

Mr. Heys, in the Independent chapel, at the kind suggestion of its minister. On Monday morning, (Nov. 1,) 124 persons, who were admitted by tickets, sat down to a public breakfast, when several ministers and friends delivered appropriate addresses. In the evening, Mr. McAfee preached again, and, on the two following Sabbaths, sermons were preached by the Rev. Messrs. Williams and McAulay. The public collections, at the opening services, together with the door collections of the following two Sabbaths, amounted to £61 10s. The foundation-stone was laid on the 31st of May, by the Rev. Robert Newman, (then President of the Conference) and the chapel is built in the Gothic style, with end and side galleries. The design was drawn by Robert Turner, Esq. Architect, Hamilton, and will seat about 500 persons. It will cost, (including the ground and incident) about £950. The subscriptions and collections, up to the present time, including gifts of materials for the erection, amount to upwards of £650. The Trustees are determined to persevere in their efforts, not only to liquidate the debt, that the chapel may be free; but also to provide a good day school and school house. The society is already large, and in a good state; and, if we are to judge by present appearances, the time is not very far distant, when the chapel will be too small to accommodate the regular congregation.—*Id.*

PERTH.—On Sunday, the 5th inst., two sermons were preached in the Wesleyan Chapel, in aid of the funds of the Missionary Society,—in the afternoon, by the Rev. Joseph Sykes, and in the evening, by the Rev. Alexander Cumming, of Dumbarney, (a minister of the Established Church of Scotland,) to large and attentive audiences. On Monday, the annual meeting was held in the same place, when the cause of missions was powerfully advocated by the Rev. Dr. Thomson, the Rev. Messrs. Cumming and Patrick, (Church of Scotland,) Thomson, (Baptist,) Beckwith, (Cargill, A. M., Wilkinson, and Sykes, (Wesleyan,) Lieut. Whinster, and others. The meeting was more numerously attended than for many years, and the collections exceeded any year's since the formation of a Branch Society in this city, being upwards of £13.—*Id.*

IRISH REFORMATION.—From our clerical correspondents, located in various parts of the country, we continue to receive the most cheering advices relative to Protestantism amongst members of the Popish communion. Since we were last enabled to report on the public recantations which were made, several individuals have privately joined our church who were not possessed of sufficient daring openly and in the face of persecution to declare themselves no more the slaves of spiritual oppression. This private renunciation of the baneful errors of Popery has been the effect of the noble example set by those who, in the first instance, came over publicly to our communion. Nor is it all the effect that can be looked for. Already several are preparing to follow in their footsteps, and formally break off from the connection in which they were trained, and all but victimized. We trust that very shortly we shall have it in our power to announce the recantation of a large party of Romanists who are now candidates for admission into our scriptural confederacy. Our information is derived from the very best sources, and while we can rely on it most confidentially, we wait with the strongest assurance for the repetition of such an event.—*Dublin Statesman.*

CONVERSION OF THREE ROMISH PRIESTS AND OF THIRTY LAYMEN, IN FRANCE.

To the Editor of the Record.
SIR,—It is not long ago that I communicated the fact of the conversion of three Romish priests and twenty-seven laymen. I am happy now to inform you of three other priests who have joined the Reformed Church, and of thirty laymen, who, in a different part of France, have applied for admission to Protestant communion. If we add to the six priests above mentioned the three who were recently admitted by the Bishop of London to the ministry of the Church of England in Whitehall Chapel, and another, of whom I have authentic information, that he is preparing to abandon his idolatrous church, it will appear, that within only a short space of time, no less

than ten priests, of whom I happened to have heard myself, have been converted from Romanism.

One of the priests, most recently enlightened, was a Dominican, and librarian of the convent. He had the curiosity to examine the books inserted in the Roman Index, and in this manner *Caleb's Institutes* fell into his hands. It was the study of this work which proved the means of opening his eyes, and thus the very Index, designed to turn away from truth and to guide only to error, proved in this instance, the means of truly indicating the way to *life and glory. He taketh the wise in their own craftiness.*

Another of the three priests, the Abbe de Maurette, has not only by this public accession from Romanism, combined with the force of his moral character, produced a great sensation in his neighbourhood, in the Department of the Arriege, but, in consequence, a new opening has been given to the Evangelical Society of France, and already another church of Romish converts is grouping around them.

The third priest, who is also an interesting man, is preparing to carry back to his own parish, in another district of France, that knowledge of salvation which has been such a blessing to himself.

