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Theology.

A CHRISTIAN PASTOR.

How much is intimated by the phrase *a Christian pastor!* What glowing zeal—what dignity of purpose—what simplicity of motive—what superiority to profit or to pleasure—what abstractedness of calm and holy meditation—what solemn feelings of responsibility from the charge and care of souls—what eager looking for the day of God! To conceive aright of its fulness of interpretation, we must transport ourselves to those convulsive times, when the followers of Christ were as sheep appointed to the slaughter,—folded in a wilderness and dwelling among wolves. We must watch those meek and venerable men, who seemed already dead to every earthly interest, diffusing amongst the abodes of poverty, and the habitations of death, the blessing of that Gospel by which themselves had been transformed, and leaving everywhere behind them the vestiges of heavenly mercy. We must watch them in their solitary intercourse with God, pleading, with many tears, for the salvation of the perishing and the restoration of the lost. We must see them, when bloodshed and murder stalk around, and the roaring of the lion resounds through every pasture,—standing unmoved, like their great exemplar, the Shepherd and Bishop of souls, and awaiting, with a man of lowly resignation, that onset which should thus be diverted from the flock. When the yells and shout of an infernal joy proclaim the triumph of hell, as the blood of another victim is poured out, or the ashes of another confessor are scattered to the winds,—we must mark their self-consecration and their cruel recompense,—and see them, invariably, as they were the last to faint, the first to suffer. Shame and poverty, and the loss of all things, we must witness as their chosen patrimony,—the bitterest contempt their undisputed honour,—the post of greatest peril their appropriated station,—and the carnage of the amphitheatre, or the tumultuous outrage of the popular assembly, their expected and customary passport to immortality. It is thus we must judge of an office into which so many inconsiderately thrust themselves, and which, however altered in its attendant circumstances, remains essentially the same as when the seal of its investiture—as pre-eminence in toil and danger, and to possess the foremost rank in ignominy, in torture, and in blood. Remember, brethren, that he is unworthy to be called a Christian, and still more to be acknowledged as a minister of Christ, who does not “bear about” with him, like these despised yet venerable men, “the dying of the Lord Jesus,” and hide beneath his robe a heart that would not quail before the fire of persecution or the sword of martyrdom. *Minister and martyr* are terms distinguishable, not by diversity of character but by change of time; and where the one is inapplicable, the other is misplaced. It is a satire on our principles, and awfully prophetic of our destiny,—like the sop of Judas from his Master’s hands, when he was meditating to betray that Master with a kiss.—*Rev. R. S. M’All, LL.D.*

APOSTOLICAL SUCCESSION.

I deny that the Romish Bishops came down by *uninterrupted* succession from the Apostles. I never could see it proved; and I am persuaded I never shall.—*Rev. John Wesley, Works, vol. iii.*

I set out for Bristol. On the road I read over Lord King’s Account of the Primitive Church. In spite of the vehement prejudices of my education, I was ready to believe that this was a fair and impartial draught; but if so, it would follow that Bishops and Presbyters are (essentially) of one order.—*Id., vol. ii.*

Lord King’s “Account of the primitive Church” convinced me many years ago,

that Bishops and Presbyters are the same order, and consequently have the same right to ordain.—*Id., vol. iii.*

The uninterrupted succession I know to be a fable, which no one ever did or can prove.—*Id.*

With regard to the kind of views, how so industriously propagated, we are completely at issue with them; and form distinct and almost opposed conceptions of the true nature of the religion of our Lord Jesus Christ. Are the Tractarian Divines learned? I would respect their learning. Are they meek? Imposing them, I would imitate that meekness. Are they diligent Pastors? May I have grace so far to be like them! But when in order to make out the line of the Ministers of the Lord Jesus, they drag me through crowds of some of the worst men the world ever saw, and meekly denounce unnumbered holy men, with their evangelical fruits of holiness around them, as intruders into God’s fold, and unchurch their communions; when, according to them, religious experience is fanaticism, and communion with God only certainly and safely maintained in outward “ecclesiastical expression;” when preaching the word is only tradition, only the conveyance of objective truth, and not a channel of living influence; and when there is no certain ground for attaining the divine favour in the case of sin after baptism;—there are, in all these, consequences so fearful and antisciptural that the most candid mind possible can come to no other conclusion than that *this is one of the most deep-laid and desperate schemes of the great enemy to blind and mislead the good, and make worse the bad, that ever was developed since the Papacy became rampant.*—*Wesleyan-Methodist Magazine.*

What law do the Wesleyans transgress by peevishly maintaining their present position? what law of God? what law of the land? If any law of God or of the land forbids us to worship the God of our fathers, after the manner which some are pleased to call “idolatry,” let it by all means be produced.—*Id.*

In the New Testament the reader is not once instructed to demand that his Ministers shall trace their succession through the Christian centuries; nor is he once warned against men who cannot verify the long genealogy. “Beware of false prophets,” cries the great Teacher; but when he furnishes the test by which they are to be evaluated, the golden dream of “succession” is dissipated: “By their fruits ye shall know them.” (Matt. vii. 20.)

It does not appear that the necessary registers (of the bishops) have been kept with anything like the care due to so great an interest; or handed down with the stamp of authenticity from the early churches. We await, also, the resolution of such difficulties as arise in the case of rival bishops; and in that of heretics returning to the orthodox communion and permitted, without re-ordination, to retain their clerical rank. And, once more, we need the proof of an unvarying and canonical regularity in the modes of induction to the sacred office [in order to establish the claims of the “Successionists.”]—*Id.*

AN ENLIGHTENED CHURCHMAN’S VIEW OF THE APOSTOLICAL SUCCESSION.—It is the principle—the wretched, the unscriptural, the demoralizing, the destructive principle of those men, that this apostolical succession constitutes the Church, and makes idolatrous Rome the spouse of Christ! it is to this PRINCIPLE, we say, not only that those passages of Scripture to which we have referred, but the whole of the word of God, from Genesis to Revelation, stands, in its entire spirit and tenour, in direct and hopeless opposition. . . . But take the scriptural principle, as we have advanced it, and whither are we led? That

Round being a false idolatrous, and idolatrous Church, a comparison of which with the Christian Church, as it is described in the Scriptures, is a sufficient and repeated proof, that the Romish Church is not a true Church, and that its ministers are not true Ministers of Christ. . . . It is not only that, in the urgent or unimportant cases of the Romish Church, it is not a true Church, but that the Catholic doctrine of the Twenty-third Article applies, and that, notwithstanding the distinction of cities and languages, the Roman Church, the Lutheran, the German, the English, and whatever other Protestant Churches hold the truth, preach the doctrine, and exhibit the practices of Christianity, are to be received by us as sister Churches, that if we do not so, we perpetrate a signal act of injustice against them; we are acting in opposition to the doctrine and will of our Lord, and may expect, in consequence, to be visited with the marks of his angry displeasure. . . . How was it under the Jewish theocracy, when the priests and Levites, the regularly consecrated ministers, whose offices were secured from intrusion by sanctions resembling which we have none in the Christian ministry, had forgotten and forsaken the truth? God raised up prophets and teachers, not taken from the house of Aaron, or tribe of Levi at all, whom he used as instruments for the denunciation of his judgments, or the visitations of his mercy. . . . And now hath he so limited himself that, beyond “the holy apostolic line,” (more frequently the line of Satan,) no man shall be endowed by his Spirit to denounce his wrath, or proclaim his mercies, to apostate Churches and nations? How absurd! How untenable! How incapable of reception even into the mind of the man instructed in Scripture and enlightened by the Spirit. . . . In truth, in the darkest ages of the Christian dispensation, as well as of the Jewish, *He has raised up witnesses to his truth, multitudes of whom sealed their testimony with their blood.* He endowed them abundantly with his Spirit. They spoke and acted as to them our speak and act but they were taught of God. Such men were Whittaker and Wesley in our own land, raised by the Spirit of God, and consecrated by the Spirit of God, as great instruments for using into the our slumbering Church. And not only so, but they were abundantly honoured with the highest honour of all, namely, of turning many to righteousness, and therefore shall they shine as stars in the firmament for ever and ever. These are truths which were universally received by men of Evangelical principles in our Church of the last and a former age—by the beloved Wiberforce, by the venerated Thornton, by the judicious Macanalar—by Venn, and Cecil, and Newton, and Scott, and Simeon, and a host of others. Are we now content to leave their principles? Are we to be gradually urged forward till we find ourselves fixed down amidst the unscriptural rubbish of old High Church, and new Puseyite principles? If so, our strength and our glory are departed from us—and, with solemnity be it spoken, our God may be expected soon to leave us too. We consent not to be deluded. We stand on the doctrines preached by the Apostles, vindicated by the Reformers of our Church, and revered during the last age by the class of men, some of whom we have just named. From these apostolic doctrines, from these scriptural principles, we shall, God helping us, never remove; and we now invite all our readers, in this crisis of our Church’s history, to contend for them earnestly and boldly as the faith once delivered to the saints.—*London Record.*

CHRISTIANITY PRACTICAL AND EFFECTIVE.

The scriptural system, instead of a collection of speculative notions, brings truth immediately home to the heart. It does

not present truth abstractedly and abstrusely, but relates it to man’s present condition. It finds a man, dresses each man as a man, and takes the helplessness of his present condition into consideration upon what all the royal ways of his duty and happiness proceed.

It is necessary for the conviction of gainsayers to draw out occasionally the proofs of Christ’s Deity, to show that neither the language, nor the connexion and order of the sacred writings, will in any way permit these proofs to be explained away, and this is sufficient to carry deep conviction to every unbiased understanding. But how much deeper is the conviction from the Scriptures themselves, when simply and truthfully they represent infinite love descending from heaven to save a lost race. God manifest in the flesh, and shining to the eye of faith through the veil that obscured his glory, and revealing the Father, not by arguments, but by the divine energy of his works, and the divine holiness of his words, till each who is taught by the Spirit exclaims with unshaken confidence, “My Lord and my God.” There is a reality and a vital power in the divine method of the Scriptures themselves, which more powerfully affects the mind than the exactness of human systems can do, and though it be necessary to select and continue passages of Scripture for peculiar objects, the more closely we can keep to the Scriptures, in their original connexion, and living unity, the better.—*J. Douglas, Esq.*

Biblical Literature.

