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sex, &c., differ in meaning, when employed by a heathen, a Jew, or a Christian.

(d) The technical and peculiar sense of language is too well known to need illustration.

To these causes, which operate upon the *usus loquendi*, may be added the style of a writer. We must inquire whether he writes poetry or prose; and whether the writer himself is fervid or cool, turgid or dry, accurate and polished, or the reverse. Every writer has his own particular *usus loquendi*; and most writers, provincialisms; and every one is influenced by his own peculiar circumstances. What writers can be more unlike, in respect to style, than Isaiah and Jeremiah, Paul and John? An interpreter must make himself thoroughly acquainted with all these various circumstances.

17. *Grammatical and historical sense.* The observance of all these matters belongs in a special manner to grammarians, whose business it is to investigate the sense of words. Hence the *literal sense* is also called the *grammatical*; *literalis* and *grammaticus* having the same meaning. It is also called the *historical sense*; because, like other matters of fact, it is supported by historical testimony. (Morus, p. 66, xvii. comp. § 3, note, supra.)

The grammatical sense is made out by aid of the principles of grammar, liberally and philosophically, not technically considered. The historical sense is that which is built on the grammatical one, but modified by historical circumstances. Interpreters now speak of the true sense of a passage, by calling it the *grammatico-historical sense*; and the exegesis founded on the nature of language is called *grammatico-historical*. The object, in using this compound name, is to shew that both grammatical and historical considerations are employed, in making out the sense of a word or passage.

18. *The grammatical sense the only true one.* Those who make one sense grammatical, and another logical, do not comprehend the full meaning of *grammatical sense*. We are not to look, therefore, for a sense of words, which varies (in its nature, or simply considered as the sense) with every department of learning, or with every diverse object. For if this were the case, words would have as many kinds of senses, as objects are multifarious. (Morus, p. 67, xviii.)

In regard to the term *grammatical*, see the note above. The meaning of Ernesti, in this section, is, that the laws of language are the same, in whatever department of writing or speaking it is employed; i. e. the meaning of it is to be investigated by the *usus loquendi*, &c., and not that logic or philosophy can determine what the sense of words must be, in such a way that the sense may be called *logical, philosophical, &c.*

But when he says, as in § 17, that the literal and grammatical sense are the same; and in § 18, that the grammatical sense is the only true one; he does not mean by *literal*, that which is opposed to *tropical*, (for the tropical meaning in thousands of cases is the grammatical one,) but he means by it, the same as the *grammatico-historical sense* above described.

19. *The principles of interpretation are common to sacred and profane writings.* Of course, the Scriptures are to be investigated by the same rules as other books. Those fanatics, therefore, are not to be regarded, who, despising literature and the study of the languages, refer every thing merely to the influence of the Spirit. Not that we doubt the influence of the Spirit, or that men truly pious and desirous of knowing the truth are assisted by it in their researches, especially in those things that pertain to faith and practice. (Morus, p. 69, xix.)

If the Scriptures be a revelation to men, then are they to be read and understood by men. If the same laws of language are not observed in this revelation as are common to men, then they have no guide to the right understanding of the Scriptures; and an interpreter needs inspiration as much as the original writer. It follows, of course, that the Scriptures would be no revelation in themselves; nor of any use, except to those who are inspired. But such a book the Scriptures are not; and nothing is more evident than that "when God has spoken to men, he has spoken in the language of men, for he has spoken by men, and for men."

20. *Language can be properly interpreted only in a philological way.* Not much unlike

these fanatics, and not less hurtful, are those who, from a similar contempt of the languages and from that ignorance of them which breeds contempt, depend, in their interpretations, rather on things than on words. (a) In this way, interpretation becomes uncertain; and truth is made to depend merely on the judgment of men, as soon as we depart from the words, and endeavour to decide upon the sense, by the use of means not connected with them. Nor will this mode of exegesis at all avail to convince gainsayers; who themselves boast of interpreting in like manner by things, i. e., either by their own principles and opinions before formed, or by the sentiments of philosophers. Hence arises the abuse of reason, in the interpretation of the Scriptures.

(a) The meaning is, that they decide from that knowledge of things which they suppose themselves already to possess, rather than from the words of the author; they decide by what they suppose he ought to mean, rather than by what he says.

