors in this important event have been deservedly handed down to posterity; and long may they be remembered by men! But there were others equally worthy, who laboured, suffered, and prepared the way for their more distinguished successors, of whom but little is recorded and known. How scanty, for example, are the memorials which have been transmitted to us, of that Deacon who, A. D. 600, on his return from Mahometan captivity, was hospitably received at Mananalis, in the north of Syria, by Constantine, another Christian in suffering. In the morning, when about to depart, the only way in which the Deacon could repay his kind host was, by a gift of the holy Scriptures, and they became the power of God to his salvation. The blessing he had found, he began to make known to his neighbours, and with great effect. As the Epistles of Paul were highly valued by this good man, and affectionately commended to his hearers, Constantine and his followers were speedily known by the term Paulicians. Their enemies reported them to be Manichees; but Gibbon, though not their friend, declares, "The Paulicians sincerely condemned the memory and opinion of the Manichean sect." Mosheim states the same fact. They were severely persecuted, yet they grew and rapidly extended. From Asia Minor and the east of Europe, they were driven towards the west, and were known as Cathari, a word akin to our Puritans. Still driven by intolerance, their representatives fled to the glens near the Alps, and were proscribed on one side of those mountains as Vallenses or Waldenses, and on the other as Albigenses. From thence they were hunted to the caverns of the Alps, &c., where, as if wolves and not men, they were the jest of their enemies as Turlupins. Still regarded and pursued as reptiles that should be trodden under foot, they fled wherever they could find a refuge. In France their designation was Tisserands, from their employ, and "the poor men of Lyons." Among these persecuted fugitives, and remnants of early churches, under different names, whom Bossuet acknowledges as "the theological if not the natural descendants of the Paulicians of Armenia," the Protestants of those ages, the

flock and church of Christ was permanently found. It would be no difficult task, to attempt to connect the gift of one solitary copy of God's word by a suffering Deacon to Constantine, with the light that dawned on Wickliffe, Huss, and Luther, and which led to the Reformation. Yet the Deacon and the Paulicians are but little known; and, where known, generally it has been but to be dishonoured.

Luther, and his noble associates, stand before us in growing repute. Yet how few have heard of John de Wesalia, and John Wesselus (if the latter is not the former name Latinized) of Groningen; who was once known and honoured as the "forerunner of Luther!" Wesselus was born A. D. 1419, travelled in the east, became Doctor in Divinity, suffered for the "truth," and died 1489. In his day, Wesselus was so celebrated, as to be known as the "light of the world;" but that which the most distinguished kind, was his preparation, by his works and sufferings, of the way for Luther. By this great man some of the works of Wesselus were edited, and he greatly commended him for his learning and worth. By this kindness of Luther, principally if not only, the name of Wesselus has been preserved from perishing; yet assuredly the church owes that man very much, and should cherish his memory, who could be truly spoken of as the Forerunner of the great Saxon Reformer. One other fact in reference to Wesselus may be noticed: At the elevation of Sixtus the IVth. to the Papal throne, he bade Wesselus ask at his hands some gift. He modestly expressed his wish and prayer, that the pontificate might be to its possessor a great personal and public good. "That," said Sixtus, "is my care: ask something for yourself." "Then, holy father," replied Wesselus, "my request is that from your library you would grant me a copy of the Scriptures." "That," said the Pope, "you shall have; but foolish man, why do not you ask for a bishopric, or something of that sort?" The answer was, "Because I do not want such things." Like the late John Wesley, he was *homo unius libri*, "a man of one book."

The Reformation, though attended with mighty changes, did not accomplish all that might have been expected, nor long maintain its vigour. With all their faults, we are greatly indebted to the Puritans, and the noble band of Nonconformists, for the preservation of the leading doctrines of the Reformation in Britain. But the children of these men renounced the faith, and departed from the spirit of their fathers. What is known as Methodism (a term by which the religion of Nonconformist Ministers was also known; Mr. Sandercock of Tavistock, in his notice of Richard Saunders, M. A., who was ejected from Keston, Devon, and who died at Tiverton, reports that he was one of those who were at that time called *New Methodists*) has during the last century effected a great change in Britain, the direct and indirect operations of which are mighty in our churches; and from us and America, to the most distant parts of the earth, This "second Reformation" has placed the name o

the Rev. John Wesley very prominently before the world. "The Centenary of Wesleyan Methodism," by our respected President, directs more especially the Wesleyan body to those names and labours in which they shall ever glorify God. But there were other Wesleys, in whom also God should be honoured; less distinguished, yet not to be forgotten. By the world they were dishonoured, but as men of learning and worth, as Christian Ministers, distinguished by piety, the most exemplary patience, and resignation in circumstances of great suffering, they are worthy of lasting remembrance. The writer is favoured by being called to put together some fragments of the elder Wesleys which he has carefully gleaned; that of these good men a permanent record may be found in the Wesleyan Magazine.

The Wesleys, it is stated by Dr. Clarke, believed their progenitors came from Saxony. Whether the Wesalia, and Wesselus of Groningen, will give any countenance to this opinion is a question freely left to the judgment of the reader. That the etymon of the family name is found in the Saxon language, has more of certainty. *Leigh*, *Legh*, *Lea*, and *Ley*, have their common origin in the Saxon *Leag*; which implies "the extensive unploughed field," the untilled pasture; where

the lowing herds wind slowly o'er the lea.

This, when the property of Ecclesiastics, was known as Bishops' or Abbots' Leigh. When found in an elevated situation, High-Leigh is the designation. If the direction was west, when compared with some other place, the Westleigh, Westlea, or Westley is the name. In the rural history of our country, places of these or similar names may frequently be found; especially in the west of England, the residence of the Westleys.

By the history of Dorset it is found, that persons by the name of Westleigh, Westeley, and Westley, had long resided in that county. Among the nuns, once found at Shaftsbury, is the name of Isabel Westleigh. In 1435 John Westeley, a Prebendary, was Vicar of Sturminster-Newton. John Westley was Rector of Langton-Matravers, 1491. The borough records of Weymouth state, that, in 1655, Jasper, the son of Ephraim Westley, Gent., resided in the town. In the list of Bailiffs for Bridgport, in 1691, James Westley is found. And the index of the Gentleman's Magazine seems to point to members of the same family in more modern times. The name of the last mentioned, from the Rector of Langton-Matravers, to that of the Rector of Charmouth, is to a letter the same.

Dorset was the undoubted residence of Bartholomew Westley, the Rector of Charmouth; and of John Westley, his son, the Vicar of Winterbourne-Whitchurch: the former, the great-grandfather, the latter, the grandfather of the late John and Charles Wesley. Official documents, and contemporaneous history attest, that Westley was the family name. Bartholomew Westley was born about the year 1600. No record is known, by which inquiries as to his parents, the place of his birth, or the circumstances of

his early life can be met. But his being sent to one of the Universities, and educated there, may be taken as some proof, that his parents valued learning, and were able to give their son the best means for acquiring this treasure. Dr. Calamy states, that while at the University, he applied himself to the study of physic, as well as divinity; a fact which is indirectly confirmed by Jennings, who, in his *Miraculum Basilicon*, says, that, in 1664, he practised physic at Charmouth. Bartholomew Westley appears to have been a studious, diligent young man; who, in addition to his appointed and direct work, acquired knowledge, which in after-life, greatly rewarded the labours of his youth. By his knowledge of medicine Bartholomew Westley supported himself and family in those dark days, when he and they were cast on the world.

In the most trying period of most perilous times, from 1640 to 1650, Bartholomew Westley was called, as a Christian Minister, to public life. It has been long reported, that he held the living of Allington, in Dorsetshire, and that from this he was ejected. Allington, or Arlington, was a chapel-ry; a little village, a short distance from the then western extremity of Bridgport; but now an increased population has caused it to be united to that town. More likely, John Eaton, the Minister of Bridgport, from 1650 to the Restoration, supplied the chapel at Allington, as he is said, by Hutchins, to have received £30 annually from that village. The mistake as to Bartholomew Westley, and Allington, arose from a report made to Dr. Calamy, and which he thus gives:—"I have been informed that Mr. Bartholomew Westley was ejected from Arlington, and Mr. Bird from Charmouth." In the first edition of the Nonconformists' Memorial, the editor copied this statement, but placed an asterisk before it as an indication of doubtfulness. In the second edition of the last-mentioned work, the error is corrected. Yet by some biographers of the Wesleys, who quoted from the first edition, the mistake has been long continued. Very likely something was reported to Dr. Calamy, that referred to Mr. Westley and Allington. Did he reside, or close his days there? But as to his ejection, it should have been that this was from Catherston, and that he was there succeeded by Mr. Bird.

Names, places, and dates are important matters in history. To those who value accuracy it will be matter of satisfaction to find, that copies of official documents yet remain, by which we are led with certainty to the rectories and home of Bartholomew Westley. In 1649 Whitelock, Keeble, and Lisle were Commissioners of the Great Seal. In the same year they were ordered to inquire into the yearly value of all ecclesiastical livings, to which any cure of souls was annexed; to certify to the Court of Chancery the names of the Incumbents who supplied the cure, and their respective salaries. Hapily, returns to this Commission have been preserved; and by these documents, as well as by other quotations, given below, as well as the family name, and the village where Bartholomew Westley resided, are report-

ed to us with certainty. The following are copies of these documents—

" CATHERSTON.

" Bartholomew Westley's glebe, five acres, worth £3. 10s. ; his small tithes, £10 ; in all, £13. 10s."

" CHARMOUTH.

" Bartholomew Westley, the present possessor, by sequestration. The house and four acres of glebe are worth, per annum, £4 ; the tithes of the parish, £18. They desire that Catherston may continue annexed, as it was by order of the Committee of the county."

These returns were made, 1650. Charmouth and Catherston are villages in the south-western extremity of Dorsetshire ; they join each other, and are about two miles distant from Lyme. The inquisitive traveller may easily distinguish Catherston by its fir-trees, on an eminence to the right, as he descends to Charmouth from Bridgport.