The same minister of the Evangelical Society, who has thirty Romish applicants for admission to the Reformed Church, and about 100 other Roman Catholics who attended his services regularly, communicates the following:—

"An old man comes on Sundays from a distance of two miles and a half, to converse with me and to be present at the service. When I asked him, what had induced him to come and find me and to quit the Church of Rome? he replied, that having read the bible twenty years ago, there were ten that he had ceased to belong to this church, which taught, as he was persuaded, many things contrary to the word of God. Afterwards, showing me his hair, white as snow, 'You see,' said he, 'it is high time for me to make sure of the salvation of my soul. I come, then, to know what you will say to me. I have often been present at your worship, and what I have heard has appeared to me conformable to the New Testament. If you believe in your church what the word says, and if you command what it ordains, I shall be happy to join it. If not, I will go elsewhere. For what,' said he, 'will it profit a man to gain the whole world, if he lose his own soul? I seek to be saved.' After many questions, I found this dear brother taught of God, who had revealed himself clearly to him by his spirit and his word without any human intervention. He made me a last question, 'What sacraments have you in your church? I must avow that I have only seen two in the New Testament—Baptism, and the Supper of Jesus Christ.'"

I doubt not the above information will rejoice our friends in England, and encourage them to aid liberally a work so evidently receiving the divine blessing. What urgent need there is for aid, they will perhaps have learnt from other quarters. Unless prompt and effectual aid be given to Paris Society, which may be done through the Foreign Aid Society, Exeter Hall, these promising labours must soon terminate!

I am, dear Sir,
yours most respectfully,
JOHN HARTLEY.

Nice, Dec. 10, 1841.

COLONIAL BISHOPRICS.—We have reason to believe that among other beneficial arrangements, the church in the West Indies is about to be placed on a far more efficient footing. Instead of two bishops there will certainly be four, and in the end perhaps six, in that part of the world. The bishopric of Barbadoes, which is now vacant, by the resignation of Dr. Coleridge, is about to be divided into three, each of which will receive an endowment of £2000 a-year. To meet this the bishop's revenues—at present £3,000 a-year—will be distributed and the three archdeaconries, each of which is now worth £1,500 a-year, reduced to £000. So also it is stated that at the Cape of Good Hope and in New Brunswick sees will immediately be established; and that the same arrangements will be entered into throughout the colonies in general.—*Weekly Paper.*

WESTERN CANADA.—THE BRITISH [WESLEYAN] MISSIONARIES.—It is reported that the Preachers sent out from home, by the English and Irish Conferences, are making rapid strides in various parts of Western Canada. They have already established permanent stations at Toronto, Kingston, London, Hamilton, Amherstburgh, Grand River, Port Sarnia, Goderich, Yonge-street, Guilph, Barrie, Peterborough, Alnwick, Brantford, and Rice Lake; and they have lately sent out a Preacher to the Belleville circuit, where some members have lately withdrawn from the Canadian Conference Methodists and united with the British.—*Brookling Statesman.*

TORONTO.—We have received, since our last, the following account of the opening of a new chapel, in the Toronto circuit.—

To the Editors of the Wesleyan.
The new British Wesleyan Chapel in Mr. Hunt's neighbourhood, in the township of Toronto, about 16 miles from the city, was solemnly dedicated to the worship of Almighty God on Sunday last. Three sermons were preached on the occasion: one in the morning, at 11 o'clock, from Haggai ii. chap. latter part of the 7th verse: one in the afternoon, at 3, from Psalm i. 1, 2, 3; and one in the evening, from Revelations ii. 20. The discourses were listened to with deep attention by large and respectable congregations, who notwithstanding the badness of the roads, had joyfully directed their steps to this temple of the Lord. After the morning and evening services, collections were taken up to aid in defraying the expenses of its erection, which amounted to a respectable sum. The chapel is a substantial frame building, 30 feet by 24, and is a pattern of neatness, comfort and correct taste; and certainly does honour to those concerned in its erection, especially to Mr. Hunt, the originator and spirited promoter of the undertaking. From the zeal which has been manifested in building it, by the neighbourhood, and from the large number of respectable people present at its dedication, there is no doubt but this house will be well attended; and, we trust, that within its sacred walls the Divine Glory will be manifested to assembled worshippers, quickening, converting and sanctifying them to God.

JAMES MORSEDALE,
Toronto Township,
Feb. 7, 1842.

BRANTFORD.—On Tuesday evening a Missionary meeting of the British Wesleyan Methodists was held in the Congregational chapel of this town. The Rev. Mr. Baker (Congregational) occupied the Chair, and introduced the business of the meeting by an address, which was admirably appropriate, heart-stirring, and catholic. The Rev. Messrs. Stinson, Richey, Case, Evans, Selley and Sunday (Shawanddis,) the Indian Missionary, severally addressed perhaps the largest and most respectable audience we have ever witnessed in Brantford.

