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THE WESLEYAN.

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"LET US CONSIDER ONE ANOTHER TO PROVOKE UNTO LOVE AND TO GOOD WORKS."—HEBREWS x. 24.

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DIVINITY.

THE CHRISTIAN'S TREASURE.

"We have this treasure in earthen vessels."

II. CORINTHIANS iv. 7.

How long was man a mere riddle to himself! For how many ages were the wisest of men utterly unable to reveal the mystery, to reconcile the strange inconsistencies in him, the wonderful mixture of good and evil, of greatness and littleness, of nobleness and baseness! The more deeply they considered these things, the more they were entangled. The more pains they took in order to clear up the subject, the more they were bewildered in vain, uncertain conjectures.

But, what all the wisdom of man was unable to do, was in due time done by the wisdom of God. When it pleased God to give an account of the origin of things, and of man in particular, all the darkness vanished away, and the clear light shone. "God said, Let us make man in our own image." It was done. In the image of God man was made. Hence we are enabled to give a clear, satisfactory account of the greatness, the excellency, the dignity of man. But man being in honour, did not continue therein, but rebelled against his sovereign Lord. Hereby he totally lost not only the favour, but likewise the image of God. And "in Adam all died." For fallen Adam begat a son "in his own likeness." And hence we are taught, to give a clear, intelligible account of the littleness and baseness of man. He is sunk even below the beasts that perish. Human nature now is not only "sensual" but "devilish." There is in every man born into the world, (what is not in any part of the brute creation; no beast is fallen so low!) a "carnal mind," which is "enmity," direct enmity, "against God."

By considering, therefore, these things in one view, the creation and the fall of man, all the inconsistencies of his nature are easily and fully understood. The greatness and littleness, the dignity and baseness, the happiness and misery of his present state, are no longer a mystery, but clear consequences of his original state, and his rebellion against God. This is the key that opens the whole mystery, that removes all the difficulty, by shewing what God made man at first, and what man has made himself. It is true, he may regain a considerable measure of "the image of God wherein he was created." But still, whatever we regain, we shall "have this treasure in earthen vessels."

In order to have a clear conception of this, we may inquire, first, WHAT IS THE TREASURE WHICH WE NOW HAVE; and in the second place consider, How we have this treasure in EARTHEN VESSELS.

I. And first, let us inquire, What is this treasure which Christian believers have. I say, believers, for it is of these directly that the Apostle is here speaking. Part of this they have in common with other men, in the remains of the image of God. May we not include herein, first, an immaterial principle, a spiritual nature, endued with understanding, and affections, and a degree of liberty, of a self-moving, yea, and self-governing power? Otherwise we were mere machines, stocks, and stones. And, secondly, all that is vulgarly called Natural Conscience; implying some discernment of the difference between moral good and evil, with an approbation of the one, and disapprobation of the other, by an inward monitor, excusing or accusing? Certainly, whether this is natural, or superadded by the grace of God, it is found, at least in some small degree, in every

child of man. Something of this is found in every human heart, passing sentence concerning good and evil, not only in all Christians, but in all Mahometans, all Pagans, yea, the vilest of savages.

May we not believe, that all Christians, though but nominally such, have sometimes at least some desire to please God? As well as some light concerning what does really please him, and some convictions, when they are sensible of displeasing him? Such treasure have all the children of men, more or less, even when they do not yet know God.

But it is not of these that the Apostle is here speaking, neither is this the treasure which is the subject of his discourse. The persons concerning whom he is here speaking, are those that are born of God, those that "being justified by faith," have now redemption in the blood of Jesus, even the forgiveness of sins: those who enjoy that peace of God which passeth all understanding; whose soul doth magnify the Lord, and rejoice in him with joy unspeakable; and who feel the "Love of God shed abroad in their hearts by the Holy Ghost which is given unto them." This, then, is the treasure which they have received—a faith of the operation of God; a peace which sets them above the fear of death, and enables them in every thing to be content; a hope full of immortality, whereby they already "taste of the powers of the world to come;" the love of God shed abroad in their hearts, with love to every child of man, and a renewal in the whole image of God, in all righteousness and true holiness. This is properly and directly the treasure, concerning which the Apostle is here speaking.

II. But this, invaluable as it is, WE HAVE IN EARTHEN VESSELS. The word is exquisitely proper, denoting both the brittleness of the vessels, and the meanness of the matter they are made of. It directly means, what we term earthen ware—China, Porcelain, and the like. How weak, how easily broken in pieces! Just such is the case with a holy Christian. We have the heavenly treasure in earthen, mortal, corruptible bodies. "Dust thou art," said the righteous Judge to his rebellious creature, till then incorruptible and immortal, "and to dust thou shalt return." How unly, (but with what a mixture of light and darkness,) does the heathen poet touch upon this change? Post ignem ethera domo subdixerat. "After man had stolen fire from heaven." (What an emblem of forbidden knowledge!) Magnum et nova febrim, &c., that unknown army of consumptions, fevers, sickness, pain of every kind, fixed their camp upon earth, which till then they could no more have entered, than they could have scaled heaven: and all tended to introduce and pave the way for the last enemy, death. From the moment that awful sentence was pronounced, the body received the sentence of death in itself: if not from the moment our first parents completed their rebellion, by eating of the forbidden fruit. May we not probably conjecture that there was some quality naturally in this, which sowed the seeds of death in the human body, till then incorruptible and immortal? He this as it may, it is certain that from this time, "the incorruptible body has pressed down the soul." And no marvel, seeing the soul, during its vital union with the body, cannot exert any of its operations, any otherwise than in union with the body, with its bodily organs. But all of these are more debased and depraved by the fall of man, than we can possibly conceive: and the brain, on which the soul more directly depends, not less than the rest of the body. Consequently, if these instruments, by which the soul works, are disordered, the soul itself must be hindered in its operations. Let a musician be ever so skilful, he will make

but poor music, if his instrument be out of tune. From a disordered brain, (such as is, more or less, that of every child of man,) there will necessarily arise confusedness of apprehension, shewing itself in a thousand instances, false judgment, the natural result thereof, and wrong inferences; and from these, innumerable mistakes will follow, in spite of all the caution we can use. But mistakes in the judgment will frequently give occasion to mistakes in practice; they will naturally cause our speaking wrong in some instances, and acting wrong in others: nay, they may occasion not only wrong words or actions, but wrong tempers also. If I judge a man to be better than he really is, in consequence I really love him more than he deserves. If I judge another to be worse than he really is, I shall in consequence love him less than he deserves. Now both these are wrong tempers. Yet possibly it may not be in my power to avoid either the one or the other.

Such are the unavoidable consequences of having these treasures in earthen vessels. Not only death and its forerunners, sickness, weakness, and pain, and a thousand infirmities, but likewise error in ten thousand shapes, will be always ready to attack us. Such is the present condition of humanity! Such is the state of the wisest men! Lord, "what is man, that thou art still mindful of him, or the son of man, that thou regardest him?"

Something of this great truth, that the "corruptible body presses down the soul," is strongly expressed in those celebrated lines of the ancient poet: speaking of the souls of men, he says:

"Ignes est ollis vigor et celestis origo
Seminibus, quantum non noxia corpora tardant
Terreniq; hebetant artus moribundaq; membra."

"These seeds of heavenly fire
With strength innate would to their source aspire,
But that their earthly limbs obstruct their flight,
And check their soaring to the plains of light."

But suppose it pleased the all-wise Creator, for the sin of man, to suffer the souls of men in general, to be weighed down in this miserable manner, by their corruptible bodies; why does he permit the excellent treasure which he has intrusted to his own children, to be still lodged in these poor earthen vessels? Would not this question naturally occur to any reflecting mind? Perhaps it would; and therefore the Apostle immediately furnishes us with a full answer: God has done this, that "the excellency of the power might be of God, and not of us;" that it might be undeniably plain, to whom that excellent power belonged: that no flesh might glory in his sight, but that all who have received this treasure, might continually cry, "Not unto us, but unto thee, O Lord, be the praise, for thy Name and for thy Truth's sake."

Undoubtedly this was the main design of God, in this wonderful dispensation, to humble man, to make and keep him little, and poor, and base, and vile, in his own eyes. And whatever we suffer hereby, we are well repaid, if it be a mean of *hiding pride from man*—of laying us low in the dust, even then, when we are most in danger of being lifted up by the excellent gifts of God.

Nay, if we suffer hereby, from the mean habitation of the immortal spirit; if pain, sickness, and numberless other afflictions beside, to which we should not otherwise have been liable, assault us on every side, and at length bear us down into the dust of death: what are we losers by this? Losers! No, "In all these things we are more than conquerors through him that loved us;" come on, then, disease, weakness, pain: afflictions, (in the language of men.) Shall we not be

infinite gainers by them? Gainers for ever and ever! Seeing "these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory!"

And are we not, by the consciousness of our present weakness, effectually taught wherein our strength lies? How loud does it proclaim, "Trust in the Lord Jehovah, for in him is everlasting strength!" Trust in him who suffered a thousand times more than ever you can suffer! Hath he not all power in heaven and in earth! Then, what though

"The heavenly treasure now we have
In a vile house of clay!
Yet he shall to the utmost save,
And keep it to that day.