21. *Any method of interpretation not philological is fallacious.* Moreover, the method of gathering the sense of words from things is altogether deceptive and fallacious; since things are rather to be known from pointing out the sense of words in a proper way. It is by the words of the Holy Spirit only, that we are led to understand what we ought to think respecting things. Said Melancthon very truly, "The Scripture cannot be understood *theologically*, until it is understood *grammatically*." Luther also avers, that a certain knowledge of the sense of Scripture, depends solely on a knowledge of the words.

This section repeats, in another form, the idea of the preceding one. In both, Ernesti means to deny the possibility of truly interpreting any book, by other means than those which are *philological*. By things, he means the application of our previous views of things to the words of an author, in order to elicit his meaning, instead of proceeding to our inquiries, in the way of grammatico-historical exegesis. Not that our previous knowledge of things can never aid us, for it often does so, but that this can serve for nothing more than an assistant to our philological efforts, as the following section shows.

22. *The analogy of faith or doctrine not to guide our interpretation.* Things, therefore, and the analogy of faith, or doctrine, (as it is called,) assist an interpreter only so far, that when words are ambiguous, either from variety or signification, from structure, or any other cause, they may lead us to define the signification of them, or to select some one particular meaning. But here we must take good care, that the considerations which we use for explaining should be deduced from the plain, perspicuous, well understood language of other passages, and that the words which we are endeavouring to explain do not contradict them. For when we investigate the sense in any other way than by a grammatical method, we effect nothing more, than to make out a meaning, which in itself perhaps is not absurd, but which lies not in the words, and therefore is not the meaning of the writer. (Morus, p. 263, xvi—xix.)

Very much has been said both for and against the analogy of faith, as a rule of interpretation. I may safely add, that on this subject, as well as on many others, very much has been said amiss, for want of proper definitions. What is the *analogy of faith*? It is either simply *scriptural* or *sectarian*. By *scriptural* analogy I mean, that the obvious and incontrovertible sense of clear passages of Scripture affords a rule, by which we may reason *analogically* concerning the meaning of obscure passages; or at least, by which we may chew what obscure passages cannot mean. E. g. God is a spirit, is omniscient, supreme, the creator and governor of all things, &c., are truths so plainly and incontrovertibly taught in the Scriptures, that all the passages which would seem to represent him as material, local, limited in his knowledge or power, &c., are to be interpreted agreeably to analogy with the former truths. The same thing holds true of other doctrines taught in the same perspicuous manner. We explain what is doubtful or obscure, by the application to it of what is plain. It is adopted by all good interpreters of profane authors. It is a rule which common sense prescribes, and is therefore well grounded.

If the question then be asked, whether *scriptural analogy of faith* is a rule of inter-

pretation, the answer must readily be given in the affirmative.

But the analogy of the faith or creed of any party of Christians, taken without abatement, cannot be applied as a rule of exegesis, unless it can be assumed that the whole creed of that party is certainly correct. If a Romanist, a Lutheran, a Calvinist, or a Unitarian avers, that the Scriptures are to be construed throughout, in accordance with the respective symbols of each, whom are we to credit? The creed of one party, in some respects, contradicts that of the others. Is the Scripture then to have a contradictory exegesis put upon it? If not, the analogy of party-faith cannot be our rule of interpretation.

In the contest about the analogy of faith, being the guide of interpretation, both parties have usually been in the right in some respects, and in the wrong in others. (Comp. Campbell's Gospels, Prelim. Dissert. iv. § 13, 14.)

23. *The sense of Scripture not arbitrary.* Allowing the above principles to be correct, it is plain that the method of investigating the sense of words in the Scriptures is not more arbitrary than the method used in explaining other books, but equally regulated by laws deduced from the nature of language. Those, then, act very absurdly, who subject the interpretation of the Holy Scriptures to mere human opinion; for example, to the decision of a Roman pontiff, as if this could determine such a matter. (Comp. § 19, note.)

