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We copy the following startling letter from the Philadelphia *Episcopal Recorder*, the High Church journal of the United States, which copies from a London paper. It is due to the Editors of the Recorder to say, they conduct their paper with more candour, piety, and liberality, than the managers of any Church journal on the American continent. They repudiate the popery of Oxford; and, on many occasions, rebuke, without saying so, the unjust pretensions and Poseyism of the Toronto Church.—Ed.

From a London paper.

TRACTARIANISM IN OXFORD.

To the Editor of the Morning Herald.

SIR.—The very grave importance of the subject upon which I am about to write justifies me, I trust, once more in addressing the public, if you will kindly permit me to do so through the medium of your columns. My object is to lay bare to the world, more particularly for the information of parents, who either have children here, or who are thinking of sending them to us, the actual condition of our unhappy University, with reference to Tractarian opinions; and as I was myself a subscriber to a fund for setting the *Tracts for the Times* on foot, and have been residing at Oxford for the last six years as an independent Master of Arts, in habits of intercourse with many of the best informed members of the University, it will be obvious that I have only common sense and common observation. I can hardly fail to have become possessed of all the information that is necessary.

To judge by the newspapers which advocate Tractarian views, it might be supposed that Oxford is torn to pieces, between a High Church and a Low Church party. But, alas! Sir, the melancholy truth is, that we have but one party, of which Dr. Pusey is the nominal, Mr. Newman the actual leader, wearing out the University with systematic and unrelenting agitation. The body of the University act solely on the defensive. Newspapers, tracts, volumes, periodicals, weekly, monthly, and quarterly, decrying the Reformers and the Reformation, running down the Prayer-book, complaining of our Church's isolation from the Greek and Roman Churches, steadily attacking Protestantism with the very same weapons with which Voltaire and Gibbon attacked Christianity, are perpetually issuing from the press, and infusing the most dangerous opinions into the minds of the youth of the University, by the mere frequency of their repetition.

But the grand engine of mischief is the parish pulpit of St. Mary's. Upon Sunday, December 5, Mr. Newman preached a sermon upon the notes or marks of a true Church. One of these, he said, was unity, but that we were torn to pieces with divisions; another was Catholicity, but that we repudiated the name of Catholic. When he heard of members of our own Church forsaking her communion for that of Rome, he was grieved, but he was not startled. Still she has an internal note of holiness, and while that is the case, we ought to adhere to her, and not to leave her, till we heard a voice plainly calling to us, "Let us depart hence." One of his hearers upon that occasion remarked that it was a terrifying sermon; another, if I remember right, that it was very difficult to discover the marks of a true church upon the Church of England.

This was the report which reached me of the sermon from parties, some of whom approved, others disapproved of its object. Upon the following Sunday I was resolved to hear him myself.

His subject then was the prophet Elijah, who, he said, corrupt as Israel was in those days, adhered to her, and did not join the Church of Judah; nor did he endeavour to bring about a re-union of the Churches of Israel and Judah, for perhaps the latter Church was so corrupt that it would not have been desirable; but he went up to Horeb, the mount of God, ascended into the regions of sacred antiquity. Elijah, he added, was raised up for a specific purpose, to "destroy the worship of Baal." The same evening I met two friends, both well acquainted with Mr. Newman's system. We none of us doubted about his meaning. Judah was the Church of Rome, Israel the Church of England, himself the prophet Elijah, raised up, I presume, for the purpose of destroying out of the Church of England the principle of Protestantism.

But it is time to consider the effects of all this agitation upon the University. Of the 200 resident members of Convocation, at least one quarter are Tractarians. Of these some follow Dr. Pusey, who, as Mr. Ward informs us, has "a strong feeling against Rome"; others Mr. Newman, who has "no such feeling at all." In one College where there is a considerable number of resident Fellows, almost all belong to either the one or the other party; and at Queen's, Trinity, Magdalen, Christ Church, and I fear, other Colleges, there are tutors maintaining the same views. In a College which I have not yet named, an Undergraduate friend of mine was told by the lecturer in divinity that the English Reformation had, in his opinion, been carried a great deal too far.

Of the spread of these opinions among the 1,200 Undergraduates and Bachelors, it is difficult to form an estimate. But I have reason to fear that the faith of a decided majority of the more serious and studious of the youth of the place is seriously corrupted. As a symptom, some have the Roman Breviary in their possession, and it was calculated that on Sunday, December 12, at least 100 of the junior members of the University were present at St. Mary's Church, listening to a sermon, which, whatever may have been its object, had all the effect of an artful and dangerous attack on the Church of England.

But it will naturally be asked, what opposition do the efforts of Mr. Newman and his party meet with?

The Divinity Professors are, of course, the natural guardians of the University against the assaults of theological error. Of these Dr. Hampden is a very peculiar situation, and attempts little beyond an occasional sermon or lecture. Dr. Faussett delivered a public lecture against Tract 90, a few days before the commencement of the last long vacation. I need hardly say that the public have great reason to regret the total silence of the Divinity Professors in the sister University. It will be remembered that in March last Tract 90 was condemned by a formal decision of the Board of Heads of Houses.

But it will be asked, Is anything done to counteract the effect of Mr. Newman's preaching? I answer, nothing. I am not sure that any of the authorities of the University think it necessary so much as to go and hear him. And, further, Archdeacon Manning, a zealous and able Tractarian, has recently been appointed one of the select preachers to occupy the University pulpit.

But if nothing or next to nothing is done in the University, are the authorities of the Diocese on the alert? The Bishop of Oxford condemned Tract 90, certainly, and pronounced it "objectionable and calculated to disturb the peace and tranquillity of the Church." But Mr. Newman has since published a second, and recently a third edition of the tract, containing additional arguments in support of his views, without any public reproof from his Lordship. Again, in order, as it was supposed, to avoid any expression of opinion upon the subject, his Lordship postponed the delivery of his triennial charge. I may add, that his Lordship's chaplain, Mr. Puget, has expressed in print his opinion, that the use of images is "dangerous in case of the uneducated" (it will be seen what is implied by this)—erroneously attributing this sentiment to Bishop Hall; and, in a little work intended for general circulation, has regretted the omission from our Liturgy of prayers for the dead.

I do not mean for one moment to imply, that either the Bishop of the diocese, or the authorities of the University, are favourable to Tractarian opinions. But, Sir, it is of importance that the public should understand that they are not alive to the danger resulting from them. They are not aware that a party among us are embarked in the pursuit of an object, involving, as they themselves inform us, "very vital truths"—truths "not to be rejected without fatal error," nor "embraced without radical change"; that this object is "the unsuppressing of the national Church," and that, "as they go on" in their endeavours to accomplish this object, they candidly tell us, that they "must recede more and more from the principles, if any such there be, of the English Reformation!"

It were tedious to dwell upon the stealthy and artful methods of propagating their opinions adopted by this dangerous party. The Archbishop of Canterbury is persuaded to allow the library of the Fathers to be dedicated to him; of course, upon the supposition that the translation will be faithfully executed, and illustrated with explanatory notes. Little did his Grace imagine that prefaces would be prefixed, putting forward the most obnoxious sentiments of the party, apparently under his Grace's sanction. The worst views of all are reserved for the pens of anonymous writers in the *British Critic*, and, upon the condemnation of Tract 90, Mr. Newman, in order to escape the responsibility, transfers the editorship of that periodical to his brother-in-law. Then Mr. Ward publishes a pamphlet in defence of Tract 90, and obtains Mr. Newman's private sanction to its publication; but when he is requested to sanction it publicly, he refuses. Mr. Froude's *Reformers* are given to the world two years after the death of the writer, and the editors conceal their names. Lastly, when the public has been a little too much startled, Dr. Pusey is put forward as a sticking horse, and, by expressing "a strong feeling against Rome," which he really entertains, obtains the credit of it for other members of the party, who have "no such feeling at all." And now, Sir, what will be the final issue of all this dangerous agitation? The Romanising of the National Church? I think not. But if Romanism should prevail among us, Infidelity will soon follow in its rear. But may we not anticipate our church's downfall? Such a result is probable, and, unless effectual measures are taken to stem the progress of corruption, inevitable. Year after year, out of this poisoned fountain there will be poured forth upon the country a torrent of insolent, assuming, fanatical, Jesuitical young clergy, who will bring themselves and the Church of England into odium wherever they go. But my object is to warn all parents not to send their children here. Cambridge is open to them; and I can only say, after a very careful survey

of the state of Oxford, that if I had a son here myself I would remove him to the sister University immediately. I have the honour to be, Sir, your obedient servant,
C. P. GOLIGHTLY.
Oxford, February 10.

