

would call forth the admiration of the people; would, doubtless, under God produce these peculiar results. But what we absolutely need is an intense, earnest desire to be useful in the ministry, accompanied with such intellectual qualifications, as a sound, vigorous understanding, shrewd sagacious knowledge of human nature; a disposition and ability to accommodate oneself to a variety of circumstances; accurate and extensive general knowledge; fair education; thorough acquaintance with the Scriptures, and the great articles of the evangelical system; and, along with piety and zeal, unwearied and indomitable energy and perseverance. These were the qualities chiefly in demand, and the more of them the better. It was necessary to lay stress on an intense desire to be useful, as an indispensable qualification. For while other Missions seemed to be generally contemplated in a somewhat disinterested, self-denying spirit, Canada, he feared, was sometimes looked to as good worldly speculation. He paid a compliment to the people of Canada as intelligent, shrewd, earnest and practical; and said it was a great mistake to imagine, that any sort of preaching would suit them. The difficulty of the Canadian minister was augmented by many considerations; among others, by the miscellaneous character of his audience, both nationally and de-

nominationally considered. He referred to some different estimates of the number of preachers that would be required—estimates formed on different principles. Five or six might, if acceptable, probably obtain settlements very soon. Ten or twelve, if willing to itinerate for two or three years, forming new stations and cherishing feeble ones already existing, might about the expiring of that period, generally obtain somewhat comfortable settlements. A much larger number might be advantageously employed as missionaries (strictly so called) in destitute districts—provided the Church at home saw it expedient to send and maintain such a staff of evangelical labourers in the West. He also adverted to the feasibility of students coming out from Scotland, and being trained for the ministry in Canada. Other denominations—and the Free Church in particular—he believed, were just as much in want of preachers from Scotland as ourselves. Though the attendance at King's College was much greater than at our Hall, it did not by any means furnish an adequate supply of ministers. He rejoiced that the Board had succeeded in obtaining two Ministers for Canada. He trusted these excellent brethren—Messrs. Gibson and Stevenson—would soon be followed by eight or ten worthy coadjutors, to whom he could promise a most cordial welcome in Canada.

THE CHURCH OF ENGLAND AND THE WESLEYANS.—In our last No. we gave an extract from the *Witness*, relating to a movement, now in progress in England, for “promoting union with the Church of England on the part of Christians not at present in active communion with her.” A committee appointed in connection with this movement, appear to have directed their attention to the Wesleyans, in the first instance. We now give an extract from a speech of the Bishop of Exeter, at the Convocation, when a petition relative to this matter was presented. As the Bishop is one of the leading men among the Tractarians, he may be regarded as expressing their feelings towards Dissenters.

“The Bishop of Exeter wished for more light on the subject. He regarded the course of John Wesley as an illustration of the fearful consequences to which schism led,—little dreamt of when the first step was taken. The Wesleyans exercised the ministry on terms which contradicted the Articles of the church. They called themselves a church, and thus put themselves out of communion with the Church of England. They were *ipso facto* excommunicated; and, when they became alive to their state, he hoped the church would not ask any thing from them but a Christian acknowledgment that they had been in error, and that they sought to be delivered from it. He thought the church should be very cautious how they invited such persons, until they indicated, of their own accord, a sense of the sin of schism into which they had hitherto been plunged.”—*Even. Witness*