24. *We must not hastily conclude any sentiment of the Scriptures to be unreasonable.* The meaning, which according to grammatical principles should be assigned to any word of Scripture, is not to be rejected on account of reasons derived from things or previously conceived opinions; for in this way, interpretation would become uncertain. In books merely human, if reason and the nature of the subject are repugnant to the apparent sense of the words, we conclude there must have been either a fault in the writer, or an error in the copyist. In the Scriptures, if any sentiment does not agree with our opinions, we must remember the imbecility of human reason and human faculties; we must seek for *conciliation*, and not attempt a correction of the passage without good authority. It is wonderful, that in this matter more reverence should be paid to mere human productions, than to the sacred books.

In ancient authors, when any difficulty occurs, we seek for correction or *conciliation*; as if they must be rendered *anamarteton, faultless*. But occasion is often taken of carping at the writers of the Scriptures, or of perverting their meaning, or the doctrines which they teach.

Nothing can be more appropriate to the present times, than the caution of Ernesti, not to conclude hastily against the reasonableness of scriptural sentiment. Many set the Scriptures at variance with reason, because they do not attain the real meaning of them. Others decide, independently of the Scriptures, what must be true; and then, whatever is found in the sacred books which thwarts their opinions, they reject as unreasonable. The prudent and pious interpreter will suspend his judgment, in cases of difficulty, and investigate with great patience and caution before he decides. Multitudes of passages in sacred writ have been satisfactorily elucidated by critics of this character, which have been given up as unreasonable by those of a different character. The time is coming (I cannot doubt it) when all the dark places of the Bible will be elucidated, to the satisfaction of intelligent and humble Christians. But *how near* at hand that blessed day is, I do not pretend to know. "The Lord hasten it in its time!"

25. *Interpretation should rather be grammatical than doctrinal.* In comparing reasons for the exegesis of particular passages, greater weight should be attributed to *grammatical* than *doctrinal* ones. A thing may be altogether true in doctrine, which yet is not taught by some particular passage. Books of theology exhibit many doctrinal interpretations, consentaneous indeed with Christian principles, but not deduced from the words interpreted, *doctrinally* true, but not *grammatically*.

It is really matter of regret to find, in most of the old and distinguished writers on theology, such a multitude of passages adduced as proof-texts, which, when heretically examined, prove to be in no way adapted to establish the doctrine, in con-

mation of which they were cited. It must be acknowledged, that the pleasure of reading many very valuable works of this nature, is greatly abated by the study of sacred interpretation, which teaches more correct exegesis. This loss, however, is more than compensated, by the deep conviction which springs from the examination of genuine proof-passages.

26. *Real contradiction does not exist in the Scriptures.* As the books of Scripture were written by men divinely inspired, it is evident there can be no real contradiction in them. God is not incapable of seeing what is consistent, and what is contradictory; nor can he forget, when he speaks, what was said on former occasions. If apparent contradictions then occur, a proper method of conciliation is to be pointed out, of which, in another place. (Morus, Vol. II. pp. 1—19.)

27. *Every interpretation should harmonize with the design of the writer, and with the context.* For the very reason that these books are inspired, every interpretation ought to agree with the design of the writer, or harmonize with the context. We admit this principle in the interpretation of profane writers: much more ought we to admit it in respect to the Scriptures. Mere men, through negligence or want of knowledge, may insert some things that disagree with their principal design; but not so the Holy Spirit. Hence, the certainty of any exegesis is connected with the design and series of the discourse. Rules of caution, however, are important here, as, in its proper place, will be shewn. (Morus, ut supra.)

## Biography.

MEMOIR OF MR. ROBERT BULL, OF NEWPORT, ISLE OF WIGHT: BY THE REV. BENJAMIN CARVOSSO.

Concluded.

In the year 1795 Mr. Bull returned to the Isle of Wight, and settled with his family at Rookley. Here, with his hands, he laboured hard six days in the week; and on the seventh, while he changed his occupation, his toils were not intermitted. In those days, preaching-places in the island, belonging to us, were "few and far between," and the labours of the Local Preachers were both hard and discouraging—long walks, small congregations, and often no kind host to offer them a morsel of bread, or a drink of water; so that they had not unfrequently, in the interval of the services, to wander fasting in the fields, both they and their message being lightly esteemed. In some of those places things are much altered for the better; of which Cowes, where Mr. Bull preached his last sermon, is not the least remarkable. It is nine miles from Rookley; and often after the Preacher had walked that distance, he entered the obscure room, and addressed a congregation scarcely numbering as many as the miles he had walked. Cowes is now the second place in the Circuit, with a neat chapel, a Preacher's house, beautifully situated, and a respectable congregation, amounting to four or five hundred persons.