THE FULNESS OF CHRIST.

CHRIST had not only the fulness of a vessel, but the fulness of a fountain. The fulness of a vessel may be lessened—the more we take from it, the less liquor is in it; but the more we take from a fountain, still there is the same overflowing fulness. Such a fulness is in Christ; therefore it is an encouragement to us to repair to him, and enlarge our desire. Look, as it is with beggars in the streets—if they see a poor man meanly clad, they let him alone; but when they see a man of quality and fashion, they rouse up themselves, and besiege him with importunate entreaties and clamours, and will not let him go until he hath left something with them. Thus should we do; Christ hath enough and to spare; he hath the Spirit without measure—therefore, give him not over until he bestow something upon you. He containeth more than we can receive; whatever we get, he is not lessened; but as the sea, though we take ever so much out of it, it remains in the same fulness; so all the saints may have supply for their wants without any deficiency in Christ. The sun hath not less light though it communicate it freely to the inferior world; Christ is not spent for giving—he hath enough to comfort and quicken us—he needs not our fulness, but emptiness. The prophet provided oil enough to help the widow; she only provided empty vessels. We may be too full of self-righteousness, and self-sufficiency. Christ brings all sufficiency to the covenant, and we bring all necessity. Therefore, since there is such an overflowing fulness in him, we must repair to him that we may receive more.—*Manton.*

THE PATH TO THE BUSH.

MR. REED, the Missionary of the Kat River Settlement in South Africa, related, while in England, the following fact:—

It is the practice of some of the Christianized Hottentots at one of the stations, in order to enjoy the privilege of private prayer with greater privacy and feeling than they could do in their own confined dwellings, to retire among the trees and bushes in the vicinity; and that they might carry on their devotions without being intruded on by others, each person selects for his own use a particular bush, behind which he might pour out to God the pious breathings of his soul. The rest considered this bush as an oratory, sacred to the brother or sister who had appropriated it, which, therefore, was never to be violated by the foot or gaze of a stranger, during the season of occupancy by its proprietor. The constant tread of worshippers in their diurnal visits to this hallowed spot, would of necessity wear a path in the thin grass which lay between their butts and the scene of their communion with God. On one occasion, a Christian Hottentot woman said to a female member of the church, "Sister, I am afraid you are somewhat declining in religion." The fear was expressed with a look of affection, and with a tone which savoured nothing of railing accusation, nor of reproachful severity, but altogether of tender fidelity. The individual thus addressed was too much melted by the meekness of wisdom with which the solicitude was expressed, to be offended, and meekly asked what led her to the opinion she had expressed. "Because the grass has grown over your path to the bush," was the reply. The backslider fell under the rebuke, confessed

that secret prayer had been neglected, and that her heart had been turned away from the Lord. The admonition had the desired effect, and the faithful Hottentot had the satisfaction of restoring the wanderer not only to the path to the bush, but to that God with whom she there communed in secret.

INTERCESSION OF CHRIST.

FROM what quarter then shall we draw the encouragement which shall embolden you to approach the Mercy Seat? What is the condition on which you would consent to go at any given hour to-day or to-morrow, and fall down before God in prayer? Would you promise to do this, could you be assured that at the moment when you were calling upon God for mercy, you should be accompanied by the earnest intercessions of your family, and of all your friends in your behalf? You have heard that the effectual fervent prayer of a righteous man availeth much; that the intercession of Abraham suspended for a time the descending fire which destroyed Sodom: that, could ten righteous men have been found there, God would, for their sakes, have recalled the sentence which had gone out against it. Now would you deem it a sufficient encouragement to go before God, could we guarantee that, at the time you prayed, every righteous man, every believer in the kingdom, should enter into his closet, and earnestly supplicate God for you? or, beyond this, could we assemble together, in your behalf, a solemn convocation of all the Christian churches upon earth; could we bring all flesh before God; could we undertake to engage for you all the power of prayer which at present exists upon earth; and carrying the supposition out to the utmost; could we even ensure to you the mightier supplications of the church above, of all its thrones, dominions, principalities, powers, and orders of saints; were all the created universe to obtain a special audience of God at the same time, and to surround his throne together, for the sole object of entreating him on your behalf, could you doubt of your success? If he speaks of the combined intercession of Noah, Daniel, and Job, as all but omnipotent, could you question the efficacy of your entreaties, if you knew them to be thus seconded and urged by the combined importunity of all creation in prayer? But what if, at the very moment of audience, when the violent were taking heaven for you by force, what if then you should behold the Saviour himself come forth, and stand at the altar of incense, having in his hand the golden censor; and what if you should hear him announce, "I will pray the Father for you," oh, what a day of hope would instantly arise upon your soul! Would you not at once be shamed out of all your fears and unbelief? would you not feel that, having him for your advocate, you could dispense with all inferior aid? that your suit was as good as gained? So far from doubting or dreading the issue of your prayers, you would henceforth feel that the footstool of mercy was the only place of safety and of hope; that if danger impended, yet there he stood between you and it; that if mercy gushed forth, he stood there as the medium to receive and pour it into your soul; that, in his hands, your sacrifice received an infinite accession of worth, and your entreaties, if at all augmented in power were augmented to omnipotence. But you need no vision to certify the substantial truth of this representation. If there be any veracity in the word of God, there can be no more credible fact than this, that Jesus ever liveth to make intercession for us. You are warranted to imagine and paint the vision to your faith; to believe that you no sooner approach the Seat of Mercy than you become the client of the great Advocate; that, on the first utterance of your penitence, he espouses your cause, makes it his own, and presents your supplication before the throne as his own desire. Can you doubt or delay to draw near to God after this?—*Dr. Harris.*

An elegant writer observes:—"The coin that is most current among mankind is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed in what we ought to be."

ON THE WORSHIP OF THE HOLY SPIRIT.

BY THE REV. DR. T. SCOTT, IN A LETTER TO A CLERGYMAN.

"I HAVE long felt some of the difficulties which you state, in respect of direct addresses in worship to the Holy Spirit, *personally and separately*; of which certainly but few are found in the sacred scriptures. Perhaps, as all our spiritual worship must be offered by his sacred teaching and influence on the heart and mind; and as the grand promise of the New Testament, comprising all the rest of spiritual blessings, relates to God's giving us, through Christ, the Holy Spirit of life, light, holiness, power, liberty, and love, &c.; it is less proper that our prayers should be offered *directly and personally* to the Holy Spirit. The form of baptism, into 'the name of the Father, of the Son, and of the Holy Ghost,' seems to me to recognize God our Saviour, as Father, Son, and Holy Ghost. In this view, when God is addressed without personal distinction, I consider the address as made to the God of salvation; and the Holy Spirit included, whether prayer or praise be offered. The *trishagion*, or threefold ascription of holiness to Jehovah, both in the Old and New Testament, seems an act of worship to the Holy Spirit, together with the Father and the Son. The form of blessing appointed by Moses, in this view, implies a prayer to the Holy Spirit, in the threefold repetition, Num. vi. 24—37; as does the apostolical benediction, 2 Cor. xiii. 14. I have no hesitation in my mind, as to the express act of adoration, in Rev. i. 4, being offered personally to the Holy Spirit, according to the emblematical language of that book. And, when salvation is ascribed to our God, "who sitteth on the throne, and unto the Lamb," I consider the term God as denoting the God of salvation, as above explained; and the "Lamb that was slain," as referring to the incarnate Saviour's propitiation and mediation, through we sinners approach God with all our worship, and to eternity shall view all our salvation as coming to us through his sacrifice. It appears to me, that the reason why the Son is so frequently addressed, in both scriptural prayers and adoring praises, springs from his mediatorial character, as "God manifest in the flesh;" and as God was "in Christ reconciling the world unto himself;" and as, in addressing him who owns us as brethren, we do not forget his Deity, and recollect also, that he *suffered*, being tempted, that he might succour the tempted. The style of the New Testament is, "the God and Father of our Lord Jesus Christ;" as that of the Old Testament is, "the God of Abraham," or of Israel; but, in both, the true God is Father, Son, and Holy Ghost, *One Name*, three persons: and, in addressing God in Christ, we come to God by Christ, even as if we addressed God as the Father of Christ. This seems clearly exhibited in the apostolical practice:—"Through whom we have access, by one Spirit, unto the Father."

"If then we be fully convinced that the Holy Spirit is God, and that all divine perfections and operations, together with every personal property, are ascribed to him, there can be no doubt but he is the object of divine adoration. Where God is addressed, without distinction of persons, the Holy Spirit is virtually addressed: all that dependence, gratitude, love, and honour, which are required as due to our God, are required towards the Holy Spirit; and therefore worship, and adoring praise and prayer cannot be improper. Yet, probably, had not the controversies with Arians and others made way for it, so large a proportion of personal addresses to the Holy Spirit, would not have been found in our public services. I, however, feel no dissatisfaction respecting them, though in other acts of worship I am not so generally and explicitly led to address the Holy Spirit."

