

The Politician.

The British Press.

From the London Watchman.

WESLEYAN METHODISTS.

[INSERTED BY REQUEST.]

Exeter Hall has, in its short existence, echoed to many a peal of applause... The words of Dr. Wilberforce are the more grateful, because we remember that, when a younger man, in a humbler position, he, as one of the biographers of his immortal father, showed a chariness of touching anything nonconformist, so punctilious that, in connection with so grand a theme, it was really amusing. Older and more elevated, he takes both a wider and a keener view of the influences that have wrought for or against our religious welfare, and his conviction is so strong, that the double repugnance of his nature and his office cannot prevent him from committing himself to the public praise of an eminently irregular clergyman.

But while considering the strong censure pronounced by the eloquent Prelate on the Church, as administered in the last century, we feel some doubt, not of its sincerity, for that comes with burning evidence, but of its entire consistency with the views and position of the Right Reverend speaker. It seems to us easier to reproach the Church with having cast out John Wesley, than to show how the Church could have kept John Wesley in. True, nothing in the constitution of the Church made palpable heresy a crime, or justification by faith a heresy. In so far then, as John Wesley was cast forth on account of his evangelical doctrine and apostolic warmth, let the unhappy men who then held, and so wofully betrayed, the charge of the flock, bear a scorching blame. But his doctrine and his fervour, though they closed against him the door of many an individual church, did not cast him out from the Church, did not deprive him of his rights and membership among the regular Clergy. From this corps he became gradually separated, not by expulsive measures on their part, but by irregular measures on his own. Had he settled down within canon law and rubric labors, he might have lived a parish priest, and died a comfortable parson. But a fire was in his bones. The world was ending and dying. God had not spared His Son, but given him for its redemption. He that converted a sinner from the error of his ways saved a soul from death; few cared to work this rescue; all seemed nigh to perish. A voice from eternity awoke the soul of Wesley; he shuddered at the world's danger, and sprang to its deliverance. He would fain have performed his mission without injury to his clerical robe; but, made only for service under ecclesiastical roofs, it was soon, in this new, rough, struggle, so rent and soiled that his brethren pronounced its beauty and dignity hopelessly lost. Wesley in sober purpose set out on the same errand as the Apostles to convert the world, and he required to enjoy the same liberty and use the same means as the Apostles. Had the constitution of the Church of England furnished him with these, never would he have been found without her pale. But these he must have. Church order commanded his respect, but the call to convert the world imperially necessitated his action. He would fain do all contemporary Bishops said; but he must do all Apostolic Bishops did. He was desirous of conciliating the Church; but he was determined to convert the world. This determination brought upon him necessities for which the Church did not provide. The extempore, out-door, warning, lifted up like a trumpet; the "effectual fervent prayer" taught of the Spirit alone; "the communion of saints," "confessing their faults one to another, and praying one for another;" the exercise of every gift whether of teaching, exhortation, or prayer; the separation to preach the Gospel of every man marked for the work by the evidence of grace, and gifts, and fruits;—these apostolic measures became not merely desirable, but indispensable to Wesley, from the moment that he fairly embarked in the enterprise of converting the world. Having once adopted, and being resolved to persist in, these proceedings, his remaining a bona fide Minister of the Church of England was an utter impossibility. If to himself or to others he seemed to retain that position, it was only by a generous fiction of indulgence on their part, of attachment on his own. Thenceforth, the Church could have retained John Wesley, only by giving him scope to use every apostolic appliance for the conversion of the world. That is, had the Church of England accepted Methodism, she might have retained John Wesley; but at no other price. He wrought himself out of her

pale, not merely because her existing administration was lethargic, but chiefly because, once set in earnest upon the work of converting the world, he found a necessity for measures which she disclaimed—a necessity for a form of Christianity more closely fashioned after that of the New Testament. Such a form of Christianity he was the instrument of bringing into existence. He looked upon it as the child of the English Church, and would fain have seen it lie in her bosom. But she was dying of cold, and the activity of the infant troubled her; she had just, as the Bishop of Oxford says, life enough to push it from her breast; and, thus set free, the child has developed its own life by ceaseless action, and saved that of the mother by a healthy though oft an unwelcome friction.