After remaining at Rookley about five years, there was an opening for Mr. Bull to remove to Newport. Judging this opening to be providential, he embraced it, and accordingly took up his subsequent residence in that town. At this time the congregation worshipped in a small chapel in Town-lane; in 1806, a larger and more commodious place of worship was erected in Pyle-street, which was enlarged in 1834. It will now contain about one thousand hearers, and is invariably well attended. Here, in connexion with the Newport society, Mr. Bull's sphere of usefulness in the church was greatly enlarged. The Isle of Wight at this time formed a branch of the Portsmouth Circuit; and Mr. Bull, in addition to other offices, was appointed General Steward of the societies in the island. During the lapse of nearly twenty years he was invariably at the Portsmouth Quarterly Meeting, the esteemed, laborious, and faithful representative of the Isle of Wight. In the year 1814 the Circuit was divided, and the "lovely Isle" became a Circuit of itself; when Mr. Bull was nominated one of the Stewards, and continued to be appointed to the office from year to year, till 1831.

Attending one of his Sabbath-day appointments in a country part of the Circuit, during the winter of 1828, he caught a severe cold, by which his vigorous constitution was so affected, that he never after-

wards enjoyed permanent health. With pain and difficulty he continued to discharge the public duties which devolved on him in the church till 1833, when he was visited by a very severe affliction, and was for some time scarcely expected to live. It pleased God, however, partially to restore him. As his strength would admit, he preached, and endeavoured to make himself otherwise useful, till February 4th, 1836, when he left his home for the purpose of preaching at Cowes, and returned not, till his remains were taken back to be interred. His text that morning was, "There remaineth therefore a rest to the people of God." (Heb. iv. 9.) The subject comforted with his feelings and circumstances; a blessing rested on the word; and the excellent Preacher, with many of his hearers, rejoiced in hope of a better world. Attempting to preach again in the evening, he was taken ill in the pulpit; and was led, in much weakness, to the house of his youngest daughter, Mrs. Charles Pinhorn. Here he continued, till his spirit took its flight to that "rest" which he had so long and successfully pointed out to others. He remained a great sufferer between five and six weeks, under the care of that excellent and eminent surgeon, Mr. C. Day. When visited by the writer of this memoir, he was found in a state of extreme weakness, calmly and peacefully reposing on the truth as it is in Jesus. His old and intimate friend, Mr. R. Wallbridge, called on him, himself being then in a state of painful affliction; and they talked together once more of that heaven which lay before them. It was an interesting interview. Rejoicing in hope of the glory of God, his friends said, "You are going to heaven before me." "Brother Wallbridge," rejoined the dying veteran, "you must not envy my happiness." He finished his course, and entered into the joy of his Lord, March 25th, 1836. On the day of his interment a funeral discourse was delivered at Newport, to a crowded and sympathizing audience, from Proverbs x. 7, "The memory of the just is blessed;" which was, by request, preached at Cowes also.

Mr. Bull was a man held in general esteem. He was respected by members of all denominations of professing Christians, and by men in all ranks of life. This was testified by many resorting to him for advice both of a religious and secular nature. His understanding was much above the common order; his reading varied and extensive; and his memory well stored and ready. His Christian life was marked by great stability and uprightness. Embracing Christ in his youth with his whole heart, he made a straight course to the "better country, that is, an heavenly," turning not aside to the right hand or to the left. In the domestic circle he was a man of God. He restrained evil, and governed well his household; training up his children in the way they should go, by continually bringing home to their understandings, hearts, and consciences the blessed truths of God's own book. Nor did he labour in vain; for his four children became members of the Methodist society, and established in piety in early life; and his two sons Leaders and Local Preachers.