If men had uninterrupted comforts here, perhaps not one soul would seek a preparation for heaven. Human trials and afflictions, the general warfare of human life, are the highest proof of a Providence as benevolent as it is wise. Were the state of human affairs different from what it is, hell would be more thickly peopled; and there would be fewer inhabitants in glory. There is reason to doubt whether there would be any religion upon earth, had we nothing but temporal prosperity.—*Dr. A. Clarke.*

BIOGRAPHY.

ARCHBISHOP CRANMER.

THOMAS CRANMER, a celebrated English reformer, was the son of a country gentleman. He was born at Aslacton, in Nottinghamshire, in 1489, and was educated at Jesus college, Cambridge, where, in 1523, he became reader of the divinity lecture. For his rise, he was indebted to an opinion which he chanced to give to Gardiner and Fox, that the best way to settle the question relative to the king's divorce would be to refer it to the universities instead of to the pope. Henry instantly made him his chaplain, ordered him to write on the subject, and subsequently employed him in negotiations at Rome, and in other parts of the continent. On Cranmer's return, the monarch raised him, in 1533, to the archbishopric of Canterbury. Thus elevated, and invested with powerful influence, the Archbishop pursued with vigour the work of religious reformation. His enemies laboured as strenuously to ruin him; but he was always upheld by Henry. Being a member of the council of regency, during the reign of Edward VI., he was enabled to push forward an ecclesiastical reform with still more decisive effect. But, unfortunately, he now displayed a spirit which has stained his otherwise amiable character, with a deep and bloody spot. Besides being guilty of minor acts of tyranny, he consigned to the flames, as heretics, two unhappy beings, one of them a woman! This was Joan Bocher, the warrant for whose execution was in a manner extorted from the youthful monarch, who signed it in tears, and threw on Cranmer the moral responsibility of the barbarous deed. Having consented to the measures for placing lady Jane Grey on the throne, he became one of the victims after the accession of Mary. Lured by the promise not only of pardon but of royal favor, he was induced to sign six papers, by which he recanted his Protestant principles, and avowed his sorrow for having entertained them. In spite, however, of the promises made to him, he was brought to the stake, March 21, 1556. He had by this time recovered his firmness, and he died with the utmost fortitude, holding in the flames, till it was consumed, the hand which had signed the recantation, and exclaiming, "This unworthy hand! this unworthy hand!" His forgiving disposition, which led him never to revenge an injury, his extensive liberality, his services to the cause of ecclesiastical reform, and his courage at the hour of death, notwithstanding his faults, have shed a lustre round the memory of Cranmer.

REV. RICHARD BAXTER.

RICHARD BAXTER was born at Rowton, in Shropshire, November 12, 1615. He was one of the great nonconformist divines; and though he, in the early part of his life, laboured under many and great disadvantages, owing to the irreligion and ignorance of those under whose care he was placed, he was afterwards one of the greatest men of the age in which he lived. During the first few years of his life, he was much addicted to lying, covetousness in play, fondness for romances, &c.; but fortunately for him, his father directed his attention to the historical part of the Bible, which much interested him, and inspired him with a desire to peruse those parts which were more doctrinal. In consequence of such determination, by the perusal of the Bible and other religious books, and the conversations of his father, his mind became illuminated, and his soul converted to God. After having been for some time under the care of Mr. John Owen, school-master of the free school at Wroxeter, his parents accepted of a proposal for placing him under the care of Mr. Richard Wickstead, chaplain to the council of Ludlow.—This gentleman proved to be very incompetent to his charge, being an indifferent scholar, and taking no pains with his pupil. The only benefit he obtained, while under his tuition, was the liberal use of his library, which to him was of great advantage. At this time, the mind of Mr. Baxter was considerably alarmed by the fear of death, which produced in him great seriousness, and a more earnest attention to religion. Divinity became his first and favourite pursuit. Zealous in his attachment to the cause of truth, Mr. Baxter entered into the work of the ministry, after having been examined and ordained by Bishop Thornbo-

rough, of Worcester. In 1633, he became master of the free school at Dudley, in Worcestershire, where he delivered his first sermon. In 1638, he applied to the bishop of Winchester for holy orders, which he received, being at that time attached to the Church of England. The et cetera oath was his first inducement to examine into this point; and, though Mr. Baxter studied the ablest works, he utterly rejected the oath.—In 1640, he was requested to become pastor of the church at Kidderminster, which he accepted, and continued there two years. At this place he was eminently useful, and found much encouragement. The state of the country at that period was peculiarly precarious; since at that time the civil war, in the reign of Cromwell, commenced, and Mr. Baxter was a decided friend to the parliament, which exposed him to many and great inconveniences. Notwithstanding his attachment to the parliament, he considered both parties partially erroneous. He admitted that great indiscretion, and even much sin, was displayed and committed, in dishonouring the king, and in the language used against the bishops, liturgy, and the church; but he considered that whoever was faulty, the liberties of the people and public safety ought not to be forfeited, and that the people were not guilty of the faults of king or parliament, when they defended them; and, that if both their causes had been bad, as against each other, yet that the subjects should adhere to that party which most secured the welfare of the nation. When Mr. Baxter was at Kidderminster, he was considerably persecuted, which obliged him to retire to Gloucester, where he found a civil, courteous, and religious people. There he continued a month, when many pamphlets were written on both sides of the contending political parties, which unhappily divided the nation preparatory to a war. At that time, contentions commenced between the commission of array and the parliament militia. At the earnest request of the people, Mr. Baxter returned to Kidderminster, and remained with them fourteen years; when he joined Colonel Whalley's regiment, as chaplain, and was present at several sieges. He confessed himself unwilling to leave his studies and friends, but he thought only of the public good. He was, however, compelled to quit the army, in 1658, in consequence of a sudden and dangerous illness, and returned to Worcester. From that place he went to London, to have medical advice. He was advised to visit Tunbridge wells; and after continuing at that place some time, and finding his health improved, he visited London, just before the deposition of Cromwell, and preached to the parliament the day previous to its voting the restoration of the king. He preached, occasionally, about the city of London, having a license from Bishop Sheldon. He was one of the Tuesday lecturers at Pinners' Hall; and also had a Friday lecture at Fetterlane. In 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton, in Middlesex. In 1676, he built a meeting-house in Oxendon street; and, when he had but once preached there, the congregation was disturbed, and Mr. Seddon, then preaching for him, was sent to the Gate-house, instead of Mr. Baxter, where he continued three months. In 1682, Mr. Baxter was seized, by a warrant, for coming within five miles of a corporation; and his goods and books were sold, as a penalty, for five sermons he had preached. Owing to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace, and made oath that Mr. Baxter was in a bad state of health, and that such imprisonment would most likely cause his death. In 1685, he was sent to the king's bench, by a warrant from the lord chief justice Jefferies, for some passages in his Paraphrase on the New Testament; but, having obtained from king James, through the good offices of lord Powis, a pardon, he retired to Charter house yard; occasionally preached to large and devoted congregations, and at length died, December 8, 1691, and was interred in Christ church.

CHRISTIAN FREDERICK SCHWARTZ.

THIS celebrated Danish missionary in India, was born October 26, 1726, at Sonnenburgh, in the New Market. At the age of eight years he was sent to the town school, where he received many good impressions under the then rector, Mr. Helm,

who, in his instructions in religion, affectionately recommended prayer to his scholars, and showed how they might, in their own words, lay their concerns before God. Schwartz related, in an account written by himself, that he often, at that time, went into a solitary place, where he poured out his heart before God: and in doing which he felt himself very happy. When he had done any thing amiss at home, he could not be easy till he had earnestly implored pardon of God.

In the year 1746 he went to Halle, with a view to attend the Latin school of the Opera house; but the Rev. Benjamin Schultz, who had been an English missionary at Madras till the year 1743, and who now resided at Halle, advised him to enter immediately at the college, as he was already twenty years of age, and sufficiently grounded in elementary knowledge. He took his advice; and diligently attended the lectures of the professors at the university, Baumgarten, Michaelis, Knap, Freylinghausen, &c., while he lodged and boarded at the Orphan house. It was, at that time, in contemplation to print the Bible in the Talmul language, at Halle, under the superintendance of the missionary Schultz. Schwartz, together with another student of the place, was commissioned to learn the Talmul language, in order to be employed in correcting the press. Although the printing of the Bible was not carried into execution, yet the pains which Schwartz had bestowed, for a year and a half, upon the acquisition of the Talmul language, were not thrown away, since this became the occasion (the late Mr. Francke being also acquainted with his upright intentions) of his being appointed to go in the capacity of a missionary to the East Indies. He accepted this appointment; and although, some days after, an advantageous situation, as preacher, not far from Halle, was offered him, he declined it, in the firm persuasion, that it was the will of God he should go to the East Indies.