We doubt then, whether the separation between John Wesley and the Established Church is fairly charged entirely upon the last century. It arose, we think, mainly from the fact that the Church as constituted, and Wesley as the evangelist straining to convert the world, could not move in harmony. The Church must have altered to accommodate Wesley, or Wesley must have altered to meet the Church. Either Wesley must fold himself up into a regular clergyman, or the Church must expand into a world-converting evangelism. And though, blessed be God! the Church is much revived since that day, a supposition naturally arises in our minds, as we read the Bishop of Oxford's words,—Were some living Fellow of Lincoln College, Oxford, to begin open-air preaching among our masses; were numbers to weep, to fall down, to scream under his appeals; were he to use extempore prayer, to establish prayer meetings, class meetings, love-feasts, to set pious artisans to work and teach sinners, would he not, long ere he got thus far, be smarting under the rebuke of the very Bishop who applauds the man who did all this a century ago? Would the law of the Church permit the Bishop to indulge such proceedings?

If the Church of England have reason to regret that John Wesley left her pale, (which we greatly doubt,) at least the cause of Christ throughout the world has none. Had he remained dutifully within that pale, it must have been at the price of those evangelistic labors, of which all lauds are now reaping fruit. As Methodists, we hope ever to maintain toward the Establishment, (as toward every other branch of the evangelical Church), a position of friendship, and a spirit of fraternity. Our dissenting brethren need no more count upon our aid in attacking the Church, than the Church need count upon our aid in attacking the Dissenters. Both may misunderstand us; but in spite of misunderstanding we will be the enemies of none. The same spirit of love that withheld John Wesley from assailing the Church will withhold us; the same necessity to follow more closely the model of the primitive Church, which prevented him from conforming, will prevent us. With fraternal feelings, we are not without our deep convictions—convictions that in the choice of the ministry, (requiring imperatively all possible proofs of a true conversion and a true call,) in the edification of the members, (seeking to make increase of the body by that which every joint supplieth) and in the work of converting the world, (proceeding in all things on the ground that the Holy Spirit is still in the Church,) Wesleyan Methodism offers us a far closer approach to the Christianity of the New Testament than we find in the venerable Establishment of this realm. Let not our friendly bearing toward either the Established Church or other Churches, be conceived to imply the absence of a deep persuasion that Methodism, as distinct from either, has its proper conformity to God's word, its peculiar adaptation for working His work. Our persuasion of such conformity and such adaptation is intense as it is calm; nor could Methodists who are walking closely with God in their own Church, transfer themselves to the Establishment without deeply feeling that they were cut off from many a precious Scriptural aid to piety and usefulness. Whether the English Church, in losing John Wesley, only paid the inevitable penalty of her constitution, or whether she suffered by the error of her contemporary clergy, Methodism exists—exists, we humbly believe, by the will of God; exists with a glorious Mission and a people's agency; exists under all skies, and with an expansive force which gives us, with regard to its future, hopes as glowing as are our memories of its past. O, let our children receive it, not as the rival, nor yet as the prole, of any other Church; but simply as a great instrument raised up of God for the assertion of Scriptural principles, for the spread of Scriptural holiness. They may admire this instrument and be idle, they may handle it and be useless, but if they work it, "their labor will not be in vain in the Lord." The position of Methodism is now such that its prospects can be but little affected by the praise or blame of other Churches. Its future history depends upon itself. Let but its Ministry maintain purity, zeal, and affectionate brotherhood; let but its members be humble, unworldly, and holy, then it will rejoice in the friendship of all other Christian bodies, but if it encounter their enmity will, in the Lord's strength, prevail and pass on.

Communications.

THE PASSING YEAR.

[Concluded from our last.]