In his various offices in the church, he was equally acceptable and useful. Breathing a spirit of philanthropy, sound in judgment, and amiable in his demeanour, he benefited most parties with whom he was acquainted. As a Steward, he was faithful, intelligent, efficient, and peaceful. His brethren in office, the Preachers, and the people, regarded him as a pillar in the house of the Lord, conspicuous alike for strength and for beauty. As a Class-Leader, he was much esteemed by all who were favoured with his kind and judicious counsels. He particularly excelled in his sympathy with the weak and tempted. Being mighty in the Scriptures, and possessing a deeply reflecting mind, and long experience of the mercies of God, and the various trials of life, it was a high privilege to belong to his class. In this important office, he watched over the souls committed to his care, as one that must give account. Not a few did he thus watch over with a shepherd's care from their spiritual infancy, till they took their happy flight to the church above. In visiting the sick, addressing himself to the dying, interceding in their behalf, and commending them to the Father of mercies, he was often desirable.

As a Local Preacher, he stood among those who are at the head of that order of use-

ful helpers, so extensively employed in the church to which he belonged. When we consider the great number of years in which he laboured, the many thousands of miles which he walked, the constancy with which he moved, his high acceptance to all classes of his hearers, and his usefulness to saint and sinner, it is not easy to bestow on him more than just commendation. The writer of this sketch would fain recommend him as an example to the many young Local Preachers who are now coming forward amongst us. The affliction by which a few have given offence, and made their good to be evil-spoken of, had no place in him: in the pulpit he was a pattern of simplicity. He aimed not at things beyond his reach; but with great plainness of speech, he strove, like a man of God, to instruct, convince, and save his hearers. Although, till latter years, he mostly walked; yet, in attending his appointments, he was proverbial for his punctuality. Neither weather nor distance was regarded, nor the smallness of the congregation; and when called upon unexpectedly to address a larger congregation, no frivolous excuse, personal or relative, hindered him. A reasonable ground for action at once called him forth to do his best. He pleased not himself, but strove, in the simplicity and integrity of his heart, to serve his generation by the will of God. The blessing of the Lord rested on the testimony of his servant. Many of his children in the Gospel preceded him to the mansions of light; and others with him there, and he his crown of rejoicing in the day of the Lord Jesus. Methodism in the Isle of Wight owes a debt of gratitude to Robert Bull; and in every part of it where its influence is felt, his name will long be had in happy remembrance.

Review.

A CRITIQUE ON THE HON. AND REV. MR. PERCEVAL'S APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION: BY THE REV. THOMAS POWELL.

Continued.

Mr. Perceval, p. 38, &c., tries his skill on the case of the church of Alexandria, where, Jerome testifies, the Presbyterians made the Bishops for about 200 years; see the Essay, pp. 125-7. Archbishop Usher and Stillington both understood Jerome as there explained. Mr. Perceval says nothing on the subject of Jerome's statement that invalidates its testimony to the equality, by divine right, of Bishops and Presbyters. However, he makes an unusual stir about Eutychius. There may be some skill in this proceeding. Jerome was an untractable fellow, bearing a blunt, stubborn testimony against Mr. Perceval's scheme; so he dismisses him as quickly as he can, since he can make nothing of him. Eutychius seemed a little more manageable; he lived in a darker age; his writings are incomparably less esteemed than Jerome's: so in this case it is easier to raise a dust about nothing. Now, in the first place, no stress was laid on Eutychius's authority in the Essay. It was only said that Stillington had quoted him to prove the truth of Jerome's statement. The learned Selden had urged his authority for the same end. "But," says Mr. Perceval, "Abraham Echellensis has proved that Eutychius has been misunderstood." Now what does the authority of Abraham Echellensis weigh against the authority of these profound scholars! "This Abraham Echellensis," says the biographer of Selden, was "a Maronite priest, in the pay of the Roman pontiff; and he employed so much personal abuse in an attempt to refute Selden, that he injured his own reputation more than that of him whom he attacked." Mr. Perceval speaks of the Apostolical Canons as evidence against Jerome's statement about the Presbyters of Alexandria making the Bishop; he forgets, however, to prove that these Canons existed at the time to which Jerome refers. There is no sufficient proof of the existence of the canon, to which he appeals, for the first 300 years after Christ; nor perhaps for 500 years after Christ; but this is no great difficulty with Mr. Perceval. He refers to the question of the ordination of Ischyrae, but this was about 100 years after the latest time of which Jerome speaks. Mr. Perceval says the Council connected with the matter "denied the power" of a Presbyter to ordain. When he offers proof of this, it will be time enough to examine

it. We deny that the council made this declaration. It is not to be found in the place of Athanasius to which he refers. Councils pronounced ordinations null for "a bare contempt of ecclesiastical canons." This ordination was done out of the diocese, in which case ordinations are null by Council." Arel. c. 13. see Stillington's *Irenicum*, p. 381, &c. Presbyterians do not depend on the case of Ischyrae to help their cause; and Mr. Perceval cannot prove it more so.

