

nation to enter any of our public schools and to take charge of such children as shall be willing to receive their instruction."

"That it is desirable that the Church in this Diocese should form part of an Ecclesiastical Province."

They recommend that in the Rule for the "Election of a Bishop" the words "*in England*," be omitted.

Also, the consideration of the following Reports of Committees appointed by the Pan-Anglican Conference—

V.—On declaration of Submission to Regulations of Synod.

VII.—Relative to the notification of proposed Missionary Bishoprics, and the subordination of missionaries.

IX.—Form of Letters Dismissory for the Clergy.

Also to consider whether it is not desirable that the Synod should meet annually in other Dioceses.

The Executive Committee give the required notice of the above proposed business.

EDWIN GILPIN, Sec'y.

D. C. S.

At the last meeting of Executive Committee notice of motion was given for aid to a missionary at New Germany.

Application was made for aid to the missionary at Nowport.

The next meeting of the Executive Committee will be on the 20th inst.

Attention is requested to the following Rule:—

"All Subscription Lists received before the 31st March in each year, will appear in the next forthcoming Report, while those received after that date shall be omitted."

WESLEYANISM.

In a previous paper upon Wesleyanism it was attempted to give a short account of the condition of the Church of England at the beginning and middle of the 18th century; the formation of the first Methodist Society at Oxford was also noticed. The work of the Wesleys now demands our attention. In the year 1735 the two brothers accompanied by one or two other Methodists left England to go as Missionaries to Georgia, then an English Colony. To dwell upon their work there would be beyond our purpose, it must suffice to say that they laboured there for over a year with great earnestness though without any such remarkable effect as soon afterwards began to attend their preaching in England. This period of their lives is deeply remarkable for having brought them under the influence of some Moravian brethren from whom they learned that there were some things in experimental Christianity of which they themselves were ignorant. At a later period the Wesleys themselves described their own condition at that time as being utterly unspiritual, unconverted, unregenerate. One reading their life and seeing their zeal, self-denial and love for souls would scarcely agree to so harsh a sentence, but it is plain that there was in them far too little of simple dependance upon the work of Christ. They have not yet realized what became afterwards the great theme of their preaching the great truth which gave them the power of claiming the attention of ten thousand hearers at one time, and swaying as with the power of a rushing, mighty wind the souls of a great multitude.—That great truth was the power of the faith in a present Saviour, the hope of present Salvation through Him—Faith in Him whose name was called Jesus because He should save His people *from their sins*. Whatever narrowness there may have been in their views of some portions of Divine Truth, however much they were inclined to limit the "diversities