On the 8th day of August, 1749, Schwartz set out, with two other missionary candidates, Polzenhagen and Huetteemann, (the latter being destined for the English mission,) for Copenhagen. After they had there received ordination, they returned to Halle; from thence they proceeded on their way to London. On the 21st of January, 1750, they left London, embarked the 29th, and arrived on the 16th of July at Cadelar, and on the 30th at Tranquebar, in good health. As early as the 5th of November following, Schwartz delivered his first discourse in the Talmul language. In the year 1767, he was transferred to the English society, as missionary in Tirutchinapalli, after having several times already preached the gospel there, and met with great attention. In the year 1779, he went to Tanschaure, where he had already found a congregation during his abode at Tirutchinapalli, and where he remained till his decease. At both places he received, from the government at Madras, an annual salary of one hundred pounds, as garrison preacher. At Tirutchinapalli, he expended the whole of this sum in the service of the mission, particularly in the building of the church and school, and also in augmenting the allowances of the national helpers. At Tanschaure, he gave one-half of his salary to Mr. Kohlhoff, whom he had educated and instructed until he was ordained, at Tranquebar, to be missionary at Tanschaure. The other half he likewise expended upon the mission.

The fidelity with which he laboured; the self-denial which he exercised; the blessing which attended his preaching of the gospel; the esteem in which he was held, both by the Europeans and Talmuls; the veneration which all his brethren paid to him, as to their father, counsellor, and pattern, appear sufficiently from the missionary accounts. Much did he labour—great will be his reward. He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease. Only in the last year he wrote, that he was no longer able to go about among the heathen as formerly.

In 1798, the seventy-third year of his life, he expired in the arms of his faithful and affectionate Malabar fellow-labourers. Not only the congregations, the schools, and the mission, but the whole country lamented him as a father. A monument to the memory of Schwartz has been executed by Bacon, at the expense of the East India company, and has been erected in India.—*Jones' Chris. Biog.*

The Wesleyan.

MONTREAL, THURSDAY, JULY 8, 1811.

* * UNPAID subscriptions to the *Wesleyan* are requested to be forwarded immediately.

We have already informed our subscribers that the present number would close the first volume of the *Wesleyan*, and that as the paper would henceforth be published at Toronto, our Editorial connection with it would cease. In being thus discharged from the responsibilities connected with the conducting of this journal, we again tender to our correspondents and friends our sincere thanks for all the assistance and patronage they have so kindly afforded us during the past year; and as our reverend brother who is to succeed to the office of Editor, is eminently qualified to discharge with ability its duties—as he understands and is warmly attached to British Wesleyan Methodism, and is resolved to render the paper as interesting and useful as possible, by admitting such articles only, as are characterised by a spirit of Christian charity and liberality, and are calculated to promote general edification,—we would again express the hope that he will be encouraged by the support of the members of our Societies and congregations in both Districts, and the religious public in general.

In retiring from our official relation to the *Wesleyan*, we would also acknowledge our obligations to those of our contemporaries in the British American Provinces, and in the United States, who have so cheerfully and regularly exchanged their valuable papers with our journal. Sincerely do we hope that neither they, nor our subscribers have observed in us any serious departure from the spirit and principles to which we pledged ourselves in the commencement of our Editorial labours. If, however, any unguarded, or apparently unnecessarily severe expressions should have escaped us, when adverting to certain painful circumstances which have occurred during the year, in Western Canada,—involving the interests of Methodism, and the integrity and honour of the British Conference and the Missionary Committee;—we beg to assure our readers that it has occurred inadvertently, and that it has been our study to avoid the use of all harsh and irritating expressions, even when called upon strongly to declare our sentiments on certain points, and in this respect to act up to the spirit of the Scripture motto which appears at the head of each number of our journal: "Let us consider one another to provoke unto love and to good works." Hebrews x. 24.

To those esteemed correspondents whose valuable communications may not all of them have appeared in the *Wesleyan*, we beg to say, that our limited space has obliged us to abridge several letters and pieces which we should have been glad to have given entire; while others we have been obliged to omit altogether, to avoid as much as possible entering into a controversy which it was believed would not be generally interesting to our readers.

To his esteemed brethren the Wesleyan Ministers present at the recent District Meeting in Montreal, the Editor's thanks are especially due, for the very kind manner in which they were pleased spontaneously and unanimously to express and record their entire approbation of the manner in which he had conducted the journal which

they had thought proper to intrust to his superintendence; and he indulges the humble hope that the object sought to be promoted by his brethren and himself in this undertaking, has been in an encouraging degree realised, in the diffusion of religious and other useful knowledge, and by calling public attention to the Christian institutions and efforts of different religious denominations, which are neither so well known, nor so liberally supported as they ought to be:—while, if the cause of truth—the interests of religion—the salvation of men—and the glory of God—have thereby in any measure been promoted—to God be all the praise.

In perusing the accounts of the Anniversary Meetings of the different religious and benevolent institutions held in London during the month of May last, we have been struck with the fact, that most of them have become "embarrassed by their success:" for although it appears that their funds are steadily on the increase, yet their expenditure keeps in advance of their income, leaving some of those Societies very seriously burdened with debt. This is easily accounted for: the Macedonian cry addressed to the Missionary Societies, by millions in different parts of the heathen world, of "Come over and help us"! has been so earnest and beseeching, and the appeals and entreaties of Missionaries themselves to their respective Societies in behalf of the perishing pagan tribes and nations among whom they labour, have been so urgent and irresistible; that several of the Missionary Societies have been constrained to multiply their agents, and to send forth into the great harvest, a greater number of labourers than the income of the last two or three years has enabled them to support without burdening themselves with debt. This is especially the case with the London, Baptist, and Wesleyan Missionary Societies, the expenditure of each of which, is several thousand pounds beyond its income. Should any of the "wise and prudent" of this world be disposed to blame the Directors of these institutions for thus yielding to the importunities of imploring myriads, and thereby involving themselves and their friends in pecuniary difficulties; we answer for those benevolent men by observing, that they are well aware that they have not gone beyond the means intrusted to his people by the Great Head of the Church, for the accomplishing his purposes of mercy and salvation in behalf of the heathen world, and that Missionary operations must be carried on upon a yet much more extensive scale, and at a much greater annual expense, before the Christian Church will have done its duty, and "the Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations." Let, then, Christians of all denominations but come forward year by year, according to their ability and obligations, to the support of the institutions of religion, and means will not be wanting to spread the Gospel tidings among them "tho' dwell on the earth, and to every nation, and kindred, and tongue, and people."

TO CORRESPONDENTS.

THE REV. MR. SHALER is informed, that the half year's subscriptions to the *Wesleyan*, to which his not very polite letter refers, were duly received and entered in our book, as paid by the subscribers whose names are mentioned, though the printer, as might be expected, had no account of them; and we confidently rely on the honour and justice of the same individuals to pay for the remaining half-year.

STATIONS OF THE WESLEYAN MINISTERS IN THE CANADA EASTERN DISTRICT.

Quebec,—Revs. M. LANG and J. BROCK.
Montreal,—Revs. R. L. LUSHER, W. SQUIRE, and J. BORLAND.
Three Rivers,—Rev. B. SLIGHT.
Wesleyville,—Mr. J. F. ELLIOTT.
St. Johns,—One to be sent.
Russellton,—Rev. J. RAINE and Mr. R. A. FLAMMERS.
Odell Town,—Rev. W. M. HARVARD.
St. Armand,—Rev. R. HUTCHINSON and Mr. M. McDONALD.
Dunham,—Rev. J. BROWNELL.
Shefford,—Rev. T. CAMPBELL.
Stanstead,—Rev. R. COONEY.
Hatley, &c.—Rev. J. TOMKINS.
Melbourne,—Rev. E. BOTTERELL.
New Ireland,—Rev. E. S. INGALLS.
Rev. W. M. HARVARD,
Chairman of the District.

On the 21st ultimo, the foundation stone of a new British Wesleyan Methodist Chapel, was laid at St. Sylvester, New Ireland circuit. The building is to be of stone, forty feet in length by thirty feet in breadth.

On Monday, the 19th instant, the foundation corner of a new Wesleyan Chapel was laid at St. Johns, L. C., by the Rev. Mr. SQUIRE, assisted by the Rev. Mr. LUSHER. The building is to be of brick, fifty-three feet in length by thirty-nine feet in breadth. An able and appropriate address was delivered by Mr. SQUIRE on the occasion, to a large and respectable audience, who attended to join in the religious services of the interesting ceremony.

WESLEYAN DEPOT OF BOOKS, MISSION HOUSE, MONTREAL.

WESLEYAN HYMN BOOKS, and other publications, for Sale at the lowest prices.

A large supply of books suited for Sabbath and Day Schools has lately been received, consisting of Spelling Books, in four parts; Alphabet and Reading Boards; Keys to Catechism, &c. &c.

* * THE Printer of the *Wesleyan* will receive orders from those subscribers who wish to have the first volume bound. Orders left at the office, will meet with immediate attention.

RELIGIOUS INTELLIGENCE.

EDUCATION.

