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# The Wesleyan.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

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

VOL. III.

TORONTO, CANADA, WEDNESDAY, FEBRUARY 8, 1843.

No. 11

## WESLEYAN TRACTS FOR THE TIMES, No. 5.

### MODERN METHODISM, WESLEYAN METHODISM.

Notwithstanding the pains they have taken to explain their true position, it is still vehemently and repeatedly asserted that the present race of Methodists have departed from the principles of their founder and spiritual father, the late Rev. John Wesley. It therefore appears to be necessary to enter again into this question; and in order to bring it fairly before the reader, and in as small a compass as possible, we shall first of all inquire what are those features in the system of modern Methodism with which modern high Churchmen are most displeased, and then consider how far Mr. Wesley's authority can be pleaded in their behalf. This will be a fair, straightforward course, and will leave our opponents no alternative but to set aside facts, or admit our conclusions.

The charges usually brought against us, and which constitute the head and front of our offending, are, that we neglect the order of the Establishment; that we are under no control, either parochial or episcopal; that we hold our services in church hours, that our Ministers are ordained among ourselves; and that, in virtue of such ordination, they administer the sacraments to our societies.

Now on all these points we appeal for a justification either to the avowed principles or recorded practice of John Wesley.

1. Mr. Wesley always set aside the order of the Establishment where he found it interfering with the spread of the Gospel truth. It was charged upon him and his brother that their "principles and practice were totally subversive of the Established Church, because (1.) they gathered congregations, and exercised their ministerial office therein, in every part of this kingdom, directly contrary to the restraint laid upon them at their ordination, and to the design of that parochial distribution of duty settled throughout the nation. (2.) They disclaim all right in the Bishops to control them in any of these matters, and say that, rather than be so controlled, they would renounce all communion with this Church."

His reply to these charges was as follows:—"I answer, first, they do gather congregations every where, and exercise their ministerial office therein. But this is not contrary to any restraint which was laid upon them at their ordination, for they were not ordained to serve any particular parish. But were it otherwise, suppose a parish Minister to be either ignorant or negligent of his duty, and one of his flock adjures me for Christ's sake, to tell him what he must do to be saved, was it ever the design of our Church that I should refuse to do it because he is not of my parish? ... Thirdly. "In every point of an indifferent nature they obey the Bishops, for conscience sake. But they think episcopal authority cannot reverse what is fixed by divine authority."—Works (Fourth Edition,) vol. xiii., pp. 222, 223.

Again, Mr. Wesley was asked the following questions, which, with the answers affixed, would be sufficient evidence in support of our position, if they stood alone in his writings; and how much when taken in connection with what precedes and follows! "(1.) 'Do you judge that the Church, with the authority of the State, has power to enact laws for her own government? I answer, if a dispensation of the Gospel is committed unto me, no Church has power to enjoin me silence. Neither has the State; though it may abuse its power, and enact laws whereby I suffer for preaching the Gospel.

"(2.) 'Do you judge it your duty to submit to the laws of the Church and State, as far as they are consistent with a good conscience?—I do. But 'woe is me,

if I preach not the Gospel.' This is not consistent with a good conscience.

"(3.) 'Is it a law of the Church and State that none of her Ministers shall gather congregations but by the appointment of the Bishop? If any do, does she not forbid her people to attend them? Are they not subversive of the good order of the Church? Do you judge there is any thing sinful in such a law?

"I answer, (1.) If there is a law, that a Minister of Christ who is not suffered to preach the Gospel in the Church should not preach it elsewhere, I do judge that law to be absolutely sinful. (2.) If that law forbids Christian people to hear the Gospel of Christ out of their parish church, when they cannot hear it there, I judge it would be sinful for them to obey it. (3.) This preaching is not subversive of any good order whatever. It is only subversive of that vile abuse of the good order of our Church, whereby men, who neither preach nor live the Gospel, are suffered publicly to overturn it from the foundation: and in the room of it to palm upon their congregations a wretched mixture of dead form and named morality."—Works, vol. xiii., pp. 220, 221.

Once more he writes, "you ask, 'How is it that I assemble Christians, who are none of my charge, to sing psalms, and pray, and hear the Scriptures expounded?' and think it hard to justify doing this, in other men's parishes, upon catholic principles.' Permit me to speak plainly. I, by catholic principles, they mean any other than scriptural, they weigh nothing with me. I allow no other rule, whether of faith or practice, than the holy scriptures: but, on scriptural principles, I do not think it hard to justify whatever I do. God in Scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom then shall I fear, God or man? It is but just to obey man rather than God, judge you. A dispensation of the Gospel is committed to me; and woe is me if I preach not the Gospel. But where shall I preach it upon the principles you mention? Why, not in Europe, Asia, Africa, or America; not in any of the Christian parts, at least, of the habitable earth. For all these are, after a sort, divided into parishes. If it be said, 'Go back then to the Heathens, from whence you came?' nay, but neither could I now (on your principles) preach to them; for all the heathens in Georgia belong to the parish either of Savannah or Frederica. Suffer me now to tell you my principles on this matter. I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear the glad tidings of salvation."—Journal, June 11th, 1739.

In full consistency with these societies he refused to give up the societies he had formed in certain parts of Cornwall to the care of the parochial Clergy, even when he believed those Clergymen to be men of piety. Mr. Walker of Truro expostulated with him on this head, but he persisted in his refusal. The following is a specimen of the correspondence which passed between them relative to the withdrawal of the Methodist ministry and ordinances from a neighbouring parish.

"... I could not deny that Mr. V. was a gracious person; and I heard him preach the true, though not the whole, Gospel. But had it been the whole, there are several reasons still, why I did not give up the people to him. (1.) No one mentioned or intimated any such thing, nor did it once enter into my thoughts. But if it had, (2.) I do not know that every one who preaches the truth has wisdom and experience, to guide and govern a flock. I do not know

that Mr. V. in particular has. He may, or may not. (3.) I do not know whether he would or could give that flock all the advantages for holiness which they now enjoy; and to leave them to him before I was assured of this would be neither justice nor mercy. (4.) Unless they were assured of this, they could not in conscience give up themselves to him; and I have neither right nor power to dispose of them contrary to their conscience."

"But," it was replied, "they are already his by legal establishment." Mr. Wesley rejoined, "if they receive the sacrament from him thrice a year, and attend ministrations on the Lord's day, I see no more which the law requires. But to go a little deeper into this matter of a legal establishment: Does Mr. Conon or you think that the King and Parliament have a right to prescribe to me what Pastor I shall use? If they prescribe one which I know God never sent, am I obliged to receive him? If he be sent of God, can I receive him with a clear conscience till I know he is! And even when I do, I believe my former pastor is more profitable to my soul, can I leave him without sin? Or has any man living a right to require this of me?

"I extend this to every gospel Minister in England. Before I could with a clear conscience leave the Methodist Society even to such an one, all these considerations must come in."—Works, vol. xiii., pp. 191, 192.

There can be no need of further evidence on this point. Here were Ministers preaching in dioceses where they had no license, and in places that were never consecrated; societies formed, meetings held, even against the will, of the incumbent. The question, be it observed, is not now whether these things were right or wrong, but whether Mr. Wesley did them. And since this cannot be denied, it is absurd to exclaim against the Methodists for departing from his principles, in becoming independent of the national Church. Modern Methodism may thus be clearly seen to be in this respect at least, Wesleyan Methodism.

2. The next point in dispute is, the holding Methodist services in Church hours. Now we freely admit that the liberty of so doing was denied by Mr. Wesley to most of the societies during the earlier periods of his ministry, and to some of them as long as he lived. But to others it was granted almost from the beginning of Methodism. The services in London were not regulated by a reference to those of the Established Church; but both at the foundry, West-street, and elsewhere, they were fixed at such times as suited Mr. Wesley's convenience. It is to no purpose to object that these services were mostly conducted by Clergymen, since our Clergymen officiating were entirely independent of parochial government, and had, as it has been justly remarked, "no more to do with the Church as to real connexion and subordination, than with the Jews." Bristol, as it was the second place in which Methodism was established, was next included in the arrangement now described. And very few places, except London and Bristol, had the service in Church hours till the year 1781. At the Conference held that year, it was agreed, "First that it was highly expedient, that all the Methodists (so called) who had been bred here, should attend the service of the Church, as often as possible; but that, secondly, if the Minister began either to preach the absolute doctrines, or to rail at and ridicule Christian perfection, they should quietly and silently go out of the church, yet attend it again the next opportunity."

Six months afterwards Mr. Wesley published this resolution of the Conference in the Magazine, and added to it the following expression of approval:—"I have

since that time, revolved this matter over in my own mind. And the more I consider it, the more I am convinced this was the best answer that could be given. I still advise all our friends where this case occurs, quietly and silently to go out."—Arminian Magazine, vol. v., p. 153.

It was not to be supposed that the system of going out quietly and coming again the next time, would last long. Accordingly, five years after this, the performance of divine service in Methodist chapels during Church hours was formally allowed in our specified cases, which were stated thus:—1. When the Minister is a notoriously wicked man. 2. When he preaches Arian, or any equally pernicious doctrine. 3. When there are not churches in the own sufficient to contain half the people. 4. When there is no church at all within two or three miles.

In process of time this liberty was extended to a greater number of places, as Mr. Wesley clearly foresaw that it would be. "A kind of separation from the Church," he writes, in 1788, "has already taken place, and will inevitably spread, though by slow degrees. Those Ministers, so called, who neither live nor preach the Gospel, I dare not say are sent of God. Where one of these is settled, many of the Methodists dare not attend his ministry, so, if there be no other church in that neighbourhood, they go to church no more. This is the case in a few places already, and it will be the case in more; and no one can justly blame me for this, neither is it contrary to any of my professions."—Works, vol. xiii., p. 250.

Again, it may be remarked, that the question now before us is not what is right, but what was done by Mr. Wesley; and he must have a bold front who, after reading these passages, will venture to assert that "modern Methodism is totally at variance with the principles and plans of its founder." The permission granted to the societies at large, to hold service in Church hours, since his death, is but the extension of a measure which had his hearty and deliberate approval. The grounds upon which that permission was granted, it would require a volume to state at length. Nor would we willingly enter, if we could, upon an enumeration of the faults of the national Clergy. It suffices us to state, first, That, looking back upon the history of Methodism, it appears certain that the effect of this permission has been to prevent a large accession to the ranks of avowed and active Dissent which would otherwise inevitably have taken place; so that our modern high Churchmen, if they had understood their own true interests, would rather have welcomed such a step on the part of the Conference, than have repudiated it. And, secondly, That, looking round on the present condition of the Establishment, we are satisfied that the Clergy are not in a situation to call upon us to return to the practice of a part of the early Methodists, and to close our chapels in Church hours. There are still too many places where the Minister is a notoriously wicked man, where the most pernicious doctrine is constantly preached where there is not church room for half the population, or where the church is too much distant from the people, to allow the Methodists to sit in the pews, and attend such a profane service for a moment, even if it were made to last.

