

the earth." He handsomely expressed the pleasure it gave him to thus manifest his sense of the important service that institution has rendered to the Church, and to the world.

The Rev. John Sunday, (converted Indian Chief,) next presented himself to the assembly, and in a strain of unusual eloquence, added his to the accumulating testimony, of the blessed effects of the Gospel of peace on the minds and habits of his red brethren—wherever its salutary and saving influence has extended, the scalping-knife and tomahawk have been superseded by the implements of husbandry and the tools of the artisan. The devastations of the pestilence "fire water" have been checked; and instead of its debasing orgies, is now to be seen amongst them the blessing of domestic love—the happy family united to each other by all the softer ties that bind and grace humanity. The ingenious allusion to his belief that the Indians of this country are the lineal descendants of "Israel" was duly appreciated by his hearers; and the tact he displayed in thanking the Wesleyan Committee in London for their "labour of love" in behalf of the "poor Indians"; by shaking hands with their representatives the Reverend Messrs. Stinson and Richey, called forth repeated plaudits from the delighted audience.

The Rev. Mr. Stinson in his own peculiarly neat style, displayed the operations and effects of Christian Missions in various parts of the world; and the unexampled efforts which the Wesleyan Missionary Committee have made within the last few years for the evangelizing of the heathen, by which efforts they have seriously embarrassed themselves;—but he rejoiced that the work was "of God"; and "for God"—that "the silver and the gold is the Lord's"—and that His Holy Spirit is operating on the hearts of Christians, inciting them to increased liberality in devising and executing means to carry the glad tidings of salvation to the remotest corners of the earth. The Rev. speaker in a jocular and pleasing manner then introduced Matthew Richey, junior, who recited a very eloquent piece "on the stability and increasing prosperity of the Church of God"—the manner in which it was performed fully justified the adage with which the Rev. gentleman introduced him, that he would not be "a chip of the old block" only, but a whole "block," if spared to the Church and to his friends.

The Rev. Mr. Richey then arose and expressed the extreme satisfaction he felt at the manner in which our Missionary exertions were appreciated by the large and respectable attendance, both at the anniversary a few nights previous, and on the present occasion. He could not refrain his expressions of gratitude to the Almighty when he looked on the many happy faces around him, and at the prompt and effectual aid with which they had come forward to the help of our Missionary cause. He alluded to the Christian spirit which now actuates many distinguished ministers of different religious bodies, especially of the Church of Scotland, two of whose most talented and influential divines were present at and took a prominent part on the Missionary platform of the parent society in London—it rejoiced his heart to see bigotry and prejudice giving place to Christian charity and zeal—and the formerly exaggerated points of difference now narrowed down to mere non-essentials, in no wise calculated to mar the harmony that ought to exist in the household of our common Lord. He desired thus publicly to state, that whatever to the contrary might be asserted, the Society to which we have the honour and happiness to belong were determined to attend to the reiterated call of this country for their Missionaries, and to furnish this interesting field with the un-mixed doctrines of our venerable founder, which have been so highly honoured by the great head of the Church in awakening sinners in every part of the world, and turning them "from darkness to light"; and "from the power of Satan to God."

The intervals between the several speeches were delightfully filled up with the efficient services of the George Street choir, supported through the kindness of Colonel Forlong, by part of the band of Her Majesty's 43d Regt., whose performance of the several pieces of music got up for this occasion, elicited repeated marks of approbation from the meeting. The decorations of the room were of a truly British and loyal character, and did high honour to the heads

and hearts of those friends that devised them.

A little after 10 o'clock this highly gratified assembly retired to their respective homes, pleased with the occasion which called them together, and with the social harmony that gladdened the face and lighted up the benignant smile, which gives sweet expression to the countenance alike of matron and maid; of the aged man, and the ruddy youth.—*Toronto Herald.*

BELLEVILLE.—The following is an extract of a letter, recently received from the Missionary at this place—Rev. J. DORSEY—**CHARLES O. BENSON, Esq.**, took the chair at our Missionary Meeting. Interesting speeches were delivered, which gave universal satisfaction to a very crowded house. The collection was more than five pounds, and nearly twenty pounds subscribed, which we anticipate will be greatly increased, when the Ladies (collectors) call upon the numerous friends of the cause in this place.

"We have a fine opening for usefulness in these parts. We have numerous invitations into the adjacent townships, and two men would be inadequate to occupy all the ground. A large and commodious room—45 by 23½ feet—has been neatly fitted up with seats and pews, for public worship. Our congregations are large and respectable, and a very liberal subscription has already been realized towards the expense of preparing our Chapel, which is situated in a convenient and eligible part of the town."