The Rector of these parishes appears to have been greatly esteemed, as a pious, kind, and prudent man. The times had exacted from him, in common with others, whether Episcopalian or Presbyterian, oaths and pledges of fidelity to the existing Government. That he held these appeals to heaven as sacred, is sufficiently attested, by his afterwards becoming a Nonconformist. There is no evidence that he was ever a bitter political partisan : had he been so, few persons had equal opportunity for signaling themselves in this way : he appears to have cherished a better state of mind ; and this in days when moderation was but little known. That he was a devout man, a Christian in his family, one who prayed to, and held communion with, God, testimony may be gleaned from many witnesses, and, which is not the less valuable, for having been given in derision, and by enemies.

On the morning of the 23d Sept., 1651, Henry Hull, ostler at the inn at Charmouth, and who had belonged to Captain Massey's "picquet," then at Lyme, went in haste to the house of Mr. Westley, to report, as to a principal person of the village, that certain suspicious strangers had just left the inn. He was engaged in family worship, and would not by such reports be disturbed ; or, in the words of the writers of the age, "his morning exercise"—"long-winded prayer"—"at his morning prayers"—"whom he found engaged in family worship." It is true, when his morning worship was concluded, he then listened to the report of Hull. This information being so directly conveyed to him (and Bates says that, on the very day preceding, a "proclamation," dated, Westminster, September 10th, 1651, had been published at Lyme, wherein it was declared, that whoever afforded "aid or concealment" to certain parties, should be considered as "partakers and abettors," and that death should be the punishment,) the Rector made inquiries at the inn ; and though he knew not who these strangers were, yet if he communicated what had been thus told him to the nearest Magistrate, he

could not do less. But the harsh statements of Wood on this incident, of Carte, and of Clarendon appear to be utterly without foundation. In the narrative of Charles himself to Pepys, whose account is now before the writer, not one word in reference to them is found. Hughes, the general admirer of Clarendon, in his late republication of "Beccobold," states this part of the history to be a "tissue of blunders and inaccuracies." The Quarterly Review speaks of these as "lapses of memory," and thus accounts for them :—"A considerable portion of Clarendon's History was written under the afflictions of age, infirmity, and exile,—without notes to assist, or documents to correct, the frailty natural to even the best memories." The fact is, in the days of these writers, he that could the most caricature, except to ridicule, and in many cases, malign, an outcast Nonconformist Minister, was supposed to do the state the greatest service.

It is said above, that Bartholomew Westley had Charmouth as a sequestered living. Circumstances, very different in their nature, led to the sequestration of many of the Episcopal Clergy ; such as the "Solemn League and Covenant,"—the "Negative Oath," petitions from parishes against Ministers as "scandalous," and in some cases, as it is, with as much of ardor as truth, stated by Dr. Vaughan, persons were expelled because they had truly conscientious scruples, and to make room for others more conformable to the new standard of orthodoxy : the latter deserved a place among the confessors of the seventeenth century, no less than the Puritans. But the petitions presented, and referred to the Committee, of which John White, "a grave lawyer," and member for Southwark, was Chairman ; and the work termed, "The First Century of scandalous, &c., Priests," furnished other reasons for the sequestration of many Incumbents. Yet mercy was "mingled with judgment ;" they were not cast upon the world without any means of support ; one fifth part value of their livings was allowed them ; and none, except by direct and continued acts of hostility to the Government, were left in a state of entire destitution. And, in the work just referred to, John White directly states, that those only who were examined and approved by the Assembly of Divines, or their Deputies, were allowed to succeed their sequestered Clergy.

Bartholomew Westley was no doubt thus examined, approved, and appointed : but immediately on the return of the Second Charles, he was ejected from Charmouth as an "intruder." His successor, Timothy Hallet, is found in possession of the rectory, March 4th, 1662. In the Declaration of Breda, the King had promised that no man should be disquieted, or called in question, for differences of opinion on religion. "We do declare a liberty to tender consciences." And the Ministers of the day confidently relied on his word. But the same act of the Convention Parliament restored not only the King, but also the laws, both civil and ecclesiastical, to the state in which they were at the commencement of the war. Clarendon withdrew the question of church contro-

versities from Parliament, and the sequestered Clergy were restored to their former livings. Baxter says, that, within three months of the Restoration, many hundred worthy Ministers were displaced and cast out of their charges, because they were, no matter for what cause, in sequestration. That there were two periods when Ministers were ejected, at the commencement of the Second Charles's reign, is a fact which is not always distinctly noted in the history of these times. The first was at the speedy, if not immediate, restoration of the ejected Clergy, or the driving away of those in possession as intruders; the second was, by the act of Uniformity, in August, 1663. How, and at what periods, these causes effected Bartholomew Westley, the following extracts from ecclesiastical records will give information:—

“CHARMOUTH.

“Rectors, Samuel Norrington, 1599; he was sequestered 1640. Bartholomew Westley, intruder; he was ejected after the Restoration. Timothy Hallet, 4th March, 1662.”

“CATHERSTON.

“Rectors, Laurence Orchard. Bartholomew Westley. Benjamin Birl, 4th October, 1662.”

Bartholomew Westley, from the 24th August, 1662, when ejected from Catherston, was with his family cast on the world, or rather on the merciful providence of God. It is matter of sincere but unavailing regret, that the publication of certain adorned works on one side, and perhaps Conformity and dislike to everything Puritanical on another, should have prevented the world from knowing more of the good Rector of Charmouth. But from what is preserved, how much of excellency does his character declare! As a young man, he worthily and honourably employed his time at the University, in the acquisition of that knowledge which led to usefulness and profit. As a Christian parent and head of a family, more than one fact proclaims that he walked before his house with a perfect heart, in the acknowledgment and daily worship of God, from which the world was not permitted to divert him, and in the Christian education he gave to the only child of whom any memorial has descended to posterity. In the latter relation, he had his reward, in the happiness of an obedient, well-educated, and useful son, whom we hasten to notice, and in whom we may contemplate the excellence of the father. As a Minister Dr. Calamy reports that he was distinguished by a peculiar plainness of speech, and was not what the world terms popular. This may, or may not, have been truth of his fidelity and worth. While some seek “enticing words of man's wisdom,” others as studiously avoid them, that the faith of professing Christians may not stand in the wisdom of men, but in the power of God: howbeit, in the estimation of the perfect such speak wisdom. As a friend and Physician, Mr. Westley appears to have been greatly esteemed by the people. Dr. Calamy says that, as a medical friend, he was often consulted while a beneficed Clergyman; but after his ejection, though he preached as he had opportunity, yet he

had much more employment as a Physician than as a Minister. The blamelessness of his character, in every respect, amidst the most dangerous and trying circumstances, is fully attested by the place of his abode, as long as he could remain there after his ejection. This was at Charmouth, among his own people, where he was best known, and his character justly appreciated. No act, in either his private or public life, led him to withdraw from the village where he had lived; and to put himself out of the way of scrutiny and examination. We find that his worthy son was imprisoned as early as 1661; but no one found occasion to incarcerate the father. The fact of Bartholomew Westley's continued residence at Charmouth, is attested by Abraham Jennings, no friend to the Nonconformists, in his *Miraculum Basilicon*, published 1664. He refers to the late Rector, and says, “This Westley of Charmouth is since a Nonconformist, and lives by the practice of Physic in the same place.” But from Charmouth, and his accustomed means of support, Mr. Westley must have been driven next year, by the Five-Mile Act, as this is not two miles from Lyme, an incorporated town. Most of the Nonconformist Clergy, remained in the midst of the people who had constituted their charge, and gave so much of a religious character to their frequent intercourse with them, as in some measure to supply the place of their former Preachers. By this means, also, much of that pecuniary support, of which their ejection was supposed to deprive them, continued to be received, and their influence through the country was not lessened by their appearing among their followers, in the light of sufferers on the score of integrity and religion. To deprive both Ministers and people of this little and almost last worldly comfort, an Act was passed, which required every person in holy orders, who had not complied with the Act of Uniformity, to bind himself by oath to passive obedience, and to protest that he would never seek to make any alteration in the government of Church and State. The Nonconformists who refused thus to swear were prohibited from acting as Tutors and Schoolmasters; they were not to be seen, unless on the road passing from place to place, within five miles of any corporation, or the place where they had been previously Ministers. The violation of this law exposed the party to the penalty of £40, and six months' imprisonment. This severe enactment was designed to complete the triumph of the oppressor; and by it Bartholomew Westley was driven from his friends, as well as the Church. Forbidden by law, the Nonconformists of the south-west of Dorset stole away to the solitudes of Pinnac, and there, in a dell between rocks, like the Covenanters elsewhere, they worshipped their God: a sacred spot, unknown and unvisited by few of Lyme and its vicinity, who delight in facts of distant times. This place has ever since been known as Whitechapel Rocks.

The last record we have of Mr. Westley is thus given by Dr. Calamy: “He lived several years after he was legally silenced; but the death of his son made a very sensible alteration in the father, so that he after-

wards declined apace, and did not long survive him." These were his circumstances in age. The vigour of his life had passed; though not the affection and tender-heartedness of a father. But when the anticipated prop of his old years was gone, then alone—dishonoured—an outcast—he bowed his head and died.