"To be every one expelled by Mr. Wesley himself in the case of Dublin. 'But it is not customary to your permission to permit service in Church hours? For what necessity is there for this? or what good end does it answer?' I believe it answers several good ends, which could not so well be answered any other way. The first is, I imagine as it may seem, to prevent a separation from the Church. Many of our society were lately expelled from the Church, they never attended it again. But now they only attend the Church every first Sunday in the month. Had they not better attend it every week? ... but who can persuade them to do it? ... I have often tried to do so twenty or thirty years, but in vain. The second is, the warning them from attending dissenting meetings, which many of them attend constantly, but now have a holy left. The third is, the constantly hearing that sound doctrine which is able to save their souls."—Works, vol. vi., p. 26.

We come next to the question of ordination. And again we repeat, the point now to be settled is, not the lawfulness of the thing, but the novelty of it. If Mr Wesley practised it, we have not departed from his principles in practising it also. It is now attempted to cast discredit on the history of his ordinations for England, though it is not denied that he ordained for Scotland and America. It might have been supposed indeed that there was no violent improbability in his following up these steps by such an act as he is alleged to have performed in ordaining for England, but the writer of a recent pamphlet in reply to the first tract of this series, says, that "the assertion, 'from other sources we learn, &c., &c.,' is unworthy of credit, and will not be believed till those other sources are distinctly pointed out." There is also a note appended to the page, in which he states, "The public will expect a more convincing proof of this than the mere assertion of an interested biographer." Fortunately for the public, if they take any interest in the matter, a more convincing proof is at hand. A writer, who describes himself as a "Layman of the Church of England," and who also publishes a reply to the Tract No. 1, states that he has seen the original manuscript of the document given to Mr. Moore at his ordination. As this testimony is not likely to be questioned, it is needless to do more than remind the first-named writer, that in the Tract No. 1, there was other evidence adduced beside that of Mr. Moore—namely, that of Mr. Myles, who, not having been himself ordained by Mr. Wesley, can scarcely be said to have been an interested witness. But if he should insist that the Layman has been imposed on by Mr. Moore, and that the document in question is a forgery, it may afford him some satisfaction to know that the fact was not questioned by that accurate and elegant, though prejudiced, historian of Methodism, the Poet Laureate, but is stated in his life of Wesley, though it has a wrong date assigned to it, possibly through an error of the press. Mr. Crowther, in his "Portraiture of Methodism," Mr. Bradburn, in his tract, entitled, "Are the Methodists Dissenters?" and Mr. Pawson, in his Autobiography, all confirm the statement of Mr. Moore; so that it may be hoped that our cautious (not to say captious) opponent will now have full satisfaction, and will no longer be bound to believe that Mr. Wesley never did ordain Ministers of England." One of his reasons for disbelieving the statement of Mr. Moore is worthy of a passing notice. "Surely," he says, "if he had done so, he would have recorded the event in his Journal or elsewhere." But it deserves to be well noted, that in his Journal he is silent as to the execution of the Deed of Declaration, an act which exercised a more important influence on Methodism than even his ordinations. So that nothing can safely be argued from this circumstance.

It is now conclusively shown, that ordaining men to the work and office of the ministry is a practice for which the Methodists can claim the sanction of Mr. Wesley's example; and it follows that modern Methodism is not on this ground disqualified from taking the title of Wesleyan Methodism.

4. The last point need occupy us but a very short time; because if ordination was practised by Mr. Wesley, it was with a view to the subsequent administration of the sacraments by those whom he ordained. A few sentences from Mr. Bradburn's before-cited tract will answer all the purpose of a more lengthened discussion. "The sacraments were administered by several of the ordained Preachers before Mr. Wesley's death. That of baptism in various places without any ordination at all Mr. Wesley knew this; and they knew him not, or they belie their consciences, who say he could not help it. Nay, Mr. Wesley took Mr. Myles, who never was ordained, within the rails at Dublin, to assist him in giving the Lord's supper. Mr. Wesley designed the Lord's supper to be administered by the ordained Preachers, or why did he, at their ordination, ask them, 'Will you then give your faithful diligence always to minister the doctrines and sacraments as the Lord hath commanded? And why else did he deliver the Bible into their hands, saying these words, 'Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation?' You may say, 'This was for Scotland and America.' I say it was for no such thing. Messrs. Mather, Moore, &c., &c., were not ordained for Scotland or America any more

than I was. Therefore the people who desire it, having the Lord's supper from the Preachers whom the Conference may authorize to administer it, is no breach of the plan left by Mr. Wesley, nor the smallest infringement on the engagement of the Conference."

We have now concluded the first part of our allotted task; and proved the substantial agreement between modern Methodism and the plans and principles of Mr. Wesley, even on those points where it was affirmed that they were wholly at variance. In pursuing our vindication of the existing system, we may here advert to the question of Mr. Wesley's personal consistency. How, it may be demanded, could he say and do all these things, while he persisted in affirming that he did not separate from the Church? The true answer has been given, and repeated, but it is still disregarded, more especially by those who are anxious to perplex his followers. It is briefly this:—He used the term "separation from the Church" in a sense widely different from that in which most of his opponents used it. He would not allow that his irregularities at any time amounted to a separation. He wrote in 1795, "We have at present no thoughts of separating. . . . We have no design of separating either, if we have separated at all. Neither dare we return to a closer union, if that means either prohibiting lay Preachers, or ceasing to watch over each other in love, and regularly meeting for that purpose."—Works, vol. xiii, p. 198. It is clear, then, that the appointing of lay Preachers, and the holding of class-meetings, were not a separation in a view of the case. So with reference to the service in Church hours, including the administration of the sacraments in Methodist chapels, he wrote in 1791, as follows:—"About the year 1741, a Clergyman offered me a chapel in West-street, Seven Dials, (formerly a French church,) and I began to officiate there on Sunday mornings and evenings. We did the same (my brother and I alternately) soon after at the French church in Spitalfields as soon as it came into our hands. This we continue from that time; and no one in England ever thought or called it leaving the Church. It was never esteemed so by Archbishop Potter, with whom I had the happiness of conversing freely; nor by Archbishop Secker, who was thoroughly acquainted with every step we took; as was likewise Dr. Gibson, then Bishop of London, and that great man, Bishop Lowth. Nor did any of these four venerable men ever blame me for it, in all the conversations I had with them. Only Archbishop Potter once said, 'These gentlemen are irregular, but they have done good, and I pray God to bless them.' It may be observed, that all this time, if my brother or I were ill, I desired one of our other Preachers, though not ordained, to preach in either of the chapels, after reading part of the Church prayers. . . . A year ago Dr. Coke began officiating at our chapel in Dublin. This was no more than had been done in London for between forty and fifty years. Some persons immediately began to cry out, 'This is leaving the Church, which Mr. Wesley has continually declared he would never do.' And I declare so still. But I appeal to all the world, I appeal to common sense, I appeal to the 'Observer' himself, could I mean hereby, 'I will not have service in Church hours,' when I was doing it all the time? Could I even then deny that I had service in Church hours? No; but I denied, and do deny still, that this is leaving the Church."—Works, vol. viii, pp. 255, 256.

It is equally plain that even his ordinations were not considered by him as a formal separation from the establishment. "Whatever then is done," he writes in 1785, "either in America or Scotland, is no separation from the Church of England. I have no thought of this. I have many objections to it. It is a totally different case."—Works, vol. xiii, p. 243. When, after the lapse of three or four years, he ordained for England, he still persisted in declaring that he was not a separatist. His "Sermon on the Ministerial Office," and his "Letter to the Printer of the Dublin Chronicle," were both written subsequent to those ordinations. In the former he speaks of himself as being guided by two principles: First, I will not separate from the Church. Secondly, yet in cases of necessity I will vary from it." In the latter document he writes, "I did desire Mr. Myles to assist me in delivering the cup. Now, be this right or wrong, how does it prove the

objection now in question, that I leave the Church? . . . Unless I see more reason for it than I ever yet saw, I will not leave the Church of England as by law established while the breath of God is in my nostrils."—Works, vol. xiii, p. 257. It has already been stated, that when he ordained the three Preachers in 1789, he gave them a charge to continue "united to the Established Church so far as to be blessed work in which they were engaged would permit," and it is clear therefore that he did not even then consider either himself or them separated from it.

If, then, neither the employment of Preachers not episcopally ordained, the holding of class-meetings, the permission of service in Church hours, nor the ordination of Ministers, amounted to a separation from the Establishment, in his view of the case, it may properly enough be inquired, In what did he suppose such separation to consist? The answer is, He believed that, in order to separate himself from the Church, it was required, first; that he should be deposed from his office, or, secondly, that he should wholly cease from using her officers, teaching her doctrines, and obeying her rubrics.

In order to constitute the Methodist societies a separate body, he judged it to be necessary, either that they should be excommunicated, or, if that were not done, that they should renounce all connexion with her, disown her doctrines, and refuse to attend her worship. Such a separation never took place in his life, and he was therefore consistent with himself. We may add, such a separation as he protested against has never taken place to this day. The Methodists have never yet, as a body, renounced all connexion with the Establishment; they have never disowned her fundamental doctrines, nor prohibited attendance on her services, nor made it binding upon their people to forsake her communion in order to belong to them. Nor have they ever been excommunicated. It has been already shown that, in so far as they practically separate, they have the sanction of his teaching and example. In this way, therefore, they are safe from the charge of departing from his principles. What he forbade, they have never done; what they have done, he allowed them to do.

[To be continued.]

THE SABBATH. (No. 1.)

ITS ORIGINAL AND GENERAL DESIGN. (From the Wesleyan Methodist Magazine.)

While the institution of the Sabbath is a fence to the general interests of religion, and a bulwark thrown up to repress the floods of ungodliness, it also operates as a test to the children of men; discovering their love or their hatred, their loyalty or their rooted enmity, to Jehovah, their sovereign Lord. In proportion as nations, churches, or individuals, have risen in the scale of religion and morality, they have venerated and religiously improved this holy day; and in the same degree as they declined from the love of God, and the belief of his truth, they have despised and profaned it. The righteous call it "a delight, the holy of the Lord, honourable;" and they honour Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words. But the ungodly say, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" Some deny its moral obligation,—representing it as a piece of state policy, an invention of priest-craft, or a figment of the Jewish economy. Others admit that it is a holy, wise, and gracious institution; but on the score of public utility, want of time, or the heavy stake they have in the trade or commerce of the country, they pervert it, more or less, to purposes of secular toil, or of worldly pleasure. Many, among the working classes, spend it in roaming through the fields, in club-houses, or in Lycæum reading-rooms: while great numbers avail themselves of the facilities afforded by steam-packets and railways, to visit tea-gardens and public-houses, in distant towns and villages. By these and other methods, the law of the Sabbath is made void, the house of God is forsaken by multitudes, the ordinances of the Gospel are despised, and practical infidelity, like a flood, spreads through the land. Convinced that the desecration of this blessed day is one of the national sins for which God is now chastising us, and that its sanctification is essentially

connected with the glory of God, and the permanent revival of religion, we invite the prayerful attention of our readers.

1. To its primeval and general design. The designs of the Most High are all worthy of himself; and, except when he purposely veils them in impenetrable mystery, it is no less our duty than our interest to search them out. As far as this institution is concerned, they are as obvious as they are gracious; and, being understood, they cannot fail to be appreciated by all who bear His name.

1. The Sabbath was instituted to commemorate the creation of the world, in the space of six days, by the word of Jehovah's power.