PETERBORO.—The following account of this Mission and of the Missionary meeting lately held there, will no doubt be gratifying to our readers:—

To the Editors of the Wesleyan

REV. AND DEAR SIRS,
As the British Wesleyans are one family—"for by one Spirit are we all baptized into one body"—united in the bonds of Christian love, and striving together for the faith of the gospel, instances of suffering and sorrow in any member of our body meet with general sympathy in all the other members, and favourable prospects of any part of our extensive connexion are a source of joy and rejoicing to the rest; so that "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

In consequence of the urgent request of many persons in this place for a British Wesleyan Missionary, I was sent here in the latter part of November last; and, although my time has been short, the seed sown is already bringing forth fruit. At first the Government School House was kindly lent us for Sabbath services, but, as it was found to be inconvenient, we rented a large store, which we occupy as a chapel, for the sitting up of which the inhabitants of the place contributed so liberally that the whole expense was met by private subscriptions and a collection at the opening. We could not expect that our congregation, which at the opening was so large, would continue; but the Lord was better to us than all our fears, or even our most sanguine expectations, so that we have as large assemblies at our ordinary services as at the first. Our classes are also in a prosperous state, steadily advancing in the knowledge and love of God, and increasing in number.

On Sabbath last we were favoured with the company of the Rev. J. STINSON, our respected chairman, who preached two excellent missionary sermons; in the evening "the house of God" was excessively crowded, and many who were anxious to obtain even a standing place could not be admitted. On Monday evening our Missionary meeting was held, in the Presbyterian Church, and, although the building was large, every seat was occupied and many stood in the aisles. The business of the meeting was ably conducted by W. H. WRIGHTON, Esq., a member of the English Church, who, like many other worthy members of that communion, felt warmly towards Methodism. The Rev. W. CASE interested us much with statements respecting the Indians of this country, and presented us living proof of the benefits of Christianity to the heathen, by bringing forward some of its converts as speakers on this occasion; one of whom was Mr. JOHN TAUNCHY, an Indian Chief, who is a local preacher and class leader among his "red brethren" at Rice Lake. John gave us a pleasing account of his own conver-

sion and of his successful missionary expedition with Mr. J. Sunday, to Lake Superior. Mr. ALLAN SALT, an Indian schoolmaster, stated his condition before and after his conversion. The Rev. J. STINSON laid before us the state of the heathen world, the growing interest which the different sections of the Church feel in Missionary enterprises, and the success that has crowned their zealous labours. The Rev. J. STINSON also gave us one of his usually characteristic speeches, which enlivened the spirits, touched the hearts, and called forth the liberality of his auditors. The Rev. Mr. RICHY, of the Church of Scotland, on receiving the thanks of the meeting for the use of his church, expressed himself in a truly Christian manner respecting the different branches of the church, and especially his pleasure at having it in his power to accommodate the British Wesleyans, who in the old country had been amongst the best friends of their church while engaged in a great conflict. At this meeting a British Wesleyan Auxiliary Society was formed, to aid the parent society at home. Thus, by the blessing of the Great Head of the Church, we are laying the foundation of a British Wesleyan circuit, which we trust will be a home (so far as the church militant can be) for many old country Methodists who may settle here, and the birth-place of thousands of spiritual children. That the blessing of Almighty God may attend us and all others who strive to promote his glory, is the prayer of

Your's affectionately,
H. LANTON.

Miscellany.

PUSEYISM.—It is of the essence of Puseyism to repudiate the right of any man to think or act for himself. It demands the surrender of his private judgment, and the independence of his action, to the teachings and injunctions of the Church. Men are to be mere machines—passive agents, equally in civil and religious matters. "Hear the Church," is the sum and substance of Puseyism. It sets aside, with unceremonious hand, the Bible and the Constitution; and would compel universal obedience to its despotic dicta. It usurps authority over the State and the Sovereign, and is prepared to trample on monarchy itself, should it dare to oppose its designs.—*Advertiser.*