The record of the labours, sufferings, and sorrows, of the learned, pious, and deeply-injured Nonconformists, is not only on high, but also among men. And not for sectarian purposes, (the writer would not pen one sentence, not even in any indirect way, to give pain to one worthy member of any religious body,) but as a beacon to future generations, long may it remain: living Christianity, though weak in its instruments, is mighty through God. Conscience has its claims, and truth its power, which no human arm can destroy, nor even long arrest. Never was counsel more turned to foolishness, nor purposes and anticipations defeated, than in the advice given to Charles, as to the then Clergy, and consequences thereof. Good men may be ejected, and the body may be killed; but divine truth is imperishable; with new vigour it shall spring from what was designed to be its tomb, and immortally live. The severity of the persecution to which these good men were exposed, is not to be estimated by intolerant laws, and popular virulence only, but by the gradation of a far nicer scale. To be a proverb and by-word, to stand despised and alone, where they might naturally wish to be esteemed and loved; to be taunted, thwarted, and rebuked by former companions and friends; this is the refinement of moral persecution,—the reproach that breaks the heart. Bartholomew Westley was driven from Charmouth; yet the fruits of his ministry remained. About twenty-five years after the last-mentioned date, the Nonconformists erected a chapel in the village, of which the Rev. John Brice, formerly of Magdalen College, Oxford, was the first Minister. This clergyman had been Curate to Mr. Thorne, of Weymouth, next the Incumbent of Marshwood, Dorset; from which he was ejected, 1662. Mr. Brice continued the Minister of the chapel at Charmouth, unto the time of his decease, March 15th, 1716. To the Christian kindness of the late Rev. Benjamin Jeanes, of Charmouth, when he was sick unto death, the writer is indebted for the following list of Ministers, the successors of Mr. Brice:—The Rev. — Batten; — Henderson; — Seaward; Isaac Tozer, 1795; — Miall, 1796; — Crook, 1810; Benjamin Jeanes, from 1812 to 1838.

In the direct fruits of his ministry, the Rector of Charmouth is but little known; and, though ejected, dishonoured, and alone, hath not the Lord greatly "comforted Zion" by his descendants? The grave, in some unknown spot, contains the dust of the silenced Mr. Westley; but when will his name be extinct in the world?

(To be continued.)

It was stated by a speaker at a recent meeting of the Church Missionary Society, that a Methodist Missionary had translated the Prayer Book (some portions of it we presume) into three dialects of the Cingalese.

Religious Intelligence.

THE ORDINATION SERVICES.

LIVERPOOL—AUG. 6th.

(Continued from page 300.)

On Wednesday evening, the proceedings were resumed in the same chapel, which was again exceedingly crowded. The 701st Hymn, "How beautiful are their feet," was first sung, and the Rev. G. Marsden engaged in prayer. The President then gave out the 744th Hymn, "The Saviour, when to heaven he rose," after which the names of the candidates were called over.

The President said,—They would now resume the delightful and edifying work in which they had been engaged on the preceding evening. Nothing could afford higher gratification to a pious mind than the testimonies of the grace of God as they had been permitted to listen to; and, having addressed them yesterday, on the divine institution and ineffable importance of the Christian ministry, he would not detain them, this evening, by any further observations.

Daniel Baker, Henry Hine, David Gravel, (a Welshman, whose statements were interpreted by the Rev. Hugh Carter,) S. W. Christophers, William Webb, Peter Dudd, (whose conversion was mainly effected through the instrumentality of a pious sister,) Thomas Buddle, and T. A. Rayner, gave testimonies not less satisfactory; but we have not space for the details.

The President, in closing these services, stated that the other candidates had delivered testimonies of the same nature in the presence of their brethren, that the whole would be solemnly set apart to the sacred office on the following evening; and he exhorted the congregation to attend them, and unite in devout prayer and intercession, that God would bestow on them the sanctifying unction of the Holy Spirit.

The 474th hymn—"Captain of our salvation take," was then sung, and the Rev. T. Waugh engaged in prayer.

THE ORDINATION.

Long before the hour appointed for the commencement of the ceremony Brunswick Chapel was crowded to an extreme, so that the ministers had great difficulty in obtaining access to the seats reserved for them, and many were unable to gain admission. The young men occupied the two sides of the platform in rows of four each.

The President (Mr. Lessey) gave out the 744th hymn "Brethren in Christ, and well-beloved," and the Rev. Robert Newton engaged in prayer.

The names of the Candidates having been called over,

The President said—My beloved friends we are now about to celebrate a very solemn religious ordinance. The young men surrounding me, on the right hand and on the left, have passed through successive examinations, as to their conversion to God, their religious experience, and their call to the ministry, and on all these subjects they have witnessed a good confession, not only before their brethren who, by a solemn act in Conference assembled, have received them into full connexion with us as Ministers of Jesus Christ, but they have also witnessed a good confession before many witnesses. Before I proceed to conduct the celebration of this solemn ordinance, I entreat you to exercise yourself in silent secret prayer. This is no ordinary occasion. I will not detain you

now;—I would remind you, however, that the eyes of the whole Methodist Connexion are fixed, and the hopes of the whole Methodist Connexion are depending, on what we are doing to-night. We occupy only one place in our vast Connexion; but it is the centre of a mighty circumference. Millions of prayers mingle with ours;—millions of hearts beat with ours;—and these my beloved brethren, around and before me, are the ministers of the churches and the glory of God. We are now about to receive these beloved young men, by a solemn act of ordination, into the full ministry of our religious community. Brethren, pray for us! O for that spirit of prayer! God has been eminently with us through all the services of this Conference;—hundreds of hearts have been anointed with heavenly oil;—and God will be with us to-night. I know that hundreds of you are now praying. Prayers commingled arise to God. O for the copious effusion of the Holy Spirit!.....I present to you (said the President, addressing the congregation) these persons present to be ordained elders. Good people, these are they whom we believe God wills us this day to ordain elders; if after due examination we find not to the contrary, but that they are lawfully called to this function and ministry. Let us pray—

The President read the Collect—"Almighty God, Giver of all good things," &c. He also read the Epistle, Eph. iv., 7 to 13, and the Gospel, John x. 1 to 16.

Turning to the Candidates, the President next said,—

"I now address myself more particularly to you, who have presented yourselves for this sacred and important office." He then read impressively the Exhortation, beginning, "Ye have heard, brethren," &c.

The President then proceeded to the Ordination Questions, to each of which a distinct and separate answer was required from each candidate, on his name being called over. This proceeding occupied a considerable time.

The President then called upon the audience to lift up their hearts to God while he offered a short prayer on behalf of these young men; and he devoutly read the prayer, "Almighty God, who has given you this will to do all these things," &c.

The President said—Before we proceed immediately to the solemn act of ordination, by which these young men will be separated to the work of the ministry among us, we will, for a short space address ourselves to the throne of our heavenly Father, in silent prayer;—these young men for themselves, that God may prepare them for the solemn act, and we praying for them, that God may be specially with them.

A solemn stillness ensued, while the vast assembly was engaged in mental devotion.

The President—We will now offer up, before God, the Ordination Prayer, exercising faith in the promised presence of Christ—"Almighty God and heavenly Father," &c.

The ceremony of "laying on hands" was then proceeded with, the candidates coming in parties of four, to the centre of the platform, and "meekly kneeling on their knees." The President, Ex-President and Secretary, as in former years, laying their hands upon the head of every candidate, together with two of the other preachers. In this duty, the following Ministers, as far as we observed, took a part:—Messrs. Reece, Atherton, Buckley, Dr. Hannab, Messrs. Morley, Stuart, Leach, Rogers, Taylor, Davis, Grindrod, M. Wilson, Waugh, Anderson, Waddy, Beechaw, Clegg, B. Slater, S. Jackson, Dr. Bunting and Messrs. Garrat and Pilter. Each of the can-

didates, on the imposition of hands, was addressed by the President in the usual form—"Mayest thou receive the Holy Ghost" &c.; after which he delivered to each one a copy of the Bible, saying, "Take thou authority to preach the word of God," &c.

The proceedings were conducted with great order and solemnity; and when all the candidates had been ordained, after a few words from the President, the 443d Hymn (beginning at the 3rd verse,) "I will the precious time redeem," was sung.—Messrs. Joseph Taylor and Stewart engaged in prayer,—the benediction was given by the President,—and finally the whole congregation united in singing "Praise ye the Lord, Hallelujah."

THE CHARGE.

On Friday evening the charge to the newly ordained Ministers was delivered in the Conference Chapel, by the Rev. Thomas Jackson, Ex-President. The services commenced by singing the 429th Hymn, "Behold the servant of the Lord;" after which the Ex-President engaged in prayer. He then read the following portions of scripture—Acts xv., verse 17; to the end; 1 Tim. vi., verse 8, to the end; 2 Tim. ix., verse 1 to verse 18. The 750th Hymn—"O happy day that fixed my choice"—having been sung, the names of the young men were called over, and they remained standing in the front row of the reserved seats, during the Address of the Ex-President, which occupied an hour and a-half.

This amiable discourse (which was delivered extempore, and with great energy and feeling) was founded on Col. iv. 17,—"And say to Archippus, Take heed in the ministry which thou hast received in the Lord, that thou fulfil it."—Addressing himself to his "dear Brethren," the Ex-President said, at the commencement—

In accordance with the usages of our religious community and in accordance with the notice given to the public, I appear in this place to address you on the deeply interesting occasion of your admission into "full Connexion" with the Methodist Conference, and your solemn ordination to the Christian ministry. I apply myself to the task under the influence of mixed, and indeed conflicting emotions. On various accounts I rejoice "with exceeding great joy;" and yet, at the same time, there are thoughts arising in my heart which produce a sensation even approaching to sadness on your account. I rejoice in your conversion to our Lord Jesus Christ, and in your personal salvation from the guilt and power of sin,—a salvation which you have obtained by faith in his perfect atonement;—I rejoice in the religious stability you have been enabled to maintain from the time of your conversion;—I rejoice in the manner in which you have fulfilled the period of your ministerial probation, so that you have been received to take a part in this holy ministry by your brethren and fathers in the gospel, who are fully satisfied of your divine call to this work and office;—I rejoice greatly in consequence of that blessed prospect of ministerial usefulness which lies before you, and the prospect too which is presented to you of receiving at the hands of your almighty Saviour and Judge that crown of glory and righteousness which shall never fade away. But, when I remember the solemn weight and responsibility which will rest upon you from this time;—when I reflect upon the temptations by which you will be assailed from various quarters;—when I reflect upon the difficulties you will frequently meet with as attending the discharge of the important duties to which you are called;—and when I reflect upon the fearful consequences of failure in the great work of the Christian

ministry ;—I can scarcely refrain from tears, and my heart yearns over you. I doubt not, that I shall have your anxious and prayerful attention, while I avail myself of that passage of holy scripture which I have just read, to address to you some admonitions suited to the circumstances in which you are now placed—
 "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

After some observations on the office of Archippus, and the dangers to which he was exposed, Mr. Jackson proposed to set before his young brethren in a plain and familiar manner.—I. The ministry to which they were called ; II. A few things necessary in order to its due fulfillment ;—and III. To close his remarks by some considerations calculated to enforce the admonition contained in the text.