That the world was created, and that it was made of things which do appear, but was an actual creation, produced by the one living and true God, are fundamental truths in the scheme of revealed religion; and, by many, they are regarded as self-evident truths. Those who assume the latter position, however, err, not knowing the darkness and natural atheism of the human heart. Though the distinctions between mind and matter, deity and independence, finite and infinite,—between the living God and a thing, whether a sun, a star, or a stone,—are to us palpable; many of the wisest Heathens either could not, or would not, discern them. They believed that the world was eternal; and they worshipped the creatures of God, animate and inanimate, together with images and imaginary beings, who they supposed presided over the elements, and the destinies of men. God, who knew the end from the beginning, foresaw thus irrational lapse; and, to prevent it from becoming universal, to guard his people against the sin, and to crush the world with a standing demonstration of the falsehood and absurdity of idolatry, he instituted the Sabbath; which, by its weekly return, challenged for himself supreme and undivided worship, on the obvious ground, that the heavens and all their host, the earth and the sea, with all that is in them, were created by His power; and were, consequently, dependent on him for their continued existence.

Thus, "the heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line—"rule," or "direction," as it reads in the margin—"is gone out through all the earth, and their words to the end of the world." In this passage David, with elegant propriety, and in perfect accordance with the principles of sound philosophy, represents heaven, with its sun, moon, and stars; the firmament with its vapours, winds, meteors, and winged fowl; day, with its radiance, and night with its darkness; as being vocal with God their Maker's praise, and responsive with instruction to universal man. The import of their adoring and edifying speech, or voice, was, "Sons of men, why marvel ye at us? or why look ye so earnestly on us, as though, by our own power and holiness, we had made ourselves, or were able to bless you! No! we are creatures 'fearfully and wonderfully made,' it is true, but still creatures. Jehovah is our Maker; he alone is infinite, eternal, and unchangeable. Whatever beauty, power, or benign influence we possess, he has imparted; and he has imparted them to us that, as his instruments, we serve and benefit you. Therefore turn your eyes from us to Him; for He alone is 'God over all blessed for ever.'"

The testimony thus given, in expressive silence, to the supreme divinity of Jehovah, together with the wide-spread tradition of the creation, the sacredness of the seventh day, the fall of man, the divine institution of sacrifice, and the promise of a Saviour, constituted that "truth of God," which the fabricators of idolatry "changed into a lie;" and that "witness of himself," which God gave "to all nations;" and for the disregarding of which they were, in the emphatic language of the Apostle, "without excuse." The Sabbath, by thus commemorating the creation, evidenced the relation of God to our race, as our Creator and Preserver. It was a sign (Ezek. xx. 12) between him and them, which, while it proved his eternal power and God-head, evinced their obligations to worship him in spirit and in truth. Those who "did not like to retain God in their knowledge," who had become "vain in their imaginations," whose foolish heart was darkened, and who, though "professing themselves to be

wise," had become "fools,"—in utter disregard of the voice of reason, the testimony of tradition, the remonstrances of council, and the import of the Sabbath sign,—changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; and worshipped and served the creature more than the Creator. But the faithful owned the sign; and, by keeping it holy, they avouched Jehovah to be their God, and testified their dissent from, and their abhorrence of, idolatry, which said there were many gods; and of atheism, which averred there was no God. (Act. xiv. 17; xvii. 21-27, Rom. i. 18-25, x. 18.)

By blessing the Sabbath and hallowing it, by resting upon it, and by challenging it for himself, God stamped it with his own "image and superscription," and hence its desecration was reckoned, among the Jews, as a sin of treason against his infinite Majesty. This suggests a satisfactory reason, why its profanation in the desert was punished with death. The people had but recently left Egypt, a land of idols; where the sabbatic mound was nearly, if not quite, obliterated: they were about to take possession of a country inhabited by nations who ascribed the creation and conservation of the world to false deities; and, as God intended them to be depositaries of his truth, and witnesses of his God-head, it was imperative that the violation of that day, which was so intimately connected with the preservation and purity of his worship, should be punished with the utmost rigour. The stoning of the man who was found gathering sticks on the Sabbath, is narrated Num. xv. 30-41: and from the context, it is apparent, that the offence was committed presumptuously; that is, in contempt of the law, and in defiance of the Lawgiver. The reasonable character of this sin also accounts for the fact, that while the inhabitants of other countries, resident in the promised land, were left to choose whether or not they would submit to the Jewish ceremonial, "the stranger within their gates" was as peremptorily required to keep the Sabbath-rest as strict as themselves. Thus, also, more than justifies the holy indignation with which Nehemiah contended with the Tyrians, and with the nobles of Israel who patronized them, in the sale of their wares in Jerusalem. (Neh. xiii. 15-22.)

2. It was intended to remind us, that God is our Sovereign Proprietor; that time is his gift; and that the chief end of our existence is to glorify and enjoy him.

By enjoining that we cease from the prosecution of our worldly avocations on each seventh day, for the purpose of holding fellowship with himself, God impressively reminds us, that this world is not our home; that its productions and possessions are insufficient to make us happy; that its service does not constitute our chief business; and that as he is our Author, so he is our chief end, our life, and the only satisfying portion of our souls. By commanding us to "keep holy the Sabbath," he teacheth us, that time is his, that it is ours only in trust, and that it is our duty to spend it according to his will; that is, to fulfil the duties of our station during "six days," and on "the seventh" to worship him in the beauty of holiness. Viewing the suspension of worldly toil as an act of worship, there is a glorious sublimity, and an emphatic meaning, in the stillness of a Sabbath-morning, in a Sabbath-keeping country. It is nature doing reverence to God, time paying homage to eternity, earth imitating heaven, mind triumphing over matter, and truth reigning over error; whilst piety gives expression to the whole, as she chants, "The Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord the glory due unto his name; and bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: Fear before him all the earth."

"How still the morning of the hallow'd day! Mute is the voice of re-labour,—hush'd The ploughboy's whistle, and the milkmaid's song. The scythe lies silent on the dewy grass Of tattered green, mingled with fading flowers. That yestern-morn' bloom'd waiting on the breeze. Sounds the most silent attract the ear,—the hum Of early bees,—the stricking of the dew. The distant bleating mid-way up the hill. Calmness, seemed thro' on you emanating cloud. To him who wanders o'er the smiling lea. The blackbird's note comes down from the dale— And ev'ner, from the sky, the gladsome lark

Warble his heaven-toned song—the lulling brook Murmurs more gently down the deep oak glen— Whio from yore looly toof, whene' a stilling smokes O'ermounts the mist, is heard at intervals. The voice of psalms the simple song of praise." *Graham.*

3. It was intended to prevent the poor from being oppressed, and beasts of burden from being over-wrought.

To teach man industry, God spent six days in making the world; though he could, with equal ease, have made it in a x hours, and to prevent industry from becoming a curse, and an occasion of consumption, he rested on the seventh day, and hallowed it." Forseeing the cruel exactions which avarice and perverted power would inflict, he, as became a sovereign Benefactor, interposed the shield of his authority between the slave and his master, the labourer and his employer, the injured beast and his cruel proprietor; saying, "In the seventh day thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle." The industrious classes, of all countries, are prepared to testify, that the rest of the seventh day is essential to the preservation of health, and the enjoyment of life. Before slavery was extirpated in the West Indies, the Negro population was diminishing at an annual ratio which, supposing no new importations to have taken place, would have extinguished the race in about eight years. Those workmen who labour on the Sabbath, in constructing railways, (melancholy instances of which have been enacted all over the country,) generally spend more than their extra wages in purchasing strong drink, to supply stimulus to their exhausted powers: and we have been assured, by an extensive and conscientious contractor, that the work these men execute in seven days, is generally less in amount, and worse in point of execution, than that which is done by others in six. Medical men, of the first respectability, have given it as their opinion, that to spend the Sabbath in devotional exercises, is much more healthful, than to lounge it away in idleness, or to devote it to the revelry of dissipation. Thus, the gracious Author of our existence made the Sabbath for the happiness of man; and while it is the interest of all to keep it holy, it is especially the interest of the poor.

As for beasts of burden, they are no more capable of sustaining incessant labour than man. Coach-proprietors, and others, who let horses out on hire, know, that, without a weekly rest, their strength is speedily wasted, and their lives are materially shortened. In this way God avenges the wrongs of these generous animals, on such of their owners as abuse them: and hence they have, for the most part, come to the conclusion, that it more profitable to allow their cattle to rest one day in seven, than to run them down by keeping them constantly on the road. Though the preservation of health and the prolongation of life, be but secondary designs of this institution, they illustrate the tender mercy of God, and the benignant character of revealed religion; and they place in a true light the hypocrisy of those infidel philosophers and mock-patriots, who, under pretence of emancipating the poor from priestly domination, and magisterial rule, deny the divine obligation of the Sabbath, and encourage them in its habitual desecration. In this, as in other particulars, the way of infidelity is not equal: for, while the general profanation of the Sabbath would give license to the few, it would enslave the many; while it would place worldly pleasures within the reach of those who could pay the extravagant price at which alone it can be purchased, it would doom an immense proportion of the poor to perpetual and grinding servitude. Each party of Sabbath-breakers, who either feast at home, or jaunt abroad, not only rob God of the time which he claims for his own worship, but they rob either the brute creation, or certain of their fellow-men, of that rest which God gave them, and of which no earthly power can innocently deprive them. Let the divine authority of the Sabbath, be given up, and the working-man's right to it is irretrievably sacrificed. It is then left to his employer's caprice, to decide whether he shall rest, or redouble his toil; and the essential selfishness of human nature justifies us in affirming, that the decision will be against rest, as often as avarice concludes that labour will be most profitable. Let the divine authority of the Sabbath be given up, and then all days are alike. The merciful arrangements of the humane will be neutralized by the exorbitant exactions of the cruel; the will of the righteous (in

righteousness could exist without a Sabbath) will be resisted by the wicked; the weak will be coerced by the strong; in a word, the Sabbath will be lost, the landmarks of morality will be swamped, and a flood of worldliness and oppression will sweep over the whole earth. Thus, while the appointment of the Sabbath proves the prescience of God, in his perfect acquaintance with the constitution, and the future circumstances, of our fallen race, it also illustrates his tender solicitude for the happiness of his creatures generally, and of man in particular.

"With dove like wings, Peace o'er you thrills broads. The dizziness shall wheel round, the apoplexy Hath ceased; all still around is quietude. Less fear than this day, the humping horse Stops, and looks back, and stops, and looks on man, Her deadliest foe. The well-worn horse, but free, Unheeded of the pasture, roams at large. And as his still, unworldly bulk he rolls, His iron-bound hoofs gleam in the morning ray. Not thirty man the day of rest enjoys. Hail, Sabbath, thou hast had the poor man's day. To other days the man of toil is doom'd. To rest his joyous head, lonely the ground. Both seat and board screened from the winter's cold. And summer's heat by neighboring hedge or tree. His own day, embosom'd in his house. He shares the fragrant meal with those he loves— With those he loves he shares an heart-felt joy Of giving thanks to God,—not in the form, A word and a grimace, but reverently, With cover'd face and upward earnest eye." *Graham.*

4. It was designed, in connection with bodily rest, to secure to every man time for the public and private exercises of religion.