From the Philadelphia Episcopal Recorder.

GREECE—THE GREEK CHURCH—PROTESTANT MISSIONS.

CHICAGO, Dec. 12, 1841.

To the Editors of the Episcopal Recorder.

REV. AND DEAR BRETHREN,—As our Church has taken a peculiar interest in the spiritual renovation of Greece, I have been particularly anxious to ascertain the actual state of Christianity in that country, and especially our prospects of usefulness there. It may be well to allude briefly, in the beginning, to the political and civil state of the country, the progress of education, &c. The King is a Roman Catholic, the Queen a nominal Protestant. It was stipulated at his coronation that his children should be educated in the Greek Church. But as the power of the King is nearly absolute, in all the branches of government, there are no means of enforcing compliance with the promise. As there are no children, however, there is not likely to be any difficulty on this head. The King is reported to be a weak man and very unpopular. When he assumed the government of the country, he promised to give the people a constitution. This is not yet granted, on the alleged ground that they are not prepared for it. Perhaps they are not; and although despotism is not a good school in which to learn the qualifications for liberty, the Grecian scholars are said to be improving in spite of bad teachers and bad books.

The population of Greece is about 800,000, among whom, from the blighting influence of the Mohammedan government, there is, perhaps, a greater amount of poverty and ignorance, than among the same number in almost any other part of Europe. And yet they seem to be far more respectable than the people of the Italian states under similar disadvantages. Tyranny will end in debasement of some sort, everywhere. Under its influence, the Italian sinks into effeminacy and the indulgence of low passions, while the oppressed Greek turns a daring pirate in the Archipelago.

Since the expulsion of the Turks there has been manifested amongst the Greeks the greatest susceptibility of improvement. This is obvious from the progress which they are making under their small advantages. Their desire of education amounts almost to a passion. In Athens, a town of the poorest appearance, with a population of 20,000, there are 2300 in the public schools—50 in the university—besides 120 taking a partial course. These are exclusive of our mission schools, in which there are 600, among whom, as in the other higher schools, there are many preparing to become teachers.

In the town of Syra (in the island of the same name), which has as large a population as Athens, there are 2000 in the Lancasterian schools, 300 in the Gymnasium, and 629 in the schools of the Church Missionary Society. But in the native schools very little religious influence is exerted; in most of them, I believe, none at all. The resources of the church are altogether incompetent to the demands made upon them by the rapidly developing resources of the state. There is in the Greek Church also (there is reason to fear) a strong opposition to reform, but how effectual this will prove remains to be seen. Preparatory to some account of the difficulties likely to embarrass missionary operations in Greece, I will give a brief outline of the Greek Church as it is now constituted in the East under the denomination of the Orthodox Oriental Greek Church. I am aware that many of your readers are perfectly familiar with this, but as some are not, the detail must be excused. In Russia it is established by law, and no other religion is tolerated. Its external regulations are fashioned very much by the political power for the time being, and presents a liberal or a persecuting attitude, according to the phase of the autocratic policy or temper.

In the Turkish empire it is divided into four patriarchates, viz., Constantinople, Antioch, Jerusalem, and Alexandria. The Patriarch of Constantinople is nominated by a synod of twelve bishops, and appointed by the Sultan, who also may depose. The Patriarchs of Antioch, Jerusalem, and Alexandria, for want of synods, are appointed at Constantinople, in the same way. The first resides at Damascus, the second in Constantinople, and the last in Cairo. They are practically little more than bishops. The power is mostly wielded by the Patriarch of Constantinople, who is by far the most influential person in the Greek Church. And as he is not only at the head of the Church, but the Sultan's chief agent in the government of his Greek subjects, he has about as much opportunity for being a tyrant, if he should be so disposed, as the Grand Seigneur himself. His position gives him great influence in Greece, also. In the other patriarchates of the Turkish empire, his influence is of course much greater. Of the manner in which this influence is exerted in reference to the missionary operations of the western churches, I shall have occasion to speak hereafter.

In Greece, the church is independent of any foreign ecclesiastical authority, being governed by a synod of five bishops, who are appointed by the King and reside constantly in Athens. They exercise a variety of powers, among which is that of excommunication, which is not unfrequently exercised in the East, and carries with it great terror. This sentence was recently passed by the synod upon Kaires, a Greek priest, who was conducting a boys' school of great celebrity in the Island of Andros, but was found to be teaching the boys Arianism and Deism. As he refused to give the synod any satisfaction, his excommunication was considered a needful act of discipline. But he was likewise banished—an act not only exceeding any rightful power of the Church over the personal liberty of men, but of the worst policy, as the history of the Ancient Church will show.

The Greek Church is established by law, and no other is tolerated, except some Roman Catholic chapels. The missions are regarded, in the eye of the law, as in aid of existing institutions. And although one of the missionaries preaches to thirty or forty Greeks in a separate chapel, it is understood on both sides that he would not be allowed to organize this congregation as a church and administer the ordinances.

There are twenty-five dioceses in Greece (a territory of about the size of Pennsylvania), 40 bishops, and more than 4000 priests. Many of these are extremely ignorant, but the younger ones are improving.

The doctrines and worship of the Greek Church will next claim our notice. And these must constitute a very serious topic of consideration, with conscientious Protestants, with regard to the conduct of their missionaries. In the February number of the *Spirit of Missions* is published a letter from one of our missionaries, which contains this remark:—"So far as my own knowledge yet goes, I can perceive nothing in the Eastern Churches to which I could make exception if their whole form of worship and rites were imbued with a spiritual life. The want of this, and not false doctrines (as purgatory and transubstantiation; nor practices in themselves unchristian, as worshipping the host; in the Russian Church), is the grand and sole corruption, so far as I now see." The writer adds to this, that he may have occasion to change his opinion, and if he does, he will be free to say so. All agree, I presume, in what he says respecting the sympathy and compassion with which those Churches should be regarded. But the estimate which he places upon their errors, it is to be feared, leans too much to the side of clarity; and the impression which it seems to me calculated to leave, hides from us obstacles of great magnitude which truth has to encounter in the decayed churches of the East. For while we unfeignedly rejoice at every favourable sign of reformation there, and are conscious of having felt too little and laboured too little for those who, with a name to live, are dying in ignorance and sin, yet, in our details of those churches, facts such as the following ought not to be left out. For how can the true faith be restored, unless it be known wherein they have declined from that faith?

The Greek Church professes to agree with the Holy Scriptures and the first seven General Councils, at the last of which image-worship was established. It holds to seven sacraments or mysteries, viz., Baptism, Chrism, Eucharist, Confession, Ordination, Marriage, and Holy Oil. It administers the communion to infants after they are forty days old. It admits prayers for the dead, even for the remission of their sins, but denies a purgatory. The doctrine of transubstantiation is clearly taught in her formularies; and in King's work on the Greek Church in Russia, it is maintained as an undoubted doctrine of that Church, and it has been avowed by the most intelligent Greek priests with whom I have conversed, and assigned as an insurmountable obstacle to a union between them and the Protestant churches.

The Russian bishop swears, at his consecration, that he believes and understands that the transubstantiation of the body and blood of Christ in the holy supper, as taught by the Eastern and Russian doctors, is effected by the influence and operation of the Holy Ghost, when the bishop or priest invokes God the Father in these words—"and make this bread the precious body of thy Christ," &c.

In the Catechism the doctrine is expressed as follows: "The Eucharist is a mystery, in which the believer partakes, under the kind (or form) of bread, of the very body of Christ, and under the kind (or form) of wine, of the very blood of Christ, for the remission of sins and eternal life." Moreover, every true Christian ought to be informed that in this sublime mystery he does not receive simple bread or simple wine, but, under the kind of this consecrated bread, he partakes of the true body of Christ itself, which was offered on the cross a sacrifice for our salvation, and as bread, was broken by his sufferings; and under the kind of the consecrated wine he partakes of the true blood of Christ itself, which flowed from his sacred spotless side and

* In the Greek Church there is, I believe, no Catechism which necessarily excludes all others. A Catechism could, I suppose, be compiled by any one from the body of the Greek Liturgy and standard works, and used, if it received the sanction of the Synod. The Catechism principally used was compiled by Plato, Archbishop of Moscow. The one which I have quoted from above is by Darbais, and is the one used in the schools of our mission, as being, I suppose, the least objectionable.

became a propitiation for all our sins." The benefit is described thus: "By the act of partaking we become one spirit with the Lord; we receive the remission of sins and a right to the inheritance of the heavenly life."