I. On the first general division, the Preacher remarked—The word here translated "ministry" signifies a service, a work of labour : it is a "service" which has been received from the Lord Jesus,—a service which he has instituted,—and one which is exercised under his direct sanction, favour, and blessing ;—a ministry dependent on his power and grace for success in all its departments,—a ministry which was originally instituted with a reference to the glory and honour of his name, and which ought at all times to be exercised with reference to the same subjects.

This Ministry included many things of great importance—

1. The public preaching of God's holy word. This preaching ought to be (1,) scriptural ; (2,) thoroughly evangelical ; (3,) practical ; and (4,) faithful.

2. The administration of the Christian sacrament.—(1,) baptism ; (2,) the Lord's Supper. On the subject of baptism the Rev. Gentleman observed—

Always administer this ordinance with due solemnity and impressiveness. Never administer it in private families except in cases of the dangerous affliction of the infant baptized. Let the child be brought to the church of God, and benefitted by the united prayers of the congregation. Never make this ordinance a sort of appendage to public worship, but administer it in the midst of the service. Remind parents of their obligations to train up their baptized children in the nurture and the admonition of the Lord ;—remind young people of the obligations under which they lie perseveringly to choose the good and better part ;—and teach the congregation to pray in faith, and to expect, in answer to their prayers, the communication, to the mind of the infant or individual baptized, of the inward and spiritual grace which the outward sign so strikingly represents.

3. The proper conducting of public worship. On this head the preacher observed—

When the Sabbath returns, and the people assemble, and you ascend the pulpit, your congregation consists on that day especially, of various classes. There are among them wicked men, who have no fear of God before their eyes ;—there are persons who have the form of godliness, but are destitute of its power, resting in the outward profession of Christianity, without serious anxiety to be made Christians indeed ; there are backsliders from God, who have suffered sad declensions in experience and practice ; there are, it may be, persons convinced of sin, and groaning for redemption ;—there are Christians weighed down with temptation, worldly care and anxiety, whose minds are troubled, harassed, and perplexed ;—there are young people, with all their lightness and volatility of spirit,—aged people bending under the weight of years ; there are persons who appear in mourning weeds indicative of the loss of beloved friends,—the widow with her

fatherless children. O what a trust is reposed in you ! You are to be the representatives of these people before a throne of grace, to lead their devotions, and to express their wants, their joys, and sorrows.

I beseech you, never conduct the worship of God in a careless, light, and formal manner, so that your devotions fall short of the devotions of the spiritual part of your congregation, and the people go away without having their wants and feelings rightly and duly expressed to the God and Father of us all.

Two things were especially urged upon the young ministers, to qualify them for properly conducting divine worship,—to live in the true spirit of devotion, and to form an intimate acquaintance with the holy Scriptures. No language was so suitable for prayer as the language of the Holy Ghost ;—no words so proper in which to express our wants, as the words of the inspired volume.

4. Fidelity in exercising the pastoral charge, including, (1,) the maintenance of holy and salutary discipline ; (2,) the visitation of the sick ; and (3,) the care of children, who, where practicable, should be met weekly.

II. In suggesting what was necessary to a due fulfillment of the ministry to which they were called, the preacher named, among other requisites—1, deep piety ;—2, a thorough knowledge of the Bible ;—3, an adaptation of their ministry to the state of the people amongst whom they laboured, which might require an acquaintance with the infidel, Socinian, and Popish controversies ;—4, a knowledge of Wesleyan history and doctrines, and their effects on the progressive improvement of mankind, as well as a knowledge of general history and theology.

III. On the last division of his subject, the preacher enlarged on the connection there was between the proper fulfillment of their duty and the glory of God, the best interests of mankind, and their own happiness and safety, present and eternal.

As the charge is to be published forthwith, in request, we content ourselves with this rude outline.

The 279th hymn, from the 6th verse. "Search of men thy searching eye," was then sung, and the Ex-President closed the services with prayer and the benediction.

PUBLIC RECOGNITION OF MISSIONARIES.

An interesting and impressive service took place in Pitt-street Chapel, on Sunday afternoon, when a number of Ministers, who had been for a series of years employed in Foreign Stations, received an official and public recognition. The pulpit was occupied by the President and Secretary of the Conference ; and Dr. Bunting. The Ministers to be recognised were in the front pew of the centre gallery of the chapel, which was crowded to excess.—Many of the Preachers were present.

The President (Mr. Lessey) commenced the services by giving out the 435th Hymn—"Give me the power that can remove," &c., after which Dr. Bunting engaged in prayer.

The 430th Hymn,—from the second verse, "Vilest of the sinful race," was then sung.

The Secretary (Mr. Newton) called over the names of the Ministers, and stated the places and respective periods of their ministrations as follows :—

James Archbell, South Africa, 21 years.
 John B. Strong, British North America, 20 years.
 William Crookes, Jamaica, 14 years.
 George Beard, West Indies, 13 years.
 John Philp, Ditto, 9 years.
 W. J. Davies, South Africa, 8 years.
 William Fox, Western Africa, 8 years.
 John Mann, West Indies, 6 years.
 Thomas Jeffries, West Indies, 6 years.

THE PRESIDENT.—(addressing the congregation) said—It is with no ordinary sensations of gratitude to God, and religious delight, that I now present before you these our honoured and deservedly-esteemed brethren in Christ, who have been the messengers of the Church to bear the unsearchable riches of Christ to the Gentile world. On a more interesting and solemn occasion we could not be assembled. No doubt, with the names of many of these brethren you are perfectly familiar, through the accounts in the Missionary Notices. You have read their letters, you have sympathised with them in their sufferings and labours, you have in spirit gone forth into the desert with them, you have felt for their safety, you have again and again implored that Being, to whom the shields of the earth belong, to cover them with his shields;—you have thus entered into their solemn and eventful history; and now it is your gratification to see them safely returned to the land of their fathers, approved of God and of his Church. I rejoice to be present on this occasion. My full heart mingles its overflowing emotions with those of my beloved brethren before me, and with you, my Christian friends, you are uniting with us in this solemn and public recognition of these men of God, as our brethren beloved, now not only approved but accepted. Many of them have been virtually with us, in full connexion, many years. It is, perhaps, one of those privations that our brethren abroad endure, that they cannot meet with their beloved brethren in Conference. They are jeopardising their lives in the high places of the field, traversing deserts or plunging into impervious forests, to rescue immortal souls; and then they come back, and stand thus, to be recognised by us. We give them the right hand of fellowship, and rejoice to hail them this day. I think it right to say, that before going abroad they were all ordained, by elders and by the imposition of hands. They went forth solemnly separated to the work; and, being thus fully accredited, they have laboured successfully, and now meet with us to be publicly recognised. Some of them will favour us with a statement of their religious experiences, their call to the Ministry, and their exercise of that Ministry; and you will listen with deep attention while they tell what the Lord has done for them and by them.

Mr. Archbell gave an interesting detail of his labours, from the year 1818, at Kamisberg, Great Namaqualand, and among the Bechuanas. He had not returned home from ill health, but for family reasons, and wishes to go out again.

Mr. Crookes dwelt upon the success of the work among the negroes and the military in Jamaica, and expressed his readiness to go back if the committee thought proper to send him.

Mr. Davies alluded to some of the difficulties and discouragements with which Missionaries had to contend, particularly in undertaking new enterprises, from their ignorance of the language, modes of thinking, and customs of the natives; he then adverted to the morally-degraded state of the Kaffers, and to the blessed effects of Missionary labours among them.

Mr. Fox expressed his gratitude that he had been preserved amidst perils, disease, and death. He had seen the horrors of slavery and the sad effects of Mahomedan superstition; but he had also seen the triumphs of the gospel in the conversion of sinners, of which he related some striking instances, particularly the case of a very aged female, who, in all states of the weather, attended five o'clock preaching,—met in four classes, (he allowed her that privilege,—who could refuse it?) and, though poor, contributed, in every class. He had, that day, received a letter urgently imploring aid.....[The missionaries particularly urged upon the congregation the duty of prayer, and described the great comfort which, in cir-

cumstances of danger, they had often derived from the thought that their Christian brethren at home were remembering them at the divine throne.]

The President said,—It would be delightful to continue this service. My heart tells me what is passing in your hearts, and I could, without weariness listen for hours to such glorious testimonies. But I have to perform an act officially, which gives me great pleasure. I do (addressing the Missionaries) in the name and on the behalf of the Wesleyan Methodist Connexion, now solemnly and publicly recognise you, who have been previously ordained to the work of the ministry, as in full connexion, with our body. As approved ministers of the gospel, we receive you with open arms; we give you the right hand of fellowship; and may the God of our fathers, the God of the venerated Wesley, the God of those men who like you have jeopardised their lives for the church,—may their God be your God for ever and ever! You are now approved, and one with us.....I cannot close, my beloved brethren, (continued the President, addressing the congregation) without warmly recommending to your affections and prayers, these men of God. Oh, never forget them. When you read the intelligence they send over, remember you have seen and heard them. They have torn aside the veil of imposture which infidelity and semi-infidelity would spread over the Heathen world; they have penetrated into the regions of murder, abomination, and death; they have been instrumental in bringing to Christ hundreds of immortal souls; and they are living witnesses of Christ and of the power of his gospel, before you this day.

