

some of the prayer-leaders are the fruit of that revival of religion which was effected on the coast last year. To the most intelligent and experienced Christians, it was delightful to observe how they all adoringly recognized the ever blessed Trinity of persons in the Godhead, the atonement of our Lord Jesus Christ, and the grateful confidence with which they pleaded the great and precious promises of holy scripture.

Agreeably to previous notice, the Anniversary of the Melbourne Branch Wesleyan Missionary Society has been lately held, in which our venerated Chairman, the Rev. Mr. Harvard, with his well-known ability kindly took by far the most prominent part. A Missionary Sermon was preached in Brompton, on Friday, the 11th instant, a place which had never before been favoured with any part of the services of our Missionary Anniversary. But the collection which our friends of that neighbourhood furnished shows equally their value of the gospel, and their ardent desire to assist in promoting its spread throughout the world. It was very honourable to the choir in Brompton that, immediately after the opening prayer, in the necessary part of which our beloved Sovereign and her royal family were particularised, they sang in good taste, and with fine effect, "God save the Queen."

The principal meetings of the Anniversary were held in Melbourne on Sunday and Monday last. Mr. Harvard preached admirably appropriate discourses to the largest congregation ever collected in the chapel. Surely the evangelical truth which was then declared in the most earnest and affectionate manner will produce saving effects. On the evening of Monday, the generous Ladies of the neighbourhood gratuitously furnished every thing needful for an excellent Tea, to which a very large number was admitted by ticket. The provision for the tea was ample, the arrangements were creditably conducted, and great satisfaction was evinced by the numerous party. The interest of the public meeting, immediately after, was maintained until a late hour.

The day following a Missionary Meeting was held in our new Chapel, in Kingsey, now nearly completed, and kindly prepared for the occasion at some additional expense of labour and inconvenience. Here the congregation was good, all of whom were deeply affected by the graphic descriptions of the superstitions and degradation prevailing in the dark places of the earth, and the success of Missionaries in turning the people from "dumb idols to serve the living and true God."

It affords us great pleasure to have to say, that the financial results of this Anniversary, though not yet accurately known, will considerably exceed those of any preceding year.

I am, Rev. and Dear Sirs,
Yours very truly,
E. BOTTERELL.

February 10th, 1842.

HATLEY AND COMPTON.—We have the pleasure of laying before our readers the following letter:—

To the Editors of the Wesleyan.

DEAR BRETHREN,—As you undoubtedly feel a lively interest in every thing connected with the cause of the Redeemer on earth, especially whatever is promotive of that cause, within the precincts of our own connexion, I send you the following short statement of the annual Missionary Meetings held last week, on the HATLEY AND COMPTON Circuit, at which we were favoured with the very valuable services of the Rev. Mr. Harvard, the esteemed chairman of the Eastern District. Although we cannot rejoice in any special work of grace on this Circuit, yet we humbly hope the leaven of go. I truth is diffusing its real influence through the great mass of unregenerated men around us. Methodism, on this Circuit, is comparatively of recent date, it being only five or six years since a Wesleyan Missionary was stationed here. We held the first of our three meetings on Tuesday, the 8th inst., at Charleston Village, in the Wesleyan Chapel, which is a very neat and commodious building, erected principally by the liberality of those who worship within its walls. The evening appointed for the meeting was very stormy; the attendance was nevertheless respectable and the speeches interesting, particularly that of Mr. Harvard, who, with his characteristic ability, contributed much to

the pleasure and interest of the meeting. The subscriptions taken down at the time of the meeting promise an improvement upon those of former years. The second meeting was held on Wednesday, the 9th inst., at Compton Village, the evening being favourable, as many persons attended as could be accommodated in the school-house. In this village we have at present no chapel; but we hope at the next Missionary Anniversary the want of a suitable place for its accommodation will not be felt, as our friends and the inhabitants of the township in general—much to their credit—have nearly completed arrangements for the erection of a Wesleyan chapel, which is to stand on an eligible site near the centre of the village, and will contribute much to its beauty and improvement. On Thursday, the 10th inst., we had the third meeting; it was held in the Congregational church in Sherbrooke, the use of which was most kindly and readily granted by the minister and trustees. The assembly on the occasion was very respectable, and the interest of the meeting greatly heightened by the presence and assistance of the Rev. Mr. Robinson, the aged and venerable pastor of the Congregational church in Sherbrooke; and of the Rev. Mr. Strong, Presbyterian Minister of Montreal. The collection, with three subscriptions paid at the meeting, amounted to £55s., affording a gratifying pledge that when the subscriptions are completed the amount contributed in aid of the funds of the society will be equal to if not more than those in former years.