Baptismal regeneration is held as follows:—"Baptism is a mystery in which when the body is being washed with water, the soul also of the believer is washed from his sins by the blood of Christ. The baptized person is dipped in water" * * * and by this visible act he receives invisibly, according to the promise of Christ, the salvation of the soul (or soul salvation). The benefit of this holy baptism is double. External * * * Internal, this, that the baptized person through Christ the Saviour is made meet for the grace and the mercy of God; that is, he is washed from all his sins by the blood of Christ." Plato's catechism says, by it, i. e. baptism, "he is born again, i. e. receives new spiritual powers and inclination to good."

Its teaching, respecting Christ, is of the same import. With regard to confession, the Catechism of Plato says, "Confession is a mystery in which sins are forgiven by God through the priest to the faithful, when they confess them with repentance and un wavering faith in the merits of Christ." The form of absolution, although not so absolute as in the Romish Church, yet, like that, directs the mind to consider the priest in the place of God, conferring or withholding as he thinks fit.

The above will tend to show how far the Greek religion is a religion of sacraments. Again, in directing our efforts towards the renovation of the Greek Church, we must not lose sight of another great and corrupting error which prevails in it—that of having supplanted Christ in his office of Mediator. The details of this part of the subject are painful in the extreme, and nothing but the fullest conviction, not only of their truth, but of the importance of their being remembered by those who have undertaken the work of missions among these churches, induces me to allude to this subject at all. From the Catechism again:

Ques. "What are these Traditions?"

Ans. They are, for instance, that lights be lighted in time of divine service, that we offer incense, that the cross be presented, that water be consecrated, that the church be decorated with sacred pictures." These are all observed.

The last is the most striking in the churches, there being sometimes as many as fifty or a hundred pictures of the Virgin Mary and saints in a church. The greater part are small; some of them are placed on frames near the door of the church, but the greater part on a screen which runs before the altar, entirely across the church. The worshippers enter, light a taper, (a stand being kept for the sale of them near the door) approach the picture near the entrance, cross themselves, kiss the pictures, bow and repeat a prayer. They then usually pass on to the screen, where they repeat the same ceremony before a number of pictures. The clergy come from behind the screen, (which forms a sort of vestry room) and perform the same ceremony, crossing themselves a great number of times, kissing the pictures, praying and bowing before them, sometimes touching the floor with their heads. This continues through the whole service. The first time I entered a Greek church, a great number were engaged in this ceremony. It produced an impression not to be forgotten. The congregation were all standing, and the passing and re-passing, the array of pictures, the low bows of the worshippers actively performed, and their swinging their arms in making the sign of the cross, presented a livelier picture of idolatry than my imagination had conceived as existing even in heathen lands. The thought that it was a Christian Church, which it was for so many times scarcely possible to believe, rendered the scene more painful still, it being obvious that the minds of the worshippers did not extend beyond the pictures. While the congregation is engaged in this ceremony of kissing the pictures, the long service is being chanted by two persons, usually young men who are expected to become candidates for orders. This chanting seems not to be regulated by notes, but to be altogether extempore. Of course the two do not agree, and the intentions of each are such as no one could probably conceive who had not heard them. In these services there are many places where the expression "Lord have mercy" is repeated forty times. This is repeated in the more private services, when the priests have strings of beads which they make use of to guide them in counting. The gospel is read by the priest, the book often being previously carried round for the people to kiss. There is very little preaching in the Greek Church. In the twelve churches in Athens, there has been but about twenty sermons in the last twelve months. This is to be accounted for partly from the fact that so few of the clergy are qualified to preach.

The language of their services I did not understand, but they appeared less calculated to edify than those of the churches in Italy. This real difference in doctrine in favour of the Greek, was not forgotten.

With regard to their worship, however, the novelty has ceased, and I have endeavored by repeating my observations in different places, by reading their standards, and inquiring of their ecclesiastics, to ascertain the real bearing of picture worship upon their system.

The theory is thus developed in the Catechism: "Ques. To supplicate dead saints, is it not contrary to the first Commandment?"

Ans. No, because the supplication of the saints differs much from the supplication of God.

"Q. In what manner?"

"A. We supplicate God and our Saviour Jesus Christ, hoping in him alone as the highest and only Lord of all; but the saints we supplicate as his servants i. e. unite our prayers with theirs."

"Q. Who sin in the supplication of the saints?"

"A. They who offer to them honour equal to God, who hope in them equally as they do in God, who direct their prayers to them more frequently than they do to God, who observe their feasts with more reverence than they do the feasts of the Lord, and who honour their pictures more than the pictures of Christ."

"Q. Why do these sin?"

"A. Because they make the saints equal to God, or even prefer them to God."

"Q. To have pictures of the saints, is it not contrary to the second Commandment?"

"A. No. For when we salute the pictures we do not honour the pictures themselves, but the prototypes, i. e. the saints of whom they are the pictures."

"Q. Who sin in the worship of pictures?"

"A. They change into idolatry the lawful worship of the pictures, first, who worship the pictures only in themselves, and hope in them; 2d. Who think one picture holier than another; 3d. Who honour a costly picture more than a cheap one, or an old, more than a new one; 4th. And those who are unwilling to pray in a place where they do not see a picture, and other such."

The Bishop, at his consecration, declares "I adore relatively but not as worshipping, (ὁμοεικονίζω ἀλλ' οὐ λατρεύω) the divine and venerable images, those also of Christ and of the most holy mother of God, and of all the saints, and the honour which I pay to these images I transfer to the prototypes."

In the sermons of Bishop Miniati, who is spoken of as one of their most deservedly popular writers, is this paragraph. After alluding to the prayers of saints, "More than all these united intercessions of the church above and below, avails one single word of the mother of God. Ah! when that fearful judgment turns and sees the imploring countenance of his mother, that most holy, most sweet mother, immediately he becomes meek and gentle and pacified; immediately he parts with the sword and bow of divine wrath; immediately he vouchsafes us reconciliation and love; immediately he bestows on us the desired pardon." * * * How shall he reverence the son who does not reverence the mother? Ah! into whatever other intercession it may be my misfortune to fall, may I never lose my reverence for the Virgin Mary. In whatever disaster, bodily or spiritual, I may be found, to her will I flee, sure of obtaining cure for my sickness, consolation in my sorrows, and pardon for my sins. Even in the depths of hell I hope for salvation from the queen of heaven. I fear not to be lost when taking refuge in her arms. Then only when I lose my reverence for the Virgin am I a lost soul."

The following prayers are from the Greek Liturgy, where there are great numbers of the same kind. "But oh, thou mother of God the lover of mankind have mercy and compassion on me a sinner, and receive the prayers I offer unto thee with unhalloed lips, and use thy maternal influence with thy Son, entreat him to accept me, &c." "Save them who hope in thee thou mother of the Sun that never sets. Oh parent of God, we beseech thee, intercede with thy divine Son, that he who is departed hence, may enjoy repose."

* Since writing the above I have read Mr. Fremantle's letter to the Bishop of Lincoln. The letter is written in an excellent spirit and with sound judgment, and also with an anxious wish to reduce the account of error in the Greek Church to the smallest compass that truth will justify. He says—"It must be confessed that, in later times, they have admitted the doctrine of the *Μεταστοχασμός*, yet they do not expose the host publicly to be adored."

With regard to worshipping the host, I do not know whether anything is contained in the standards of the Greek Church respecting it or not; nor have I been present when the communion was administered, except in one instance, and that was in Cairo. On that occasion the elements were brought out from the side door in the screen, carried up the side of the church, and down along the centre, through the middle door in the screen which opens upon the altar. A younger priest preceded with the bread, in a pattern wrapped in a cloth and held with both hands upon the top of his head. Another followed with the cup extended in his hands and wrapped in a similar manner. The people clustered about their path and made obeisance, some kissing the priests' robes. Some women also brought in infants and placed them upon the floor, which the priests stepped over in their procession.

The women do not occupy the same part of the church which is occupied by the men. On the occasion referred to above, there were perhaps twenty in a lofty balcony (which seemed only a slight projection from the wall, with a railing,) while below there were about two hundred men.

with the souls of the just. Oh sublimest Virgin, grant him to enjoy the eternal inheritance of heaven."