Whoso there is no Sabbath kept, there is no true religion enjoyed, neither any standard lifted up against abounding iniquity. There Satan reigns; and man, who was made in the image of God, either renounces his rational and worshipping idol, or, in the spirit of atheism, frames to himself a system of philosophy which transmutes the soul into matter, turns Providence into chance, and blots God out of the universe: he has made, and on each particle of which he has stamped indelible traces of his wisdom, power, and goodness. In proportion as the Sabbath is desecrated, in countries where its divine authority is formally acknowledged, the sanctuary of God is forsaken, the fervour of piety is quenched, the ordinances of religion are neglected, the poor are oppressed, the righteous are persecuted, God is forgotten, and profligacy corrupts all classes. The history of every Popish country in Europe establishes the truth of these allegations; and, but for the partial preservation of the spirit and principles of the Reformation in this land, truth would, long ago, have been treated as a fiction, immortality would have been regarded as a dream, and the Sabbath would have been turned into a day of pastime,—on which, field-sports, theatrical amusements, card-playing, buying, selling, and promenading would have been practised by Priests and people, high and low, young and old.

The connexion which subsists between the observance of the Sabbath, and the maintenance of true religion, by nations, families and individuals, is not accidental, but natural; not partial, but universal; not occasional, but constant. It is a connexion founded in the nature of things, which harmonizes with the physical and spiritual constitution of man; and which is confirmed by the appointment, and sanctified by the blessing of God. Though the Sabbath was designed, in the first instance, to heighten the joys of innocence; it was also adapted, and prospectively intended, to restrain vice, preserve truth, and bring God and eternity to our remembrance. The most hardened Sabbath-breaker can witness, how difficult he found it, at the commencement of his career, to be wicked whilst others were worshipping, and to forget God, whilst the stillness of the country, the pealing of the church-going bells, the open doors of the sanctuary and the streaming multitude who went up to the house of the Lord,—all seemed to say, "O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand."

As there is a time for everything under the sun, it was necessary there should be a stated day for the worship of God, that the universality of the custom might shame partial dissent, and check individual indifference; that one man's business might not interfere with another man's devotion; and that the regular return of the day might correct the treachery of the treacher, the worldliness of the hypocrite, and the alienation of the mind. In the Sabbatic institu-

tion, God contemplated our happiness no less than his own glory. He made the day his, by a solemn appropriation, that he might convey it back to us, under guarantee of a divine charter, that none might deprive us of its rest, without incurring the guilt of robbing him of his right. To his command he added his example, that the proud might be shamed into imitation, or, at least, be deterred from disobedience, under the dread of a double crime; that the lowly might be encouraged to obey, under the hope of a great reward; and by the influence of a heavenly pattern; and that the rich and poor, bond and free, learned and illiterate, might have the same mighty motives to meet together,—at the same time, in the same place, on the same level,—uttering the same penitential confessions, supplicating the same blessings, and joining in the same ascriptions of praise to him who is above all, and through all, and in them all.

"Solomon the King from yonder ancient plea, With all the air, inspiring joyous awe— Slowly the throng moves o'er the tomb-paved ground— The spirit man, the bowed-down, the blind, Led by the thoughtless boy— and he who breathes With pain and eyes the now-washed grave, we'll please. These, mingled with the young, the gay, the old, The house of God, the seat of his throne, A glow of gladness feel, with silent praise They enter in, a placid attitude resign. That the man of God—worthy the same— Press the book, and reverently The stated portion read." *Graham.*

5. To commemorate the redemption of the world by our Lord Jesus Christ, and prefigure the rest which remaineth for the people of God.

That the Sabbath was not designed to be exclusively commemorative of the creation, is certain, for, in Deut. v. 15, the deliverance from Egyptian bondage is assigned as an additional reason why the Jews should rest themselves, and allow their servants to rest also. That deliverance was a type of the redemption effected by the death of the Lord Jesus; and if it was the will of God, that the shadow should be commemorated, how much more that the work itself should be held in everlasting remembrance! By the incarnation, death, and resurrection of our Lord, a new dispensation was introduced, new manifestations of love were vouchsafed, and matter for new and unending songs of praise was furnished: God then bestowed his richest gift, and completed his greatest work,—a work in which the glory of his perfections shone so illustriously, that all former displays were cast into the shade. There was, therefore, a necessity why his people, in their Sabbath-worship, should distinctly adore his love, and utter his praise, for having fulfilled his promise, and accomplished his predictions, in raising up "an horn of salvation for them in the house of David his servant." The Jewish Sabbath intimated that God was their Maker, and that it was he who had brought them out of the house of bondage; but ours proclaims the redemption of our whole race; and by keeping it we avow our belief in the love of the Father, in the Deity of the Son, in the vicarious character of his death, the triumphs of his resurrection, and the eternal "rest which remaineth for the people of God." Without forgetting undervaluing the stupendous work of creation, or the emancipation of Israel, the burden of our Sabbath songs should be "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." Or, in the language of the Liturgy, which beautifully combines the adoration due to creating might, and redeeming love, "We praise thee, O God; we acknowledge thee to be the Lord. All the earth doth worship thee; the Father everlasting. To thee all angels cry aloud; the heavens and all the powers therein. To thee cherubim and seraphim continually do cry, Holy, holy, holy; Lord God of Sabaoth. Heaven and earth are full of the majesty of thy glory. The glorious company of the Apostles praise thee. The goodly fellowship of the Prophets praise thee. The holy church throughout all the world doth acknowledge thee, the Father of an infinite majesty; thou honourable, true, and only Son; also the Holy Ghost the Comforter. Thou art the ever-living Son of the Father. When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers."

Respecting other branches of this great subject for future discussion, we trust the preceding remarks are sufficient to con-

vince our readers, that the design of the Sabbath was holy and benignant, that the institution itself stands essentially connected with the rights of God, and the dearest interests of man; that it is, at once, a guard to truth, and a witness against error; that its sanctification is equally necessary to the refreshment of our bodies, and the salvation of our souls; and that we cannot devote it to pastime, or to labour, without robbing God, without infringing on the rights of others, and without wronging our own souls by forfeiting the blessings of grace here, and the rest of glory hereafter.

## THE WESLEYAN.

WEDNESDAY, FEBRUARY 8, 1843.

CHRISTIANITY is clearly divine and transcendently important. It is a moral economy and *pro ratione* for man's moral wants and welfare. It is the offspring of infinite wisdom, benevolence, purity, and power; and is, therefore, exactly and perfectly adapted to its subjects and its ends. Because man is ignorant, it aims at instructing him; because he is guilty, it contemplates his pardon; because he is polluted, it designs to cleanse him; because he is enslaved and wretched, it meditates his liberation and happiness;—because he is helpless and exposed, it provides a relief and a refuge; and because he is the servant of Satan, and on the verge of hell, it intends to unite him with the heirs of heaven, and eventually translate him to the paradise of God. And it fully and effectually provides for the achievement of these ends. The agencies and means, by which Christianity accomplishes such elevated and glorious purposes, are at once rational, simple, mighty, and sublime. The mediation of Christ removes every legal obstacle, and purchases every needed blessing. The Agency of the Eternal Spirit performs the work of actual deliverance. And the Word of God, and the institutions and ordinances of God's worship and Church, form the grand apparatus of instrumental means, which the Holy Spirit employs in his illuminating, sanctifying, and conserving operations. Thus, we believe, is the system of scriptural Christianity. Its ends are the highest, the holiest, and the best. Its agencies and means are most appropriate and effective. And the history of its benign and hallowing operations, is in perfect conformity with its nature and design,—pre-eminently illustrating the Divine character and government. Distinguishing between true Christianity and distortions and corruptions of men; between its real and merely nominal disciples; between its genuine and essential effects, on the one hand, and its supervenient and accidental influences on the other; viewing it in the rise, progress, and issues of its power—in the close of life—and in the scenes of eternity; we cannot repress the conviction and the exultant acknowledgment—"The Gospel of Christ is the power of God unto salvation, to every one that believeth."

Satanic device leagued with the falsehood and folly of men, has in every age mocked and opposed the religion of the Bible, by counterfeits and frauds. Each vital truth has been denied; each agency and means has been censured and discarded; each hallowing influence and holy effect has been alternately ridiculed, spied, and abused. The history of the various corruptions of Christianity is at once deeply painful and fraught with instruction. Two of them have been more or less prevalent at all times—*Mysticism* and *Externalism*. If the vital, internal operations of the gospel could not be denied, they could

at least be mocked and abused by the visionary and the fanatic. Weakness of intellect and want of information have doubtless cooperated in forming such characters. Hence have sprung contempt for christian ordinances and institutions; neglect of social ties and duties; and the relinquishment of human society for the gloom and seclusion of the monastic cell, and the hermit's cave. Driven from these extremes by a deep conviction of their madness and folly, or failing to appreciate the true design and influence of our holy religion, men have rushed into the equally fatal error of "having a form of godliness and denying the power thereof." This is religious externalism, and is the prevalent error of the day. It is most prominent in Popery, Puseyism, and all approximating heresies; but also prevails in the more refined Phariseism, or self-righteousness, to which human nature is always so prone, and which is in direct hostility to justification by faith only. It is widely diffused from the pulpit and the press. The great theme of many sermons and religious periodicals is church order, and the sacraments, not pardon and holiness, and the life of faith. The perpetual cry, in some quarters, is apostolical succession; not a succession of apostolical faith, holiness, zeal, and activity, nor of authority, but a succession of external episcopal appointments: and this cry is as loud, constant, and alarming as if holy writ had made such a succession essential to ecclesiastical identity and personal salvation. "We have the apostles for our predecessors" is perfectly analogous to the older cry—"We have Abraham to our father." Each argues equal piety; or, rather, form without power, to an equal extent. From the seat of Papal power, from some professors' chairs, from certain tracts, periodicals and pulpits, scarcely anything is heard but the ceaseless monotony—"we are in the succession; we are the church, and schismatics and sinners are all beside." Salvation by sacraments, administered under episcopal sanction, appears to be the sort of theology and the form of religious externalism which threaten imminent danger, at present, to the Christian Church. They are equally absurd, unscriptural and dangerous with the worst forms of mysticism which ever prevailed; and should be most plainly and earnestly rebuked. Mysticism and externalism are refuges of lies, which the hail shall sweep away when judgment is laid to the line and righteousness to the plummet; and should, therefore, be shunned with equal care.

The enlightened christian must combine the "form" and the "power." He must regard and observe form, only as form; and cultivate and exercise the power of godliness, as the spring and source of true obedience. There are instrumental means in Christianity; and as such, but nothing more, must they be appreciated and employed. Of this class are the two sacraments. The observance of them is not piety, but an instrumental means of promoting it. The sacraments and all other ordinances of divine worship are only means of grace, not grace itself, or infallibly and necessarily communicating it. The sinner must repent and believe, and be pardoned and sanctified, or perish forever. Without these, no forms and observances will avail him aught. "Neither circumcision availeth anything nor uncircumcision, but a new creature." And the christian must live by faith. "As ye have received Christ Jesus the Lord, so walk ye in him." No man is made a christian by baptism, but by personal

repentance and faith; and the life begun by faith, must, by faith, be continued and matured. Thus living and acting, the christian will find the ordinances of God means of grace indeed,—channels which convey the living matters of salvation from the living Rock to his soul. He will find a life-giving and transforming power, emanating not from the ordinances themselves, but through them directly from the cross; and amid abounding ignorance and error, will have one sentiment and one confession. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Exasperated, it would seem, by the conscious humiliation of defeat, our agitated contemporary of the Church, only renders the mortifying fact more palpable by his expedient to conceal it. Failing in argument, he has recourse to acrimony; and as though he really hoped

"To prove his doctrine orthodox,  
By apostolic blows and knocks,"

rudely assails our reputation, and impugns the sincerity of our professions of solicitude for the character, and of regard for the interests of the Church of England. Reposing on an eminence to which as it happens, he possesses not sufficient nerve to hurl the shafts of calumny, we can afford to smile at the impotent efforts by which he exhausts himself, but not injures us.