The close connexion between Puseyism and Popery is shown by many kinds of evidence: 1st, by the Puseyites themselves disclaiming the name of Protestants, and claiming that of Catholics;—2d, by their explaining away every one of the Articles which condemn Popish superstitions, so as to allow of the practice of these superstitions;—3d, by the great alterations made in so many of the churches, as to candles, ceremonies, vestments, the treatment of the sacramental elements, &c.;—4th, by the solemn protests of many of the Bishops against the new Popery;—5th, by the exultation with which the Roman Catholic writers and preachers, both at Rome and in England, hail the approach of the Puseyites to the old doctrine;—6th, by the admission of the Puseyite writers, that, unless the articles are shown to be consistent with Catholic doctrine, many persons holding their opinions must openly leave the Church of England and join the Romanists;—and 7th, by the actual and open embracing of the Roman Catholic faith, by one of the distinguished members of the Puseyite body, the Rev. W. Sibthorp. This last is an exceedingly important indication. We would ask the admirers of Dr. Hook, what they think of it! Does it not afford a warning to them to look if they have not been drifted away from their ancient Protestant moorings, and imperceptibly carried far over towards the shore of Popery? Is it not of the highest possible moment that they should examine their position carefully? Will they go on, from mere attachment to certain edifices, or to a party, or to the outward appearance of Church of Englandism, till they find themselves in the midst of absolute Popery,—and be themselves the means of bringing back the Church to that superstition against which they and their ancestors have so long and so earnestly protested?—*Leeds Mercury.*

Puseyism being much nearer Popery than Protestantism, being united to Popery in principles, and separated from it only in certain outward practices, while it is distinct from Protestantism in principle, and

united to it only by constraint,—thinks and speaks more kindly of Popery than of the Evangelical truth of our Church, and cannot endure attacks of the kind of those of the Protestant Association, which are not directed against its outworks merely or its political offences, (after the manner of Professor Sewall, in the *Quarterly Review*) but are pointed against the vitals of the system, as being fundamentally and essentially opposed to the Gospel of Jesus Christ. And, accordingly, the *Times*, now become the tool of the Puseyites, sets itself with animation, in obedience to the requirement of the sect whose minister it has become, to pull down that which it was previously disposed to uphold.—*Record.*

The Bishop of Calcutta, in an ordination sermon, most correctly depicts the inevitable influence of any considerable extension of Puseyism in India. "I am full of fear," says he, "every thing is at stake. There seems something judicial in the rapid spread of the opinions. If they should come over here, and pervade the teaching of our chaplains, the views and proceedings of our missionaries, our friendly relations with other bodies of Christians, and our position amongst the Hindoos and Mahomedans, *in India* (i. e. the glory is departed) may be described on our Church in India. All real advances, in the conversion of the heathen, will stop. Our scattered Christian flocks will miss the sound and wholesome nourishment of their souls. Our converts will quickly dwindle away to a nominal profession. Our native catechists and Missionaries will be bewildered. A schism which substitutes itself, and form, and authority of office, for weight of doctrine and activity of love, will be eagerly imbibed. The spirituality of our missions will be gone. And nothing in the world is so graceless, as the eminent Gericke once observed, as a mission without the spirit of Christ."... Having such views, His Lordship is determined to do all in his power to avert the danger, both by faithful preaching, and by careful examination of new candidates for the ministry, and of the native catechists. All true Christians will have reason to rejoice at his success. But we fear there is much actual disease beyond his reach.—*Friend of India.*

The perusal of the [Tract entitled,] "Remarks upon the Thirty-nine Articles" has filled me with astonishment and concern. The ostensible object of this tract is to show, that a person adopting the doctrines of the Council of Trent, with the single exception of the Pope's Supremacy, might sincerely and conscientiously sign the Articles of the Church of England. But 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. Upon this point much ingenuity, and, I am forced to add, much sophistry is exerted; and I think exerted in vain: it is well known that the Articles were framed in a great degree with the view of purifying the Church from Romish abuses, and that the framers themselves were those ever-honoured martyrs, who having accomplished the good work of Reformation with unexampled forbearance and discretion, sealed the testimony of their sincerity by cheerfully submitting to the flames of Romish persecution. In the writings which I have seen of these ecclesiastics, there appears to be a constant and industrious endeavour to compliment the Papal Church, to extenuate its faults, and to apologize for its enormities. It is true that the distinguished authors themselves have unequivocally denied any attachment on their own part to Rome, and have decisively repudiated that imputation. But if through their agency a school be formed, of which one characteristic shall be a leaning towards Romanism, the disciples cannot be prevented going farther than their masters contemplate. And when we consider the peculiar art with which the Papal system is organized, and the readiness with which it enlists into its service the traits, the passions, and the imaginations of men, it is impossible not to entertain serious apprehensions as to the course which has been adopted by persons, whose learning, talents, and character ensure to them influence among their contemporaries.—*Bishop of Gloucester's Charge.*

POLYGLOT BIBLE.—Register & Sons, of London, propose publishing a complete Polyglot Bible, embracing all such languages of the Holy Scriptures, whether extant or fragmentary, with such critical additions,