OF THE KINDS OF WORDS AND THEIR VARIOUS USES.

Continued.

GENERAL NATURE OF EMPHASIS

16. *Definition of emphasis.* In the use of language, cases arise where the ordinary signification of a word receives, if I may so speak, *accession or augmentation.* This may be effected in two ways; the first of which consists in the use of a word in an honorary or in a degrading sense, e.g. *rex* *Epiphemias et dignitatis*, of which I would be irrelevant to treat here. The second class of words are those, which receive augmentation in their extent or force of meaning. These constitute what may with propriety be called *emphatic words.* Emphasis then may be defined, *an accession to the ordinary signification of a word, either as to the extent or force of its meaning.* (Morus, p. 321. ii.)

Emphasis comes from emphaticus, which signifies to show, or make conspicuous. It is to language what a nod or a sign is to looks, i.e. it makes more significant. Examples: when the Jews speak of Moses by the appellation of *the Prophet*; or the Greeks say, *the Orator*, the *Philosopher*, the *Poet*, meaning Demosthenes, Plato, and Homer; these respective appellations are emphatic.

17. *No word of itself emphatic.* It may be easily seen, then, that no word of itself is emphatic. Each word has by itself a certain power, and designates a definite idea of a thing either small or great in which there can be no emphasis. It is not because a word designates any thing which is very great or very small, that it is emphatic. Were this the case, then such words as *God*, *the world*, *the sun*, *the king*, would be always emphatical, which surely no one will assert. (Morus, p. 322. 3.)

It emphasis be an occasional accession of force to a word, then the ordinary meaning of the word, be the signification ever so important or forcible, of course is not emphatic.

18. *Kinds of emphasis.* Emphasis is either occasional, or constant. We call it occasional, when it is connected with words in some particular place, or at a certain time. From the animated feelings of the speaker, or from the importance of the sub-

... a word is chosen to express more than its ordinary import. *Constant emphasis* is that which usage makes invariably so, by employing a word continually in an emphatic rather than in the ordinary sense. (Morus, p. 323. iv.)

Constant emphasis, if admitted, would destroy the very definition which Ernesti has given of emphasis. That no word of itself is emphatic, and that emphasis is an accession to the ordinary force of a word, is what he very rightly teaches us. What then is that emphasis which is constant?

19. *Emphasis, how known.* Occasional emphasis must be known by the context, and from the nature of the discourse. (Morus, p. 324. v.)

I have retained Ernesti's language here, in respect to the term *occasional or temporary*, as he calls it. But as occasional emphasis is really all which from the nature of the thing can ever exist, I shall not hereafter make any distinction, but speak simply of emphasis.

The nature of the subject and the context are the only means of knowing whether a word is to be regarded as emphatic; for these must shew that more or less force is to be given to particular terms. As a general rule, we may say that emphasis is required whenever a frigid, incongruous, or inept sense would be made without it.

As to *constant emphasis*, (which Morus and his editor have admitted,) the rule for determining it is said to be the *usus loquendi*. The rule is good if the principle be admitted. The examples given to support this species of emphasis are such as the names *Jehovah* applied to God, and *Son of man* applied to Christ. But they prove no more, than that these appellations, applied in certain circumstances, have a significant and exalted meaning; which is true of very many words, where no real emphasis is to be found. But see and compare Morus, p. 325. vi. vii.

20. *No ground for dividing emphasis into real and verbal.* Some rhetoricians divide emphasis into *real* and *verbal*: the former of which consists in the greatness and sublimity of things; the latter consists of words adapted to express their qualities. To things belongs *sublimity*; to words, *emphasis*. Nor, as we have above said, does a word designating a great object therefore become emphatic. (Morus, p. 328. viii.)

21. *Tropical words are not of course and from their nature emphatic.* Those also err, who make every tropical especially metaphorical word emphatic. In necessary tropes, or in those used for the sake of variety, it is clear there can be no emphasis. Ornamental tropes depend on mere similitude, which serve to render the discourse agreeable. *Flagrare cupiditate* means no more than *vehementer cupere*; and no one gets a different idea from using it. If, then, there be no emphasis in the latter expression, there is none in the former. The error arises in this way, that some understand *flagrare cupiditate* to be used instead of *cupere*; and thence conclude, that there is an accession of meaning. Hence we learn, that the emphasis of tropical words is to be found in the same way as that of proper words. (Morus, p. 329. ix.)

22. *Words in one language do not always correspond exactly to those in another.* It may be proper to repeat here a well known, though very important observation, viz. that every language has words and phrases, to which none in any other language, or at least in that which we are interpreting, exactly correspond. Of this nature are many words and phrases, both in the Greek and Hebrew Testament. The reason of this lies not solely in the difference of objects, peculiar to every nation; such as pertain, for example, to laws, religious rites, manners and customs, &c.; but also in the variety of minds, which are not all affected in the same manner; and lastly, in an arbitrary formation of notions, respecting those things which do not pertain to substance and essence. (Campbell, Diss. ii.)

OF ANTI-THESIS.

23. *Where antithesis exists, if the sense of one part can be found, the other may be easily known.* Finally, as ideas are often contra-distinguished from each other, so the language corresponds. Therefore, as when ideas are repugnant to each other, if you understand the one, of course you must understand the other which is the opposite, (for what one asserts the other denies;) so in antithetic language, whether the subject or predicate of a sentence, the rule is obvious, that the interpretation of the one part must be directed by that of the other, which is understood either from the *usus*

loquendi, or, where this is various, from the context. E. g. when *multi* and *pauci* occur in the same sentence, and it is evident that *multi* means *all*, it is of course evident that *pauci* cannot here have its ordinary sense, but means *non omnes*, without limiting the idea to *fewness* of number. Of a like kind are *sart* and *puccina*, *gramma* and *puccina*, in which the interpretation of the one is to be accommodated to that of the other. (Morus, p. 167. xiv. i—ii.)

ABSTRACT AND CONCRETE WORDS.

24. *Abstract words used for concrete.* Nor must the interpreter neglect the distribution of words into *abstract* and *concrete*. All languages, especially ancient ones, often use abstract terms for concrete ones. Generally abstract terms are most frequently employed.

Abstract words are the names of qualities or attributes; concrete, of things or subjects. E. g. *divinity* is an abstract word, meaning the quality of divine nature; but *God* is a concrete term, meaning the divine agent or being. The former is, by usage, often put for the latter.

25. *The use of abstracts for concretes arose from necessity.* This method of speaking is employed, (1.) From necessity. Those languages, which have but a few concrete terms, necessarily employ abstract ones; e. g. the Hebrew and its cognate dialects, in which abstracts are often used in the place of concretes. Such usage being once established by necessity, it often extended itself where necessity did not require it.

(2.) From a desire to render the subject spoken of prominent. When an abstract is put for a subject with its pronoun, or for the subject itself, it directs the mind to that very thing on account of which the predicate is asserted. No one will deny that this mode of expression is energetic.

(3.) The purpose of ornament is subserved, not only by the prominence of which I have just spoken, but by a certain elevation and grandeur of style, connected with this mode of speaking.

26. *Popular and learned use of words.* Finally, to some words popular use attributes one meaning, the use of the learned another. Not that words naturally signify one thing in common life, and another in a treatise of science; but that they are used less skilfully in the one case, and with more skill and accuracy in the other. Interpreters who confound these usages, of course pervert the sense of words.

Biography.

MEMOIR OF MRS. HANNAH MONTGOMERY, OF PORTADOWN, IRELAND: BY THE REV. WILLIAM ARTHUR DARRY.

From the Wesleyan Methodist Magazine.

The Wesleyan society at Portadown has been often called, within the last few years, both to mourn and rejoice at the removal of some of the most valuable of its members; to mourn, because they were lost to earth; to rejoice, because they were gained to heaven. The remembrance of the sainted dead still lives; and in their character, examples of truly fervent piety, pure and elevated virtue, active and benevolent zeal, consistent and evangelical uprightness, are still presented to those who yet remain in this vale of tears, animating as well as directing them, in warring a good warfare.

Of one of these devoted Christians, some account will now be laid before the readers of the Wesleyan-Methodist Magazine. Mrs. Hannah Montgomery was born near Clare, in the county of Down, in the year 1797. Her parents were Presbyterians. The family removed to a neighbourhood of Portadown, county of Tyrone, in 1799. They were very near relations of the late Rev. John Malcomson, Wesleyan Minister,—a personal friend of the venerable Wesley,—whose ministerial abilities attracted much notice among the Irish Methodists, during his very short itinerant career. Hannah Malcomson was the youngest of twelve children. Her mother was a person of fine mind, great sweetness of disposition, and genuine piety. She endured a painful and protracted illness with truly Christian resignation, and died in the Lord when Hannah was twelve years old. At the bedside of her afflicted parent, when yet a child, she read the holy Scriptures, which were able to make her wise unto salvation, and there laid the foundation of that acquaint-

tance with the word of God which was so beneficial to her in after-life. The prominent traits of her character, even while young, were, a devoted attachment to her family and friends, and a very striking benevolence of disposition, evidencing itself in her great anxiety for the suffering poor. She has been known to make considerable sacrifices of personal convenience and enjoyment to relieve the destitute; and when her resources failed, she has wept over the distresses which she could not alleviate.