I remain, dear brethren,
Yours affectionately,
JOHN TOMKINS.

February 17, 1842.

WESTERN CANADA—BRANTFORD.—The following interesting letter was received too late for our last number:—

To the Editors of the Wesleyan.

REV. AND DEAR SIRS,—On Tuesday, the 1st instant, we held our Missionary Meeting, by the kind permission of our esteemed friends of the Congregational communion, in their neat and commodious chapel. The Rev. Mr. Baker, Pastor of the Church, obligingly accepted our invitation to the chair, and introduced the business of the meeting to a crowded and highly respectable audience, by an address of which we shall only say that it was at once eloquent and appropriate, evidently as much the effort of a noble mind, as it was the expression of a catholic soul. We were favoured with the presence and efficient assistance of the Rev. Messrs. Stinson, Case, Richey, Evans, and Sunday; Mr. Bickle, of Hamilton, and Mr. Barker, of Paris.

The reverend and venerable Wm. Case, whose valuable and unceasing labours have been long devoted in promoting the spiritual interests of the Aboriginal tribes of this country—by the glowing statements which he gave of the success that had accompanied the preaching of the gospel among that interesting portion of our fellow men, and the earnest and very affecting appeals which he made to the hearts of all present in their behalf, kindled a flame of missionary fire which had a melting and happy influence upon the attentive and deeply interested audience. Mr. Case was followed by the Rev. Joseph Stinson, who, in one of his most powerful speeches, drew the attention of the meeting to the financial embarrassments of the parent institution, and its consequent inability to meet the multiplying and urgent demands of heathen and other countries for extending its operations among them. The reverend gentleman most felicitously showed that the present embarrassments of the society arose entirely from the astonishing success which had attended its operations—and exhibited in the clearest and most convincing manner the just claims of the heathen world upon the church, for the means of salvation—and the obligations under which every Christian was laid to assist in furnishing it with those means. The Rev. John Sunday, converted Indian Chief and Missionary among his Chippawa tribe—in his own peculiar and artless manner—expressed the gratitude which he felt towards the British Wesleyan Missionary Society, for the kindness it had shown in sending missionaries to the "poor Indians," and for that instruction which he and hundreds of his brethren of the forest ("some of whom are now praising God in heaven") had received through missionary exertions

In describing his pagan state—the exercises of his mind when he beheld the first glimmerings of spiritual light, and the joy he subsequently felt when enabled to take clear believing views of the divine atonement—he was very affecting, excited the attention of his hearers, and presented to them a delightful picture of the effectual operations of the gospel in dispelling the deep darkness of the pagan mind. The Rev. Mathew Richey, A. M., in his usual eloquent, forcible and happy style, exhibited the importance of missionary exertions—showed the necessity of the Divine blessing to ensure success—urged upon all Christians the duty of more earnest prayer for an enlarged outpouring of the Holy Spirit upon the church and upon the world, and in most heart-stirring language showed it to be indispensably necessary that their united, vigorous and unceasing efforts should be made, in order to extend to the perishing inhabitants of "the dark places of the earth," which "are full of the habitations of cruelty," the knowledge of Him "whom to know is life eternal." The address of Mr. Richey produced a thrilling effect through the assembly, and made an impression which will not soon be forgotten.

The chairman then called on the Rev. Ephraim Evans—who, having just arrived from England, stood up amidst greetings of welcome from his numerous friends in the assembly, and made some interesting and encouraging statements of what he had heard and seen of the sayings and doings of the friends of missions in the father land,—in enlarged and evidently still-growing spirit of liberality pervaded all their ranks, some were giving twice, others five times, and some even ten times as much more, annually as they had ever given before, in order to furnish the necessary means for sustaining and extending this great and good work. The reverend gentleman said also that he was prepared to state that it was the determination of the Missionary Committee at home, not only to sustain their present position, but also to enlarge their operations in Western Canada.

The collection was then made, which amounted to £10. Thanks having been voted to the chairman, and to our Congregational friends for the use of the chapel, the doxology was sung and the benediction pronounced, and thus closed the business of this interesting evening.

Our society in this circuit is in a rising state. Several have recently been added to our number. We have had much to bear from unjustifiable opposition—but we are still honoured with public confidence and public support; we have no chapel, only a worn out school-house, in which to preach—but it is crowded every sabbath with attentive and respectable hearers. To show how much the labours of Wesleyan Missionaries are appreciated in Brantford, I need only mention that, on Thursday last, I accompanied one of our friends in calling on some of our respectable townsmen for the purpose of ascertaining what could be done towards building a chapel, and in a few hours only we had subscriptions on our list which amounted to upwards of £120—we have now subscribed nearly £200—so that we hope next summer to have a neat substantial brick-built chapel in this beautiful and rising town.