Hast thou divers reason to believe that there is a solitary case of want and distress within thy reach—one solitary being that is deprived not only of life's luxuries and comforts, but even its common necessaries. Go satisfy thy-

self and relieve that unhappy creature before thou regalest thy soul with sumptuous viands and savory meats, and makest thy heart merry with wine, or if thou wilt not, may thy joy be embittered with the recollection of it. How apt the man who hath not felt the bitter pangs of hunger, when directed to a pitiful object, to make excuses, and pretend it is unworthy. But be not hasty to drive the poor from your door; rather give to ten worthless imposters, than let one poor, hungry, desolate soul—one really deserving of your bounty, depart from your door, cold, hungry, and half clad. And let not the merchants and trades-people devote all their time and attention to their temporal things, to their commerce and traffic, and the acquisition of wealth and worldly knowledge; but let them spare a few occasional moments to reflect on weightier, and infinitely more enduring concerns, and to induce their frame of mind, remember that ye are but stewards and dispensers of those blessings which you so positively and selfishly (though improperly) claim and call your own. And let not a pampered irritability, and impatient peevishness, get possession of you; for be assured it is not the mark of a great man to be arrogant, haughty, self-willed, overbearing—lord on all occasions of showing his superiority, and an egotistical conceit of his own opinions and greatness. Nothing can be more opposite to the spirit of Christianity, or more detestable to men of sense. And should your attention be solicited by persons in meaner circumstances, though about matters which do not immediately concern yourself or your family circle, be not too full of business to render your advice and assistance; and on all occasions study rather to be loved and esteemed for your noble, generous, unselfish conduct, than to make yourself dreaded by the vulgar, and appear ridiculous to men of sense. And let the poor always remember the station in which they have been placed. Study chiefly to make yourselves contented with your condition, however hard it may be. Learn to respect, and in lawful things obey, those who are set over you, in whatever character it may be, and by all means learn the true spirit of humility, and honestly and cheerfully discharge the various duties unto which it has pleased God to call you, bearing this in mind that "the poor shall not always be forgotten." Endeavor, as far as possible, to live peaceably with all men. Life is already sufficiently embittered with necessary evils, without stirring up strife among neighbors, or dissension in families; without fostering animosities and ill-will between rival sects, and parties, and denominations of Christians. Such is not the temper and disposition of a Christian. In this respect, how acted that "great and good man," the immortalized Wesley,—he, by his preaching, writing, and conduct, endeavored to inculcate a peaceable, forbearing disposition among his followers and associates, and strongly reprobated the use of all bitterness and acrimony of language against those who differed from him, and of course much more scurrility and abuse. Rather respect each other's infirmities, peculiarities, prejudices, or traits, which you cannot comprehend or believe, and let each man look to himself, nor meddle nor interfere officiously with his neighbor. In fine, without going through the whole decalogue, let me implore you to study to know all the Commandments of God, and then to obey them with a willing and submissive mind. To this desirable end have many of you suffered deep and poignant affliction and evil disease and death are still impending. Whilst the chastening hand was immediately upon you, great were your acknowledgments, and good and praiseworthy your intentions. But affliction is scarcely removed before you go in the old way—forget your punishment and sorrow, till a worse thing befall you. My death is well nigh spent—the short as my time is, many of you will precede me. 'Tis true, you know not the time as exactly, but it is as certain, and all of you at no very distant period will be in the same situation. "Eternity, thou pleasing, dreadful thought." Farewell! and may my phoenix-like successor find you with happier prospects. Avert much of evil, disease and death, by regarding the dying words of

THE PASSING YEAR.

Miramichi, Christmas, 1848.

Editor's Department.

MIRAMICHI.

CHATHAM, TUESDAY, JAN. 2, 1849.

The Subscriber having been compelled to consume a large amount of time, and incur considerable expense, in his too often fruitless endeavours to collect his far-spread Outstanding Debts, hereby notifies all persons to whom he is not indebted, and with whom he has not a running account, that orders for advertising in the Gleaner, and for Printing in future, must be accompanied with the CASH otherwise they will not meet with attention.

JAMES A. PIERCE.