It appears that her mind, from her childhood, had been under gracious influence and impression; but she dated her conversion to God from her seventeenth year. A revival of religion took place about that period among the Methodists at Portadown. She was induced to attend some of the meetings, and was awakened to a sense of her sinful state, and the necessity of a change of heart. These religious impressions were soon after rendered more powerful, and accompanied by a greater degree of spiritual light on her mind, while receiving the sacrament of the Lord's supper in the Presbyterian meeting-house at Venny-cash. She now felt an earnest desire after Christian communion, believing it would be a means of strengthening her faith, and leading her to the enjoyment of the full salvation of the Gospel. On the invitation of a friend, she attended a class-meeting in the Methodist society of Baltimore. Here she found her light increase, her hopes brighten, and her desires after God become more intense; and here, on one Sabbath morning, after having met a few times in the class, the Lord lifted upon her the light of his countenance, and gave her peace. Her conversion resembled rather that of Lydia than of Paul: it was more the "opening" of the heart by the attraction and influence of divine love, than the overwhelming display of divine glory. Yet there was a point clearly defined, up to which, some shadows of doubt rested upon her mind; beyond it, "meridian evidence put doubts to flight." Her change was accompanied by such a "full assurance of faith," and views of the cross so bright and glorious, that she never after doubted its reality. For some months she walked steadily in this "marvellous light;" but a cloud soon passed over her sun, and for a short time obscured its glory. She was drawn into light company; and having naturally a fine flow of animal spirits, she gave way to unhallowed mirth, grieved the Holy Spirit of God, and lost her evidence of the divine favour. She remained in this state of spiritual darkness, a mourner in Zion, till the September following, when, while attending a quarterly love-feast in Portadown, the Sun of Righteousness again arose on her soul "with healing in his wings." It deserves to be recorded, that she never afterwards yielded to the tempter on this ground. She continued to her death a serious and devoted, but at the same time a cheerful and a happy, Christian.

In the year 1820 Miss Malcomson became the wife of Mr. Harford Montgomery, of Portadown, and entered upon a career of usefulness not often exceeded by persons similarly circumstanced, and seldom equalled. Her earnest desire for the spread of true religion, and the conversion of sinners, evidenced itself more prominently in her new situation on all occasions, and to all classes with whom she had intercourse; and her efforts were not altogether fruitless: through her pious and seasonable admonitions several individuals—principally of her family or connexions—"were turned from darkness to light, and from the power of Satan to God." Some of these are still living witnesses of the power of the Gospel, "adorning the doctrine of God their Saviour in all things;" and others have gone in triumph to the skies, and are now "genae of purest ray serene" in her diadem of glory.

Mrs. Montgomery was a very decided Methodist; and her attachment to Methodism was founded on what she believed to be religious principle. She thought that, having satisfied ourselves that any church around us holds all the essentials of "the faith of Christ," our test of attachment and membership should be placed on such questions as these: "Where do we receive most benefit to our souls? Amongst what people do we see clearest evidences of the divine power in the conversion of sinners? Or where do we behold the presence-cloud over the worshipping assemblies, and enjoy 'the times of refreshing coming from

the presence of the Lord!" Guided by such inquiries as she thus instituted, and finding among the Methodists the tokens of the divine presence, she very soon came to the decision, "This people shall be my people, and their God shall be my God." She believed Methodism to be one of the purest forms of Christianity; and, acting upon this conviction, she lent her influence to promote its interest. Her house has long been a home to the Methodist Ministers; and in her they always found a kindred spirit, who sympathized with them in trial or affliction, and rejoiced in their prosperity or success.

Few persons have been more useful in visiting the sick and the afflicted than Mrs. Montgomery. The spirituality of her conversation, and the simplicity and fervency of her prayers, imparted such consolation, and left behind such a sacred influence, that many "took knowledge of her that she had been with Jesus." Those who have accompanied her on these errands of mercy, will not soon forget how deep was her concern for the spiritual welfare of the afflicted, or how generously or unostentatiously she ministered to their temporal necessities. Her benevolence was bounded more by her circumstances than her disposition of heart. She scrupulously devoted a tenth of all she possessed to charitable and religious purposes; yet, so expansive was her kindness, that she has, on many occasions, evidenced the deepest regret that her means were not more commensurate with the wants of the suffering poor, or the claims of the church of God. In how many cases, and how largely, the tide of her liberality overflowed the boundaries which a calculating prudence might perhaps have fixed, was never known till it was seen how universally her death was lamented. The poor of every church around experienced her bounty; her hand and her heart were alike open to the needy of all religions, whether of the crucifix or the cross; suffering humanity had always claims that, to a heart like hers, were irresistible. Indeed, the character of Mrs. Montgomery was remarkable, not so much for any particular virtue, as for its beautiful completeness and harmony. One, who has known her long and intimately, and who has seen her in every relation she sustained in life, has stated, that he never knew any Christian who more fully answered to the description of character implied in the language of St. Paul to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

She seemed to have some anticipation of premature removal from this world, as she often gave utterance to that well-known sentiment with a kind of prophetic feeling, "Sudden death is sudden glory!" The last time she met in her class, when speaking of her religious experience, she said, with great feeling and impressiveness, "I am trying to live more for heaven, and more in heaven." In a short conversation with one of her ministers, two days before her death, some allusion having been made by him to the Centenary of Wesleyan Methodism, and gratitude expressed for the great increase of numbers during the past century, and the large proportion of members now living in the enjoyment of Gospel salvation, she exclaimed, with a look of indescribable interest, "You forget those who have gone to the skies; let us take into the account all those now before the throne through the instrumentality of Methodism, and say 'What hath God wrought!'" The writer of this article had the privilege of her society for nearly two years; but never did he estimate it more highly than during the last week of her life. Her health appeared even unusually good; her conversation, always remarkable for its spirituality, seemed quite "in heaven!" The sacred Scriptures were almost continually before her; prayer seemed the very element of her being. How often have we been struck with her appearance, as descending from the Mount, she entered the sitting-room; her eyes sparkling as with more than human light, and her whole countenance beaming as with a "radiancy divine," which told us how she had "beheld, with open face, the glory of the Lord, and had been changed into the same image from glory to glory!" On one of these occasions, she requested us to read her favourite hymn, "The God of Abraham praise." The conversation which followed

will not soon be forgotten. It seemed to lift us above the world, and to give us a foretaste of the communion which the redeemed enjoy in heaven.

On Saturday, January 5th, 1839, she was suddenly attacked by an illness, which in a few hours terminated her valuable life. She expressed herself happy in God, and calmly resigned to his will; but neither she herself, nor any of her friends, anticipated the nearness of her change from mortality to life. And when that change did come, it resembled translation rather than death, except that the earthly tabernacle remained behind; but the spirit, in its triumph and its flight, left upon the "sleeping clay" the smile and flush of victory! The occasion of her death was improved, in a very impressive discourse, by the Superintendent of the Circuit, the Rev. Robert Masaroon, from that portion of Scripture, "O death, where is thy sting! O grave, where is thy victory! The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Review.

A REVIEW OF DR. HOOK'S SERMON ON "HEAR THE CHURCH," PREACHED BEFORE THE QUEEN, AT THE CHAPEL ROYAL, IN ST. JAMES'S PALACE, JUNE 17, 1838: BY THE REV. THOMAS POWELL.

Dr. Hook is the Apostle and High Priest of the high church scheme of the present times. If assertions were proofs, his writings would contain convincing evidence of the authority of his Mission. I doubt his assertions; and I controvert his scheme. His doctrine of the succession has been sufficiently refuted in the preceding Essay; indeed the arguments in the Essay do, in their consequence, demolish his whole high church building.

But there is one topic upon which he evidently delights to dwell; for he speaks and preaches it everywhere; it is this—That the present Church of England was founded by the Apostles, and has come down to the present day, with no other difference, at any time, from that Apostolic Church, than the difference caused in the same man by having his face washed or unwashed; see page 13th of his sermon.—This is his favourite illustration. Speaking of the church of this country before the Reformation, when sworn to Popery, the Pope acknowledged as its head by all its authorities, when governed by Bishops who preached the doctrines, and were sworn to the government of Popery, when the church itself was filled with Idols and abominations; with perfect and full grown Popery.—and comparing that church with the church after the Reformation, he says, "THE CHURCH REMAINED THE SAME AFTER IT WAS REFORMED AS IT WAS BEFORE, just as a man remains the same man after he has washed his face as he was before," p. 12. The conclusions he draws from this argument, are,—that the Church of England "maintains those peculiar doctrines and that peculiar discipline which have ALWAYS MARKED, and do still continue to mark, the distinction between the Church of Christ, administered under the superintendence of Chief Pastors or Bishops who have regularly succeeded to the Apostles, from those sects of Christianity which exist under self-appointed teachers:—that this church is the ONLY church of Christ in this kingdom:—that it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one church and given to another," (p. 12);—that her Bishops have regularly succeeded to the Apostles; and that her ministers are the ONLY divinely commissioned Ministers in this kingdom: all other denominations are SECTARIANS, SCHISMATICS, and left to the UNCOVENANTED mercies of God. On this ground he has the intolerable arrogance thus to insult the Christian Churches in general in America: "When the UNITED STATES OF AMERICA were English Colonies, the ENGLISH Church was there established: at the revolution, the State was destroyed. Monarchy had there ceased to exist; but the Church, though depressed for a time, remained unjured: so that there—among the American republicans—under the superintendence of no fewer than sixteen bishops, you will find her sacraments and ordinances administered, and all her ritual and liturgical services celebrated, with no less of piety, zeal, and solemnity, than here in England;—there you may see

THE CHURCH, LIKE AN OASIS IN THE DESERT, blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, IF IT WERE NOT FOR RELIGION, NOTHING BUT THE EXTREMES OF INFIDELITY OR FANATICISM would prevail," p. 7, 8.

The reader sees at once that this Succession scheme a little modified. That scheme has been sufficiently refuted in the Essay. We intend, in this Review of the Sermon, to expose the sophistry of this modification. Here, "THE CHURCH" is the topic:—"BISHOPS" were the former topic.