But why—in the name of common honesty—why did our contemporary deem it prudent to pass in perfect silence, over our rejoinder on the subject of *Christian charity and intolerant bigotry*, and to draw attention to another topic? Why?—Such manœuvres are notoriously characteristic of his controversial tactics.

And why, because we are the avowed and unconpromising opponents of *Puseyism*, should we be stigmatized by him as bitter enemies, or treacherous friends of the Anglican Church? Are then Puseyism and the doctrines of the Church of England identical? Does our contemporary, when a blow is inflicted on that moral hydra sympathise with the monster? Can it be that

metato nomine, de te  
Fabula narratur.

The opponent of Puseyism an enemy of the Church of England! Then is the Rev. George Stanley Faber,—one of the most literate and able divines the Church can boast,—an enemy of the Church of England, for in his treatise on *Primitive justification*, he has on that cardinal point, clearly identified Puseyism with Romanism.—Then is the Rev. Edward Bickersteth, whose practical writings occupy a prominent place in the libraries of all reading and pious churchmen, an enemy of the Church of England, for he declares that "the very principles of popery are brought forward by the authors of the Tracts for the times, under deference to human authority, especially that of the fathers, the christian ministry and the sacraments; and *undervaluing justification by faith*." Then is John Bird Sumner, the bishop of Chester, whose single name were a host in the day of adversity, an enemy of the Church of England.—Then is bishop Shuttleworth an enemy of the Church of England.—Then are the Archbishop of Dublin, and the Archbishop of Cashel, leagued in suicidal hostility against the Church of England!—Then is Daniel Wilson, bishop of Calcutta, an enemy of the Church of England; for, on the supposition of the prevalence of Puseyism, he remarks in terms equally stringent and admonitory: "All real advances in conversion of the

heathen will stop. Our converts will quickly dwindle away to a nominal profession. Our native ecclesiasts and missionaries will be bewildered. The spirituality of our missions will be gone."—Then is the venerable bishop Moore of the United States, who on a late occasion exhorted his clergy, "to give no place nor countenance, no not for an hour, to THESE ABOMINATIONS OF POPERY, issuing from Oxford," an enemy of the Church of England.—Then are bishops Meade and McIlvaine, the latter the redoubted champion of the doctrines of the Reformation, enemies of the Church of England.—But enough.—Surrounded and sustained by men and mitres like these, the insinuations or censures of *The Church* assuredly sit very lightly upon us. It requires no magnanimity on our part to sustain, or rather utterly to disregard them, in as far as personal feeling is concerned. Our contemporary is on the contrary, the object of our unfeigned commiseration. And we take the liberty of saying to him in the words of the last named bishop, to his ally and eulogist, of the *New York Churchman*, Dr. Seabury: "As long as I understand the views and tastes which you avow, let me tell you seriously, not in the spirit of severity, that until there shall be reason to suppose that God has wrought a great, and what I should call a very blessed change, in your views and tastes and sympathies, when I shall publish any thing distinctive concerning the great matters of the gospel, especially as to what a poor sinner must do to be saved, I should feel much more confident that I speak "the truth as it is in Jesus," if I find you loathing, than if I find you praising it."

There are some incidents of an interesting order connected with our late extensive Missionary tour, which we shall take an early opportunity of laying before our readers. In the mean time we may be permitted to state, that one effect upon our own mind of the more intimate knowledge of the spiritual state of a large portion of the Province, which we have thus, by personal observation and inquiry, acquired, is a deep and thorough persuasion that one of the heaviest calamities with which this magnificent country could be visited, would be the privation of the ministrations and institutions of pure, primitive, loyal, uncorrupted, British Methodism. The hearts of the people are at all points prepared to hail its approach, and rejoice in its light. Nobler testimonies to its evangelical character, and stupendous efficiency, than those which we have had the pleasure of hearing, during our journey, spontaneously borne by members of the Church of England,—and those among the most respectable for intellectual cultivation, rectitude of character, and influence in society, we have never listened to. And they were not mere verbal compliments, but illustrated and confirmed by most liberal pecuniary donations. We should have felt ourselves amply repaid by some individual examples of the kind to which we refer, for the toil of a journey to the farthest verge of the Province, in even more inauspicious weather than we experienced. Tokens of spiritual vigour and prosperity are also cheerfully conspicuous, on nearly every circuit we visited. A state of things in connexion with the cause of God equally felicitous, meets our grateful eye, on our return, in this city. During the quarter that has just closed, we have had an accession of sixty-five members, not a few of whom are heads of families.—The arm of the Lord is also made bare

in the country parts of this extended circuit. In *Whitby, Pickering, Chinguacousy, and in Irvine's* neighbourhood, certainly not less than one hundred and twenty souls have lately given themselves to the Lord, and to us by the will of God. These materials of angelic joy accumulate upon us. Peterboro' is at this moment the scene of a blessed revival. Under date of January the 26th, the revered father of aboriginal Missions in Canada, the Rev. WILLIAM CASE, thus writes:

"We are happy to inform you, that a gracious revival of religion is now going on at Peterboro, under the labours of the Rev. H. Lanton. About 25 have found peace with God, and more are under awakening. Preparatory to the quarterly meeting of the 15th inst., Mr. L. had commenced a course of evening services, which were well attended from both town and country, by which a good impression was made: on Sabbath the 15th, the house was full, the Love-feast solemn, and the friends spoke feelingly. One hundred and five were at the Lord's Table. At the close of the public services in the evening, mourners were invited, when the penitent benches were filled, and six penitents found peace. On visiting several families the next day, we found them under renewed engagements for holiness and heaven; some of whom were stirred up to seek the Lord, under the first sermon Mr. Lanton preached in Peterboro."

To God be all the praise! Our answer to them that do examine us is this. If we be not Apostles to others, yet doubtless we are to these, for the SEAL OF OUR APOSTLESHIP are they in the Lord.

In our Obituary Department will be found a notice of the death and Christian character of Mrs. Catharine Howitt. This communication, we deeply regret to say, was mislaid, in consequence of which it appears a month after the proper time. Even at this late period, however, while the perusal of it may open afresh wounds which the healing hand of time was beginning to close, it cannot, happily, cause even him who must most tenderly cherish the memory of the deceased, to sorrow as those who have no hope.

*Conversations between Mr. Secker, a Churchman, and Mr. Brown, a Meth. dist.*—The circuit locutory dialogue between these two gentlemen, published for the edification of the readers of *The Church*, has at length come to a close. Exaggeration apart, it is, without exception, the most silly of all the silly productions exhibiting any pretensions to an argumentative character, which have of late years fallen under our notice. Poor Mr. Brown, a man of straw, constructed after an approved model, and expressly for the exigency of the occasion—falls prostrate beneath the sturdy arm of his antagonist, after an ineffectual struggle, and most plaintively sues for the pardon of his many aberrations, and for admission among the faithful, from whose society he had in an unhappy hour been seduced by the wiles of Methodism. The brow of the successful combatant receives a chaplet interwoven with the applausive appellation of *Anglo-Catholic*, from the hand of *The Church*, who exultingly celebrates his brilliant and decisive victory over dissent with a flourish of trumpets. After so amazing an exploit, it would be perfectly unreasonable to expect Mr. Secker to engage in another contest till he shall have had time to recover, in part, at least, from the state of extreme exhaustion, not to say *syncope*, which his recent prodigious expenditure of energy must have induced. But should he survive, and covet another wreath still more enviable

than that which he has just won, we will point him to the path of progressive fame. Let him answer to the satisfaction of enlightened and impartial judges, the arguments by which a Wesleyan Methodist, in fact, (not in fiction) repels the charges of intolerant churchmen (all are not such) and vindicates the ecclesiastical attributes and independence of that section of the Church of the Redeemer to which he belongs. A summary of those arguments he may find ready to his hand in the *Wesleyan Tract for the Times*, No. 1, published some time ago in this paper. Methodism is now of age, and, in all fairness, ought to be permitted to speak for itself.

WESLEYAN STATISTICS.—The following account of the number of members in the Wesleyan Societies in Great Britain, is extracted from the December Magazine.

Members (or Communicants) in	Increase during 10 years.
1772 .....	31,063
1782 .....	46,331
1792 .....	75,342
1802 .....	119,654
1812 .....	155,124
1822 .....	211,392
1832 .....	249,719
1842 .....	326,747

From this statement it will appear that the aggregate increase of the last ten years has been larger than that of any corresponding period during the preceding seventy.

TORONTO LITERARY AND HISTORICAL SOCIETY.—The auspicious commencement of this Institute, and the array of talent it has already enlisted, have given it a character at the very outset, which, if properly sustained, cannot fail to render it what, we trust, it is destined to become—a radiant centre of intellectual attraction and illumination to this community. The opening address of the President, the Hon. W. H. Draper, which is said to have been as masterly in execution as it was judicious in the selection of its topics, is, we understand, to be published. The Rev. Dr. McCaul's analysis and exposition of the oration of *Æschines* against *Demosthenes* DE CORONA, presented at the last meeting of the Society, and which *The Patriot* characterizes as "highly classical and eloquent," is the precursor, it seems, of a similar critique on that splendid triumph of oratorical power, the answering oration of *Demosthenes*.

MISSIONARY ANNIVERSARIES. We respectfully invite attention to the following announcement of Missionary Sermons and Meetings. The presence of our estimable friend the Rev. Ephraim Evans, at our City appointments, which, by the will of God, we confidently anticipate, will, we are sure, afford the highest gratification to the numerous circle of his friends here who deeply sympathized with him in his late severe affliction:—

Toronto—Sunday, February 19th. George Street, Morn. Rev. J. G. Manly. " Even. Rev. E. Evans. Lot Street, Morning, Rev. M. Richey. " Evening, Rev. J. G. Manly. Yorkville, Morning, Rev. E. Evans. " Evening, Rev. J. Sunday.

The ANNUAL MEETING will be held on Monday, February 13th, at George St. Chapel, to commence at 7 o'clock.

KINGSTON—Sunday, Feb. 19th, Missionary Sermons. " Monday, February 20th, Annual Meeting. BELLEVILLE—Wednesday, Feb. 22d, Annual Meeting.

HALDIMAND—Thursday, Feb. 23d, Annual Meeting.

ALDERVILLE—Friday, Feb. 24th, Annual Meeting.

RICE LAKE—Saturday, Feb. 25th, Annual Meeting.

PETERBORO—Sunday, February 26th, Missionary Sermons by Rev. M. Richey.

" Monday, Feb. 27th, Annual Meeting.

I expect the assistance of one or more of the brethren Case, Evans, Mauly, and Lanton, besides the very important aid of the Rev. John Sunday, as also that of any of the Wesleyan Clergy who reside in the respective localities.

MATTHEW RICHEY, Chairman.