UNITED STATES.—Late papers put us in possession of the following account of the most extraordinary doings in the Legislature halls of Ohio.

The two parties being about equally strong in the Legislature and the State, threaten to come to blows and decide the question of ascendancy by brute force. "A telegraphic despatch," says the official organ at Washington, "was received from Columbus yesterday morn-

ing. It states that two organizations of the House had been effected. The Democratic organization consists of forty two members, and the Whig house of thirty. (The number of the House under the Constitution is seventy two.) The Democrats have control of the legislative hall and are now in Session.

This is an anomalous condition of things. There are three Legislative bodies in session at once in Columbus— one, the Senate, consisting of seventeen Democrats and sixteen Whigs, and one free-soiler; and two Houses—one Democratic, of forty two members; and the other Whig of thirty only.

Later from Columbus.—Intelligence up to the 12th has been received. Matters appeared to be coming to a crisis. Several unsuccessful attempts had been made in the house of Representatives to bring about a compromise. There were two distinct organizations, whig and democrat, but neither had the necessary number to proceed to business, the quorum being forty eight. The whigs occupied one side of the House, the democrats the other. The former adjourned from time to time; the latter remained in session night and day, sleeping in their seats.

In the Senate, on the 12th, Mr Archibald, a democratic Senator, brought in a preamble and the two following resolutions which were ordered to be printed:

Resolved—that the Senators voting for this preamble and accompanying resolutions will by all open means, peaceably or forcibly, oppose the collection of taxes during the disorganization of the General Assembly, and for the fulfilment of this resolution they pledge their lives, fortunes and sacred honours.

Resolved that county treasurers are hereby advised and invited by the Senators so voting, to withhold all revenue for the present, until the organization of the Assembly, or until ulterior measures are entered into by the true friends of the country.

On the whig side it was contended that the object of the preamble and resolutions was to overthrow all law, and to bring about a state of things little inferior to the anarchy and terror of the worst days of the French revolution.

Mr Whitman, a democrat, said that he and his associates desired to wait until sufficient time should have elapsed for the organization of the legislature, failing in which, the people would come to Columbus, and organize a provisional government.

EXTRAORDINARY EXCURSION.—We certainly live in an age when things which once would have been most marvellous, are of daily occurrence. Read the annexed paragraph from the New York Express. It records a most singular tale of an excursion on the water of the Hudson river.

Ferry boats and bridges are likely to become articles of unnecessary expense. A celebrated india rubber firm of the city of New York have recently "fixed up" a contrivance which will enable a man to fling himself into the river with perfect impunity, and float there too, as pleasantly as he likes, and as long as he chooses, only using his digits for propulsion whithersoever he lists. The thing was practically tested on Monday last about noon, when a young gentleman named Lowell, leaping from a steamboat at the south ferry, went out with the current and returned with the flood tide to Castle Garden, about five o'clock, having been about four hours in the water. He came out perfectly dry and warm, to the astonishment and satisfaction of a number of gentlemen who witnessed the commencement and close of the excursion. He regretted that he did not take along with him a newspaper or a book, to while away the time. We expect now to see the North River full of floating beds, furnished with those rubbers, going to and coming from Hoboken.

ST. JOHN REFORM CLUB.—The following important subject is to be discussed by the members of this Institution: "Would the Initiation of Money Grants in the hands of the Executive, and the formation of Municipal Corporations be beneficial to the Province." The Morning News states, that branches of the Club are shortly to be established throughout the Province, in every town and village of consequence.

FUTURE PROSPECTS.—The Saint John News contains a short article on the present depressed state of the trade of this Province, and the prospect a-head of amendment. We sincerely trust the picture it draws of the future will be realised. We annex an extract from this article:

Since last Christmas our population has been reduced by death and emigration, to two thirds of the usual number; and our city of course feels the effects of the pressure that has driven so many away from their homes to seek a living in another land. But let those who remain be of good cheer—for we predict ere another year has rolled away, St. John will give signs of new life and animation; because of new trade