If Dr. Hook be the man he is said to be, it is hard to suppose that he is not conscious of the sophistry of his own argument: in which case he would be a public deceiver; if his reasoning powers be weak, he may possibly be entangled in his own net. Be these things as they may, his argument is a TISSUE OF SOPHISTRY:—we shall endeavour to untwist it, and break its force of deceiving.

THE GREAT FALLACY or delusion of the whole argument lies in using the expression "The Church," in DIFFERENT SENSES, in different parts of the argument; that is, as Logicians would say, in CHANGING THE TERMS.

The way in which he manages this is, by giving only a GENERAL and imperfect definition of the terms in the BEGINNING of his sermon; and then, introducing particulars into it in the progress, as is the most convenient for deception. So, at pages 5 and 8, he says, "Now at the very OUTSET, I must state that I refer to the Church, NOT as a mere National Establishment of Religion, but as the Church, a religious community, intrinsically independent of the state; that is to say, I am about to treat the Church, not in its political, but simply and solely in its religious character.—And so you may perceive what is meant, when we say, that we wish to speak of the Church, not as an establishment, but as the Church, A RELIGIOUS SOCIETY, A PARTICULAR SOCIETY OF CHRISTIANS." Then, this "particular society of Christians" becomes "OUR Church"—"THE Church of ENGLAND"—"THE Church;" and, at the last, on the LAST page, this "particular society of Christians," becomes DISTINGUISHED from all other "religious societies" BY THESE SPECIFIC PROPERTIES, as "maintaining those PECULIAR DOCTRINES, and that PECULIAR DISCIPLINE, which have ALWAYS MARKED, and do still continue to mark, the DISTINCTION between the Church of Christ, administered under the superintendence of chief Pastors or Bishops who REGULARLY SUCCEEDED to the Apostles, from those SECTS of Christianity under self-appointed teachers." Well, thanks be to the Doctor for giving us, at last, a complete definition of the Church of England. This definition, as perfected by himself, is, "That the Church of England is a particular society of Christians, distinguished from all other particular religious societies, by its peculiar doctrines, and its peculiar discipline." By discipline, he tells us, he means its Church Government, as administered by its Bishops; their Succession is another question, and has been fully treated in the Essay.

Now let us try his main position: "the present Church of England is the old Catholic Church of England, reformed in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; it is the same Church which came down from our British and Saxon ancestors. The Church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before," p. 11, 12.

Here, then, let us examine the matter. The Church before the Reformation was "a particular religious society;" and the Church, after the Reformation, was "a particular religious society." There is, then, this general agreement, that each was "a religious society." So a harlot is a woman, and a virgin is a woman. There is this general agreement between them,

that each is a woman. Now if we wish to know the difference that distinguishes the harlot from the virgin, we should be told that it would be the peculiar principles, manners, and conduct of each. If, then, we wish to know the difference that distinguishes the Church before the Reformation, from the Church after the Reformation, the answer would be, "The peculiar doctrines and the peculiar discipline of each Church." Each is a Church, i. e. "a religious society;" as each of the above persons is a woman; but were those Churches THE SAME? This will be answered by another question—Are a harlot and a virgin THE SAME? Yes, according to Dr. Hook, if the harlot washes her face!

Let us look at the face of the Church before the Reformation, and at the face of the Church after the Reformation:—at their peculiar doctrines, and their peculiar discipline.

1. PECULIAR DOCTRINES.

TRANSUBSTANTIATION.—The Church, before the Reformation, maintained the doctrine of Transubstantiation, and committed hundreds to the flames for disputing it, but

The Church, after the Reformation, declares it "repugnant to the plain words of Scripture, that it overthroweth the nature of a sacrament, and hath given occasion to many superstitions." Art. 28th of the Church of England.

MASS.—The Church, before the Reformation, maintained that the Priests did offer CHRIST for the quick and dead to have remission of pain and guilt.—

The Church, after the Reformation, declares these positions to be "blasphemous fables and dangerous deceits." Article 31st of the Church of England.

IMAGES.—The Church, before the Reformation, maintained the worship of Images, and the churches were full of Images.—

The Church, after the Reformation, declares this to be IDOLATRY; see Homily on Idolatry. Thus also the 22nd Article: "The Romish doctrine concerning purgatory, pardons, veneration and adoration, as well of Images, as of reliques, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

JUSTIFICATION.—The Church, before the Reformation, maintained that a man was justified through the grace of God by works, and NOT BY FAITH ONLY.—

The Church, after the Reformation, maintained that the doctrine "that we are justified by faith ONLY, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the homily of Justification;" Article 11.

These points of doctrine may suffice—many more might be added.

2. PECULIAR DISCIPLINE:

The Church, before the Reformation, acknowledged the POPE as SUPREME HEAD OF THE CHURCH, as CHRIST'S VICAR, and that all were heretics who rejected him. A few passages from the Canon Law, as collected by Archbishop Cranmer, and given in the Collection of Records by Bishop Burnet, in his History of the Reformation, Book 3, No. 27, will illustrate this point:

"He that acknowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained by God to have primacy over all the World, is an Heretic, and cannot be saved, nor is not of the flock of Christ.

"All the Decrees of the Bishop of Rome ought to be kept perpetually of every man, without any repugnancy, as the Word spoken by the mouth of Peter: and whosoever doth not receive them, neither availeth them the Catholic Faith, nor the Four Evangelists, but they blaspheme the Holy Ghost, and shall have no forgiveness.

"The See of Rome hath neither spot nor wrinkle in it, nor cannot err.

"The Bishop of Rome may excommunicate Emperors and Princes, and DEPOSE THEM from their States, and Assail their subjects from their Oath and Obedience to them, and so constrain them to rebellion."

ALL the Bishops in England, before the Reformation, SWORE Obedience TO THE POPE OF ROME: see Sect. 12 of the Essay: but

The Church, after the Reformation, declared the Pope to be Antichrist, the Son of Perdition; and the Church of Rome to be an Idolatrous Church: See Essay, Section 11. And every Bishop of the Church of England is bound to REJECT THE AUTHORITY

of the Pope and the court of Rome, under the PENALTY OF EXCOMMUNICATION.

Thus we see that the "peculiar doctrines and the peculiar discipline" of the Church before the Reformation, and those of the Church after the Reformation, EXPRESSLY CONTRADICT EACH OTHER: the Church after the Reformation, charging IDOLATRY and BLASPHEMY upon the Church before the Reformation. Yet, says Dr. Hook, "They are THE SAME." And Dr. Hook can prove it—yes more—he can prove, by his principles, that black is white, and that two and two are five. Thus, two and two are both numbers; and fire is a number, ergo, two and two are the same as five, i. e. they are both numbers.—black is a colour; and white is a colour, ergo, black and white are the same, i. e. they are both colours. Yes, replies the reader, but it was supposed you meant that two and two were the same in amount as five; and that black was the same colour as white. True, but this is leaving the GENERAL nature of the things, and coming to the specific differences, and I only spoke in general. Dr. Hook only shews you the general nature of the thing at first: the Church, before the Reformation is a religious society, and the Church, after the Reformation, is a religious society, ergo, they are the same, i. e. they are both religious societies; as black and white are both colours. True, says the reader, but we supposed he meant that they had the same distinguishing properties or qualities. Whether Dr. Hook meant it himself or not, I cannot say; but he doubtless meant his readers to think that they had the same distinguishing properties, i. e. the same peculiar doctrines, and the same peculiar discipline. see p. 23 of his sermon as quoted above. However, it was neither convenient for him to say so "at the outset" of his sermon, nor was it agreeable to him to exhibit this identity afterwards. Black would have been seen to be black, and white would have been white still—the virgin would have appeared a virgin, and the harlot would have appeared a harlot, after the Doctor's perspiration in washing her face.

The Doctor's position, then, is a mere fallacy, involving the real absurdity, that two religious societies, distinguished as societies, by their "peculiar doctrines, and their peculiar discipline," and whose peculiar doctrines and peculiar discipline flatly contradict each other, are yet one and the same society, i. e. that CONTRADICTIONARY propositions are identical propositions:—They are,—just as much so as black and white are the same, and as two and two are five.

The absurdity of the Doctor's position being thus manifest, all his conclusions fall to the ground; and the following opposite conclusions become established:

CONCLUSION 1st.—The Church before the Reformation, and the Church after the Reformation, are two different Churches, distinguished by directly opposite peculiar doctrines, and peculiar discipline or Church Government.

CONCLUSION 2nd.—The Church after the Reformation, as distinguished by its peculiar doctrine and peculiar discipline, was founded at the Reformation, as much so as the Scotch Church, the Lutheran Church, or any other of those Sects towards which the Doctor manifests such scorn.

As to the succession of the Bishops of the Church of England, through the Church of Rome, or through the Church before the Reformation, we have shown in the Essay, that they have no more claim, on that ground, than bastards have to the substance of legitimate children.

CONCLUSION 3rd.—The Church of England, and the Bishops of the Church of England, have no more just affinity to the British or Saxon Churches, than any other Church that equally resembles them in peculiar doctrine or discipline. The Doctor's assertion, at page 9, that "the Church, as at the period of the Reformation, had existed, as all parties admit, from the first planting of Christianity in England," is one of his accustomed, hardy, fallacious, and baseless statements. Had that Church, as distinguished at the period of the Reformation, by such "peculiar doctrines and peculiar discipline" as we have seen above, existed as always marked (p. 23.) by those "peculiar doctrines and that peculiar discipline" from the first planting of Christianity in England! Yes! the Doctor says, "All parties admit" this! Then all parties admit that FULL GROWN POPERY existed in England from the first planting of Christ-

* Some respectable persons have made a little objection to this illustration. The writer has duly weighed their observations, and thinks them groundless, for the following reasons: 1st. The authority of the word of God and of all the great Reformers, justifies and authorizes the application of the term Harlot to the most appropriate designation of a corrupt Church: so it is here applied to the Church of Rome; 2ndly. The contrast of the purity of the Church of England by the term Virgin, pays a respect to that Church, so constituted by the Reformers, and as the most important branch of the Protestant Church, which, under this view, the writer has a pleasure in paying.

city in this country! The reader who...