On a recent occasion of laying the foundation-stone of a new Wesleyan School at Leeds, the following address was delivered by the Rev. Mr. STRACHAN, Wesleyan Minister:—

He began by expressing his regret that the task had not been assigned to some one possessing suitable abilities for so solemn and responsible a duty. He did not, however, feel himself at liberty to refuse the kind invitation of his friend, Mr. Cusworth, to take part in the proceedings of that evening. It was extremely difficult, he observed, to describe the effects of education upon the principles and habits of man. Without education, man resembled a block of marble newly raised from the bed of nature, and presenting a thousand deformities and inequalities of surface. The forming and softening effects of education upon human character were as marked and obvious as the genius and chisel of the sculptor, by which this block was made to assume a perfect symmetry, and even the glow of animated existence. If they

wanted to cover the desert with a varied and beautiful foliage, they must look well to the cultivation of the plants in the nursery. If they wished to have a succession of intelligent and consistent Christians to fill up the places of those who are passing the limits of time, and joining the "general assembly in heaven," or apostatizing from the faith, and going back again to the "beggarly elements of the world," they must pay particular attention to the soundness and efficiency of their educational system. Perhaps there was a greater deficiency of education in England than in any other country in Europe. In Holland, with a comparatively small population, there were 500,000 of the juvenile members of the community in their different schools. In Austria, 2,314,420 children were under daily instruction. There the legislature interposed its authority, and provided education for the children of the state. Every village was compelled to erect and maintain a school. No master was allowed to employ a journeyman, until he had ascertained that he could both read and write. According to law, no man or woman was allowed to enter into the married state, unless they could read, and knew something of writing, and the first principles of arithmetic. If such were the law in this country, he had no doubt that such persons as felt themselves to be destitute of these useful and necessary qualifications, would commence learning the alphabet that evening. In France, the cause of education was advancing rapidly. There were, at this moment, 1,970,000 boys, and 500,000 girls in the primary schools there, and their number was increasing daily. Let them now turn to their own country. At the Reformation, there was scarcely to be found, in this kingdom, a single edifice for the education of the children of the poor. Immediately after that event, what are termed grammar-schools were established; but those were originally designed for the richer classes of society. At the time when these schools were being erected in this country, the Scotch were spreading their parochial schools over the length and breadth of their land. These schools were not designed exclusively for the rich; but rich and poor were educated together. While in England, an immense gulf had been created between the wealthier and the industrious classes—which had been widened by political antipathies, and other circumstances, until there was scarcely any thing held in common between the capitalist and the labouring artisan,—the parochial system of education, adopted at the above period in Scotland, had had the effect of binding the higher, the middling, and the lower classes of society together, in a manner which was, perhaps, unparalleled in any other country. It was in the year 1735, that the first charity school was erected in London. It was small, but it was a hopeful beginning. Still, however, there existed in the public mind an astonishing apathy on the subject of education, till towards the close of the last century. In 1800, the Society for Promoting Christian Knowledge, established numerous schools. Its schools and scholars had multiplied amazingly, so that now there were upwards of 17,341 schools connected with that society, at which above 1,000,000 children were being educated. There were at present five millions of children in England in connexion with Sunday Schools; but they must not suppose that half that number were receiving any thing like an efficient education.

Mr. Strachan then mentioned the following particulars of the state of education in the manufacturing districts. There were, he remarked, 43,327 children working in the mills, who were capable of reading; and 7,172 incapable of distinguishing one letter from another. There were 21,481 children capable, in some degree, of writing; and 29,015 incapable of forming a single letter. Perhaps not above one-fourth of the children of the poor, in this populous town, were receiving a sufficient secular and religious education.

Mr. Strachan then laid down the three following propositions, which he amplified at some length:—

1. If true religion is to be maintained, and universally diffused throughout the kingdom, then care must be taken of the education of the youth of the country.

2. If the noble institutions of our land are to be perpetuated, then the principles of a sound edu-

cation must be communicated to the children of all classes.

3. The Bible, containing the revealed will of God, should be made the basis of our educational system.

At the close of the address, the assembly retired to Oxford-place Chapel, when the Rev. J. Cusworth preached an appropriate sermon.

IDOLATRY IN INDIA.

TO THE EDITOR OF THE LONDON RECORD.

Sir,—You have already inserted in the *Record* a copy of the despatch sent by the East India Directors to the Supreme Government, under date 3d of March last, relative to the withdrawal of government interference from the management of all the internal concerns of native temples.

I have now the satisfaction to send you a copy of a further despatch, under date 31st March, 1841, containing directions to discontinue the military honours hitherto rendered to the Hindoo and Mahomedan festivals, and generally all marks of homage to the idolatrous and superstitious worship of the natives.

These instructions will awaken feelings of deep thankfulness to Almighty God in the minds of all who are interested in the great object of effecting the dissolution of the connection between the East India Company's Government and the false religions of the natives,—a measure equally demanded by the obligations of duty to the only true God and our Saviour Jesus Christ, and for the relief of the aggrieved consciences of our Christian fellow-subjects in India, liable to the obnoxious services incident to that connection.

Far as the recent despatches go towards the removal of the state of things which has so lamentably prevailed in the Anglo-Indian Administration, it is necessary to state, that there are still some points of the system which these instructions do not reach: these consist of the revenue management of the lands of the pagodas and mosques, and the gratuitous payments for maintaining the Hindoo and Mussulman worship. Various particulars respecting which will be found in the papers printed by order of the House of Lords, on the motion of the Bishop of London, on the 23d of March last, (No. 49.)

The attention of the Anti-Idolatry Connexion Committee will now be turned to the removal of these remaining links of the connection, and to watch the execution, by the Indian Governments, of the recent important instructions from the Home authorities; trusting to the continued sympathy and prayers of their fellow Christians to aid them in their arduous work, and to the blessing of Almighty God, with which their labours have hitherto been accompanied.

I am, Sir, yours, &c.

J. M. STRACHAN.

EAST INDIA.

Return to an Order of the Honourable the House of Commons, dated 17th May, 1841; for Copy of a Despatch, dated the 31st day of March, 1841, from the Court of Directors of the East India Company to the Governor General of India in Council, on the subject of further separating the Government of India from all connection with the Idolatry and Superstition of their Hindoo and Mahomedan subjects.

Ordered by the House of Commons to be printed, 18th May, 1841.

Legislative Department, No. 11 of 1841.

OUR GOVERNOR GENERAL OF INDIA IN COUNCIL.

RELIGIOUS CEREMONIES OF THE NATIVES.

In our despatch under date the 3d of March, in the Revenue Department (No. 2 of 1841,) we expressed our satisfaction at the progress made, under the Presidencies of Bengal and Bombay, for effecting a final and complete separation of Government from all share in the management of the affairs of native temples; and we observed that the same principles were equally applicable to the Presidency of Madras, and desired that they might be acted upon at that Presidency accordingly.

We now advert to the attendance of troops, or of military bands, at native festivals or ceremonies, and to the firing of salutes on occasions of that nature; which practices, though not expressly mentioned in that despatch, are to be dealt

with so as to promote the same object, viz: that of separating the Government and its officers, as far as possible, from all connection with the ceremonies of the Hindoo and Mahomedan religions.

With that view, we refer you to our instructions conveyed in the political despatch to Bombay, under date 3d March, 1841, (No. 3,) par. 9, in which we desired, with respect to certain festivals greatly respected by His Highness the Guicowar, "that the attendance of British functionaries or troops at the processions themselves, or on the spot when any of the religious ceremonies are performed, shall not be resumed; but that the attendance shall be given, and the marks of respect paid to His Highness at his palace, on the occasion of his going forth and returning." Our wish is that this rule should be made general, and accordingly applied to all occasions upon which it has been usual to appoint escorts to natives of rank, on their way to places of religious worship.

We further desire that no troops or military bands of music be called out, and no salutes fired, in honour of the festivals themselves.

With respect to the decoration of idols and images, or the presentation of offerings to them, these are practices in which no one, in his capacity of an officer of our government, can with propriety be required to take part; they are practices which obviously belong to those only by whom the religious ceremonies are celebrated; and if they have not already been everywhere discontinued, in the case of our functionaries, they must be entirely put an end to.

In conclusion, we need scarcely impress upon you the importance of your carrying these instructions into effect in such a manner so as to assure the natives that our government will never fail to protect them in the exercise of their privileges, and to manifest a liberal regard for their feelings.

We are, &c.

(Signed,) W. B. BAYLEY, W. H. SYKES,
G. LYALL, H. WILLOCK,
W. ASTELL, F. WARDEN,
W. S. CLARKE, J. SHEPPARD,
J. W. HOGG, J. L. LUSHINGTON,
J. B. BRYANT, A. GALLOWAY,
R. JENKINS,
London, March 31, 1841.

AMERICAN BOARD OF MISSIONS.