Another prayer to the Virgin begins—"Since we look to thee as the great mediatrix." And so to the saints. "Thou, oh Father, having obtained the highest dignity in the Church of God, thy heart became a fountain of spiritual grace, pour out therefore always upon us, oh Dionysius, thy heavenly virtues like water from thy sacred tomb." "Oh thou who didst receive divine grace from heaven, and instruct us to adore one God in three persons. Oh most blessed St. John Chrysostom, we yield thee the glory due to thee, for thou, being our teacher, didst manifest unto us divine things."

Again, "Look down upon this world with mercy, and goodness, and send down upon us the abundance of thy compassion through the intercession of our most honorable Lady, the mother of God, and ever Virgin Mary, through the power of thy glorious and life-giving cross, through the aid of the holy, heavenly, immaterial virtues of the venerable prophet, forerunner, and Baptist John, of the holy, glorious and illustrious Apostles, of our holy Fathers and Universal great doctors and prelates—Basil the great, Gregory the divine, and John Chrysostom, of our holy Father Nicholas, Archbishop of Myra in Lycia, the wonder worker (θαυματοποιός) of our holy fathers the wonder workers in all the Russias, Peter Alexis, Jonas and Philip, of the holy, glorious and victorious martyrs, of the holy and illustrious parents of God, Joachim and Anna, and of all saints, we beseech thee, oh Lord, incline thine ear unto our sinners who pray unto thee and have mercy upon us."

It is true that in their liturgies and catechisms there are excellent things, and that these are among the most objectionable, (though there are pages on pages of the same) and that their frightful appearance is softened down by ingenious explanations and apologies, and that there are occasional examples of those who do not hold the real doctrines of their Church, but this is all no more may be said for the Roman Catholic Church. The fundamental error of the two churches is the same, the rejection of the righteousness of Christ as the only ground of salvation.

Both have rejected him as the mediator and sought out inventions, by which heaven is treated as a court where inferiors may gain their cause by courting the favour of superiors. There are points of difference indeed. In the Roman Church has supervened the monstrous usurpation of the papacy, and the doctrine of infallibility by which she cuts herself off from repentance, and discovers the marks pointed at by the finger of prophecy. In the Oriental Churches there are most serious errors in doctrine as well as corruptions in practice, in consequence of which the light of God's countenance has been withdrawn from them.

To these errors in our intercourse with them, we are not to give place by subjection, no not for an hour. For if we cannot seek to benefit them by proclaiming the fundamental doctrines of the gospel, then doubtless the time for doing that work has not come.

God requires us first to honor him by honoring his truth and keeping a good conscience, and by trusting in him to remove obstacles which utterly mock human skill. If we do so in faith and in patience, we need not doubt that in his own good time the mountain shall become a plain.

There are some things to be said upon this subject which are more agreeable. These I hope to make the subject of a future letter.

Very truly yours, C. W. A.

From the New York Presbyterian.

BROTHER!

"Brother!" Beautiful word; and how pleasant when kindly spoken! How much of true love is bound up in those seven letters! how the human heart heaves the heavenly sound! Surely it has a peculiar fitness to symbolize pure affection. Blessed be the lips that first uttered it! And let the wretch never be known whose bosom could not respond to it!

What a relationship it expresses! It is the name of him who is our equal; our father is his father—our mother is his mother. The love which cares for us cares for him; and the eyes that weep when we sorrow, weep also when he sorrow. He is our counterpart, and has with us equal rights beneath a common paternal roof; he eats from the same table, and sleeps beside us on the dreamy couch. He is partaker alike of our joys and pains; and when an enemy appears, we stand back to back and shoulder to shoulder. Boys together, we grow to manhood; the stream of life sweeps one hither, and the other thither, and years pass on; but neither distance nor years can prevent our longing spirits from speeding over land and ocean to commune with our second self.

How doubly sanctified was that word from the lips of "Ilim who spoke as never man spoke!" What a savour of sweetness attends it in every sentence in which Jesus used it. He has given a dignity and glory to it, brighter than that given to field and flower when the sun removes the veil of weeping clouds from before his face, and looks down in the splendour of his beauty.

Brother! Generous epithet! Every man should speak it lovingly to his fellow; but how much more the Christian! Who should utter it if he does not to his brother Christian? The term is his peculiarly; God has given it to him; and will he not use it? Is the poor Christian afraid or ashamed to apply it to the rich one? Is the rich one too exalted to call a humble man by so levelling and yet so sweet a title? And is it so? Children of one Father, who are going to the same glorious home—to live there together for ever—refusing or neglecting to call one another by their heavenly name!

When that word from the lips of a Christian brother enters my ear, it touches my heart like holy music, and its sweet intonations are treasured up as if they were sounds by angels spoken; and I learn to love him more. Is it not thus with you, brother?

Philadelphia.

LITERARY STATISTICS.

In the Library of Mr. Rogers the poet, at his house in St. James' Place, London; is the original agreement between Milton, and his publisher, Samuel Symonds, in 1666, for the copy of "Paradise Lost." It is written on one page of folio paper, signed by the contracting parties, and witnessed by John Fisher and Benjamin Green, servants to Mr. Milton.

The autograph of the great poet, notwithstanding his blindness, is remarkably regular and distinct. This interesting relic we need hardly say is carefully preserved by its distinguished owner. It is framed and glazed, and occupies a prominent place on the walls of the classical and hospitable mansion of the Poet of Memory. Mr. Rogers, we believe, gave seventy guineas for this relic! For the poem itself Milton received ten pounds, five being paid in advance and five at the end of two years, when thirteen hundred copies had been sold.

For each edition not exceeding fifteen hundred copies, five pounds were to be paid; but in seven years the poet died, and the widow disposed of all her right, title and interest, in the work for an additional sum of seven pounds. Thus the whole copyright of "Paradise Lost" brought to the author and his family seventeen pounds, and the bit of paper upon which the agreement was written was sold and eagerly purchased for seventy guineas.

Milton was more than fifty years of age, blind, infirm, and solitary, when he began the composition of his great epic. At a similar advanced period of life, Sir Walter Scott, struck with misfortune, entered into an engagement to liquidate, by his literary exertions, a debt of one hundred and twenty-eight thousand pounds. Milton reeled his long-cherished hopes of lasting fame upon the work thus late begun. Scott stalked his character and reputation upon the fulfilment of his last engagement. Both entered with characteristic ardour upon their tasks, and amid the pressure of increasing age and infirmity, never lost sight of their anticipated reward.

In seven years, Milton completed his divine poem, and held in his hand the passport to immortality. In seven years Scott had paid off all but one-sixth of his enormous load of debt. The prize was within view, independence seemed almost in his grasp, but he had overtaken his strength, and disease, soon to be followed by death, came like an armed man, and closed the superhuman struggle. When will the annals of literature record again two such instances of heroic determination under such adverse circumstances, united to the highest creative genius and crowned with such marvellous results.

From Bentley's Miscellany.

BELSHAZZAR'S FEAST.

The King sat in his regal pride,
Proud as a monarch, and his throne
High domed the wine, whose purple tide
Was from God's sacred vessels poured.
Music and minstrelsy were there,
Loud echoing to the vaulted roof;
And quickly danced whereon jewelled floors
Blazed in the torch-light fair and soft.
With revelry the palace rung;
Yet sudden 'midst the banquet's cheer
A storm-blast burst each tinsel's tinsel,
And every eye glared wild with fear.
Yet sudden 'midst the banquet's cheer
A storm-blast burst each tinsel's tinsel,
And every eye glared wild with fear.
Why start ye round in mute amazement?
Why gaze ye wildly round the hall?
With features marked by despair?
What hand is that whose fingers mark
With awful characters the wall?
Whose awful characters, stern and dark,
Can o'er Belshazzar's soul appear!
Stand forth Antegor! and read
That scroll, with dreadful import fraught:
What ever comes, take it as from the hands of God. Assure yourself, that without His permission and direction it could not come.

CHRISTIAN GUARDIAN.

Wednesday, June 8th, 1842.

"THE BEST OF ALL IS, GOD IS WITH US."

"See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires;
Sets the kingdoms on a blaze."—Charles Wesley.