The 747th hymn, "Jesus, thy servants bless," having been sung, Messrs. Newton and T. Waugh engaged in prayer, and the President closed the service with the benediction.

Reviews.

The Methodist Ministry Defended: or a Reply to the Arguments in favour of the Divine Institution and the Uninterrupted Succession of Episcopacy; as being essential to a true Church and a Scriptural Ministry, as stated in a letter to the author, by the Rev. CHARLES J. SHREVE, Rector of Guysborough—in a series of letters addressed to that Reverend Gentleman. By ALEXANDER McLEOD. pp. 107. Cunnabell. Price 1s. 6d.

To THE Church of England, Wesleyan Methodism has never had any hostility; but from its commencement, it has, under all circumstances, manifested toward the Church a most respectful regard. And although it has been opposed and maligned by laymen, clergymen and church dignitaries, it has in no instance allowed itself, under the influence of an unholy resentment, to unite in any way with the opposers of our venerable establishment.

The attachment of Mr. Wesley, and the earlier Preachers, to the Church, has been by their enemies denounced as hypocritical. It has been insinuated of the first Methodists, that the paucity of their number, and their want of talent, induced them to profess an attachment to the Church, but that its subversion was their ultimate object.

The experience of a century has proved this to be entirely a slander. As it respects talent, the Wesleyans have reason to be thankful that the Great Head of the Church has blessed them hitherto with a good proportion, so that both as public speakers, and as writers, they have not been behind any other body of Christian Ministers. And although they now possess much numerical strength and influence

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in the British Empire, yet, in no one instance, has that influence been exerted in any way against the Establishment. On the contrary, when almost all others have united against the Church, and have endeavoured to separate it from the State, and, in fact, to lay it prostrate, the Wesleyan Conference has taken a most decided stand in its favour. The Wesleyan body still respects the Established Church: it still believes and teaches the doctrines found in her Articles, Homilies, and Liturgy; and both in England, and also on the foreign stations, either the Morning-Prayers, Mr. Wesley's Abridgement, or at least the lessons are read in all our chapels on the Lord's Day.

It surely, therefore, is not too much to expect of Churchmen, that they will not continue to attack those who have ever shown themselves to be their friends.

That *Diocesan Episcopacy* is a prudential form of church government; and that the English Church is one of the best constituted national churches in the world, are positions that we feel no disposition to controvert. But to assert, that Diocesan Episcopacy, as now observed in the Church of England, is of *divine institution*; that this divine institution has passed down *unimpaired and uninterrupted* from the days of the Apostles, amidst all the convulsions of kingdoms, the difficulties, prosperity, corruption, and Reformation of the Church; that all who do not believe this dogma are schismatics and not members of the Church of Christ; and that all ministers, however holy and useful they may be, who have not received Episcopal ordination, are only intruders into secret things, *deceivers*, or "wolves in sheep's clothing," are doctrines that ill suit the enlightened character of Britons in the nineteenth century.

The reason for the publication of the work now before us, is given in the advertisement. From this it appears, the Rev. Mr. Shreve had asserted, "That THE CHURCH OF ENGLAND is the *only true Apostolic Church*, and its ministers the *only truly qualified ministers of the Gospel*, in the British Empire." And further, that "he had stated to a member of the Methodist Society, that Baptism performed by Methodist Ministers is not valid, and had spoken of Methodist Ministers in terms calculated to convey the idea that because they had not been *Episcopally ordained* they were not true ministers of Christ."

This produced a note from Mr. McLeod to Mr. Shreve, and no reply having been received for a few days, Mr. McLeod addressed his congregation on the subject. Some time afterwards a reply was sent to Mr. McLeod, in which reply it was said, "I stated expressly that Methodist Ministers had no more *right to baptize children than any laymen,—no more right than a woman possessed.*"

A considerable part of Mr. Shreve's letter was, however, taken up, in the vain attempt of proving the divine origin of Diocesan Episcopacy, and what is called the uninterrupted succession. Mr. Shreve requested Mr. McLeod to read his reply publicly. This however, Mr. McL. refused, but has published Mr. Shreve's letter, with his strictures thereon, in eight letters.

Mr. Shreve's first attempt at proving the divine origin of Diocesan Episcopacy, is not by a question from the Bible, but from St. Jerome, a man who lived in the fourth century. "What Aaron, his sons the priests, and the levites were in the temple, the same are Bishops, Presbyters, and Deacons in the Church." We conceive this to be a singular way of proving a thing scriptural; Saint Jerome's opinion is no more scriptural, this is the opinion of the Rector of Guysborough.

Mr. Shreve proceeds, "While Christ was upon earth, he took the entire management of the affairs of his Church, he called the twelve, he ordained the seventy. Here are the three orders; but the Apostles exercised no authority while Christ was upon earth." p. 5.

Mr. Shreve's second attempt to prove his point is by a simple reference to three texts in Scripture without any effort on his part to show their meaning.

"In St. Mark's Gospel we notice that three distinct times Christ ordains, sends forth, and commands the Apostles to preach the Gospel. Some reason must be assigned for this, some importance must be attached to this."—*Vide Mark*, iii. 14. vi. 7—xvii. 15. p. 5.

It is true, in one of those texts, Mark iii. 14, the word *ordained* is found in our common English version; but if Mr. Shreve had referred to his Greek Testament, he would not have found the same word used there as occurs, in Acts xiv. 23, and rendered, "And when they had *ordained* them elders in every Church." In the latter text the original word is "*Cheirotoresautis*," which comes from *Cheir*, the hand and *teino* to extend, to stretch out; and is by all understood as an appointment to an office either by *lifting up the hands* or by the *imposition of hands*; but in Mark iii. 14, the word is, "*epoise*," which has no such meaning as the *imposition of hands*; but simply means to make, appoint, or constitute.

To the above remarks of Mr. Shreve, Mr. McLeod replies,—

"No doubt the reasons of our Lord's conduct in this matter were both important and worthy of notice; but as important and worthy of notice as they were, I cannot perceive, that they cast even the slightest favourable glance on the establishment of three distinct orders in the ministry, and on three distinct ordinations, &c. For in the first place there is but *one* ordination mentioned; and from this you cannot logically infer the propriety, nay, the necessity of *three*. In the second place, the reasons of that ordination are assigned, 'that they should be with him,' as intimate companions or friends, to bear witness against things which, after his departure, would be needful to be testified to the world; (see also, Acts i. 21 22) 'and that he might send them forth to preach.'"

In the third place, he sent them forth but *once* before his death; and doubtless this was to prepare the Jews (for their labors were expressly limited to these) for the perfected system of Christianity, the same as the preaching of John was designed to prepare the way for the preaching of the Lord." p. 20.

Mr. Shreve's last attempt to maintain his position from Scripture, is thus expressed,—

"If you attentively consider the power with which Timothy and Titus were invested, you will discover that it was superior to that which was granted to Presbyters,—they had *authority to reprove Presbyters*, and to *ordain*,—a power which is only given to superiors. When there were a number of Presbyters at Ephesus (*vide Acts xx. 17*) St. John was directed to write to the *angel* of that city. He must have been considered superior to all others residing there, by the manner in which he is addressed, and the directions given to him. He is looked upon as the responsible governor and minister of that church." p. 6.

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Whatever power Timothy and Titus were invested with as eminent ministers and evangelists in the primitive Church, Mr. Shreve has certainly not proved that they were *Diocesan Bishops*. As it respects "the angel of the Church of Ephesus," (Rev. ii. 1,) to whom John was directed to write, every one admits that he was the *Minister, Presbyter, or Bishop* of the Church; and as such "superior" to all the members of the Church, and its "responsible Governor;" but this surely will not prove *three orders* of clergy, or that the Minister or Bishop of Ephesus was a *Diocesan Bishop* in the modern sense of the term.

To what Mr. Shreve says of Timothy and Titus Mr. McLeod replies,—

"The conclusion to which I have arrived, is that they were extraordinary messengers, called "evangelists," (Ephes. iv. 11,) "assistants of the Apostles, who acted under their special authority and direction;—and as the Apostle Paul directed them to ordain Bishops or Presbyters in the several churches, but gave them no authority to ordain successors to themselves in their particular office as evangelists, it is clear that "evangelists" must also, as well as "Apostles and Prophets" be reckoned among the number of extraordinary and temporary Ministers suited to the first age of Christianity." p. 21.

Mr. Shreve's attempt to prove the *divine authority of Diocesan Episcopacy* was a complete failure; and by requesting that publicity might be given to his letter, the public have learnt that the Rev. Rector of Guysborough, while he asserts that the form of church government to which he adheres, "was instituted by Christ himself," and by that form Christians must be guided; under that form all must be admitted to the *Ministry*, for none other can be considered valid."—Yet he has not given one single text of Scripture that can be said with any propriety to prove those arrogant pretensions.

Mr. Shreve finding himself foiled in an attempt to prove *Diocesan Episcopacy* of Scriptural, and therefore of divine authority, attempts a retreat by saying, "I am of necessity obliged to be brief, for all that is to be gathered from the Scriptures on this important and interesting subject, cannot be contained in one letter." p. 6.

Mr. McLeod considers this as "thrown in by way of *salvo*," and observes "notwithstanding then the *salvo*, we have reason to believe, that your letter does, in fact, contain the strongest proof in favour of your statement that you could produce from the Words of God." p. 13.

We are not surprised that Mr. Shreve flew so quickly from the Scriptures to the Fathers, in order to prove his point. But he should have remembered that if he could have proved from Scripture that Jesus Christ or his Apostles instituted three orders of ministers: as, Bishops, Priests, and Deacons, then the corollary would have been irresistible, that the Church of England was truly Apostolic in its constitution, and that wherever Diocesan Episcopacy prevailed, there, and there only, could a Christian Church be said to exist. But until this is proved, direct from the New Testament, all that any Fathers, whether ancient or modern, may say about it, will fail to produce conviction.—*To be continued.*

Recent Intelligence.