Missionary Intelligence.

From the Wesleyan Missionary Notice &c., for December 1842.

CEYLON.

Progress of Education in Colombo.

At the request of the Government Commission of Education for the Island of Ceylon, the Rev. A. Kessen, A. B., one of the Missionaries, took charge temporarily of their Head Academy in Colombo. It is most gratifying to find, that Mr. Kessen's labours in this department have proved very successful, and have elicited the kindest expressions of approval. The following is extracted from one of the public papers:

It always gives us pleasure to witness the improvements which this colony is making both in a moral and physical point of view. It is not only our duty, but our privilege, to record whatever may be grateful to those who are interested in the well being and prosperity of this island.

The following report of an examination of the youths of the Colombo academy, which we have extracted from the Government Gazette of Saturday last, is a document, the perusal of which we are sure, will afford much intellectual gratification to not only the parents and friends of the pupils of that Institution, but all our readers generally. It conveys to them intelligence of no common importance; it proclaims to the world that in a land where, but a few years ago, nothing but darkness, superstition, and ignorance prevailed, education is now making rapid progress, and the sun of mental enlightenment is shining upon the once benighted Ceylonese.

In noticing, however, the very laudable and indefatigable exertions of the Rev. Andrew Kessen, and the other teachers, we should but ill perform our duty, did we not accord the mead of praise to those who deserve it; more especially as we are given to understand that the connexion of the Rev. gentleman with the Colombo academy is soon to cease. We must sincerely regret the loss the academy is about to sustain in the removal of Mr. Kessen; but we no less rejoice, that his place is to be filled by a worthy substitute as, we cannot doubt, the new Principal will be.

As for the examination of Wednesday last, we have only to echo the unanimous sentiments of those who were present in the academy. There is, indeed, but one opinion about it, and that is, that the boys acquitted themselves most creditably.—With all the branches of education, and especially mathematics, they evinced a degree of acquaintance which astonished many, and delighted all. Whatever studies they pursued they thoroughly understood; and there was nothing superficial. The friends and pupils of the academy may well bewail then, that their highly-talented friend Mr. Kessen's connexion with the academy is so soon and unexpectedly to dissolve.—Wherever he goes, and whatever business he undertakes, we wish him well; and we are sure the public of Colombo will join with us in the expression of gratitude to him for the benefits he has conferred upon the youths of this place.

"The annual examination and distribution of prizes to the scholars of the Colombo academy took place on Wednesday the 23d instant. His Excellency the Governor, presided. There were present the President and several members of the Central School Commission, the Inspector of Schools, the Senior Colonial Chaplain, the Rev. gentlemen of the Church Mission,

Captain Campbell, Lieutenant Fraser, Captain Egar, Lieutenant Maberly, R. A., the Rev. Messrs. De Saram, and Ondaatje, and many other European and native gentlemen.

"On the arrival of His Excellency the Governor, the pupils assembled, and the school was opened, as usual with singing and prayer. The scholars then proceeded to their respective classes, and went through the regular studies of one day, but devoting less time to each branch than usual. In the upper classes, specially designated "the academy," the subjects succeeded each other in the following order:—From half-past eleven to half-past twelve, the Scripture, and evidences of Christianity; half-past twelve to half-past one, geometry and trigonometry. An interval of half an hour was then allowed for refreshment and recreation, after which the pupils were again called in, and the examination proceeded as follows:—From two to half-past, Latin; half-past two to three, logic, English exercises, &c.; three to half, art, natural philosophy. The prizes which had been awarded by the Head-Masters to the most deserving pupils, and which were presented by the Central School Commission, were then given to them, in the presence of the whole school, by His Excellency the Governor, the Honourable the President introducing each lad according to the annexed list delivered by the Head-Masters.

"His Excellency, having then shortly addressed the assembled scholars, and congratulated them generally on the marked progress which had taken place since the last examination, the business of the day concluded with singing and prayer.

"List of prizes given on Wednesday, the 23d of June.

"Third class.—1. David Dias; 2. Francis Alvis; 3. George Wamboek; very good abilities, and very diligent; conduct very praiseworthy. 4. Charles Kolaart, good abilities, very diligent. Books presented:—1. Horne's Compendious Introduction, and Joyce's Scientific Dialogues; 2. Parley's Evidences, and Joyce's Scientific Dialogues; 3. Joyce's Scientific Dialogues; 4. Ditto.

"Second Class.—1. Charles Banderdyke; 2. John Misso; very diligent, conduct satisfactory. 3. Daniel Obeyesekera; good abilities, very diligent. 1. History of the Christian Church; 2. Readings in Biography; 3. Watt's Scripture History.

"First Class.—1. Edwin Alvis; 2. Charles Ferdinand; and, 3. Henry Gomes; abilities and conduct very good. 1. Mitchell's Universal Catechist; 2. Crabbe's Dictionary of general knowledge, and 3. Parley's Tales of Animals.

"Several other pupils of the model school also received similar presents according to their several abilities, &c."—*Colombo Herald, June 27th, 1842.*

The following are Mr. Kessen's views on the subject of his temporary engagement in the work of tuition. We give them insertion with the greater pleasure, because they are honorable to his Missionary character and feeling.

Extract of a Letter from the Rev. Andrew Kessen, A. B., dated Colombo, Ceylon, Sept. 13th, 1842.

Mr. Gogerly will doubtless inform you that my connexion with the Colombo academy has ceased, in consequence of the arrival from England of a gentleman appointed as Principal. This nomination was made by the Home Authorities, before the arrangement of the School Commission respecting me could possibly reach England. I now, therefore, betake myself to duties strictly Missionary; and I do so with greater pleasure from the conviction, that educational matters should not occupy the sole attention of the Missionary. I by no means regret my connexion with the Academy of the School Commission, because it has furnished good opportunities of becoming more intimately acquainted with the character and capacities of the burgher's and native youth of the island; but it would not strictly comport with the Missionary character to devote my time exclusively to education. The person that superintends the academy has time for nothing else.—During the greater part of the last seven months, I have worked daily from seven till eight A. M., from nine till twelve, and from one till half-past four. These hours, together with the extra time necessary for preparation, have prevented me from engaging very extensively in Missionary labours.

## MOUNT VESUVIUS.

From the Wesleyan Methodist Magazine

All the wonderful works which God has exhibited in the natural world are calculated to convey some important lesson to the mind of a reflecting being. Nor do we think that the usefulness of various objects in the creation is to be limited to the immediate service which they may instrumentally render to the multitudinous exertions of human skill. Some appear to be placed conspicuously before us, not so much for the purpose of affording us in the arts of life, as for the instruction of our intellectual and spiritual natures.

The "manifest wisdom of God" is conspicuous throughout the natural world, in every part of which we trace the most surprising displays of creative power and preserving goodness. But the human mind requires to be taught other lessons than those of wisdom and mercy. And hence we also see so many exhibitions of the wonderful and sublime in creation; the design of which is to implant in us a sense of our nothingness, and of the majesty of the Great Supreme. Who can witness a storm at sea, when the lightnings flash in awful grandeur, and the immense billows seem to rise like an impending mountain, without feeling the littleness and impotency of man! Or, who can stand upon an Alpine summit, and behold the everlasting hills, rearing their rugged tops above the clouds—separated from each other by the most appalling dells—without being made aware of his own personal insignificance? Hence we generally find that the mind receives much of its tone and character from the scenery by which our habitation is surrounded. For this reason, perhaps, Scripture employs so many figures of natural things to allure our minds above the earth, and make them familiar with the contemplation of those spiritual subjects which are thus impressively imaged or illustrated. Perhaps one of the grandest objects in nature is a volcano. The wild devastation strewed around it, often mixed up with spots of luxuriant vegetation,—the solitary grandeur in which it comes towers aloft to heaven, like a throne of desolation,—the suddenness with which it breaks forth in flames of sulphur, and casts a lurid glare like the funeral torch of a whole country,—while torrents of burning lava, and showers of stones and ashes, bury in one vast grave all that existed of nature's beauty, or of man's art and prowess: the very thought of such a scene brings us nearer in contact with eternity, enforcing the consideration of life's uncertainty, and displaying a faint image of "the end of all things," when "the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the things that are therein shall be burnt up." I had long desired to see Mount Vesuvius, and to visit the interesting remains of Pompeii and Herculaneum, cities which have derived their fame from the awful and singular manner of their overthrow. A short stay in Naples enabled me to accomplish this purpose; and the following is an account of my visit to the volcano, made toward the close of November, 1833:—

After leaving the dirty city of Naples, and its still more filthy environs, we passed along the high road which leads round the bay. Its opposite shores are covered with the most luxuriant verdure, and enchant the eye with the villages and towns which peep out of the rich foliage. But the vestiges of destruction were visible along our whole route. Lava, in all stages of hardness or decomposition, surrounded our path. When it first flows out of the crater, it has the consistency of a very thick paste; but in the process of cooling and hardening it breaks down into masses of various sizes, which are gradually decomposed by the influence of the atmosphere, and at length an excellent soil for the growth of vines is produced. In some places we beheld a sweep of destruction extending from the mountain to the very sea; in others, plains of lava, gradually mouldering to dust; and in others, small vineyards, growing luxuriantly in the midst of barren wildness, and seeming to smile upon the desolation around.

I dismounted from the carriage at Resina, whence the road branches off to Vesuvius. This small town or village is built upon the top of ancient Herculaneum, which was destroyed by an eruption of burning lava, that buried the whole under one huge wave of destruction. The ruins

have been recently discovered, and partly explored, so that there is a dead town below, and a living town above, the surface of the ground, and the inhabitants now heedlessly walk over the dwellings of their ancestors, seemingly forgetful that their own may share the same sudden and awful fate.

I here procured one of the Salvadors, who are well known guides to the visitors of the volcano. Under his directions I mounted a large white ass, which, though now fourteen years of age, was excellently adapted to the work assigned. Salvador always walks by the side of his company. The first part of the ascent was fatiguing and uninteresting, on a very rough road between the walls of vineyards. But what good is to be obtained without trouble? A half way house afterward appeared, being a place built on the side of the mountain for the refreshment of travellers. But as several men and boys had previously assailed me, with these importunities, he allowed to follow us with wine and fruit, and as I had selected a lad for that purpose, I declined stopping till we reached the spot. If every sweet in this life has a sprinkle of bitterness mixed with it, there are few bitter cups in which some grains of sweetness may not be discovered. And now the prospect began to open to the astonished view, as we gradually wound up the lower ridges of the mountain; and had no sooner reached one eminence than another seemed to rise above our heads. Towns and villages appeared like so many white specks in the vast plain, and even Naples occupied but an insignificant portion of the wide-spreading landscape. And who could in such a situation forget that beautiful passage of Cicero, in his *Somnium Scipionis*, where the sage, in his contemplation of the heavens, beheld the number and magnitude of the stars to be so great, and the earth so small, that he expresses himself as being ashamed of the Roman Empire, which appeared like a single spot of the universe? O that we were accustomed to the contemplation of celestial objects and heavenly hopes! for then would the possessions of earth dwindle into insignificance before our view, and its glory and its beauty would resemble the gaudy wings of a butterfly, which just then obtruded itself upon my notice, and courted a passing regard. "What do you here at this time of the year?" was the involuntary expression of my mind. "You gayly flutter about; but one cold night will lay your beauties in the dust!" I had a desire to grasp it, and keep it as a memento of Vesuvius; but I could not master resolution enough to rob it of the few short hours it might yet have to live. Had I done so, Cowper, for whom I have the greatest veneration, would not have deigned to enter me on his "list of friends," condemning as he does the man

"Who needlessly sets foot upon a worm.