"God is with us!" So exclaimed the great and good Founder of Methodism, as he lay on his death-bed, when tens of thousands were expecting his departure with trembling and sorrowful hearts. So he said again and again with all the collectedness of a mighty mind, the sincerity of a man of God, and the exultation of a wise, successful, and beloved Pastor, about to resign his vast charge, and pass through the veil of eternity, to receive his everlasting reward. Sixty years before this he had been ordained a Deacon of the Church of England. Fifty-two years before, he had commenced his career as an Evangelist and Field Preacher, and during that time, surmounting obstacles which no other man had intrepidity enough to meet, he preached at least forty thousand five hundred sermons; for that period, daily performed hereafter labours; and when the summons came for him to terminate them, eighty thousand persons, forming Methodist Societies in Europe, America, and the West Indies, acknowledged him their father and head. It is true that when God called him from the obscurity of College life at Oxford, to resuscitate, and reform, and renovate his own Church, dignities and subordinate ministers of it uttered their interjection, and commenced a persecution; it is true that when he obeyed the call, and began his elevated course,—a lover of his Church, his King, his country, and mankind,—calmly pronounced him an enthusiast, a hypocrite, a heretic, and an anarchist; it is true that while he promulgated the doctrines, used the forms, and inculcated respect to the clergy and claims of the Church of England, many of her sacred edifices were burned against him, and too many of her priests and laity mobbed for his disgrace and destruction; it is true that for many years a thousand combinations of one magnitude or other existed throughout Great Britain and Ireland to bring him and his work to naught; and only God saved him from martyrdom. It is true, we say, that this, and inexpressible more than all this, transpired during Mr. Wesley's half-century of unparalleled and apostolic devotedness; but he triumphed. One was his business—to spread scriptural holiness through the land—through the world; and he did it, regardless of place, and persons, and persecution. Whether he preached in consecrated gothic building, or in private dwelling, or in town-hall, or even in theatre, he triumphed; whether before the noble or the ignoble; the refined or the rude; the rich or the poor,—he triumphed; whether in the coal-fields of the barbaric colliers at Kingswood, or Kennington Common and Moorfields, near London; or in the natural amphitheatre at Guenap, in Cornwall, or wherever else, he preached Christ, and triumphed: whether he went to Wales, or Scotland, or Ireland, or cast his eyes on the New World, he saw that by him the Saviour triumphed; and when, at last, in age and feebleness extreme, he took his parting glance at the extended and extending scene of his triumphs, he, with an inspiring reiteration and emphasis, said, "The best of all is, God is with us!"

"God is with us!" exclaimed Dr. Coke, and his little Missionary band of three, as they were conducted by an almost miraculous providence to the West Indies. The harbour lie, and his associates, Messrs. Warrenner, Hammett and Clarke, sailed for, was Nova Scotia; but when the vessel in which they sailed reached the Banks of Newfoundland, she was, owing to tempests which had threatened destruction, more than half a wreck; and as there was no probability of landing where they intended, they altered their course for the West Indies; and scarcely had they done so, than, to use the Doctor's own expression, as we find it in Mr. Jackson's Centenary volume, "it seemed as if angels blew the gale," and they were carried directly to Antigua. Here they found a Methodist Society under the care of Mr. Baxter, a shipwright, and a Local Preacher, having been collected by Mr. Gilbert, Speaker of the House of Assembly there; and two thousand was the number of members. The Mission thus commenced has been eminently successful; for chiefly through its agency has West India slavery been abolished, and, undoubtedly, tens of thousands of souls emancipated from the thralldom of sin, and prepared for everlasting dignity and bliss.

"God is with us!" exclaimed the solemn but daring faith of another Missionary band destined for the East Indies, when they consigned their friend and guide—Dr. Coke, to his tomb in the Indian ocean. Barely, confounded, in anguish, they were; awe-struck they pondered, and planned, and prayed; a land of heathens and of strangers was the country of their painful expectation and desire,—a friendless country. They saw it, they landed, they laboured, they prospered. The Christian communities they founded are among the noblest monuments of Missionary enterprise; and endeared by the names of the companions of Coke,—Lynch, Ault, Erskine, Harvard, Squance, Clough, and McKenny, who, when their God wrapped and hid him in thick darkness, bowed themselves in adoring confidence, that the cloud which enveloped him might break in blessings on India.

"God is with us!" was the exclamation at the time Philip Embury, a Local Preacher, laid the foundation-stone of the Methodist Episcopal Church in the United States in 1766, and delivered in New York, to five persons only, the first Methodist sermon ever preached in America. He was a man of humble means, and of small pulpit abilities, but very useful. Then came the bold and ardent Captain Webb, who preached with power; then Boardman and Pittmore, and afterwards Asbury and Wright; names which thrill as while we write of men whose deeds are imperishable memorials. A Local Preacher it thus appears must have the eternal honour of introducing Methodism into America. Many other names there are inseparably associated with Methodism there. We like to think of a Coke, a Garrettson, a McKendree, an Emory, and of more, whose presence still in the great militant Methodist family, after unwearying toils, forbids their eulogy. One among the many deserves the praise of being the Apostle of Methodism in America—that one is Asbury. What stream, or lake, throughout the almost boundless region of the States, would not, if a voice it had, bear testimony to the untiring journeyings of Methodist Preachers in search of souls? What mountain, plain, or prairie have they not trod? In what settlement have they not preached Jesus and Him crucified? Methodism has pursued, and taught, and soothed the settler in his most distant habitation. American Methodism is gigantic in her history, her institutions, her ministry, her membership, her enterprises, and her successes; her pulpits we suppose command the attention of four millions of the population; her Church is the home of eight hundred thousand disciples of Christ; and her blessings are scattered with munificence from Lake Superior to Texas,—from Maine to Oregon.

"God is with us!" is, and, for more than fifty years, has been, the joyous exclamation of the Wesleyan Methodists in Canada. What antagonist have they not met and overcome? From what conflict, hardship, or cross have they shrunk? We know of none. At that period Canada was a forest dense, dark, and dreary; its pathlessness unexplored by minister of mercy, its loneliness uncheered by the proclamation of a "good will to men." Then Dunham, Noble, and others, ploughed her streams and lakes in log or bark canoe, or tracked her wilds on foot to find her far-off and forgotten inhabitants; and finding them, led by sound of axe by day, or by bush-wood fire at night, soothed them and their families in their sorrows, fed them with the bread of heaven in their poverty, and gave songs to solitude. Others soon became pioneers in the work of mercy; and while memory has its power, or our Church an antagonist, the worthies who are gone to rest, and the fathers who yet remain with us, will be thought of only to be revered and esteemed for their work of heroic faith and labour of self-sacrificing love. Many have been baptized for the dead, and many more of their sons emulate the holy zeal of the living. Where but two or three lifted their voices in publishing Christ, more than a hundred do it; at first a few scattered members were all composing the Methodist Church, where now twenty thousand are as one; and where little companies met to worship, a hundred thousand hear the word, and pray, and praise.

"Hark! the wastes have found a voice;
Lonely deserts now rejoice,
Gladness hallelujahs sing,
All around with praises ring."

The Methodists of Canada have met liberally in the arena stirred in garb of an "Apostolic Successor," the menacing language of Rome on his lips, the frown of bigotry on his brow, the weapon of exclusiveness in his hand, and the hostility of resolute enmity in his attitude; and scriptural argumentation and a commanding catholicity have repulsed him. They have met injustice swollen with pride, stalking in imagined greatness, condemning every disputant, and claiming with imperious air the birthright privileges of others; and

he has made his demand—in vain. They have not yet learned to surrender, nor succumb to any foe. They have never lacked an armoury of well-tempered weapons, nor warriors to take the field. When they have been taunted, and threatened by a Philistine, they have always had a David to look him in the face, emboldened in his valour, and made victorious by the God of truth and power. A host we have to meet the enemy in the gate; but one there is, in the midst of his brethren, who, though not lofty in stature, is yet, thank God, in the vigour of manhood, whose intellect, heroism, and influence, as the defender of Wesleyan Methodism in Canada, have earned for him an emulous Leonidas never obtained. They have met Ignorance; and will not relax till increase their efforts till their religious institutions, colleges, schools, and publications have, in conjunction with the exertions of other bodies, distinguished Canada, in all her sons and daughters, for piety, intelligence, and happiness. Our Church bestows not, on ignorance, patronage and power. They have met Pofidy; and schismatics, secessionists, and divisionists have hitherto repaid the recompense they earned unwittingly—disappointment—confusion—insignificance. They have met Paganism in her own distant territory, and her children and children's children have, instructed, been led to the altar of the one living and true God, and their tents have been vocal with the praises of the Redeemer. The last year of their enterprises and activities has been the best. Their Ministry enriched with evangelical truth, and crowned with celestialunction; their membership inspired by Christian charity; and their people carried along by an unexampled Missionary benevolence, revivals of pure and undefiled religion have animated believers, and multiplied conversions beyond expectation to a glorious extent. "God is with us!"