CHINA.—On the 22d of January, Mr. Abeel writes in behalf of the mission, that all were enjoying excellent health, excepting Doct. Diver, who had taken a voyage to Singapore, with the hope of being restored to vigor again. In their labors the missionaries were going on much as usual. Tue Chrestomathy was completed, excepting the index. Mr. Abeel was devoting considerable time to visiting the Fokien people in Macao, and in the fields and small villages adjacent, to whom he was having pretty free access. Mr. Williams, in addition to the care of the press, was prosecuting the study of the Chinese and Japanese languages; and one of the Japanese sailors under his care gives evidence of true conversion to God. Mr. Stanton, the English missionary who was seized by the Chinese soldiers, carried to Canton, and thrown into prison, had been, after repeated examinations before the magistrates, released, having received kind treatment. Two Romish missionaries were executed in China during the last year. Doct. Lockhart, of the London Missionary Society, and Mr. and Mrs. Gutzlaff, were at Chusan, and Mr. Milne was expecting to proceed thither immediately, with the hope of establishing a mission there, and being permitted to remain there, after the British fleet should leave the place.

PRINCELY MUNIFICENCE.—John Gladstone, Esquire, of Liverpool, who recently built a church at his own cost in Leith, is now about to build another church in Liverpool, to contain 1000 sittings, 100 of which are to be free for the accommodation of seamen, and 50 for the aged and infirm poor. The endowment from the worthy gentleman will be £2,000, which it is expected will produce £100 per annum. The church is to be lighted with gas, and including the price of the land, (about £1,300,) the whole cost will be £5,000. It is Mr. Gladstone's intention to build a house for the minister, with two schools for the children of the neighbourhood.

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

ODELL TOWN, LACOLE, July 13, 1841.

REV. AND DEAR SIR,

It has been most gratifying to hear, on the best authority, that American Christians—and American Methodists among others—have been directing their zealous attention to the religious wants of those Canadian rebels, who, on their defeat by the loyalists of this district, found refuge in the border-towns and villages of the neighbouring republic. Still more gratifying it is to learn, that these efforts have been sanctioned by “the God of heaven”—that the poor expatriated Canadians have been willing to listen to the message of Gospel mercy—and that, at this moment, there is a most cheering work of conversion in progress among them. And I advert to it, chiefly, that our friends in general may share the generous satisfaction, and that their most earnest prayers may be bespoken “that the word of the Lord may have free course, and be glorified,” yet more, in the spiritual emancipation of the thousands of that benighted class of our fellow subjects, designated French Canadians.

Most persons in the Colony are aware, that among those lamented individuals whose evil principles entangled them in the late “unnatural rebellion,” and led them to sacrifice much previous respectability of station and character on the altar of political ambition, was Dr. CORE, of Napierville. He was a considerable leader in the revolt; he assumed the rank and style of a general in the rebel force; but fled the country after the battle of Odell Town, and has for some time been residing at Swanton, in the State of New York. Having heard a report of his conversion, and being yesterday in circumstances to ascertain the truth of the matter, Mr. MACDONALD and I undertook a short journey for that purpose; and I have the most unfeigned pleasure in informing you, that from all we heard, and on evidence not to be called in question, the rumour is as true as it is gratifying.

It is well known that Dr. CORE, originally a respectable member of the medical profession, and an influential member of the late House of Assembly; and it is said, otherwise a person of very gentlemanly demeanour; though nominally a Roman Catholic, was at the same time an avowed unbeliever in Christianity; and since his residence in the States, he has taken a more decided stand as a bold opposer of the Redeemer of the world! This may sufficiently explain the whole chapter of his practical errors: for

“No foe to God was e'er true friend to man!”

But praised be the Lord, as in the case of an ancient and celebrated apostate, so also in this, the “Galilean” has “conquered!”

I refrain from mentioning some very interesting particulars connected with the conversion of Dr. CORE, with which we were made acquainted, and on which I place the fullest reliance. But I may add, that he professes the experience of heartfelt religion; and on a recent occasion, at the conclusion of divine service in the Swanton Union Church, made a public avowal of what God has done for his soul, and addressed a most affecting appeal to those who had been his former companions in a ruinous infidelity. To God alone be all the praise!

May this new-born soul be “nourished up in the word of faith and of good doctrine,” and evince to the world the lovely characteristics of the “new creature,” in “all holy conversation and godliness.” Amen and amen.

I remain, Rev. and dear Sir,

Yours affectionately,

W. M. HARVARD.

MISQUOTATION.—Acts xxiv. 25: When I have a more convenient season I will send for thee.

OBITUARY.

DIED, May 11, 1841, at Dunham, in the 24th year of her age, BET A. L. INGALLS, sister of the Rev. EDMUND INGALLS, Wesleyan Missionary. She was of a quiet and retired habit, and from her earliest days endeared herself to all around her, by the amiability of her disposition, and the gentleness of her manners. The restraining grace of God mercifully preserved her from many of the follies and sins into which, alas! the majority of young people greedily run; but still, there was sufficient evidence in her conduct and conversation to satisfy herself and others, that until renewed by divine grace, “the carnal mind is enmity against God.” Hence, the light which emanates from the preached word and the strivings of the Holy Spirit, which ever, in a greater or less degree, accompany that word, were allowed to pass unheeded, until the month of September, in the year 1834. At this time, a series of special religious services were held at Dunham, by the Rev. MATTHEW LANG, and, under a sermon preached by the late Rev. — PRICK, conviction deeper and stronger than any of which she had previously been the subject, fastened upon her conscience—her guilt and danger presented themselves clearly to her view—and she felt the indispensable necessity of an interest in Christ, in order to her escaping the wrath to come, and securing an inheritance among the saints in light. At the close of the sermon, Mr. P. gave an invitation to those who were desirous of salvation to proceed to the altar. She felt it to be her duty to comply therewith, and resolved to do so; but the ridicule of her youthful companions, and the frown of the world, to which she would be subjected by such an act, made her waver in her determination; yet she hesitated not long—in an instant she reflected upon the curse of the law and the frown of God, and immediately her trembling steps bore her to the altar of God, where kneeling before her Maker, with tearful eyes and a contrite spirit, she exclaimed, “God be merciful to me a sinner!” By this act, she at once separated herself from the ungodly, openly avowing the Lord to be her God; and that God whom she thus honoured before the assembled crowd, was not long in putting honour upon her, in the conversion of her soul, and her consequent adoption into his family and favour.

Her conviction of sin was not so awful as that which characterises the experience of some penitents, but it was sufficiently deep to cause her to hate sin and forsake it—to turn to God with full purpose of heart—and not to rest until she found him to the joy of her soul. It was owing to her convictions being of this character, that she found not the blessing of a conscious pardon so speedily as some have obtained it, as she was led thereby very frequently to doubt whether she were in a fit state to receive the saving grace of God. After a lapse, however, of about five months, and when on a certain occasion she was pleading with the Lord to answer for himself, she was enabled, in the exercise of that faith which justifies the ungodly, to believe with her heart unto righteousness—to claim her interest in the death of Jesus Christ—and to cry, with adoring Thomas, “My Lord and my God!”

As her conviction of sin had not been so deep as is felt by some, so neither was her joy on receiving the witness of her pardon so great as falls to the lot of some believing penitents; but if she could not in extacy of joy exclaim,

“Exults my rising soul,
Disburthened of her load,
And swells unutterably full
Of glory and of God;”

she could unhesitatingly, and with the utmost confidence, assert, “Being justified by faith, I have peace with God,” &c. To use her own words, when describing the change which at this moment she felt, “I was not filled with rapture, but on reflecting upon the danger I had escaped, I was filled with a sweet peace and a heavenly calmness which I can never describe.” “By their fruits,” says our Lord, “ye shall know them,” and her life thenceforward gave undeniable evidence of the reality and depth of the saving change then effected. Shortly after this, she joined the Wesleyan Methodist Society, and continued a consistent member thereof until she be-

came a member of the church triumphant. By her upright walk and godly conversation—by her attendance upon the sick, and compassion for the afflicted—and by her kind-heartedness and amiability of disposition, she greatly endeared herself to a large circle of friends and acquaintances. The universal respect in which she was held was testified at her funeral, when the School-house, which is capable of containing from three to four hundred persons, was crowded to excess, several of whom in no way related to her but by the tie of friendship, notwithstanding the badness of the roads, had come a distance of seventeen or eighteen miles to witness her interment, and thus pay a last tribute of respect to her memory. The illness which removed her from earth was very sudden and short, reminding all of the necessity and importance of our Lord's words, “Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh.”

During Thursday and Friday, May 6th and 7th, she was busily employed in domestic duties, preparing the house for company, which was expected on the Saturday—the day appointed for holding the adjourned Quarterly Meeting for the Dunham circuit. On Saturday, she complained of not feeling well. On Sunday, feeling worse, medical aid was called in. On Sunday evening, she became insensible, and so continued until twenty-five minutes past five on Tuesday morning—when her purified spirit sped from earth to join its kindred spirits before the throne of God and of the Lamb.

Her removal from us was improved in a discourse founded upon Philippians i. 21. Deep solemnity sat on every countenance, the whole congregation several times burst forth into sobs and tears—not an individual was unmoved—and it is not doubted that the seed then sown, and the good then done, will in many instances prove of a lasting character. May her sudden removal lead the whole church of which she was a member to live in a state of constant preparation for the last enemy, and may her death be the spiritual life of the whole circle of her acquaintance.