And as to the inhabitants of the woods, he says—

"When held within their proper bounds,  
And endless of offence they range the air,  
Or take their pasture in a spacious field,  
There they are privileged, and he that hurts  
Or harms them there, is guilty of a wrong.

And when they do not interfere with man's rights or claims,—

"They are all, the meanest things that are,  
As free to live, and to enjoy that life,  
As God was free to form them at the first.

Since such sentiments are those of a philosopher as well as of a Christian man, I could never make a collection of insects, reptiles, or any other animate being, in order to gratify the "lust of the eye." In my boyhood, fishing was a favorite sport of mine; not that monotonous trade of throwing lines out of a boat into the sea, but the angling with rod and line in the sparkling brook, which dashes down the wild and solitary glen. But my conscience was always uneasy; it was done for pastime, not from necessity; and though I broke the neck of every fish the moment it was taken out of the water, yet, whenever I looked back upon it, and, above all, when I saw the innocent worm writhing upon the hook, I have thrown down the rod, and felt that, notwithstanding the hackneyed excuses for the sport, I had lost the pleasure of the excursion.

In two hours and a half we reached the foot of the cone, where we partook of the light refreshment already mentioned; and then, leaving our attendants and the donkey, and being armed with iron-pointed staves, we proceeded to mount the summit.

The ascent is very steep, and is rendered still more difficult by reason of the ashes, and loose pieces of lava, in which the foot must tread, so that the traveller often slides down as fast as he mounts up. Being young and nimble, and accustomed to the climbing of mountains, I outstripped my guide, and we reached the summit of the old crater in half an hour, being about half of the usual time occupied in so doing. As this had appeared to be the top of the mountain, I was surprised on reaching it to find a large plain of lava, with a smaller crater rising up on one side to a considerable elevation. As we were passing over this extensive level, Salvador stopped short, and struck the pavement with his stick. A hollow sound reverberated through the mountain, and made me start with amazement. "Do you hear that?" said my guide. "Yes," I replied; "what is the cause of it?" "Formerly," said he, "thus was an open crater, two thousand feet in circumference, and fifteen hundred in depth; but it was covered over by an eruption which took place two years ago, when also the small crater was formed; and it is over that crust that we are now walking." I sounded again, and listened to the hollow echo. "And is it so?" I exclaimed: "and if this thin crust were to give way, should we be precipitated, fifteen hundred feet into the fire beneath?" "Yes, indeed," he replied; "and there are many presages of an approaching eruption; for the mountain is very uneasy at present! Put your hand here!" I did so, but instantly withdrew it; for a stream of the hottest vapor emanated from a fissure in the pavement. "Proceed," I said; "for my feet are burning by this momentary stoppage," although they were guarded by a strong pair of boots. We walked onward, and I mused upon the uncertainty of human events, and the suddenness with which destruction often arises; and thought of the necessity of being always prepared for a future world, lest the crust of life should suddenly break through, and we should be precipitated into a more fearful flame than that which now raged beneath my feet. We soon reached the foot of the small crater, which was involved in much sulphureous smoke, arising in a multitude of little jetties from the side of the volcano. The ascent was therefore difficult, both from the lava and ashes on which we trod, and the suffocating atmosphere which we were compelled to breathe. Salvador informed me that this crater was four hundred feet in circumference, and was now in a very unsettled condition, of which I speedily had ocular demonstration; for, upon our first looking down into its mouth, it was comparatively clear of smoke, a small half-stifled flame only arising in one of the corners of the bottom. I asked Salvador if it was not practicable to descend into the crater? He informed me that this could only be effected by having two men to hold the adventurer with a rope tied round his waist; but that no person would be so inconsiderate as to attempt it in the present state of the volcano. He had scarcely finished speaking when it was suddenly filled with a dense sulphureous vapor, which must have proved fatal to any living creature in the hollow, as it even obliged us to turn away from the brink in order to recover breath. Respiration was, however, difficult in any situation, and I quickly requested my guide to descend.

It is thus that many toil after the grandeur and honors of this changing world; and when, by dint of much labor, they have reached the desired distinction, and raised themselves to that state of eminence, which they had envied as being the pinnacle of human bliss, they turn away with displeasure from the attained possession, and sigh after that humbler condition in which they once enjoyed a richer quiet and security.—Let those who are engaged in the pursuits of ambition, remember that they are but climbing up the crater of a volcano which is at all times insecure, and where pure enjoyment is impossible, and the descent from which is sometimes fearfully rapid.

We retraced our steps, and again passed over the encrusting top of the large crater; but crossed in a different direction from that formerly taken, that we might descend by another side. "Look at your watch," said Salvador; with which I immediately complied, and marked the precise minute of time. "Follow me," and away he sprang like a bounding stone, driven down a hill. I followed him, wondering at his boldness, and thus dashing down so very steep a place,

but speedily discovered that this side of the crater was covered with the finest dust of lava, so that treading upon it was like standing upon wool. We leaped down, a very jump carrying us twice as far as the spring which we took, by reason of the yielding nature of the ground, and had we fallen headlong we could not have been injured, so soft was the almost palpable dust which lay thickly over this part of the descent. We stopped once to take breath, as the velocity with which we proceeded was really fearful, and arrived at the bottom in five minutes. I again mounted the donkey, and proceeded to Resina, and thence to Naples. Next day I sailed for Messina, in company with a gentleman with whom such an arrangement had been previously made. Six days after my visit to Vesuvius how changed was the scene!—The little crater was no more. The pavement, upon which we had stood and listened to the echo of our feet, had been thrown into the air, and, in its place, one immense volume of flame and smoke rose up in awful grandeur to the clouds. When I heard of it, a few hours after the eruption took place, from a gentleman who himself witnessed it at a distance, I shuddered with amazement. I had probably been one of the latest visitors of the old crater, and I found that Salvador's prognostications were speedily verified. But the word of God prophesies a similar destruction to this globe which we inhabit; and soon all that we behold—

"All, all shall perish,  
And, like the baseness fabric of a vision,  
Leave not a wreck behind."

And is it so! And shall my sojourn on earth shortly appear like my visit to Vesuvius, a dream when it is past? Then let me "seek those things which are above, where Christ sitteth at the right hand of God;" for though "the fashion of this world passeth away," yet "he that doeth the will of God abideth forever."

R. MAXWELL MACBRAIR.

## Missionary Intelligence.

From the Wesleyan Missionary Notices, &amp;c., for December 1842.

## SOUTH AFRICA.

ESCAPE OF MR. ARCHBELL AND FAMILY AT PORT-NATAL.

Since the Missionary Notices for October were put to press, we have received the most gratifying intelligence of the safety of Mr. Archbell and his family, and the particulars of his providential escape from threatened captivity. The details contained in the following letters, from Messrs. Shaw and Archbell, will be read with the deepest interest. The public thanksgivings which will be offered to God for the safety of his devoted servant, and the deliverance of himself and family from impending danger, will be suitably accompanied by very earnest and repeated prayer for the restoration of peace, and for the general comfort and prosperity of those various tribes in that part of the heathen world to which the Ministers of Christ are happily finding access.

Extract of a Letter from the Rev. WILLIAM SHAW, dated Graham's-Town, South Africa, July 21st, 1842.

Last night I received a letter from Mr. Archbell, dated at Port-Natal, on the 5th inst. bringing the gratifying intelligence of the safety of himself and family, amidst all the perils and dangers to which they have been exposed, in consequence of the painful conflict which has been going on betwixt the British troops and the emigrant Dutch Boors at that place.

As I shall send extracts from Mr. Archbell's letter by this day's post, I need not enter into any details. You will, no doubt, rejoice with us, that he has been disposed and able to keep his ground. The officer commanding a detachment sent from this place to reinforce the troops at Natal, was good enough to take charge of a letter which I forwarded to Mr. Archbell, expressing my hope, that he would not leave the Port, so long as any of the troops remained there; and I am glad to be able to report, that Mr. Archbell's views coincided with my own; so that he is likely to remain; and in due season the work of the Mission will proceed in the usual manner.

It is now evident that the British power is firmly established at Natal. No Christian mind can read the account of the very serious loss of life which has been occasioned by the insubordinate rebellion of the Boors, without the deepest regret; but, as the case

stood, it was impossible for our Government to do otherwise than to use its utmost energy in putting down a rebellion of so reckless and injurious a character. I will not enter upon the painful details, you can see them in the newspapers now forwarded; but I trust there will now be an end to the effusion of blood between the English and Dutch; it will, however, I fear, be very difficult to prevent the various native tribes and around Port-Natal, from seizing the present opportunity of avenging themselves on the Dutch farmers, for the injuries which they have inflicted upon some of them.

There is every reason to believe that the Dutch farmers (although many of them were great disaffectionists to the English Government) would not have broken out into open rebellion, had they not been led to do here, in consequence of their intercourse with the people on board of a Dutch trading vessel, which recently visited them, and the King of Holland would support them in an attempt to establish themselves as an independent republic at Natal. Their ignorance of Europe, and the relations of the several European powers, rendered them the dupes of this absurd expectation, and, no doubt, enabled the most violent amongst them to lead the others into open rebellion, while their first success against the small body of our troops had also a bad effect upon the wavering; and thus in the course of events nearly all those resident in and around Port-Natal became involved in this sad conflict.

You will observe from Mr. Archbell's letter, that many of the Boers are much embittered against the Wesleyan Missionaries, on account of Neapal's affair. You know to what this refers. We thought it our duty to report to the Colonial Government, at the request of the native Chiefs, the unprovoked attack made by the Boers upon Neapal, when they carried off several thousand head of his cattle, killed many of his people, including not a few females, who clung to the children, whom they ruthlessly carried off with them. The moment this intelligence reached me, I communicated it to Sir George Napier; and, at the request and in the name of the Chief, claimed protection from such wanton attacks made by British subjects, on a tribe at peace with the English Government. I feel that we only did our duty in that case; and I am prepared to bear all the responsibility and odium which may have been incurred thereby. For, while I have been ready to defend the British settlers from false accusations which have been often very undeservedly brought against them, I will never conceal the atrocities which the Dutch farmers have committed, since they went beyond the boundaries of the colony, and beyond the restraints of British law. It is now hoped, for the sake of humanity, that the home Government will direct the permanent settlement of Natal, reserving ample lands for the location of all the native tribes, and throwing over them the shield of British protection. If this be now done on proper principles, good will, after all, be brought out of evil; "the wrath of man shall be made to praise God;" Missions of great importance will be established, and doubtless, thousands of these natives will yet be converted to God.

Excuse the haste in which I write; and believe me, &c.