"All thanks be to God,
Who scatters abroad
Throughout every place,
By the least of his servants,
His savour of grace:
Who the victor gave
The praise let Him have;
For the work he hath done:
All honour and glory to Jesus alone!"

"God is with us!" Wherever the Bible doctrines of Wesleyan Methodism have been preached, her Gospel ordinances administered, and her mild sway felt—in Europe, Asia, Africa, America, or the Islands of the Seas—this has been her language of gratitude and hope. It has been heard in her temples of worship; it has been heard in her literary and theological institutions; it has been heard in her assemblies for Christian communion; it has been heard in her contests and labours; it has been heard on the lips of her dying saints in European dwelling, in Hindoo home, in African camp, and in the New World's cottages and wigwags. The sound was caught at Wesley's deathbed, and has been spread and prolonged; and while the Spirit in every clime is still bringing lost sinners to God, it is our high and hallowed duty to repeat the sublime watch-word. The cloud of glory which has hovered from the first over the Wesleyan family grows bigger, and brighter. Shout it, then—"God is with us!" Shout it, young and old, ministers and members; people of every tongue shout it, as you can. Shout it, from dwelling to dwelling, from tribe to tribe, from river to river, from mountain to mountain, from province to province, from kingdom to kingdom, from continent to continent, from sea to sea; shout it in thankfulness, holy, believing, transport;—shout it forever, "THE BEST OF ALL IS, GOD IS WITH US!"

QUARTERLY MEETING OF THE CITY OF TORONTO STATION.

The Fourth Quarterly Meeting of the City Station for this Conference year was held on Friday evening at the house of Mr. Foster, an excellent official member of our Church. His spacious room was well filled; all the official members of the Station were present; and the Meeting was favoured with the presence of the President of the Conference, the Rev. Mr. Lamb, lately from Ireland, and some of the Preachers who had been attending the District Meeting in the City that day. The best feeling prevailed, and thankfulness for past Divine benedictions bestowed on the station expressed. In finances there was a surplus, after all the disbursements had been reckoned; a circumstance which has not transpired for several years. During the meeting the brethren voluntarily made a liberal subscription for our venerable Superannuated Ministers. Besides the great increase of members at places on other Circuits, where the preachers and exhorters connected with the Station have laboured during the year, more than a hundred persons have become members on the Station; and the net increase, making every allowance for removals, deaths, &c., is large. After tea, the business of the meeting commenced, the Rev. Anson Green in the chair, and an Address was presented to the Rev. Egerton Ryerson, Superintendent of the Station, on his approaching departure from the city to enter on his duties as Principal of Victoria College. He replied very appropriately, and under deep emotion; and the Chairman, the President, and Mr. Lamb, spoke in reference to the Address in a very admirable manner. We have had it, the Reply, and a Resolution afterwards passed, handed up for publication to-day. Respecting the Address, having had an intimate communication for more than two years with the Superintendent, and witnessed his indefatigable devotedness to the Station and the interests of the Wesleyan-Methodist Church in Canada, we are fully prepared to concur in all that is said. To affirm that what is stated in the Reply concerning the official members is well deserved, is a pleasure to us. Their piety, judgment, benevolence, and unanimity in zealous endeavours to advance the spiritual condition of the Station, and of our Church generally, are highly praiseworthy. Of the Resolution which refers to ourselves, we shall merely remark—that to find what was done at the Quarterly Meeting held a year ago is done again, and with a oneness of purpose, friendliness, and gratefulness, still more marked than then, forms a contrast to the imperfections of our services we cannot but perceive. The *Christian Guardian* has been the subject of our first anxieties by day and by night, as was the just expectation of the Church we rejoice to serve; but to have frequent opportunities of preaching the Word, of admonishing the wayward, of binding up the broken-hearted, of carrying the lambs of the flock, and of solacing the afflicted, the dying, or the bereaved at their homes, have been to us, though arduous, and auxiliary to those of an official character, delightful duties; and wherever we may have our future allotment of labour, while our memory can retain, and our heart beat, we shall call to recollection, with gratitude, the affection of all the Ministers with whom we have laboured, the respect shown us by all denominations of Christians with any of whose families we have had intercourse—and the sincere love of the entire official and private membership of the Wesleyan-Methodist Church in Toronto.

THE ADDRESS.

REV. AND DEAR SIR.—The time having arrived when your removal from us as our Pastor is about to take place, we cannot permit the painful separation to occur, without giving expression to our feelings.

We in the first place tender you our entire approbation of your Ministerial labours among us, embracing as they have done, the faithful, zealous, and profitable inculcation of the doctrine of our common Christianity; we would especially refer to a Course of Sermons delivered by you on the important subject of the Being and Attributes of God, the publication of which we most earnestly desire, believing it would be a public benefit.

The period of your Ministry among us, we are aware, has been a period presenting peculiar trials and requiring peculiar graces and abilities; but we thank God who, in reference to you, has fulfilled his ancient promise to St. Paul, "My grace is sufficient for you." He has abundantly supplied you on these trying occasions with grace proportioned to your day; and the important interests intrusted to you have been carefully, zealously, and efficiently maintained and promoted.

On behalf of the Quarterly Meeting,

Toronto, June 3rd, 1842. THOS. EARL, Secy.

REPLY.

MY DEAR BRETHREN.—I am unable to express the deep feelings of my heart at this unexpected expression of your esteem and affection. I am the more impressed with its value, as it comes from those among whom I have spent the greater part of my public life, and over whom I have exercised the pastoral charge during the last two years of unparalleled difficulty and affliction, and to whose kindness and attention I am already so greatly indebted. I commenced my labours in this station, and in the most favourable circumstances. During the first month of those labours, the Congregation, Church, and Sunday-School were rent in twain, and reduced about one-half by the breaking up of the Union on the part of the London Wesleyan Committee. I am thankful to find, at the termination of those labours, the Church increased from 132 to 213 members, the Sunday-School from 83 to 220 scholars, and a corresponding improvement in the congregation; that you have discharged considerable debts, previously contracted, made great improvements on the Chapel premises, and supported the Missionary cause with unprecedented liberality. God is the Author of this success; and He has no doubt granted it, in part, as an answer to those who have "sought" the manner of evil against us, and whom I am sure, we most heartily forgive. Your kindness has assigned the chief honour of this success to the instrumentality of my humble labours. The prosperity of the Sunday-School is wholly attributable, under the Divine blessing, to the labours of the excellent Committee and Teachers; and I am persuaded you will agree with me, that our general success is, in no small degree, owing to the voluntary and unwearying exertions of our common friend—the Reverend JONATHAN SCOTT, Editor of the *Christian Guardian*—whose pious and useful pastoral visits will ever be gratefully remembered by hundreds in this city and neighbourhood. Nearly one-half of my own time has been occupied in promoting interests connected with other departments of the Church; I am truly

thankful that my consequent inability to serve you as efficiently as I might have otherwise done, has been endured by you in the spirit of Christian forbearance and generosity.

I resign my charge over you with reluctance and sorrow. The ties which connect pastor and flock are more than human; those ties are strengthened in my heart, in the present instance, by the recollection of the cordial and unflinching support which I have uniformly received from you. Of the various labours of a Minister in the Church of Christ, I give my deliberate preference to those of the Christian Pastor. Faithfully conscious of my own deficiencies, I enter upon a new and important scene of labour, not as a matter of choice, but of necessity, and, apparently, of Providential duty. I derive additional encouragement, in view of it, from your good wishes and prayers.

No token of your esteem could have been so grateful to my feelings as that which you have selected. If, in my ministrations,—and especially in the series of Discourses to which you kindly refer—I have been enabled, at any time, to present impressive views of certain portions of Scripture, they are, in a great measure, to be attributed to the impressions and feelings produced in my own mind by a careful examination of the Original Text. I believe that the daily reading of the Sacred Scriptures in the Original Languages is as favourable to devotion, as it is to sound Biblical knowledge. I receive your "token" as a testimony that my teaching has been derived from the Word of God, and designed to promote its active and devout pursuit.