Church of England to those Church...

The sum of the whole is, then, that the Church of England, as a religious society, must establish its claim to authority...

THE WESLEYAN.

WEDNESDAY, MARCH 9, 1842.

We resume our condensed account of Missionary anniversaries and services in Great Britain, as reported in the Watchman...

to the handsome sum of £11 15s. 7d. Besides these sums, there was a sum in the Missionary boxes amounting to £11 13s. 9d.

On Sunday, the 12th Dec., two sermons were preached in the Wesleyan chapel, in aid of the Mission Fund...

We have the pleasure of laying before our readers interesting and encouraging accounts of missionary services and of the advancement of religion in this Province...

We learn from the Watchman that, in conformity with a resolution of the Conference, a meeting of the Wesleyan-Methodist Committee of Privileges had been held at the Centenary Hall, Bishopgate-street...

A correspondent of the Church, who subscribes himself "J. Royce Yenick," has published some remarks on our principles and position. Of a coarse and impertinent writer, calling himself "Jonathan," we have taken no notice...

The notions which we have opposed and which Mr. Y. is so solicitous to defend are no more Wesleyan than they are Church of England. Mr. Wesley pronounced them "a fable, which no man ever did or can prove;" and the Wesleyan Methodist Magazine, the official organ of our connection, earnestly opposes them...

In the article to which Mr. Y. refers, we set out with the avowed design of drawing attention to a selected article on the subject of "Succession," not of discussing it ourselves: we also explicitly stated that our object was to show the importance of the question at issue. While speaking of "temperate discussion," then, we did not depart from our own rule. When we attempt to discuss, we trust we shall do it temperately.

Nothing is more logical and just than to push principles to their consequences. Mr. Y. might, therefore, have spared the expressions—"the sophists' argument," and "parading a formidable legion of evils as the necessary concomitants of the doctrine." We arrayed consequences, not "concomitants;" and who will show that they are not natural and necessary consequences? Mr. Y. has not done so, nor has he had the fairness to tell his readers the specific dogmas whose consequences we displayed. Mr. Y. would, no doubt, push the doctrine

of transubstantiation, or any other error, to its consequences, without supposing himself, or being supposed by any fair and enlightened disputant, guilty of sophistry or unfairness.

Mr. Y. asks us what we mean by "the privileges and rights" of Methodism. We said nothing whatever of "privileges;" the "principles and rights," to which we referred, are those to which the scheme of "Apostolical Succession" stands opposed; thus, we should think, must be obvious to all. Of civil rights or conventional relations we said nothing at all.

Mr. Y. will do well to waive a discussion of the principles involved in the ordination of the Rev. M. S. Alexander, Bishop of Jerusalem, for they are clearly at variance with his stated views. According to the scheme of "Succession" there should be, and properly can be, but one bishop in a diocese, yet to Jerusalem, where there are already unquestionable episcopal successors of the Apostles, in the judgment of Successionists themselves, a bishop of the Church of England has been sent!

Mr. Y. charges us with running into "abuse and misrepresentation" not only of "the doctrines" but also of "those" who firmly believe in the necessity of episcopacy. Except as a reproach, it is scarcely necessary to say that we have not done so. We disdain the employment of misrepresentation and abuse; we have attacked no one; and, before Mr. Y. prefers such charges again, he will do well to re-peruse his own letter, and, when he handles the pen, to be more studious of accuracy and courtesy. He is welcome to all the benefit which can accrue from the unprovoked and offensive personalities in which he indulges. It requires neither logic nor learning to employ the epithets which so plentifully adorn Mr. Y.'s composition. We neither have stooped nor shall stoop to the use of such language, however strongly we may characterise evil and error.

To the polemical observations and quotations of Mr. Y., no reply is requisite. We wish to explain our meaning and true position, as they have been so much misstated; and while we exercise the right of judging and speaking—personalities apart—we do not cordially concede the same right to others. We wish to maintain, in relation to persons, the superior in modo, and, in all besides, the junior in re.

An infamous publication, in the shape of a handbill, was found posted on the Cathedral church, in this city, on Sunday the 27th ult. We shall not pollute our columns by inserting it; nor would we notice it at all, but treat it with the silence of indignant contempt, were it not that a city paper has given it publicity. Such a vile effusion can do injury to none but its unprincipled authors.

The Anniversaries of the Montreal Tract Society, Sunday School Union, Bible Society, French Canadian Missionary Society, and Temperance Society were held in one week, on successive evenings, in the Wesleyan Chapel, St. James' Street, Montreal, in the month of January last. We have received Occasional Paper No. 7, containing an account of the anniversary of the French Can. Miss. Soc'y. and the report of the Society's operations during the past year. We congratulate the friends and adherents of this benevolent Institution on their success and prospects, and cordially wish them increasing and permanent prosperity.

WESLEYAN METHODISM IN DUBLIN.—A friend in this city, a short time since, received a letter from a relative in Ireland, stating that an especial revival of religion had taken place in Dublin, in connection with our society. The following extract from the N. Y. Christian Adv. & Journal, is to the same effect:—

"In a postscript of a letter from our friend Rev. James Caughey, of the Troy Conference, now on a visit to his friends in Ireland, the writer says,—

"It may be interesting to the readers of the Advocate and to the friends of Ireland, as well as to the friends of our blessed Lord in America, to notice that an astonishing revival of religion is now in progress in this city (Dublin), and that about 600 persons have been converted to God within a short time. Some put the number far higher, but I would rather state the number at one hundred less than one person more than the real number."

The Editors of the Christian Advocate &

Journal add, that "the person who brought the letter thinks that more than 1000 had been 'joined to the Lord' in that city."

WESLEYAN METHODISM IN NEWFOUNDLAND.—The Watchman contains a copy of the address of the Wesleyan Ministers in Newfoundland to His Excellency, Major General Sir JOHN HARVEY, soon after his assumption of the Government of that colony, and also of His Excellency's reply. The address is—

"While we discharge ours, even the least desire, of placing the Wesleyan Body in this Island in a proper position, yet, with perfectly unobtrusive modesty, we deem it not unreasonably to state to your Excellency, that the number of our ministers is thirteen, exercising their ministry over from thirteen to fourteen thousand persons.

"Our people generally, it is well known, have always maintained a peaceable and quiet behaviour; they have respected and obeyed the laws; and, as Christian Ministers, it will be our continued aim to authenticate the observance of those Divine doctrines and precepts on which the tone of religion and morals, through all the gradations of society, essentially depend."

His Excellency, in reply, says— "REVEREND GENTLEMEN.—For myself, Lady Harvey, and family, I thank you for this address. I accept your congratulations and good wishes in the spirit I am well assured they are offered.

"Towards the minister and members of the Wesleyan Societies I have always entertained, and have at all times felt happy in availing myself of every proper occasion of publicly expressing, those sentiments of confidence and good will, to which their loyal and peaceable demeanour, and their respect for the ordinances of God and man, so justly entitle them. Gentlemen, you are I know about to return to your several congregations, and I desire you to carry with you, for them and for yourselves, the assurance of my sincere good wishes—and in that assurance I beg you to believe is implied a promise on my part to do all that may depend on me, when the proper season shall arrive, to provide for the rising generation of this colony—of whatever religious persuasion—the most valuable blessings of a religious and moral education; and in carrying this purpose into effect, I know that I may confidently reckon upon the zealous co-operation of the ministers and members of the Wesleyan Societies.

"The satisfaction with which, through the blessing of God, I am enabled to look back upon my connection with the colonies to which you have made such gratifying allusion, inspires me with confidence as respects the future,—and your address convinces me that my efforts to serve you will not be unappreciated.

Government House, 3rd Nov., 1841."

No intelligence, as yet, of the arrival of the Caledonia.

ERRATUM.—In the second editorial of No. 12, last paragraph but one, for convicted read conformed.

Civil Intelligence.

From the N. Y. Com. Advertiser, Feb. 21.

LATER FROM FRANCE AND ENGLAND.

The packet ship Burgundy, Captain Walton, arrived yesterday from Havre, whence she sailed on the 24th of January, bringing Paris papers to the 7th inclusive, in which are London advices to the 5th.

The King of the French had extended his clemency to Quenisset, Colombier and Brazier, the three who were sentenced to death by the Chamber of Peers on account of the conspiracy against the lives of the King's sons. Quenisset is transported and the other two sent to the hulks—all for life.

Details have been received from Odessa of the autumn campaign of the Russians against the Circassians and of their defeat at Jatcha where some 500 were slain. It is believed that the Russians have lost some 8,000 men, mostly by disease. The Crimean hospitals are filled with the sick.

"The arrival of the Conway from China with part of the ransom paid by the Chinese, is of great service in strengthening the position of the Bank of England, and in lessening the danger of a renewal of the pressure on the currency this Spring. Indeed we now consider this danger very remote, as the influx of bullion to England has assumed a steady course; and we do not think it will be materially check-

by very large imports of corn during the Spring, because we had a great deal of the corn...

Government, in the month of April, has been... The returns of the census for Ireland have not yet been published...

Lord Melbourne had been paying a visit to the Queen at Windsor for the first time since his retirement from the premiership.

Lord Ashburton was to embark for New York, on board a steam frigate, on or about the 24th of January. His stay in the United States was expected to be very brief.

The Queen has granted a portion of the Canton ransom to the troops employed in the attack on that city. The shares of colonels will be £2000 each, of lieutenant-colonels, £720, of majors, £530, of captains, £216, and of lieutenants £111.