I am, dear Sirs, affectionately,
JOHN B. SELLEY.
Brantford, February, 1842.

Miscellany.

THE PUSEYITE HERESY.

We subjoin the opinions of some of the most eminent prelates of our church on the dangerous tendency of Puseyite doctrines:

I. The Archbishop of Canterbury, alluding to "the introduction of novelties in the celebration of Divine Service," has declared, that it "is much to be deprecated;" and that "even the revival of usages which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy."

II. The Archbishop of Armagh has been delivering, in the course of the past summer, a charge condemnatory of No 90, and vindicating the censure pronounced upon it by the Hebdomadal Board.

III. The Archbishop of Dublin speaks of the Tractarians as having been "led to adopt very hastily some most erroneous views, through the combined attractions of antiquity and novelty."

tem, as leading to "revive but a small portion of neglected truth, combined with a great mass of obsolete error."

IV. The late learned Archbishop of Cashel has left behind him an elaborate exposure of Mr. Newman's mystic theory of justification.

V. The Bishop of London has forbidden Mr. Ward to officiate in his diocese; and has recently refused to license another member of the same party.

VI. The Bishop of Calcutta regards the system, as one which will, in the end, "make way for an apostasy in our church, unless, indeed, the forethought and fidelity of our divines of dignified station interpose by distinct caution to prevent it."

VII. The Bishop of Chester, long since, detected in Tractarian views, "a revival of the worst errors of the Romish system." And he has asserted in his recent charge, that "it does certainly require an elaborate system of argument, in order to prove that persons holding such opinions are consistent members of the Church of England."

VIII. The Bishop of Winchester has recorded his "protest against a system of doctrines recently attempted to be revived, and which had ever appeared to him to be founded upon mistaken views of the general tenor and character of Scripture."

IX. The Bishop of Exeter has publicly "lamented" the leniency with which the Tractarians are disposed to treat "some of the worst corruptions of Rome." He "more than laments the tenacity of their views on 'reserve in communicating religious knowledge,' as inconsistent with the special and distinct requirement of our own church."

X. The Bishop of Durham, after stating that "the effect of Tractarian principles has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold them with such earnestness as to threaten a revival of the follies of by-gone superstitions," does not hesitate to assert, that "an elaborate attempt has been made" by the same parties "to explain away the real meaning of our articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome."

XI. The Bishop of Ripon regards the same attempt as likely to "endanger the integrity of subscription."

XII. The Bishop of Gloucester declares, that "the perusal of the 'Remarks upon the Thirty-nine Articles' has filled me with astonishment and concern. The real object at which the writer seems to be labouring, is to prove that the differences in doctrine which separate the Churches of England and Rome will, upon examination, vanish."

XIII. The Bishop of Winchester, in a charge which is not yet published, (but is immediately to appear,) has expressed his sentiments no less plainly than his right Rev. brethren.

XIV. The Bishop of Lichfield, in his primary charge, declared his conviction of the dangerous tendency of Tractarian views, and described the system as one which saps the foundations of Protestantism, assails the character of the Reformers, and depreciates the Reformation itself.

XV. The Bishop of Lincoln, who seems to have foreseen the present controversy, has spoken strongly on the subject of Tradition, and the deference due to the authority of the Fathers.

XVI. The Bishop of Oxford has recommended that the "Tracts for the Times" should be discontinued, as dangerous, and likely to disturb the peace of the Church.—*Watchman.*

LETTER OF THE REV. WM. PALMER, OF MAGDALEN COLLEGE, OXFORD.—In another part of this extraordinary Letter Mr. Palmer repudiates all timid compromise in the following very Catholic language:—

"Certainly, I am for no middle ways, as you will understand, when I tell you plainly, that, for myself, I utterly reject and anathematise the principle of Protestantism as a heresy, with all its forms, sects, or denominations. And if the Church of England should ever, unhappily, profess herself to be a form of Protestantism, (which may God in his infinite mercy forbid!) then I would reject and anathematise the Church of England, and would separate myself from her immediately as from a human sect, without giving Protestants any unnecessary trouble to procure my expulsion."

The fierce denunciations and imprecations which are scattered over this Letter, breathe the spirit of Popery in its most inveterate form:—and any reader will have