I am not free to authorship on so sublime and profound a subject as the Attributes of God. The top-light of my meditations would add nothing to the simple splendour which has been thrown upon it by mighty and noble minds. The only peculiar interest I can imagine my plain discourses on that subject to have possessed, was their connecting the perfections of God with the facts and phenomena of Christian experience—exhibiting the footsteps of Jehovah in the temple of the heart, as well as in that of nature. Should I be able, at any future period, to contribute anything with a view to Christian edification to this department of Theology, I shall not forget your flattering request. It is a glorious peculiarity of our Holy Religion, that Doctrines and Truths which transcend the powers of angelic minds may be adapted to the consolation of Believers, and the instruction of Children; and thus to elucidate and apply them in the business of the Christian Minister.

Thanking you again with all my heart for your kindness and good wishes, and entreating a continued interest in my prayers, I commend you to God and the Word of His Grace,—earnestly praying that you may be "steadfast, immovable, always abounding in the work of the Lord, firm, as ye know that your labour is not in vain in the Lord." I am, my Dear Brethren, your obliged Friend and humble Servant in the Gospel,

EGERTON RYERSON.

To theophilus Earl, Esquire, and others on behalf of the Quarterly Meeting of the City of Toronto Circuit.

The Resolution passed by the Meeting and referred to here says, that "highly appreciating the assistance rendered our esteemed Pastor by the Rev. Jonathan Scott during the past year, we feel it our duty to express our grateful acknowledgments for the same." There is no impropriety at this time in saying that this tribute to Mr. Scott's unwearied and gratuitous labours is as just as it is merited, as he is at present absent attending the Conference now sitting at Filton, and is not aware of this paragraph being published in the Paper of which he is Editor.

THE TORONTO DISTRICT MEETING was held in the Wesleyan-Methodist Church, Napanee Street, on Thursday and Friday last; and with scarcely an exception all the Preachers on the District were present, and the business was conducted very harmoniously, and with despatch; under the judicious direction of the Chairman of the District, the Rev. Anson Green. Several brethren were received on trial for the ministry, the funds of the Congregation have during the year been well sustained, Missionary subscriptions much augmented, and the increase to the Church upwards of seven hundred members. The attachment to her on the part of all the Preachers was never more apparent, and greater success is expected with confidence. We congratulate the esteemed Chairman on the happy and very promising state of his District.

Of the other District Meetings we have not heard anything, with the exception of the London, which reports, we understand, an increase of about seven hundred members, which, as it is to us, must be very gratifying to the respected President of the Conference.

VICTORIA COLLEGE AND INAUGURAL OCCASION.—The first session of Victoria College commenced on the 26th of May, and we are gratified to be informed, that more young gentlemen are now in the Institution than have ever been. This is auspicious, as well as the approaching inauguration of the Rev. Egerton Ryerson, as Principal. It is to take place on Tuesday the 21st of June, and we are confident in our anticipation that the occasion will be one of unusual interest and satisfaction, and greatly conduce to the influence and utility of the College.

"WESLEYAN TRACTS FOR THE TIMES."—Three numbers of a series of Tracts having this distinction have been published by the Wesleyan in England, headed respectively thus:—"Why don't you come to Church?" "Wesleyan Methodism not a Schism," and "Apostolic Succession." There has been published, too, a pamphlet entitled "An Answer to the Question, Why are you a Wesleyan Methodist?" These are all to be added to the advertisement of the last of these names of all the Wesleyan Ministers in England who have been Presidents of the Conference. Such a series is much needed by our Church in Canada.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.—This very respectable and useful Society has recently held its 23rd Anniversary, and had four meetings connected with it, the last of which took place on the 24th of May. All were numerously attended, and produced a large and, we fervently hope, permanent interest. With the exception of the pang we feel when South America and the debt of the Society are thought of, we rejoice in the great success attending its extensive operations in the instruction of the ignorant, and the salvation of impenitent men. Its endeavours to increase its income during the year have been unwearied, and watched by us with much solicitude; and when we are told, as we are by the *N. Y. Commercial Advertiser*, that, in addition to the special raisings of the year, \$1,500 were obtained at this Anniversary, we greatly rejoice. It would afford us pleasure to make large extracts from the proceedings of it in that paper; but all we have space to do is, to copy the close of it, and a paragraph of the speech of the Rev. John Seys, Superintendent of the African Mission:

The members in society in the missions of the several Conferences, are as follows:—Tennessee Conference, 651; Memphis do, 793; Mississippi do, 937; Arkansas do, 154; Alabama do, 154; Georgia do, 2,493; South Carolina do, 6,370. The aggregate results from the whole report stand thus:—

Missionaries.	Church Members.
Foreign..... 63	4,317
Domestic..... 178	41,000
Total..... 241	45,317

Of the Church Members about 3,217 are Indians; 13,723 coloured; and 23,383 white.

From the Treasurer's report we find that the receipts during the past year were, \$105,281 98, and the expenditures \$149,065 13, leaving a balance against the Society of \$43,783 15.

Mr. Seys, on moving a resolution, remarked,—"I presume this resolution was assigned to me on account of my connexion with the Liberia mission. I can say it affords me much pleasure to present such a resolution. Years have now elapsed since I stood among you—since I was sent by you as an almoner of the Gospel to poor, long-neglected Africa. The resolution speaks of Africa as one of the most promising fields of missionary enterprise. Is it so? Yes, sir, it is so. And if the missionary sickle be but applied, the field will yield a rich and no trifling harvest. Out of our own midst churches have been purchased and fifty are now in course of erection. But two years ago I found them lying down to images of wood, and clay, and stone, and brother, and every thing which their fancy could make into a god. These idols they placed about their persons, put them in their houses, and carried about with them wherever they went. Soon after a number of them had been converted, they appointed a day for meeting, when they were admitted to the church. And what a scene! Bonfires were kindled in the town of Heddlington, and the praises of Immanuel ascended with the smoke of the burning idols. At the same time the hearts of these young converts were burning with desire to carry the Gospel to the true heathen lands of Western Africa. It is a most promising field, because the native converts are eager to carry the Gospel to the country in the interior. They say at the love feasts tell the tale of their conversion. They say God has turned god—to make them grow up men—and he missionaries to "the father people." The natives will prove themselves doubly qualified for the missionary work, as they have less fear of the peculiar diseases of the country, can be supported with less means, and understand the languages of the country. In conclusion, he alluded to the debt of the Society, which is upwards of \$50,000. There are in the United States, said the speaker, 800,000 members belonging to the Methodist Episcopal Church. If each one should pay but sixpence it would liquidate the debt, and yet our dear brethren, the mission had not yet set foot in this \$12,000, and of this year might perhaps be allowed less than \$500. This is not right. Africa must not be given up. For this part he had buried four children in Africa, and he would ask no higher privilege than to be permitted to spend the remainder of his days, and at last lie down to his rest with his children by the side of the graves of Cox, and Wright, and Burton, and Stocker.

CANADA SPELLING BOOK.—We are glad to find that Mr. Davidson's excellent compilation, the *Canada Spelling Book*, has been adopted for use in the Schools under their charge by the Commissioners of this Township, and we trust that the example will be generally followed through the whole of Western Canada. Judges the most competent have pronounced this publication better suited to our Schools than any of the works of the same class extant, and the general favour with which the first edition was received has induced the compiler to incur such an expense in stereotyping as only many editions can defray. Under these circumstances, we think School Commissioners generally will feel it a pleasing duty to adopt Mr. Davidson's publication, as they will thereby put into the hands of youth the best book of its kind that can be procured, render the system of Canadian education uniform in that particular, and at the same time reward the labours of the compiler, and stimulate others to the production of similar useful works, by showing that their exertions will be duly appreciated.—*Niagara Chronicle*.

SUNDAY-SCHOOLS.—In the *N. Y. Sunday-School Advocate*, of May 3d, the statistics are given of the Sunday Schools in the Baltimore Conference of the Methodist Episcopal Church, from which we take the following items: Schools 324; Officers and Teachers 4,354; Scholars 21,254; average attendance 14,150; Professors of religion 1,189; Volumes 31,748.

There has been, during the year, an increase of 83 schools, and 6,695 scholars; and 10,367 volumes have been added to the libraries.

The following excellent resolutions, among others, were adopted by the Conference:—

"Resolved, That it is highly important that each school should be furnished with a library, as well as the necessary books of instruction.

"Resolved, That, to secure uniformity in the course of instruction, we recommend that the library books be those which are published at our Book Concern, and that the books of instruction be particularly the Bible or New Testament, and the Wesleyan Catechisms.