IDOLATRY IN INDIA.

The following letter from Sir Peregrine Maitland to the Bishop of London, appeared in the Times a few days ago:—

My Lord,—it is not on account of the particular connection which I happen to have had with the

subject of your Lordship's motion in the House of Lords on Tuesday last, but it is as a member of the Christian Community that I desire to acknowledge myself deeply indebted to your Lordship for the zeal and ability with which your Lordship on that occasion exhibited the true state of the question which has too lately been agitated, in respect to the propriety of our assisting in the Heathenish rites of the Hindoo worship.

Next to the importance of giving to the people of this country an accurate knowledge of the truth as it respects this question, it is material to its right and satisfactory adjustment that the efforts which are used to that end should not be misapprehended in India, either in respect to their object or extent. And I am persuaded that if pains are taken to prevent misapprehension, there will be found on the one hand no resentment, and on the other no occasion for alarm.

There are one or two points in respect to which any public discussion of the question in this country is too likely to afford ground for erroneous impressions, either because all those who take part in the discussion have not that intimate knowledge of its natural bearings which opportunities of local observation can alone confer, or because such as have enjoyed those opportunities are to imagine that it is not necessary to explain so distinctly what to themselves is so familiar and obvious.

I do not mean that in the statements and observations of your Lordship any room was afforded for the error to which you more particularly allude; but for the tone of some part of the highly interesting discussion which followed, it is possible that an erroneous idea might be formed of the change which every Christian must desire to see introduced into the practice of our Government in India. It cannot be too plainly avowed, or too clearly inculcated, that all that was intended by the Court of Directors in their Despatch of 1833, and all that is desired by those who wish to see that despatch faithfully acted up to is, that the Hindoos shall be left to perform by themselves their acts of public worship to their idols, unaided and unmolested by the civil and military authorities of the company.

Hitherto we have given our positive countenance and active support to this idolatrous worship. That henceforth we should abstain from doing so, is the only change that is contemplated, or ever has been contemplated. Neither the Government, nor any of its servants have proposed or desired that the natives should, by any compulsion, be constrained to abandon their own religious observances, or to adopt ours.

However slow may be the effect of teaching, example, and persuasion, the most zealous Christian is not only content to look to no other human means of conversion, but he feels himself prohibited by his own religion from resorting to any other.

That we do either intend or wish to propagate the Christian religion by force in our Eastern possessions, is not imagined by any part of the population there, and there is no point on which we ought to be more careful than to preclude the possibility of such an inference being drawn, from any thing that may be done, or said, in this country.

But, on the other hand, nothing can be more vain and unreasonable than the fears of those persons who imagine that the forbearing to assist in the superstitious and idolatrous worship in the East will excite tumult and hostility, and be resented by the natives as an invasion of their religious freedom.

Blind as their attachment is to their superstitions, they do not require that we shall become idolaters; and I venture to assert, that whenever the Government shall think fit to allow their own order to be executed (as I imagined they did intend to do, or rather had done, when I accepted the military command)

Madras,) they will find that our native subjects in India are not so unreasonable as to deny to us, even in their hearts, a right to exercise that religious freedom which they themselves so fully enjoy.

I observed that in the debate of last Tuesday evening, in the House of Lords, it was asked by your Lordship, what was the proportion of Mussulmans in the Madras army. It was a natural inquiry, for it is material to consider that in this presidency the idolatrous worship of the Hindoos does not stand opposed to the Christian religion alone. It was replied by the highest and most respected authority, the Duke of Wellington, that the proportion of Hindoos was by far the most considerable, and that the Mussulmans were almost confined to the cavalry regiments. I have no doubt that any member of the Court of Directors would have given a similar reply to your Lordship, and the information would have been perfectly correct in reference to a period which is now gone by, a period to which his Grace expressly alluded.

At present, however, the following is a just statement of the proportion of the different creeds in the Madras Native Army—viz.:

Mahometans	24,000
Hindoos	22,000
Other creeds	8,000

It will be evident from this statement, which is nearly accurate, that the being compelled to attend at the Hindoo festivals is naturally distasteful (to use a mild term) to considerably more than half the native army.

Speaking of this attendance, a veteran and highly respectable officer of the Mahometan creed remarked, "We obey in silence, but (laying his hand on his heart) it makes uneasiness here." This species of uneasiness, however, is not always so passive. It exhibited itself recently in overt acts at Mysore, and made the presence of two regiments of cavalry and one of infantry necessary to restore tranquillity. I refer to one other instance, because it produced from Hindoo officers and Sepoys of a regiment, a proposal which is worthy of attention. "Let us," they said, "in future attend our own festivals, and you do the same yourselves: we will not hereafter interfere in the Mahometan feasts."

These plain boundaries of toleration are too obvious not to be acknowledged by the most ignorant, and even by the most prejudiced and unreasonable. It is what we have hitherto done upon a contrary system that to say nothing of religious obligations, has tended to produce perplexity, and confounded distinctions which ought to have been preserved. We are the ruling power in India, and when the Hindoos see us managing their Pagoda revenues, directing their ceremonies, and presenting offerings to their idols, they can but draw the inference that our Government is countenancing and supporting their heathen worship, willingly and from choice; or, at least, that they are indifferent to the precepts of Christianity, since it is evident that they are acting under no necessity.

The intention of the Directors' despatch of 1833 was simply to correct this error—to assert practically the claim of equal rights on behalf of all parties where their conscience is concerned.

So far from there being any foundation for the apprehension that a ground so reasonable cannot be safely taken, I believe this to be precisely the position which it is the most safe and easy, as well as most just, to maintain.

As often as our stations are visited by the preachers of reformed Ismalism, who strenuously inculcate on the Mussulmans that idolatry is abhorrent to their faith, we must expect that the repugnance of Mussulmans to attending at the Hindoo festivals will increase; and I know that it is the opinion of some of the ablest of the Company's servants in the peninsula, that our safest and best position in respect to the native worship would be that of perfect neutrality.

I have thought it important, after reading the debate of the other night as it is reported in the newspapers, to address your Lordship in this public manner, that in India it may be thoroughly understood that the well known despatch of 1833 was not a blow aimed at the religion of the natives, but was intended to secure to every religious denomination the full and free exercise of their own religious observances, and to all perfect liberty of conscience.

I have the honour to be, my Lord,
Your Lordship's very faithful servant,
P. MAITLAND.

Bedford-lodge, Brighton, August 16, 1859.

COPIES OF ADDRESSES PRESENTED TO LIEUT GENERAL SIR PEREGRINE MAITLAND, K. C. B., LATE COMMANDER-IN-CHIEF, AT MADRAS, AND OF HIS REPLY.

The first address is from a numerous body of inhabitants of Madras of all classes, with the exception of officers of the army, and of the military medical service, who by the rules of discipline were precluded from signing it.

The second address is from a provisional committee formed in this country for the purpose of diffusing information relative to the connexion of the East India Company's Government with the superstitious and idolatrous systems of the natives, and for promoting the dissolution of that connexion.

The address from Madras having followed Sir Peregrine Maitland to England, the earliest opportunity of presenting it was afforded by his visit to London, for the purpose of attending the Waterloo banquet at the Duke of Wellington's, on the 13th of June; on which occasion it was accordingly presented, by a deputation from the provisional committee, with the second address.

"To Lieutenant General Sir Peregrine Maitland, K. C. B., late a member of the Government, and Commander-in-Chief of the Madras Army, &c.

"Sir,—We the undersigned inhabitants of the Presidency of Madras, beg leave to express our unfeigned regret that your relation with this presidency should have been so soon dissolved, by the resignation of your high offices.

"We believe that your connexion with India has been, under Divine Providence, productive of much public benefit; and we cannot but in a great measure refer to the firmness and decision you have exhibited, the pledges which have been recently given by her Majesty's Ministers to both houses of Parliament, that the countenance and support which the Government affords to the idolatry and superstitions of the country should be withdrawn, and the great principle of religious toleration and neutrality laid down in the Hon. Court of Directors' despatch of 1833, carried into full effect—pledges which we gratefully hail as the guarantee of entire liberty of conscience to all classes of the community.

"With mixed feelings of admiration and pain we have seen you, in obedience to the dictates of a conscience truly enlightened by the word of God, relinquish, at the greatest personal sacrifice, your high office, and a command which, from a life spent in the military service of your country, had been rendered to you a trust of the deepest interest.

"A sense of duty, as well as a knowledge of your views of the discipline of the army, has alone precluded a numerous body of military men, including our medical fellow-subjects, from uniting with us in this address; but although the loss of their signatures limits our numbers, we feel assured that you will not the less willingly accept this heartfelt expression of our common sentiments of gratitude and esteem."

The above was subscribed by 260 names, and, subsequently to its arrival in England, several letters have

been received by one of the East India proprietors, strongly expressive of the concurrence of the writers (being military men) in the sentiments of the address, and declaring that they were only precluded from affixing their signature from considerations of military etiquette.

SIR P. MAITLAND'S REPLY TO THE MADRAS ADDRESS.

"Gentlemen,—It is truly gratifying to me to receive from so many respectable individuals, residing in the peninsula of India, this friendly expression of regret, that my relation with the Madras Presidency should have been so soon dissolved. Allow me to embrace the opportunity of assuring you that I did not separate from that relation without feeling deeply sensible how many claims on my gratitude and attachment have grown up during my residence amongst you.