THE NEW ROYAL EXCHANGE.—The Lord Mayor has issued cards of invitation to all the Cabinet Ministers to a grand dinner at the Mansion House on Monday, the 17th of January, to meet Prince Albert, in order to celebrate the laying of the foundation stone of the New Royal Exchange.

EMIGRATION.—The following data will show the number of emigrants from the United Kingdom, with their destination, during the year 1810, derived from official sources:

Table with 2 columns: Destination and Number of Emigrants. Includes North American colonies, United States, West Indies, Cape of Good Hope, Sydney, Van Diemen's Land, Western Australia, Port Phillip, South Australia, and New Zealand.

THE LAST CENSUS.

Table showing population statistics for Great Britain and the Islands in the British Seas, according to the Census of June, 1851. Includes columns for 1821, 1831, 1841, 1851, and Total, with sub-columns for Males and Females.

It will be thus seen that the total population, according to the census just completed, is as follows:

Summary table of total population: England 23,311,875; Wales 4,417,383; Scotland 3,846,427; Jersey, Guernsey, &c. 57,228. Total 32,432,913.

These numbers, with 4,603 males and 893 females, ascertained to have been travelling by railways and canals on the night of June 6th, make the grand totals 9,077,436 males, and 3,587,335 females.

The returns include only such part of the army, navy, and merchant seamen as were at the time of the census within the kingdom on shore.

The increase of the population, as compared with the returns of 1831, is at the rate of 14 1/2 per cent. for England; 13 per cent. for Wales; for Scotland, 11 1/10; for the islands in the British seas, 19 3/5; making

the increase for the whole of Great Britain 14 per cent., being less than that of the 10 years ending 1831, which was 15 per cent.

The returns of the census for Ireland have not yet been published, but it is understood that the entire population number, as near as possible, is a total of 8,200,000 persons.

The following table shows the comparative differences in the number of houses in Great Britain in the years 1831 and 1841.

Table showing comparative differences in the number of houses in Great Britain for 1831 and 1841, categorized by County (London, Lancashire, Yorkshire, &c.).

The Census—It is of the kind, taken at regular intervals, and with proper precautions, are of great importance for the purpose of ascertaining the increase or decrease of the population, the effects of public measures on the population, the operation of the laws affecting the poor, the influence of agriculture, and the general condition of the country.

Through it appears from the new census that the population does not exhibit quite so rapid an increase as in the previous ten years. We are to remember that emigration has lately taken place to a great extent, and now forms an almost constant stream of life to all quarters of the world.

The Naval Force of England.—The naval force of Great Britain, the largest in the world, consists of 500 ships of war, carrying from 1 to 120 guns each, of different calibres, which are either in ordinary or commission.

THE REV. A. M'CAUL, D.D., has been appointed to the Professorship of Hebrew and Rabbinical Language in King's College, London, vacant by the resignation of Professor Alexander, the Bishop of the United Church of England and Ireland in Jerusalem.—Standard.

SELKIRK.—MONUMENT TO THE LATE MUNGOPARK.—A public meeting of the inhabitants of this burgh, was held on the 20th inst. in the Court-house, for the purpose of adopting measures for erecting a monument to the memory of this enterprising traveller, who was a native of the county of Selkirk.

IRELAND.—DISMISSAL OF A CROWN SOLICITOR.—Mr. Charles O'Connell, one of the most violent and outrageous of his party, and who was local Crown Solicitor for the County of Clare, has been peremptorily dismissed by the Government.

LORD DE GRAY.—In an address to the House of Commons, Lord de Gray, who speaks in the name of the Government, has been very thoroughly understood. The answers given by the noble Earl to the questions and spontaneous allusions are all marked by the same firmness, the great wisdom, and the calmness of mind, which are the characteristics of his noble nature.

The address which Lord de Gray presented to the House of Commons on the 11th inst. has been very much discussed. The noble Earl's address is a specimen of others which we have to read in detail.

The noble Earl's address is a specimen of others which we have to read in detail. It is a very able and interesting address, and it is to be hoped that the noble Earl will continue to give us such valuable contributions to the public mind.

THE NEW MAGISTRATES.—Lord de Gray has given the highest satisfaction to the friends of the Conservative Government, and the bitterest mortification to its enemies, by his appointment of magistrates for Dublin, Cork, and Limerick, to replace those who held similar situations under the late Corporation.

THE GOVERNMENT has appointed twenty-eight persons to succeed to old Aldermen as justices of the peace and quorum. Of these seven are members of the old corporation, seven are members of the new town council, and fourteen have been taken from the citizens at large.

FOR CORK there are twenty-two magistrates, of whom fifteen are Protestants, and seven Roman Catholics. And for Limerick there are nine Protestants and three Roman Catholics.

THE WEATHER IN RUSSIA.—St. Petersburg, Dec. 19.—Our winter this year is the most extraordinary that we ever experienced. At this period last year the cold was excessive, and the frost continued without intermission all the winter through.

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and various other flowers, which I had read in an excellent reading on the English Quay. I read across the Navy in a little boat, the vessel being in the harbor as in the month of May.

From the news that the extraordinary activity of the Calcutta Government had suspended the award of the Calcutta prize, in the month of May, the force appeared to be in a state of complete inactivity.

ARRIVAL OF A FOREIGN AND INDIA MAIL.—From the New York Express.

Whilst we were waiting with intense anxiety to receive some intelligence of the Calcutta, we were surprised by the announcement that a British steamship was in the lower bay, rapidly approaching the city.

She arrived at Charleston on the evening of the 22d, from Grenada, and left for this city on the 23d. She will proceed to Halifax, N.S., returning the same way to this place, thence to Charleston, Savannah and Havana.

The Clyde brings no papers from England and the only news obtained from her is exclusively of a commercial character. We learn, however, that the passengers of the Clyde were still confined at Nassau, and would be given up on a demand being made by our government.

From Boston (Feb. 28th), we learn that the steamer Unicorn had arrived at that port to take passengers on to Halifax.

BRIDGE OF ICE AT NIAGARA FALLS.—The river below the great cataract presents at this time a most singular phenomenon, being completely bridged over from the foot of Table Rock to a distance of a mile and a half.

The Roman Catholics are all wealthy and respectable, and many of them as good Conservatives as any in Ireland or in England. The appointments, notwithstanding the furious opposition of the Repealers, will tend to greatly strengthen the Irish Government, as it will show that its head is possessed of determination and firmness.

The most important news received by the Britannia is the signing of a treaty of the five powers, England, France, Austria, Russia and Prussia, for the suppression of the slave trade, by which they allow the right of search; and any ships of other nations employed in the slave trade are to be treated as pirates.

Religious and Missionary Intelligence.

ENGLAND—BIRMINGHAM EAST.—During the last month, Missionary Meetings have been held in three chapels in this circuit; and it has been most pleasing to witness the increased liberality and sympathy with missionary objects, which have, on each occasion, been manifested. At the meeting held in Bradford-street chapel, November 9th, we were favoured with the valuable services of the Rev. Robert Newton, together with those of several of the Wesleyan ministers resident in the town. The interest manifested in the operations of the Society, and its existing pecuniary embarrassments, was intense; and such convictions and purposes, we trust, were formed by many, as will lead to practical results. The proceeds of the meeting were in advance of the year 1840; and nine missionary boxes have been applied for by respectable families since the meeting. The sum of £93s. 2½d. was presented at the meeting by the resident minister, which had been collected in the Sunday-school during the past year. Suggestions were made to the conductors of the school, almost identical with those recently recommended in the circular issued by the Parent Society, and it may be interesting to the friends of Sunday-schools to know how the plan has answered.—When the subject was first introduced to the school, collecting cards were given to some of the teachers appointed to collect, and the names and sums which were offered were put down shortly after. A meeting was held upon a week evening, when the children were convened, and addressed by some of the teachers on Missionary subjects, in a way of course suited to the capacities of the juvenile audience. The consequence was, the greatest readiness to contribute was manifested by almost every one; and the above-mentioned respectable sum has been produced at the end of the year. There are about 500 children in the school, which gives an average of a little more than 4½d. each, per annum. Now there are 379,165 children in the Wesleyan Sunday-schools in Great Britain, besides 64,186 teachers; and if the same small average was but realized from the whole, there would at once be the sum of £6,714 7s. 7d. raised and offered annually to the Parent Society, in addition to its present income. Surely this plan ought to be tried. The christian habits and feelings which it would cultivate in the children, independent of every thing else, ought to recommend it to the conductors of Sunday-schools. On the 21st the Rev. Thomas Cryer, from India, preached two sermons in behalf of the Missionary Society in our Newtown-rose chapel; and the public meeting was held on the following evening; G. B. Thorneycroft, Esq., of Wolverhampton, occupied the chair. The speakers were the Rev. Messrs. Brown, Prest, Cryer, Ingle, Coulson, and Leppington. The following resolution was moved in a very eloquent and powerful address by the Rev. Charles Prest, which, he observed, exhibited the exact position in which the Missionary enterprise stands at the present moment.—“That this meeting perceiving, in the numerous openings in various parts of the heathen world for the employment of additional missionaries, manifest calls from God to extend the operations of this society; and understanding that there is nothing wanting for prompt and energetic obedience to those calls, but an augmentation of the society's funds: solemnly records its conviction that Almighty God has begun thus to test the sincerity of the British churches; and that their future prosperity or decline will depend upon the manner in which they respond to those calls; and that therefore steps ought to be taken forthwith in order to procure the necessary pecuniary increase.” The facts which were eloquently stated by the Rev. Mr. Cryer fully sustained the argumentation of the previous speaker; and, at the close of the meeting, a collection more than double the amount of the preceding year was taken. A third meeting was held at Whittaker on the 30th. The Rev. Thomas Pennington preached in the afternoon, and addressed the meeting in the evening, together with the Rev. Messrs. Ingle, Coulson, and Leppington. In consequence of the excessive rains which had previously fallen, the chapel was inaccessible to a large portion of the neighbourhood: notwithstanding, it was crowded in

every part. The excellent clergyman of the parish had engaged to attend, but was unexpectedly prevented by being called from home. A contribution was presented in his name by a gentleman upon the platform, and the collections were again more than double those of last year. One of the speakers observed, in reference to the financial state of the society, that an impression was abroad, to a certain extent, that the Wesleyans have already exerted themselves to such an extent in behalf of the society as to exhaust their means; but that this is a mistake appears pretty clearly from the fact, that the whole sum raised annually in Great Britain for Missionary purposes does not average 3s. 7d. per member; while the sum raised upon the Foreign stations averages 3s. 14d.!! There cannot have been any very strenuous efforts made amongst us to raise so small an average! The time is come, however, it is hoped, when something will be done by the Connection at large commensurate with the work of the world's evangelization.—Watchman.