The Rev. Wm. Case, the venerable father of Indian missions in British North America, gave a cheering statement of the success with which the labours of Wesleyan Missionaries had been crowned among the several aboriginal tribes of this country—and made a most energetic and touching appeal to the heart of the white man in behalf of his red brethren.

The addresses delivered by the other reverend gentlemen were highly interesting, and some of them powerfully eloquent. In John Sunday, Christianity has certainly a most valuable trophy. He who a few years ago was a worshipper of the sun—of rivers, and of birds, is now, though distinguished by all his native simplicity, one of the most zealous and successful advocates of Christian missions. At the close of the meeting a collection was made which amounted, we are informed, to about £10, a striking proof in itself that the exertions of this respectable body of Christians in the sacred cause of religion, are highly prized by their fellow subjects of other religious denominations.

We rejoice to witness in public meetings of this description, Christian ministers of all Orthodox churches associating and uniting with each other, for the purpose of advocating on the broad basis of Christian charity, those benevolent institutions which have for their object the glory of God, and

the salvation of the world. It has a tendency to destroy that sectional and bigoted prejudice which has so long kept the members of the several branches of the Christian church aloof from each other, and to promote among them that brotherly kindness and affection which should ever characterize those who belong to the same spiritual family.—*Brantford Courier.*

MISSIONARY FELLOWSHIP, U.S.A.—We learn from the *Christian Advocate and Journal* that, according to the Minutes of the Annual Conference for 1841, there is a "marked increase in the membership of 37,114 whites, 9,250 coloured, 274 Indians, and also an increase of 255 traveling and 583 local preachers."

Miscellany.

PROTESTANTISM VERSUS THE APPOINTMENT OF A PROTESTANT BISHOP TO JERUSALEM.—Some of the abettors of the Oxford Tract sect are using the influence which they have obtained in the *Times* newspaper, in making the editorial columns of that journal a vehicle for the dissemination of their opinions, by means of a virulent attack upon the extension of the Protestant episcopate to Jerusalem. Much obloquy, also, is cast upon the archbishop of Canterbury, and the right reverend prelates who have planned with him this important measure; a measure which has been hailed with unanimous joy by all sound members of the Anglican church. The anti-catholic conduct of these self-called Catholics, verifies what we said years ago, in reference to Dr. Hook's vituperation of his meek diocesan, Bishop Ryder, and what we once heard in substance from the lips of one of the shrewdest prelates upon the bench—that those who are most clamorous for making bishops popes in the abstract, are always the first to oppose and unpoise those prelates who do not happen to fall in with all their notions. The allegation that the settlement of a Protestant bishop in Jerusalem is schismatical, is opposed both to facts and to every Scriptural idea of the fabric of a Christian church. In Jerusalem there are resident, a Romanist bishop, a Maronite bishop, a Nestorian bishop, and a Jacobite bishop, while the church of the Greek communion is under the authority of the Patriarch of Constantinople; but "the melody congregation," as the *Times* call them, of Protestants in Palestine, are destitute of an episcopal head, their children cannot be confirmed, nor can churches be consecrated, or ministers ordained according to the rites of their communion. In the mean time, all-encroaching popery is pressing its tyrannical usurpations; and the Eastern churches are looking to the Church of England for protection. The Patriarch of Constantinople, placed between Mohammedan and Romanist persecution, is unhappy but "the cipher of a function;" the real contest is with Rome. We know that Rome usually finds its ends—in effect though not in words—among those who call themselves Anglican Catholics. Thus Bishop Luscombe at Paris is represented by them as a schismatical intruder, there being popish prelates in France, to whom Protestant episcopalianism ought to succumb; and Dr. Pusey came to London to the Board of Christian Knowledge, when it was proposed to translate the English prayer-book into foreign tongues, to remonstrate against the wickedness of circulating either our prayer book or the Bible in any popish diocese, unless with the sanction of the popish bishop. In like manner the pope has reason to make his best bow to the Oxford Tractarians who have procured a footing in the *Times* newspaper and elsewhere; for he knows, if they did not, that the establishment of an Anglican prelate in Palestine would be the most powerful check to his corruptions and usurpations; and by God's blessing the means of strengthening what is really valuable and scriptural in the oriental churches, and of correcting errors, obliterating superstitions, extending sound doctrine, and invigorating piety, among them.—*Christian Observer.*

WHITEFIELD'S ELOQUENCE.—The following is an extract of a sermon, preached by the Rev. G. Whitefield to seamen:—

"Well, my boys, we have a clear sky, and are making fine headway, on a smooth sea, before a light breeze; and we shall soon lose sight of land. But what means