J. B. B.

MISCELLANEOUS.

REV. JOHN WESLEY AND HIS SILVER PLATE.

THE REV. R. WATSON, in his Life of Mr. J. WESLEY, records the following incident, as having occurred in 1776:—

An order had been made by the House of Lords, “That the Commissioners of his Majesty's Excise do write circular letters to all persons whom they have reason to suspect to have plate, as also to those who have not paid regularly the duty on the same,” &c. In consequence of this order, the Accountant-General for household plate sent Mr. Wesley a copy of the order, with the following letter:—

“REVEREND SIR,—As the Commissioners cannot doubt but you have plate for which you have hitherto neglected to make an entry, they have directed me to send you the above copy of the Lords' order, and to inform you, they expect that you forthwith make due entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have owned, used, had, or kept any quantity of silver plate, chargeable by the Act of Parliament; as in default hereof, the Board will be obliged to signify your refusal to their Lordships.

“N.B. An immediate answer is desired.”

Mr. Wesley replied as follows:—

“SIR,—I have two silver tea-spoons at London, and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread. I am, sir, your most obedient servant,

“JOHN WESLEY.”

No doubt the Commissioners of his Majesty's Excise thought that the head of so numerous a people had not forgotten his own interests, and that the interior of his Epistolar residence in London was not without superfluities and splendour.

"VOLNEY'S RUINS OF EMPIRES."

We believe the following fact, mentioned by the learned author of "Plurality of Worlds," is but little known. We put it on record, that it may obtain a wider circulation, and serve to confound the foolish admirers of the infidel philosopher:—

"Conversing one day with —, an eminent scholar, I mentioned 'Volney's Ruins of Empires;' and he replied, that he had visited the author of that book, while in Paris. He took him into his library. He looked round, put his hand upon several books, and said, 'Here, Mr. Volney, are the sources of your novel opinions.' He acknowledged to the Doctor, that he was right, and said, 'I am not anxious about it.' 'Have you seen the reply of Dr. Priestley, and more particularly, that of an English Clergyman?' He said, 'No;' and then spoke to this effect: 'I have no interest in defending the book; I do not pledge myself for the sentiments it contains. I was compelled to write, by desire of Buonaparte. I was ordered to manufacture a revolutionary book upon the subject of religion. I consider myself as a private in the ranks, obeying the commands of his superior officer.' Such is the origin of a book, full of astronomical fable;—a book which may injure persons of light and superficial reading, but can make little or no impression upon the minds of those who have been rightly instructed."

THE BAY OF CALIFORNIA.

THE Alexandria Gazette publishes an interesting letter from an American citizen residing in Upper California, from which we take the following extract, giving a description of the Bay or Harbour of San Francisco:—

"It is one of the largest and most splendid in the world. The entrance is between two high lands, and about the width of the Narrows at Staten Island. The bay is more than one hundred miles in length, and I should judge from six to eight in width. It is protected in every direction from the winds, has good bottom for anchorage, and is capable of containing with perfect safety all the navies of the world. Three large rivers empty themselves into this bay through a strait called Kargines, forming by their junction, another separate and interior bay. These rivers are the Sacramento, San Joachim, and Jesus Maria. Some of these rivers are navigable for good-sized steamboats at least one hundred leagues. The surrounding country has a soil unsurpassed for richness and fertility, and a climate, which for salubrity and mildness, has not its equal in any other part of the globe. The extremes of heat and cold are unknown, the seasons being more properly divided into wet or dry.

"This place, from its natural position, is undoubtedly destined to become the great commercial metropolis of all the Western coast of North America. It is about two hundred and fifty miles from the southern limits of the United States Territory of Oregon; and could the northern part of California, which is now useless, and a bill of expense to the Mexican Government, be annexed by purchase or other means to our possessions, it would ultimately give to the United States the commercial and maritime control of this coast."

DISCOVERY AMONG THE STARS.

M. BESSELL, a German astronomer, has made one of the greatest discoveries of modern times, by having ascertained the parallax of the double star 61 Cygni. He found, from repeated observations, made from August to March, 1840, that the parallax of a Cygni did not exceed 31 hundredths of a second,—which places the distance of that star from us at nearly 670,000 times that of the sun, or which is nearly 64 billions of miles (or more nearly 63,650,000,000,000 miles.) This immense distance can better be conceived when we state, that if a cannon ball were to traverse this vast space at the rate of twenty miles a minute, it would occupy more than 6,000,000 years in coming from that star to our earth; and if a body could be projected from our earth to 61 Cygni, at thirty miles an hour, (which is about the same rate

as carriages on railroads travel,) it would occupy at least 96,000,000 years. Light, which travels more than 11,000,000 miles in a minute, would occupy about twelve years in coming from that star to our earth.

TALENT AND INDUSTRY.

More is to be expected from laborious mediocrity, than from the erratic efforts of a wayward genius.

Demosthenes elaborated sentence after sentence, and Newton rose to the heavens by the steps of geometry, and said at the close of his career that it was only in the habit of patient thinking that he was conscious of differing from other men. It is generally thought that men are signalized more by talent than industry; it is felt to be a vulgarizing of genius to attribute it to any thing but direct inspiration of heaven; they overlook the steady and persevering devotion of mind to a subject. There are higher and lower walks in scholarship, but the highest is a walk of labour. We are often led into a contrary opinion by looking at the magnitude of the object in its finished state; such as the "Principia" of Newton, and the pyramids of Egypt; without reflecting on the gradual, continuous, I had almost said creeping progress by which they grew into objects of the greatest magnificence in the literary and physical world. In the one case, indeed, we may fancy the chisel which wrought each successive stone; but in the other, we cannot trace the process by which the philosopher was raised from one landing to another, till he soared to his towering elevation; it seems as if the work was produced at the bidding of a magician. But Newton has left as a legacy, the assurance that he did not attain his elevation by dint of a heaven-born inspiration, out of the reach of many, but by dint of a homely virtue within the reach of all.—Dr. CHALMERS.

BOOKS OF FICTION AND THE BIBLE.

THE Bible contains the literature of heaven—of eternity. It is destined to survive in human hearts every other book, and command the ultimate veneration and obedience of the world.

When Sir Walter Scott returned, a trembling invalid, from Italy, to die in his native land, the sight of his "sweet home" so invigorated his spirits, that some hope was cherished that he might recover. But he soon relapsed. He found that he must die. Addressing his son-in-law, he said, "Bring me a book." "What book?" replied Lockhart. "Can you ask," said the expiring genius, whose fascinating novels have charmed the world, but have no balm for death—"Can you ask what book?—there is but one."

No, there is but one book that God has given to us—let us give that one book unmutated to the world.

USEFUL SUGGESTION.

I HAVE seen many a promising and fine young man gradually led to dissipation, gambling, and ruin, merely by the want of means to make a solitary evening pass pleasantly. I earnestly advise any youth who quits that abode of purity, peace, and delight, his paternal home, to acquire a taste for reading and writing. At every place where he may reside long, either in England or the continent, let him study to make his apartment as attractive and comfortable as possible; for he will find a little extraordinary expense, so bestowed at the beginning, to be good economy at the end; let him read the best books in the language of the place in which he lives; and above all, let him never retire to rest without writing at least a page of original comments on what he has seen, read, and heard in the day. This habit will teach him to observe and discriminate; for a man ceases to read with a desultory and wandering mind, which is utter waste of time, when he knows that an account of all the information which he has gained must be written at night.—Clayton's Sketches.

THE Leipzig Gazette announces the death of Galvini, the musical professor, at the age of 104. He was a son of the celebrated singer Galvini, who died at Rome in 1825, having reached the patriarchal age of 138.

COPYRIGHT IN SERMONS.

A PRACTICE has recently arisen of taking down in short hand the sermons of first-rate preachers, and of forthwith printing and publishing them for the pecuniary benefit of the person by whom the short-hand writer is employed. We are asked whether the preacher can check such a practice by any proceedings in the courts of law or equity? In other words, whether such an act as we have mentioned amounts to an act of piracy? The two principles upon which copyright depends, are these—1st, that it is originally a species of property; 2dly, that it does not pass to other hands by the act of publication. There can be no doubt that a sermon, like a poem, a treatise, a history, or any other manuscript, the fruit of a man's own labour up to the time of its delivery, is his own property, and that until that time it is subject to his exclusive disposal. Thus there can be no doubt that the first of the two principles of copyright is applicable to a sermon. The difficulty of the question, such as it is, will be found to arise upon the second of these principles. The delivery of a sermon from a pulpit amounts to a publication. The hearer listens for his own instruction, pleasure and improvement. For the same objects he may reduce the whole into writing; but it does not, therefore, follow that he may print and publish it for his pecuniary benefit. We see nothing in the relation of the preacher to his congregation which can sanction such a step. His duty is to teach and to instruct, to point out religious duty, and to persuade his congregation to be zealous in the discharge of it; but not to make them a present of an essay which they may publish with a profit.—Law Magazine.