SWEDEN:—STATE OF RELIGION.—WESLEYAN METHODISM.—Some time ago, we gave an account of the Rev. GEORGE SCOTT'S visit to Canada and the United States, and of his objects, reception and success, promising to lay further information before our readers, at some future time, respecting the Swedish Mission. That promise we proceed to fulfil, by inserting an account of the service held by Mr. SCOTT in this city, in August last, which was published in the Toronto Herald. It is, principally, a comprehensive view of Mr. SCOTT'S objects, difficulties, exertions, and success, in relation to the very interesting and important field assigned him:—

“On Wednesday evening last (the 4th inst.) a very interesting and delightful religious service was held in the British Wesleyan Chapel, in George Street, in this city, by the Rev. George Scott, Wesleyan Minister of Stockholm, Sweden. We wish to draw public attention to the statements and explanations respecting Methodism in Sweden given by Mr. Scott: Eleven years ago, reckoning from last Wednesday, on the same day of the month and week, he landed in Sweden, deputed by the British Conference to labour for the promotion of evangelical religion in that interesting country. For some time he confined his labours for the most part to the English population; but after an application of fifteen months to the study of the Swedish tongue, Mr. S. decided on preaching the Gospel to the Swedes. He could not address them extemporaneously, owing to his imperfect knowledge of the language; but he could read to them expositions of the Word of God and exhortations to repentance and faith. The laws and customs of the country, however, threw almost insuperable difficulties in his way. Religious toleration is wholly unknown in Sweden, except in the case of foreigners. The Episcopal Lutheran Church is essentially interwoven with the civil government and institutions, and embraces every Swede throughout the kingdom. Every child, without exception, must, within a certain period, be baptized; at a specified age be confirmed; and afterwards receive the Sacrament of the Lord's Supper, at least once a year, on pain of forfeiting civil privileges. A Swede apostatizing from the Established Church is condemned by law to be banished the kingdom. No minister of any other (or strictly speaking, foreign) denomination, is allowed to enrol Swedes as members of his society or church; in fact, the Swedish law knows no religion, and tolerates no church but one. At the same time, this church in general, and especially at large, are fearfully demoralized. With orthodox doctrine and a pure liturgy, darkness covers the land and gross iniquity abounds. The name of God is perpetually and generally profaned; the holy Sabbath is openly and shamefully desecrated, clergywomen themselves setting the example by frequenting, after divine service, the card-table, the ball-room, and the theatre, wearing the badges of their profession. According to the official government returns the number of illegitimate children born yearly in Stockholm is to the legitimate in the ratio of one to one and three-eighths—a fearful proof of irreligion and sin. There are a few evangelical and excellent clergy, men in Sweden and some moral cases in this waste howling wilderness; but they

scarcely bear a comparison with the country at large. With these clergyman and people Mr. Scott holds occasional personal and epistolary intercourse. As the Agent of the British and Foreign Bible Society, he has distributed about 150,000 copies of the Holy Scriptures in Sweden; he is the connecting link of the scattered faithful bands; and has proved the means of making them acquainted with each other's existence and operations.

“But I have digressed from my immediate object and must return. Mr. Scott found there was no legal obstacle to his preaching to the Swedes, and he consequently commenced. The building in which he conducted divine service was capable of holding about 500 persons; but very soon after the commencement of the Swedish service, the place was crowded, and as many were obliged to return home for want of accommodation as those who succeeded in gaining admittance. For about two hours before the time, crowds of people were usually collected, not impelled by mere curiosity, but anxious to hear the word of life. Mr. Scott avowed his design simply to do good without any denominational aims or projects; he disclaimed all intention to interfere with the membership and interests of the established church; and his truly catholic and disinterested labours were, by the divine blessing, crowned with success. Several began speedily to repair to his house, inquiring the way to Zion with their faces thitherward; he counselled them and prayed with them, and many tasted and saw that the Lord was gracious. These, now animated with the burning charity and zeal of the Gospel, laboured to persuade others to flee from the wrath to come, and to bring the rising generation to the knowledge and love of God. But the immediate hindrance to further success was the want of sufficient accommodation for hearers. Mr. S. at length obtained from the Committee of the Wesleyan Missionary Society in London a grant of £500 towards the erection of a place of worship, and several hundred pounds from persons of various denominations in England. During ten months he sought authority from the government to hold lands for the chapel and mission-house on behalf of the British Conference; and after struggling hard against opposition in high quarters, he, by the good providence of God, obtained authority and commenced the work. The chapel has been erected and opened. The whole cost of the building (which will hold about 1200 persons comfortably) is about £5,000 or upwards. Pressed by pecuniary obligations and difficulties, Mr. S. was advised by an excellent Presbyterian clergyman, Rev. Mr. Baird, on a visit from the United States to Sweden, to visit America, and was assured by Mr. B. that aid would be generally and readily given. Seeing no other door of hope, and believing this door to be providentially opened, Mr. S. visited the United States, where he has spent a few months, and where he has been courteously received by the various orthodox Protestant Churches, and generally assisted in his deeply-interesting and important work.—Some thousands of dollars have been already contributed to the liquidation of the debt, and more, it is confidently expected, will be cheerfully added to this truly benevolent and Christian-like offering. We would fain hope that no one bearing the name of Christian, to whom an opportunity of contributing is afforded, will hesitate or neglect to avail themselves of so grateful a privilege, and to discharge so obvious, direct, and delightful a duty.

“The position and operations of Mr. Scott in Sweden, under the direction of the Wesleyan Missionary Committee in London, strikingly illustrate and display the genuine spirit of British Wesleyan Methodism. The Committee contributed £500 sterling to the erection of the chapel, and have maintained Mr. Scott in Sweden, without the slightest prospect of any denominational advantage, any addition to Wesleyan membership, or advancement of distinctively and peculiarly Wesleyan interests. And the members and friends of the Methodist Societies in Great Britain, by contributing to the Swedish mission, evince the same elevated and comprehensive liberality. If any Church occupies a truly catholic and anti-sectarian position in the present day, it is the BAPTIST WESLEYAN CHURCH (towards Sweden); if any living Christian minister is labouring from the pure love of immortal souls and for the

simple extension of the Redeemer's kingdom, it is the Rev. GEORGE SCOTT. It behoves Christians more fervently and frequently to implore the gracious and plentiful effusion of the Holy Spirit on the Churches of Sweden and on the various churches and kingdoms of the world, till the stone which was hewn out of the mountain without hands expands into a mountain and fills the earth.”

Toronto, August 5th, 1841.

EASTERN CANADA—MELBOURNE.—The following gratifying intelligence has been lately received:—

To the Editors of the Wesleyan.

REV. AND DEAR SIR,—The abundant success with which it pleased God to crown the protracted meetings held in this circuit last year, encouraged us to hope that a series of similar services would again be sanctioned by the God of all grace; and lead, through his promised blessing, to the spiritual edification of believers, and to the increase of their number. Accordingly, on Thursday, the 27th ultimo, these services were begun, and were daily continued for a fortnight. Now it is our pleasing duty gratefully to acknowledge that our labour has not been “in vain in the Lord.”

The morning exercise on the week days was a prayer-meeting, with occasionally a statement of religious experience, either by some who have long tasted that the Lord is gracious, or by others who are earnestly seeking the same state of salvation. These were encouraged vocally to engage in prayer, and it was truly cheering to witness their ardour in pursuit of pardon and the peace of God. The forenoon meeting was often a season of holy joy. A divine consciousness of the favour of God, a deep conviction that he was savingly working in the souls of the people, together with strong anticipations of the “glory to be revealed,” induced many to say—“This is none other but the house of God and this is the gate of heaven.”

Two sermons daily were for the most part delivered; that in the afternoon was generally intended to point out to Christians the nature and excellence of their duties, the extent and glory of their privileges, motives to continued perseverance, and the eternal reward which awaited them if faithful unto death. The sermons in the evening, when the congregation was mixed and far more numerous, were of a different class. In these the utter sinfulness of man was proved and illustrated, the way of salvation was described and recommended, the devices of Satan to detain men in transgression were brought to view, the terrible and eternal ruin of impenitent sinners was solemnly announced, whilst the gracious willingness of God to save them all was repeatedly asserted. Profound attention was invariably given to these sermons and the effect produced by the word of God was deep and general. That instant advantage might be taken of any gracious impressions that existed, those who were earnestly desirous of salvation were exhorted to advance to the communion, to receive instructions adapted to their state of religious concern. A goodly number presented themselves for this purpose, and twenty three of them for whom prayer was made, after having been individually and explicitly taught the grounds of a sinner's justification, were joyfully enabled to profess that “being justified by faith, they had peace with God through our Lord Jesus Christ.” It merits observation that several of these persons are heads of families, thus affording us additional reason to believe that their Christian character will acquire stability and be greatly beneficial to their respective households. To such as had not previously received baptism that Sacrament was administered on the two last Sabbaths, in the presence of large congregations. When the element was applied to the candidates, kneeling, the entire audience stood, and all being very devout, the instant of pronouncing the divinely prescribed form of Christian baptism, seemed marked by the bestowment of abundant grace.