"I cannot but notice with great satisfaction the decided manner in which you hail the assurance of her Majesty's Ministers that the principles of religious toleration and neutrality laid down in the Hon. Directors' despatch of February, 1833, shall be fully carried into effect. Doubtless the expressions of such sentiments by you, who possess the best means of ascertaining, and the strongest reasons for weighing well the probable effects of any public measure likely to affect native feeling, can scarcely fail to dispel those apprehensions of danger that have so long been permitted to defer the execution, and even threaten the total abandonment, of an order which religion, justice, and enlightened policy equally required.

"I trust a better prospect is now before you, and that you will, at no distant period, have fresh cause for thankfulness, in the redemption of the pledge given to Parliament by her Majesty's Ministers, when in the Madras presidency, as well as in the rest of India, 'the neutrality of Government will be perfect;' while on the one hand it will not force Christianity on the natives, on the other it will, on no account, evince any appearance of approbation towards idolatry.

"P. MAITLAND."

"London, June 18, 1839,"

ADDRESS FROM THE DEPUTATION WHICH PRESENTED THAT FROM MADRAS.

"Lieutenant General Sir Peregrine Maitland, K. C. B., &c.

"An address to you from some of the hon. Company's chaplains, from the missionaries of various denominations, from a number of the Company's civil servants, and inhabitants of all classes at Madras, and some of its subordinate stations, has been transmitted to me for delivery to you.

"The gentlemen who accompany me on the occasion are a deputation from a provisional committee formed in the course of the last year for the purpose of diffusing information relative to the connexion of the Company's government with the superstitious and idolatrous systems of India, and for promoting the dissolution of that connexion.

"In considering the most suitable mode of presenting this address, it appeared that none could be more eligible than by a deputation from a body engaged in measures for the attainment of objects for which, of all persons, you have made the the greatest sacrifice.

"In performing this gratifying duty, we beg leave to express our concurrence in the opinion of the subscribers of this address, 'That your connexion with India, has been, under divine providence, productive of much public benefit, and that, with them, we cannot but in a great measure refer to the firmness and decision you have exhibited, the pledges given by her Majesty's Ministers, to both houses of Parliament, that the countenance and support which the Indian

Governments afford to the idolatry and superstitions of the country should be withdrawn; and the great principle of religious toleration and neutrality laid down in the hon. Court of Directors' despatch of 1833, carried into full effect, pledges which the subscribers to the address gratefully hail, as the guarantee of entire liberty of conscience to all classes of the community.

"We wish we could greet you upon your arrival in this country with the satisfactory intelligence of the complete fulfilment of those pledges.

"In pursuance of them, indeed, a despatch was forwarded to India under date of the 8th of August, 1838, directing that the orders of 1833 shall be carried into effect with as little delay as may be practicable. But up to the date of the latest communication from India, no step whatever appears to have been taken in that country consequent upon the receipt of that despatch. Further, on the important point of the attendance of christian troops, as guards of honour at religious processions of the natives, while the pledge on that head is reiterated in the despatch, an opinion, as to the nature of that attendance, is given, irreconcilable with the views of those who have sought exemption from all such attendance; and, in conjunction with the terms of the instructions on this point, most discouraging to the hopes we had been led to indulge, of an effectual remedy being obtained for so flagrant a violation of the conscientious feelings of the Christian soldiers serving in India.

"It only remains for us, with the numerous body of gentlemen and ministers of religion who have signed the address we now present, to express our admiration of your conduct in relinquishing the high offices you held at Madras, in obedience to the judgment of an enlightened conscience, rather than continue to be an administrator of a system incompatible with higher obligations; our sympathy for the vast sacrifices which that resignation of your command involved, and our regret that India has lost the advantage of your public services. These sentiments, we are well assured, are shared by the great body of religious persons throughout this kingdom.

"It is our fervent hope that He whom you have thus honoured by your conduct will not cease to comfort, sustain, and recompence you in whatever station His Providence may henceforth assign you.

"J. M. STRACHAN,

"Chairman of the Provisional Committee."

(To be continued.)

VISIT TO A HEATHEN FESTIVAL.—Another tour has also been lately taken by Mr. Campbell as far as Madras. While passing through the Canarese country, he preached in Canarese, and, when in the Tamil, in Tamil, as far as his acquaintance with that language would allow. The sight of so many of the abominations of idolatry at Conjeeveram, was calculated to call forth the deepest commiseration for the wretched and lost condition of the Heathen. On the other hand, the many luminous exhibitions of the truth, and the powerful appeals made to the consciences of the people by our respected brother, Mr. Bilberdeck, will not soon be forgotten by him.

In the above tours, upwards of 1300 tracts, and 56 copies of various parts of the sacred Scriptures, have been distributed.—May he who alone can give the increase, condescend to bless the dissemination of his truth, that, in the day of final account, it may be found that we have not laboured in vain.

Correspondence.

THE WESLEYAN CENTENARY, NEWPORT.

DEAR BROTHER,—For your information, and for insertion in the Wesleyan, if you see fit, I send the following :—

Last Wednesday we held our Centenary Meeting in Oakland Chapel, for obtaining Centenary subscriptions and donations. Present on the occasion, the Rev. William Croscombe, Rev. Richard Pope, Rev. Wm. Bennett, and Rev. Wm. Buckley. The Meeting appeared to be conducted alike satisfactorily and with equal hearty good will and liberality to the cause, as the similar meetings at Horton and Windsor. One hundred and ten pounds stood on the list of subscriptions that evening, when we left the Chapel, and it was expected something more would be added afterwards, as some of our friends were from home at the time.

On Friday, according to appointment, we held our religious Centenary services. We commenced in Oakland Chapel with a Prayer Meeting, at day-light, tolerably attended. A spirit of true pleading with God for a blessing was most powerfully felt, and the hearts of the people warmed with gratitude to the Most High.

At half-past ten o'clock A. M. a considerable congregation assembled. Prayer was offered up, a portion of scripture read, and a sermon preached, founded on Acts v. 33, 39; from whence was noticed that Christianity in its original progress, is the work of God, carried on by the free and unadulterated preaching of the Apostles; being accompanied by signs and wonders from heaven, and gifts of the Holy Ghost, evidenced in the awakening and conversion of sinners; and by the zeal of those who were the subjects of the work, and their in firmness persecution, etc. etc. Methodism in its origin, by the Wesleys and their coadjutors, being a fair transcript of the work and device of the New Testament, is also a work of God—a work and device continued for a Century. Our people appeared well satisfied with their choice and profession of Methodism, and are determined to abide in its doctrines, discipline and institutions.

At half past two A. M. a second Prayer Meeting was held, numerously attended, many of whom were comforted and edified in thus waiting upon the Lord. After which a Tea entertainment was given to the Sunday School children, of Gravel point and the Valley schools. From forty to fifty of these children sat down in ranks and partook of a good repast, to whom the Centenary movement was briefly explained, exhortation to holiness given and appropriate hymns sung by them, their teachers and their friends. After these things the members of the society in this part of the Circuit, with their neighbors and friends, who chose to join with them, sat down also; say from seventy to eighty, and partook of Tea and its appendages. The whole of the proceedings were conducted with great harmony, mixing devotional exercises with social order, greatly to the satisfaction of all present. The

twenty-fifth of October, 1839, the Wesleyan Centenary, a day long to be remembered.

Yours very respectfully,
WILLIAM BENNETT.

A Centenary Meeting was held in Nappan, for the Parrsborough Circuit on the 9th Oct. The list will be forwarded to the Wesleyan as soon as possible.

NEW CHAPEL.—The friends of Methodism will rejoice to know, that a good Methodist Chapel is about to be erected at Amherst. Although this was the place where the venerable Black, was converted to God, and where he commenced his ministerial labours, it has hitherto been without a Wesleyan Chapel, and our ministers have preached, and our societies have met in a Chapel in which we had only a joint interest with others. The want of a Methodist Chapel has long been felt. On the 6th inst. an attempt was made to raise a subscription for that purpose. The list was headed by a gentleman with £50; and followed by another gentleman with £20; and during that and the following day, the list was increased to £200, with a prospect of a considerable addition.

As soon as arrangements can be made, a contract will be entered into for the frame, which will be put up in the spring.

Cumberland, Oct. 19, 1839.

The Wesleyan.

HALIFAX, MONDAY, NOVEMBER 4, 1839.

THE DAY OF COMMEMORATION.—Notwithstanding the many prophets of evil, who, during the past century, have foretold the overthrow of that form of Christianity which was first termed Methodism, by those who despised it—the present generation has had the happiness and the privilege to see the completion of the first hundred years, since the first Wesleyan Methodist Society was formed; and it has been their privilege to rejoice in that *Methodistic system*, which, while it secures to its members an economy simple in its operation and perfect in its parts, is generally acknowledged to have been (at a time when much needed) a remarkable revival of Apostolical Christianity, and a blessing to the world.

The day of Commemoration was appointed for Friday October 25th, and would undoubtedly be properly observed throughout the world. Several statements have reached us pleasingly recounting the enjoyments and privileges of the day as spent in parts of the province, some of which will appear. In Halifax it was observed, in accordance with the advertisement published in our last; and we have no doubt will be a day long remembered by many, and especially by the children of the sabbath school, who were regaled with cakes and tea through the liberality of the friends, and were addressod on the occasion, by their ministers. The congregations which assembled, were large, and sermons were preached morning and evening with reference to the occasion.

From the accounts received, the circuit meetings throughout the province have been very successful:—Liverpool announces £127, Lunenburg £70, Horton £150, Windsor £120, Newport £110, Charlotte Town £400, Wallace £90, Guysborough £110. From the other Circuits, reports are expected shortly.

Letters have been received from Rev. W. Webb, Rev. W. Bennett, Rev. W. Wilson, Rev. A. W. McLeod and James Connell.

We have as yet heard no account of a Missionary for Sydney. We wish we could give a most satisfactory answer to the enquiries of our friend.

The volumes of the Wesleyan, lately forwarded with the Reports, are to be 'for sale' by the parties receiving them.

N. B. BOOK DEPOT.—All orders for books which have been received, will be executed as soon as they arrive—they are hourly expected.