THE ENGLISH LANGUAGE.

THE English language consists of about thirty-eight thousand words. This includes, of course, not only radical words, but all derivatives, except the preterites and participles of verbs; to which must be added some few terms which, though set down in the dictionary, are either obsolete, or have never ceased to be considered foreign. Of these, about twenty-three thousand, or nearly five-eighths, are of Anglo-Saxon origin. The majority of the rest, in what proportion we cannot say, are Latin and Greek; Latin, however, has the largest share.—Phil. Stand.

BOSTON.

It is said that there are 35,000 persons in this city who habitually neglect public worship. Several denominations are attempting, by city missions, to reach this part of our community. It is to be regretted that our own church has not yet participated in these philanthropic efforts. The subject is, however, now under consideration, and we hope soon to have a good and laborious man in the work.—Zion's Herald.

DREADFUL SUICIDE FROM THE TOWER OF CHELSEA CHURCH

ON Monday afternoon, a respectably-dressed man applied to one of the churchwardens of Chelsea, for permission to ascend the tower of the new church, stating that his object was to take a sketch of Westminster Abbey. Permission was granted, and he went up to the summit, with the man who usually tolls the bell for funerals. About a quarter before four a policeman observed a person on the tower apparently preparing to precipitate himself to the ground, and a second afterwards he threw himself off, and came down with terrible velocity on the west side. Several persons immediately lifted the unfortunate man up, but life was found to be quite extinct. The height of the tower is nearly 200 feet. The deceased was attired in a suit of black, nearly new, and, upon examining his pockets, eight sovereigns and two shillings were found, also two letters addressed to "Mr. Lloyd, Leamington, Warwickshire." The deceased appears to be about fifty years of age, fair complexion, rather stoutly built, and is about five feet eight inches in height. When he applied to the churchwarden in the first instance, nothing in the slightest degree remarkable was observed in his manner; and when ascending the steeple with the man who tolls the bell, he seemed cheerful and collected.—Lon. Watch.

REMARKABLE PROVIDENCE.

Dr. COKE, in his history of the West Indies, records the following remarkable fact, as he found it inscribed on a tombstone in the island of Jamaica:—

"*Dieu Sur Tout.*"—Here lies the body of Lewis Galdy, Esq., who departed this life at Port Royal, the 22d of December, 1736, aged eighty. He was born at Montpellier, in France, but left that country for his religion, and came to settle in this island—where he was swallowed up in the great earthquake, in the year 1692; and, by the providence of God, was, by another shock, thrown into the sea, and miraculously saved by swimming, until a boat took him up. He lived many years after, in great reputation, beloved by all who knew him, and was much lamented at his death.

A NOBLE TREATY.

THE noblest treaty of peace ever mentioned in history, is, in my opinion, that which Gelon, King of Syracuse, made with the Carthaginians. He insisted upon their abolishing the custom of sacrificing their children. Glorious, indeed! After having defeated 300,000 Carthaginians, he required a condition that was advantageous only to themselves; or rather, he stipulated in favour of human nature.—*Montesquieu.*

SINGULAR MARRIAGE.

ON Monday week, Patrick Cowen, bachelor, and Sarah Ann Dowers, spinster, were united in the bands of wedlock at the church of St. Dunstan's, Stepney, by Mr. James, the curate. The parties were both young and good-looking, but both deaf and dumb. Fortunately, both had been instructed in the schools instituted for the education of persons thus afflicted, and, by reading the service and writing their assents to the questions propounded, the parties were made to understand the nature of the solemn form of marriage used in the Church. Cowen is a coal-whipper, and is a capital workman.

THE UNDERSTANDING.—We ought not to despise a man any more for the misfortunes of his mind than those of his body, when they are such as he cannot help; nay, rather, we should pity him the more, who is deficient in intellect, than he who has lost a leg or an arm; the loss of the latter may be supplied by artificial means—the want of the former never can be supplied by any means at all.

POETRY.

"GOD PROVIDETH FOR THE MORROW."

BY BISHOP HEBER.

Lo the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson given
By the blessed birds of heaven!
Every bush and tufted tree
Warbles sweet philosophy:
"Mortal, fly from doubt and sorrow:
God provideth for the morrow!"

"Say, with richer crimson glews
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow!
God provideth for the morrow!"

"One there lives, whose Guardian eye
Guides our humble destiny;
One there lives who, Lord of all,
Keeps our feathers lest they fall:
Pass we blithely, then, the time,
Fearless of the snare and lime,
Free from doubt and faithless sorrow:
God provideth for the morrow!"

PROSPECTUS OF THE SECOND VOLUME
OF
"THE WESLEYAN."

THE condition of modern society is strikingly marked by strenuous and diversified exertions for the diffusion of knowledge. Literature, Science and Art are now rendered accessible to all classes and ranks, by means of PERIODICALS, such as Newspapers, Magazines, and Reviews. It were strange, indeed, if the science of sciences—Religion—did not avail itself of such popular and useful auxiliaries. Considering its vast and supreme importance, it cannot be denied that every suitable means should be employed for augmenting and extending its hallowing influence. It touches human nature, personally and relatively; it touches the multiplied departments of human knowledge, at all points; it is the object of every man's enmity or affection; it is the controller and arbiter of every man's destiny; and, hence, should be thoroughly and clearly understood. Added to this, the whole body of nominal Christians is variously divided and distinguished; its several denominations sustain, towards each other, numerous and fluctuating relations; prejudice and error, or unkindness and ill-will, too often suspend or abridge the observance of the law of mutual love; and hence the necessity of some appropriate medium of explanation, correction, and defence. And, besides, it must not be forgotten, that the conventional and civil relations of human society are, in these days, exposed to the liabilities of peculiar disturbance and change; that on such relations Christianity exerts a decided and important influence; and that the elucidation and increase of that influence are now loudly and imperatively demanded. While, then, other Christian Denominations, in this noble and important United Province, have their respective mediums of communication with the community at large, it behoves the British Wesleyan Methodists to hold a similar intercourse with the public mind; and to contribute their quota, however humble, of sound and salutary influence to the maintenance and extension of truth and righteousness. In consonance with these views, the religious periodical, designated "THE WESLEYAN," has been commenced and continued. Before the completion of the present volume, it is necessary to apprise the religious public of its intended management and terms during the ensuing year; and to renew the assurances, already given, of its strictly religious and Wesleyan character. It will continue to be conducted in accordance with the principles by which it has been characterized from the beginning; steadily aiming at the diffusion of scriptural holiness, by inculcating the principles and precepts of the Gospel. Imbued with the catholic and fraternal spirit of our holy religion, it will be the friend of all—the enemy of none. Of error and sin, not differing churches and communities, it will be the open and acknowledged foe. While it guards the character and interests of the Body to which it belongs, its attitude and tone towards other Christian Churches will be decidedly pacific. Nor will its aspect towards the Civil Government be equivocal or uncertain. On the contrary, it will teach and enforce the principles of sound and scriptural loyalty to the noblest of earthly Governments—the Government of Great Britain. Studiously avoiding all identification with political parties, it will be strictly conformed to the venerated Parent Connexion, and be, therefore, at once BRITISH and WESLEYAN: But its principles and procedure are most amply exhibit-

ed and ensured by the following extract from the "Standing Instructions" of the Wesleyan Missionary Committee to all Missionaries acting under their direction:—

"We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty, as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable WESLEY was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you, that you will preserve the same character of religious regard to good order, and submission to the powers that be, in which we glory. Our motto is, 'Fear God, and honour the King;' and we recollect who hath said, 'Put them in mind to be subject to principalities and powers; to obey magistrates, and to be ready to every good work.'"

Such, then, are the purpose and spirit of "THE WESLEYAN;" and it is only necessary to add, that the fulfilment of the foregoing declarations is sufficiently guaranteed by the connexion of the paper with the British Wesleyan Conference.

DEPARTMENTS.—"THE WESLEYAN" will embrace the departments of THEOLOGY, BIBLICAL LITERATURE, BIOGRAPHY, RELIGIOUS AND MISSIONARY INTELLIGENCE, CIVIL INTELLIGENCE, and GENERAL LITERATURE. It is designed to contain such articles under these heads, as to be, not only an instructive and interesting periodical, but worthy of preservation and reference, as a permanent Repository of Religious and Literary information. With this view, it will continue to be issued in its present form; which renders it convenient for preserving and binding, and serves to distinguish it from a political journal or newspaper.

TERMS.—"THE WESLEYAN" will be published weekly, at Toronto. The price to all subscribers will be Twelve Shillings and Sixpence Currency, per annum, postage included, payable yearly or half-yearly in advance. The first paper will issue, if a sufficient number of subscribers be previously obtained, in due season, after the close of the present volume.

ADVERTISEMENTS will be limited to one page, and will be inserted at the usual rates.

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N.B.—Editors of other Journals, throughout the Province, will confer a favour by giving insertion to this Prospectus.

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