We could not be aided by any of our ministers on the contiguous circuits, which, though very desirable, appears not indispensable to the interest or benefit of protracted meetings. The various officers of the circuit and others who have a talent for public prayer, came nobly forward to assist in the good work. They often received largely of the “spirit of grace and supplication.” Nor should it be forgotten that

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

from this sulphurous explosion, how Pusey-ism would deal with heretics, it could avoid itself of the arms of the Civil Power. Not having yet obtained a copy of the Letter, we borrow from an article in the Oxford Chronicle the following close analysis of the 9th, 12th, and 13th pages.—

"Anathema!—Accursed and destroyed be the Protestant principle"

"Cursed, more especially," be the Protestant Churches of Germany.

"Cursed, more especially," be the Protestant Churches of Holland, Denmark, and Norway.

"Cursed, more especially," be the Protestant Churches of Switzerland and France.

"Cursed, more especially," be the Protestant Church of Scotland.

"Cursed be the British Dissenters."

"Cursed be the American Dissenters."

"Cursed, likewise," (p. 12) be all persons who maintain the Church of England to have one and the same common religion with any or all the Protestant Churches above anathematized."

After this, the Vicar of Godney's invectives were seen mild and tolerant, and Michael Gathercole himself is no match for the Rev. William Palmer in cursing. We gave him credit for frankness, when he declares, that, to declare the restoration of unity with the Eastern Churches, "and above all with the Church of Rome itself, be Popery," then he, for one, is a Papist from the very bottom of his soul. Who can doubt it!—Patriot.

PROGRESS OF PUSEYISM.—The Rector of Leadenham, in the diocese of Lincoln, in the fervency of his desire for the Pusey doctrine, introduced into the church a moveable cross, and an altar with a pair of candlesticks and burning tapers, administered the holy eucharist at an early hour in the morning by taper light, and adorned the back of his surplice with a cross. The prayer books also bore the emblem of the cross, and on the roof of the building the litany is painted in Latin. These things, and various devices and ceremonies, the Bishop has ordered to be removed, and the plain decorum of the church service to be observed in its performance.—Courier.

"BURIAL OF SIR JOHN MOORE."—The Proceedings of the Royal Irish Academy, just published, contain among other communications of much interest, one from Dr. Luby, of an autograph letter from the Rev. Charles Wolfe (post mark Sept. 6, 1816) to his friend Mr. John Taylor, at Clonouly, Cashel; and containing a complete copy of his "Ode on the Burial of Sir John Moore." This proof, if any had been wanting, to refute the absurd surmises and foolish claims about this noble composition, would set them at rest for ever, and it is also precious, as giving correctly the author's own version which has been strangely deformed in copies and translations.

Poetry.

GOD OMNIPRESENT BY FARE BENJAMIN.

The Lord, the high and holy One, Is present every where; Go to the region of the sun, And thou wilt find Him there! Go to the secret ocean caves, Where man hath never trod, And there, beneath the flashing waves, Will be thy Maker, God! Fly as swiftly, on the morning's wing, To distant realms away, Where birds in jewelled plumage sing The advent of the day; And where the lion seeks his lair, And reindeer bounds alone—God's presence makes the desert fair, And cheers the frozen zone. All Nature speaks of Him who made The land, and sea, and sky: The fruits that fall, the leaves that fade, The flowers that bloom to die. The lofty mount and lowly vale, The lasting forest trees, The rocks that battle with the gale, The ever-rolling seas. All tell the Omnipotent Lord, The God of boundless might—In every age and clime adored, Whom dwelling in the skies: 4

TORONTO MARKET.—Fine flour, 19s 4 1/2d. a 2 c. 3 1/2d. per barrel; wheat, per bushel, 4s. 10 1/2d. a 5s. 5 1/2d.; barley, 1s. 6d. a 2s.; oats, 1s. 3d. a 1s. 6d.; peas, 1s. 8d. a 2s. 6d.; rye, 2s. 9d. a 3s. 4d.; pork, per 100lbs., 12s. 6d. a 15s. 9d.; beef, 5s. 15s. a 25s.; mutton (qr.) per lb., 2 1/2d. a 3 1/2d.; veal, 2s. a 3 1/2d.; butter, by the tub, per cwt. 54s. 7d., by the roll, 6d. a 8d.; eggs, per doz., 6s. a 7 1/2d.; hay, per ton, 6s. a 7 1/2d.; straw, 3s. 9d. a 4s. 6d.; potatoes, per bushel, 1s. a 1s. 3d.

Advertisements.

A CARD.

DAY AND EVENING ENGLISH SCHOOL: BY WILLIAM W. OSBORNE.

IN which Reading, Writing, Arithmetic, Grammar and Geography are taught. Term moderate. The School will be conducted on an approved plan, and assiduous attention paid to the improvement of the pupils.

Richmond Street, Toronto, 31 door } from New Street, January, 1842. 5

NEW CUTLERY.

THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell Wholesale & Retail, low for Cash or short approved Credit.

Country Store-keepers are invited to call and examine for themselves.

SAMUEL SHAW.

Toronto, Dec. 29, 1841. 8

J. E. PELL, LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &c.

Removed to King Street, nearly opposite the Commercial Bank.

Toronto, Dec. 15, 1841. 7

BOOKS FOR SALE.

THE following Books have been sent to the Junior Editor of "The Wesleyan," for sale, and may be had on application to him, Richmond Street, Toronto, viz. —

The Wesleyan Methodist Magazine for 1838, half calf.

Ditto ditto for 1839, half calf, abridged.

Sutcliffe's Commentary on the Old and New Testaments, 2 vols. half calf.

Ditto ditto ditto cloth.

Benson's Commentary on the Old Testament, 4 vols. cloth.

Centenary of Methodism, russia, gilt.

Sunday Service of the Methodists, 12mo, gilt; 32mo, sheep; and 32mo, calf.

Centenary of Methodism, abridged, 18mo, very cheap, 20 percent. discount to schools.

Wesley's Notes on the New Testament, 1 vol. 8vo, half calf.

Crowther's Sermons.

Roberts' Oriental Scripture Illustrations.

Ward's Miniature of Methodism.

The Larger Minutes, containing the form of Wesleyan Discipline.

Wesleyan Methodist Hymn Book.

Memoirs of Mrs. Harvard, of Ceylon.

Life of Henry Longden.

Life of John Nelson.

Discourses by the late Dr. McAll, with sketch of his life by Dr. Wardlaw, 2 vols. cloth, 8vo.

Class books; Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Peck's Memoirs, Doddridge's Rise and Progress; Experience of Mrs. Rogers; Thoughts on the Conversion of others; Life of Rev. W. Blac.; by Rev. M. Richey, A. M.; Mrs. Rowe's Devout Exercises; Entwisle's Essay on Prayer; Holroyd's Tables for the reading of the Holy Scriptures; Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers; Sermon of Rev. R. Cooney, Wesleyan Minister; Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher; Ford's Sermon on Consolation is trial.

Toronto, Dec. 15, 1841. 7

Ready Money the Spirit of Trade!!!

THOMAS CLARKE, HATTER AND FURRIER,

RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz.

Caps, Gloves, Cantelets, Mats and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes, together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Marten, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming, Robes made to order. Naval and Military Lace, Mohair Barding, Cockades and Militia Ornaments.

The highest price paid, in cash, for Stamping Furs.

Toronto, Feb. 8, 1842. 2

PAINTS, OILS, PUTTY, BRUSHES, &c. &c. &c.

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before, and such as he can, therefore, with the utmost confidence, recommend to his Customers, — among which are

Lamp Black, Blue Black, Imperial Drop Black, Black Lead, Prussian Blue, Chinese Blue, Indigo, Blue Verditer, Saxon, Brunswick, Imperial, Chrome, and Emerald Greens. Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome, Spruce and Common Yellow, English and Dutch Pinks, Terra de Sienna, raw and burnt, Umber, raw and burnt, Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermilion, Antwerp Crimson, Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.

Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Cannel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Piper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours, and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.

ALEXANDER HAMILTON, No. 5, Wellington Buildings, King Street.

Toronto, Oct. 6, 1841. 2

LOOKING GLASSES, PICTURE FRAMES, &c. &c.

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt, Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

ALEXANDER HAMILTON, King Street.

Toronto, October 6, 1841. 2

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW. Toronto, Oct. 6, 1841. 2

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No 2, Wellington Buildings, King Street, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.

Toronto, October 20, 1841. 3

Cheap Clark and Bonnet Warehouse, SIGN OF THE GOLDEN BONNET.

PORTER & KING, KING STREET, TORONTO.

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising Satin, Velvet, Silk and Poplin Bonnets,

all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful

Stock of Ladies' Cloaks,

consisting of Plain and Figured Merino, Saxony, Cambric and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above PORTER & KING offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.

Persons from the country will please recollect the Sign of the GOLDEN BONNET, King Street, Toronto. October 20, 1841. 3

C. & W. WALKER, MERCHANT TAILORS, 181, KING STREET, TORONTO.

All kinds of ready-made clothing constantly on hand — Terms moderate.

Toronto, Oct. 6, 1841. 2

FASHIONABLE TAILORING ESTABLISHMENT, 124, King Street, Toronto.

of King St., Kingston, (opposite Bryce & Co.'s REDUCED PRICES.

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of

West of England Broadcloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

ALSO, A BEAUTIFUL ASSORTMENT OF

VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING.

Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.

CLERGYMEN'S and BARRISTERS' ROBES made in the neatest style.

Toronto, Oct. 6, 1841. 2

LETTERS received, during the last fortnight:—Rev. J. TOMKINS; Rev. E. BORTERELL, subs.; P. M., Lennoxville; P. M., Leeds; Rev. B. SLIGHT, sub.; Rev. J. BORLAND.

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AGENTS.—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro', and D. CANNON, Esq., P. M., Belleville.

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