*Extract of a Letter from the Rev. James Archbell, Wesleyan Missionary, dated Port-Natal, July 3d and 5th, 1842; addressed to the Rev. William Shaw, General Superintendent of the Wesleyan Missions in South-Eastern Africa.*

When King with the despatch left us, (May 26th,) we were on board the "Mazepa," and feared little from the Dutch; but, in three hours afterwards, the Point, with all the stores, fell into their hands. During the conflict, the balls whistled about our heads, and some few scarcely missed them; but, thank God, we have all been mercifully preserved. The Dutch then turned their attention to the vessels, and demanded that the English, who had taken refuge in them, should be sent ashore. I went, and had a few words with Pretorius, who, in the presence of the people said, "We don't want Mr. Archbell, he may go back to the vessel, we want the others." After some time Gato, Armstrong, Benningfield, Douglas, and Perkins went, and were immediately conveyed to the Congella camp. They then employed some days in pillaging the vessels and the store. Every thing was taken out

of the "Mazepa" except my goods, which Breda said he had orders not to touch. They had, however, got my waggons, oxen, horses, stores that were sent from the Cape by the "Mary," and part of our apparel that had been left in the waggons on the beach, which we had not been able to get on board the night before.

(Mr. Archbell then states, that Neapal's affair had excited a mortal hatred against all the Wesleyan Missionaries, though to him Breda was civil, attempting to sound him as to his willingness to accept an appointment under the Dutch, as Mr. Lindley the American Missionary had done.—W. S.]

Finding that they could in this way have no hold on me, they resolved to take me prisoner, and take my goods out of the ship. They first applied for my writing desk and papers, which they took away. Two days afterwards Breda came on board, to entreat me to take a flag of truce to the British camp. I went, of course, and received the thanks of the Dutch.

In his interview with Captain Smith, when bearing the flag of truce, it appears that Captain Smith requested Mr. Archbell to meet the Captain of the "Mazepa," to escape with the vessel, and go to Deagoa Bay in search of a ship of war.—W. S.]

On the 10th of June, the day on which they had again determined to take me to Peter Maritzburg and seize my property, we slipped our cable, and got out, with a light wind, under a tremendous fire of small arms and a four-pounder. So well was the thing managed, that not one of us was so much as scratched. We then went to Deagoa Bay, in forty-eight hours, met with three American Walleers, went ashore, dined with the Governor, took in wood and water, and went back again. We made Natal on the 27th of June, and had the satisfaction of finding the "Southampton," of sixty-two guns, and the "Conch," there.

(The particulars of the landing of the troops &c., can be best seen in the dispatches of Colonel Cloete.—W. S.)

The largest force the farmers have at any time been able to raise, is four hundred, and this, more than anything, demonstrates that not more than one-third of the Boers are hostile to the British occupancy of Natal. In order to raise four hundred men, the rebels have been under the necessity of assembling the discontented and the mergeable from the other side of the Draakenberg. In the midst of all this, the party of farmers whom we respect, and to whom I expect to be useful, have stood faithful, with very few exceptions. Landmann has exerted no small influence in preventing the people from joining the rebel army. Breda, when he took me prisoner said, "You, Sir, have ruined a large party of our men. We have cast them off because of their defection from our cause, and you are the cause of this defection." I often had the opportunity of talking to the Boers, and offered to preach to their camp. Several were for it; but the infidel Breda prevailed, and my offer was rejected. I have preached regularly on board; and often felt it good to be thus employed.

The Kaffers (Zulus) are now attacking the Boers on every side. They have killed eight farmers already. Panda the Zulu Chief, has gone with his forces to the Bushman-ront, near the Draakenberg, and the whole country is in commotion. I received yours by the "Conch," and was glad to find that my views regarding my remaining here, were exactly your own. You have known me too long to imagine that I should abandon the Mission here, as long as there was any hope of retaining it. And after a severe struggle, and great sufferings, the prospect brightens; and seems to open the way to days of spiritual usefulness and Missionary enterprise.

Civil Intelligence.

*The New Royal Exchange.*—At the last meeting of the Gresham Committee, which was held on Friday, the 25th ult., designs were laid before them by several sculptors for ornamenting the pediment of the portico of the national edifice with sculpture. The sum voted for this purpose by the committee is no less than 3,000 guineas. After a most careful examination of the designs, the artists were respectively admitted to a personal interview with the committee, to explain their own intentions and views in the composition. On a ballot being taken, the design proposed by Mr. Richard West-

macott, A.R.A., was chosen, and he was appointed to carry the work into effect. Notices have also been given by the city authorities for pulling down the mass of buildings in front of the Bank (known as Bank-buildings) in course of the spring, and that space, when cleared, is to be the site for the statue of the Duke of Wellington, immediately in front of the great portico of the Exchange. The progress made in the building of the most astonishingly great, reflecting the highest credit upon Mr. Tate, the architect, and the contractor. In the course of the next year the work will be in great forwardness, and it will certainly be finished in the summer of the following year. The sculpture of the pediment Mr. Westmacott undertakes to complete by the 1st of May, 1844. So far as the building has gone it gives great satisfaction, and the architect promises to be worthy of its situation, and the purposes to which it is to be applied.

Incendiarism has of late been very prevalent in various parts of the country. The firing of premises, stacks, and farms in many of the agricultural districts has been on the increase, while few of the perpetrators have been discovered. In one instance, in Surrey, property to the amount of £2000 was destroyed.

INCENDIARY FIRES.

*From the Notts Review of Dec 9*  
*The Incendiary Fire near Nottingham.*—A fire under very painful circumstances, occurred on Sunday morning last, and undoubtedly the act of an incendiary. A stack runs along the high road side, a barn dividing it from Ruchiff Arms Inn. By great exertions the fire was subdued by 9 o'clock, a having got so much in the stack that it had to be taken to pieces and put out as it was thrown down. A reward of £50 has been offered for the discovery of the villainous midnight depredator.

*Incendiary Fire at Highworth.*—Saturday evening about 7, a cattle skilling belonging to Mr. Chillingworth, of Queen Lane, near Highworth, was discovered to be on fire, when five nice fat cows were burned, having literally been roasted alive, and two others were severely injured by the flames. A large rack of hay adjoining the shed was also destroyed. There can be no doubt but that this fire was the act of some heartless miscreant, who we trust will soon be discovered as suspicious is attached to a certain party. The atrocity of this act is much aggravated by the fact that the wretch must have known that the poor beasts were tied up and could not escape their horrible fate.—*Wills Independent.*

Monday evening, about six, a straw stack, the property of Mr. Wheatly, farmer, of Whetton-in-the-Vale, was discovered to be on fire; the flames soon attracted a numerous assemblage of persons who came from all quarters, and through their exertions, the flames were happily subdued. There is no doubt but it was the act of an incendiary.—*Notts Review.*

*The Late Fires at Thorney.*—In giving in our last an account of the fire at Mr. Parnell's farm, we omitted to state that, as soon as the fire was seen (12 miles from Wisbeach) Mr. Batterher, accompanied by the superintendent and others of the Wisbeach police force, started with the largest fire engines and four post horses, and immediately on their arrival at the conflagration commenced working, but the fire having been burning for a long time, they were unable to save the corn stacks.—*Stanford Mercury.*

*Russian Steam Navigation.*—Two very fine new steamers, of about 800 tons each, with engines of 200 horse power, by Maulsley and Field, are now in the East India Dock, on the point of departure for Constantinople. They have been constructed here for the Russian Government, are fitted as passenger and cargo vessels, and are, it is said, destined to ply on the Black Sea, and the Bosphorus.

*Lord Auckland and the Idol.*—We find the following paragraph in the papers:—*LORD AUCKLAND SACRIFICING TO AN IDOL.*—The Review publishes the following curious paragraph on the authority of a faith-worthy correspondent:—"Shortly before the ill-fated expedition to Cabul, Lord Auckland paid a visit to Benares, and starting as is the announcement, he there publicly committed an act of apostasy from the Christian faith! Followed by two bearers, each carrying a bag of 1,000 rupees, he proceeded to

an idol's shrine. As he drew near the abomination, he pulled off his shoes, and advancing bare-footed to the altar, he there deposited the 2,000 rupees (£200) as an offering upon the officiating Brahmin throw a chaplet of flowers round his neck as a token that the devil worshipped there had accepted the offering! Thus the Governor General of India stood up before the idolaters, committing officially, as far as lay in his power, an act of national apostasy."

*Professor McCullagh.*—We are happy in being able to announce that the Royal Society of London have given the Copley Medal this year to James M'Callagh, Esq., F. T. C. D., Professor of Mathematics in our University. This is the first time that such an honour has been conferred on an Irishman—an honour heightened by the fact that the prize has been borne away from two of the most distinguished savans in Europe, Bessel and Dumas.—*Dublin Evening Packet.*

Lord Huntingtower, who contrived to incur liabilities to the extent of £200,000 before he was 21 years of age, has been demanded.

Lord Loftus, son of the Marquis of Ely, was discharged recently from debts amounting to £15,251, independently of others of £19,000, which his father had already paid.

Earl FitzWilliam has given notice to his tenants that he intends to raise their rents from 12 to 25 per cent, and also to drain their farms, charging 3½ per cent. for the outlay.

Turin, in Savoy, has been almost reduced to ashes. 60 houses have been burnt down, leaving 100 families without shelter or bread. The church is also much damaged.

Sir Robert Peel has given £150 of what is termed the Royal Bounty to Mrs. Dwyer, sister of the late Sir Sydney Smith, who is in very indigent circumstances, and her son, who has been bred to the sea, has received a situation on board the Thunderbolt.

Mr. McDowall, of London; Mr. Steele, of Edinburgh; and Mr. Kirk, of Dublin, have been employed by Sir Robert Peel to execute the monuments to Lord Exmouth, Lord de Saunarez, and Sir Sidney Smith, voted by parliament last session.

Sir Robert Peel has sent £100 to the family of the late Dr. Maginn. The King of Hanover has sent £200. The Doctor was one of the original editors of the Standard, and abused Peel heartily for his Catholic Emancipation Act. The Prime Minister's donation is therefore the more handsome.

Lord Hill is succeeded by his nephew, who now represents the northern division of the county of Salop in Parliament—Sir Rowland Hill. The deceased nobleman, who was in his 71st year, distinguished himself during the peninsula war. At Waterloo, also, he was remarkable for his bravery and vigilance.

General Sir Frederick Wetherall died at Ealing, on the 17th ult., in his 88th year. He was in the army sixty-six years, and was present in America during the war of Independence, fighting, of course, as a soldier of George II. against the revolution. He was at the siege of Boston, the battles of Brooklyn, White-plains, Fort Washington, Princetown, Brandywine, Germantown, and elsewhere. He received a medal, and the thanks of parliament for his bravery in the expedition against Japan, which terminated in its conquest.

Death has been very busy with British Admirals, Admiral Sir John Longford, who served under Rodney, died on the 23d ult., in his 86th year; and Vice-Admiral Evans, vice-admiral of the red, recently expired at Cork.

Sir Haworth Peel, first cousin to Sir Robert Peel, died at St. Asaph, on the 10th ult., in his 53d year.

On the 27th ult. Sir Alexander Crooke, many years Judge of the Vice-Admiralty Court of Nova Scotia, died at his seat Studley Prior, Oxfordshire, at the advanced age of 84 years.

A fire occurred on the 11th ult., in a lodging-house, Goswain's Fields, London, kept by a soap boiler named Cook. There were twenty-five Indians, and out of that number eight were burned to death. Amongst the sufferers were a poor widow, named Holland, and one of her daughters, a fourth daughter having escaped by jumping from the attic window; her skull was fractured, but she is recovering. The other