"Resolved, That we recommend that a permanent register and minute book be kept for each school."

In the same paper there is this extract of a letter from Professor Willett of Middletown respecting a revival in a Sabbath-School there:—

"Our Sabbath-school is at this time in a peculiarly flourishing state; some thirty of the scholars having lately, with heartfelt love, embraced the religion of Jesus Christ. This is the fruit of a revival in the church, which for several months past has been slowly progressing under the labours of brother Osborn. Of a class in sacred geography, which I have formed, every member but one is now rejoicing, with all that simplicity and fervour which marks early youth, in the hope of the Gospel. Our school is fortunate in a place so small as this, numbering about 320 scholars, and about 50 teachers. The utmost harmony prevails among us, while the teachers (many of whom are members of the university) exhibit a zeal which cannot be too highly commended. Our school indeed is full of beauty and hope."

The Anniversary of the Sunday-Schools in Philadelphia took place May 23d. The number of children and teachers assembled was more than 17,000; and the first and only surviving Sunday-School Teacher, a citizen of Albany, in the first Sunday-School founded by the late Robert Ruckes—was present! There is a charm and a blessing in these Sabbath-School operations.

VALUABLE METHODIST PUBLICATIONS.—In the *Western Christian Advocate* we meet with the following gratifying Resolutions, which we presume well deserve the attention of the Canada Conference. We have long said to our brethren in the ministry how desirable it was to collect notices of the past for the information and benefit of the future members and friends of the Wesleyan Methodist Church in Canada. Let us at once avail ourselves of the Methodist intelligence of her revered living fathers, who cannot long honour and bless us by their presence. Of them it will soon—too soon he said, "The Fathers, where are they?" They still live, and would, if daily solicited, gladly become the chroniclers of days gone by, for the pleasure and profit of their children and children's children in days to come:—

At a meeting of the Book Committee of the Western Book Establishment, held April 7, 1842, the two following resolutions were passed:—

"Resolved, That James B. Finley, Charles Elliot, and William H. Raper, be a Committee to prepare from the older ministers of the Methodist Episcopal Church sketches of their own experience as Christians and Ministers, for publication in a biographical volume; and that the above committees be requested to furnish sketches of their own experience for that publication.

"Resolved, That James B. Finley, Charles Elliot, and William H. Raper, be a Committee to solicit materials for a history of revivals under the ministry of Methodist preachers, embracing relations of individual conversions of a peculiarly striking and affecting character.

In pursuance of the above resolutions, it is our duty to present to the readers of the *Advocate* two distinct, yet connected topics. The one is the Christian and ministerial experience of preachers; the other will embrace brief narratives of striking and affecting conversions.

BAPTISMAL CEREMONY.—The Rev. Matthew Whiting, who has been favoured by the Holy Spirit with much success on the Newmarket Circuit during this Conference year, had the pleasure of administering the ordinance of baptism, by immersion, on the 30th of May, to eleven adult persons who have recently been made partakers of the grace of God. The occasion was solemn and beneficial.

MAR YOHANNA, the Nestorian Bishop, on the 23rd of May paid a visit to the New York Conference of the Methodist Episcopal Church, in company with the Rev. Mr. Perkins, Missionary to the Nestorians of Persia. The Bishop was received with great respect by the Ministers assembled, and on concluding an address to them declared his high regard for the great body of Methodists throughout the world.

SISTERS OF CHARITY.—A letter in the *N. Y. Observer*, from Montserrat speaks of an Institution at Kaiserswerth, in Germany, for Protestant Deaconesses, or Sisters of Charity, but as being at the utmost distance, in its design and management, from the Popish institutions having the same designation. The Sister Pious in the Church at Concordia is made the exemplar. The regulations of the Institution are given in the *Observer*, and appear to have nothing objectionable in them. There is a similar one in France under the direction of a lady, superior.

PAPAL RESPECT TO THE BIBLE, MISSIONARIES, AND OURSELVES.—We take the following choice specimen from the *Hamilton Catholic*:

We observe, copied into the *Christian Guardian* from the *Episcopal Recorder*, an article on the religious condition of Italy, full of that ignorant intolerance, and sectarian malignity, for which our struggling missionaries in Catholic countries are so notorious. A set of low mechanics, many of them broken in trade, are set upon the world, with their wives and families, as so many *reverends*, starch and stiff, and genteelized, and in their external quite spiritualized,—commissioned by whom? By certain lay associations, and joint stock companies of Bible-printing traffickers, and religious tract-p publishers! These are expected, by the dissemination of their British paper-wares, to rechristianize the long christianized people on the continent of Europe; and to convince the whole world, that were it not for the British press, the British Bible and tract publishers, the British common-sense apostles of every east, Africa, and Asia, the British Missionary, Baptist, &c. &c., the whole family of Adam would remain in darkness and in the shadow of death. The ignorant presumption of such is one of our modern phenomena. These, for the most part, vulgar, untalented, needy adventurers, equipped and sent forth on the lavish contributions of their fanatical co-religionists, have the assurance to criticize and condemn, in the countries through which they pass, the religion, manners, government, and every thing that differs from their homely habits of national usages and sectarian peculiarities. Wherever they trail themselves along in their lumbering carriages, they leave a slime behind that infects and disfigures, and renders wholly hateful the very fairest objects which they happen to alight upon.—*Catholic, May 1st*.

We leave this morning for the Conference, having prepared, so far as we can, what editorial and other matter will be required during the two Wednesdays we shall be absent from the Office. Correspondents and others will have attention on our return.

Monday Morning.

MERIT.—The Council of the London Geographical Society have awarded to Professor Robinson of New York, one of the gold medals placed at their disposal annually by the Queen, in consideration of the very valuable addition he has made to geographical knowledge by his work entitled "Biblical Researches in Palestine."

MORMON BANKRUPTS.—The *N. Y. Commercial Advertiser* of May 28, says, Joe Smith, the Mormon prophet, has applied for the benefit of the Bankrupt Act. His debts, he states, are \$100,000. Sidney Rigdon, and Hiram Smith, the other Mormon leaders, have also petitioned.

FIRE.—The *N. Y. Commercial Advertiser* says, that on the 26th of May the Wesleyan Seminary at Lima was destroyed by fire. Loss, \$20,000.

We are pleased to receive the *London Inquirer* in an enlarged and improved form.

The Treasurer of the CENTENARY FUND acknowledges the receipt of the following sums:

By Rev. Geo. Ferguson, Dumfries Circuit.			
T. Rosebrook (d-cashed).....	£1	0	0
Mrs. Joanna Rosebrook.....	0	10	0
Smith, Connel.....	0	10	0
Mrs. Martha Woot.....	0	5	0
By Rev. J. K. Williston, Thames Circuit.			
Joseph Monchouse.....	£0	10	0
James Bond, Esq.....	1	5	0
James Burns.....	0	12	6
W. & W. Eberts.....	1	5	0
Thos. Crow.....	£1	0	0
Mrs. Elizabeth Gregory.....	0	10	0
Isaac Dulse.....	0	5	0
By Rev. Wm. Ryerson.			
Miss M. Farley, Muncy Mission.....	4	0	0
Isaac Coyne, 2nd and 3rd instalment, St. Thomas Circuit.....	1	0	0
By Rev. John Daxter, Albion Circuit.			
James Monkman, Sen'r.....	£2	10	0
James Monkman, Jun'r.....	2	5	0
John Peacock.....	£2	10	0
Thomas Dillist.....	4	0	0
By Rev. David Wright.			
Wm. Law, Newmarket Circuit.....	£1	5	0
By Rev. C. Flumersfelt, Gosfield and Howard Circuit.			
John Buchanan.....	£0	5	0
By Rev. H. Biggar, Stamford Circuit.			
Mrs. Richard Graham.....	£2	10	0
Mrs. Jane Coleman and family, Whitby Circuit.....	2	10	0
By Rev. Thos. Conford, St. Catharines Circuit.			
Arthur Crosby.....	£0	10	0
Mrs. Sarah M. Street.....	1	0	0
Marcella, Nelles.....	0	10	0
Adam Gould.....	0	10	0
John Steldon.....	2	10	0
Mrs. Frances O'Reilly.....	0	10	0
Enoch Shrigley.....	£0	10	0
Wm. Duck.....	0	10	0
Levan Parsons.....	0	10	0
Moses Cook.....	0	15	0
Delilah Willford.....	0	10	0