From the Colonial Pearl.

U. STATES.—Late papers give melancholy intelligence of the State of Mobile. It is not only the city of the plague, exhibiting all the desolation and dreadful scenes usual to fatal epidemics, but incendiary fires add to the horrors. On Oct. 7th, 400 wooden houses were burned, estimated at a million and half of dollars, and on the 8th, property to the amount of \$750,000 was consumed,—both fires said to be the work of incendiaries: thus, in the space of about 40 hours, in this almost deserted city, losses by fire occurred to the amount of about £500,000.

The Boston and New York Banks continue firm and confident in responding specie.

CANADA. A case of yellow fever in Kingston U. C. was reported, but has been contradicted.

Two inches of snow lay on the ground on the 27th Sep. at Brockville U. C. It disappeared the next day.

Incendiarism is said to have again shown itself, in the destruction of the Pavillion stables at Niagara.

The establishment of the Ottawa and Rideau forwarding company, is as follows:

Ten Steamboats, viz—six on the Rideau Canal and four on the Ottawa River, between Lachine and Bytown. Twenty six large decked barges, average tonnage from 75 to 100 tons. Twenty four smaller barges and batteaux, from 35 to 10 tons. A Lock at Vaudreuil, that cost £4000 building the only navigable passage on the Ottawa River. Extensive ranges of Ware houses, at Montreal, Kingston, Prescott, and Bytown, beside warehouses, at Lachine, Granville and Carrillon. The number of gentlemen employed as book keepers, Clerks, Steamboat Captains and Pursers amounts to forty five. Number of men employed as the crews of boats etc., six hundred. Offices are located at Montreal, Kingston and Prescott, at each of which a partner resides, agencies are established at Bytown, Toronto, Hamilton, Niagara, Amherstburg, Coburg and Grenville. The capital stock of the Company is Fifty Thousand Pounds. They are now building at Montreal and Prescott, a number of vessels for the ensuing season, including six large barges, to be navigated in summer time on Lakes Ontario and Erie, rigged like schooners.

Meetings had been held in consequence of Sir John Colborne's recall, and highly complimentary resolutions and Addresses passed. Sir J. Colborne issued a general order, dated

Oct. 12, conveying his thanks to the officers and men of the volunteer Corps of the Provinces, for the services they had performed.—Sir John had laid the corner stone of McGill College.

Sir George Arthur has authorised the formation of a police establishment along the Niagara frontiers. An agent of the New York Peace Society is active on the Canadian frontier, in forming branch societies and persuading the people to the observance of law and order.

The Bytown Gazette says, that a Farmer in the rear of Ball Township, having the misfortune to lose a cow by death, dragged the carcase into the bush where it attracted so many wolves that 5 were caught. The bounty on these amount to \$50, so that Drimendhu paid her way after all.

The new Governor General, Sir P. Thompson, and the Commander of the Forces in the Provinces, General Sir R. Jackson, arrived at Quebec on the 19th.

Responsibility agitation was still active in Upper Canada. Meetings had been recently held, and skirmishes manœuvred on the subject.

The Boundary commissioners had concluded their exploration and departed for Quebec. It is said, that no high lands corresponding to the terms of the Treaty have been discovered, except at the source of the Penobscott.

Leonard and McMonagle, convicted of the murder of B. Coyle, at Kingston, were executed on Oct. 16th. The outrage for which these men suffered, occurred during an excursion from St. John, and was occasioned by a dispute at a tavern, where the parties insisted on getting intoxicating liquors. A confession by McMonagle appears in the St. John papers. He describes the transaction, admits violent conduct on his part, but not of a nature to do severe personal injury, and lays all the blame of the day's crime, and its melancholy results, on that fruitful source of evil, *Rum*.

The Jamaica Royal Gazette of August 31, announces the destruction of the city of Quebec, on the Spanish Main, by fire. The conflagration occurred on August 5th. The loss in Merchandize only, is estimated at a million of dollars, and it is said, that thousands of families have been reduced by the calamity, from comfort and wealth to destitution.

Mr J. Little, of Petite, Basin of Mines lost his life by missing his way in the wilderness, in the latter part of Septem.

A large black whale was towed into the Ragged Islands by a fishing craft. This catch was valued at £200, very fair for one haul.

MECHANICS' INSTITUTE.—The session of the Institute commences on next Wednesday evening. Tickets may be had at Messrs. McKinlay's Stationary Store.

MARRIAGES.

At Half Island Cove, Township of Wilmot, Guysboro' county, on the 12th inst., by the Rev. A. W. McLeod captain John Demingo, of Pugwash, to Harriet Hannah, eldest daughter of David Dolson, Esqr. of the first named place.

On Saturday evening by the Rev. C. Churchill, Mr. Wellington McNally to Miss Charlotte Wells, both of Halifax.

On Sunday evening, by the Rev. John Martin, Mr. John Moseley, to Miss Mary Ann Power, both of this town.

On Tuesday morning last, by the Rev. John Martin, Mr. G. Romkey, to Miss Mary Ann Frost, both of the Eastern Passage.

On Tuesday evening, by the Rev. Mr. Rand, Mr. W. Collymore, to Miss Mary Holloway, both of this town.

DEATHS.

At Advocate Harbour, on Sept. 14, Lutheran Morris, in the 100th year of his age; he was born in the State of New Jersey

in 1739, and served in the British Army, during the Revolutionary War. He was one of the first settlers at Parrsboro'. He enjoyed a sense of the favour of God for some years before his death, and died in joyous prospect of future glory.

At Guysborough, October 13th, in the 77th year of his age, John Newton, Esq. second son of the late Honorable Henry Newton, late of Halifax, and formerly Collector of that place.

At Sable River, Shelburne county, on the 17th inst. of putrid sore throat, Thomas, only of Hugh and Elizabeth Houston, aged 8 years, 4 months and 12 days.

Sunday morning, Mr John Lovett, in the 56th year of his age.

At Rawdon, on 13th inst. Mr. John Withrow, aged 82 years.

On Wednesday, after a lingering and painful illness, Eleanor, widow of the late Thomas Delhanty.

From last Times.

SCIENCE.

IMPORTANT.—Among the great desiderata of the present hour, there is nothing, perhaps, to which the attention of Science is more indefatigably given, than to that important one with reference to Steam Power, and what emphatically we would call the "Grand climax of this Agent"—to wit—"the greatest power with the least feed or fuel." We have been particularly induced to these remarks by an interesting fact of which we have just been informed, ---that a gentleman and fellow townsman of this our little metropolis, in the early part of last winter, had the honor of submitting a proposal to the Patent Office, in London, for the above object, which was highly approved of by the talented heads of that institution, and by them looked upon as by far the most feasible of any suggestion submitted for their consideration from any quarter. But we are sorry to say that difficulties were immediately thrown in the way of a Patent right, upon the ground that inventions are not transferable, but must remain "in silentio," until secured by patent to the inventor only—therefore, as in the case in question, the inventor, Dr. F. W. Morris, had not acted in accordance with this principle, but under a mistaken idea having communicated his secret to another, this individual could not become a Patentee for a discovery not his own, whilst at the same time the Dr. it would seem, must forego his right.

EXPLANATION.—The remarkable difference observable in the radiating and reflecting, as well as absorbing powers of different bodies and surfaces, with respect to Caloric, induced Dr. M. to suppose that by arresting the vast quantity of this matter that now radiates from the entire surface of the Steam Boiler, by opposing to it a contiguous bright and reflecting surface, placed every where around the boiler at the distance of a few inches, or in other words—a range of parallel reflecting mirrors, with surfaces elevated upon Catoptric principles at proper incident angles—that in this way all the radiant heat, or at least the greater part of it that is now lost by the present arrangement, would then be returned upon the boiler, and be reabsorbed, whilst the check thus extensively put upon such an immense escape of Caloric from the surface of the boiler, would enable the water within this vessel to retain its full temperature, and also attain that temperature with an infinitely smaller supply of fuel in the furnace than has hitherto been found sufficient for that purpose, although the exact ratio of this diminution could not be ascertained but by direct experiment upon a scale of ample magnitude. The method of surrounding the Boilers, we understand, would be by frame work of iron, or other material, and not unlike hotbed sashes, each pane of which would be a mirror, and each mirror on its

outer surface either inlaid with or protected by some non-conducting composition—the whole forming an outer casing to the boiler, and communicating with the furnaces by induction and eduction valves, so as to compensate for the alternate expansion and condensation of atmosphere, that must necessarily take place in the intervening space of the boiler and the outer casing, as the fire is elevated or depressed. It is Doctor Morris's opinion also, although he does not consider it of the first importance in the present improved material of British engines,—that this outer case, if made of sufficient strength, would be a shield from the inner boiler in case of explosion, as the steam would instantly be directed by the valves into the flues, and so escape by the chimney, whilst at the same time the increased expansion of power allowed by the outer casing whilst directly weakening the impetus, would the better enable it to sustain the blow.

Halifax, October, 26, 1839. A PEPTICIAN.

EDUCATION.

THE MISSES TROPOLET, Granville Street,

CONTINUE to instruct young Ladies in English Reading, Writing and Arithmetic, Ancient and Modern History, Geography, Plain Needle Work, and Fancy Work, Music and Drawing, and the Use of the Globes.

REFERENCES:—Rev. R. Alder, General Secretary of the Wesleyan Missionary Society, Rev. John Marshall, Halifax; Rev. William Bennett, Newport; Rev. E. Wood, St. John, and Rev. William Temple, Miramichi, New Brunswick. August 12, 1839.

AT PRIVATE SALE.

THAT new and well-finished Dwelling and Lot of Ground, in Argyle Street, south of the Old Wesleyan Chapel. The situation is very eligible. The house is contrived and finished in such a manner as to make it an uncommonly comfortable residence. Persons desirous of purchasing may inspect it on application to PHALIAX, July 15. HENRY G. BELL.

Terms &c.

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