The next authority for Presbyterianism, which Mr. Perceval examines, is that of Columba and his fellows, in *Iona*, &c., as mentioned by Bede, and brought forward in the Essay, section 11. The purport of his first remark is, that as Bede mentions Bishops under the authority of Columba, who was no Bishop but a Presbyter, it would be want of sense to suppose there was "no such thing" as Episcopacy amongst his followers, p. 45. So we think too, but we think it would equally display want of sense to suppose that that which might be called Episcopacy amongst them, was at all like high church Episcopacy. As Episcopacy, it seems to have greatly resembled Lutheran Episcopacy, where Luther, *the Presbyter, ordained their first Bishop*. It is needless convenient to Mr. Perceval to confound the different kinds of Episcopacy. (1) the scriptural Episcopacy, in which Bishops and Presbyters were the same. (2) Lutheran superintendency or Episcopacy. (3) the Episcopacy of the English Reformers; and, (4) high church Episcopacy. But such discourse confounds every thing, and settles nothing. He says, moreover, that "we know from a letter of Pope John, in Bede, that there were five Bishops in Scotland at that time," p. 46. It seems Mr. Perceval does not know that Scotland then meant Ireland. He should read Archbishop Usher to whom he there refers. He could not have made this mistake, if he had ever read that work of the Archbishop's—*De Primatu*.

"But," says he, "the superiority of the Abbot of Iona over the Bishops of his house, turns out to be of the same nature with that which the Dean of Westminster exercises over the Bishop of Gloucester, one of the prebendaries of that Chapter; or which the Dean of Exeter, as such, exercises over his own diocesan, AS TREASURER of that chapter," p. 47. Now, in the first place, Bede does not only say that all the Bishops of "his house" were subject to the Presbyter Abbot; but that this house was the head "of all the houses both in Britanie, and also in Ireland; and that to this Presbyter Abbot, ALWAYS both the whole country, and also the Bishops themselves, ought, after a strange and unaccustomed order, to be subject;" Dr. Stapleton's Translation. But, let us examine these cases of the Bishop of Gloucester being, as "prebendary of Westminster, subject to the Chapter," &c. Is it "a strange and unaccustomed" thing for a PREBENDARY to be subject to the chapter of that cathedral to which his prebend belongs! and for a dean to have authority over the treasurer, "AS TREASURER" of the chapter of which the Dean is the head! Would an historian sagely report that as a strange and unaccustomed thing, when every body knows that it is the universal custom! And it is a mere fallacy to say the Bishop is subject, when they mean the prebendary, or the treasurer, "as the treasurer," is subject. Let the reader again peruse Bede's statement, and he will see that his meaning clearly is, that the Bishops, as Bishops, were "always" subject to the Presbyter Abbot. That all these Bishops had only presbyterian ordination, is shewn in the Essay, section 12.

The case of the Waldenses, as favouring presbyterianism, he yields up to our argument, so far as to grant that any other view does "not admit of a plain and easy refutation," p. 47. He says it is "certain they are now presbyterians." If they are now presbyterians, they always were so: all the evidence establishes this conclusion.

The only remaining matter worth attention in this chapter, is, his assertion, that Jerome "denies to presbyters the power of ordination;" easily asserted, but never to be proved, see the Essay, sect. 6.

The fifth chapter pretends to prove the presbyterian scheme "suicidal." The argument he uses is, that suppose presbyters, as bishops, after the Apostles' times, ordained others to be ministers of the gospel, that is, presbyters in the church, and did not commit to them the power of ordaining;

then, those last had no divine right to ordain. This is an easy supposition with Mr. Perceval and his friends, viz. that men can alter God's institutions. It is the essence of popery. We say, "what God hath joined together," no man, by human authority, "can put asunder;" but God hath joined the power of ordination with the office of a presbyter: no man, therefore, can by human authority, put them asunder. Bishops or presbyters who ordain presbyters, have no power to withhold an iota of divine right from the office. Presbyters, therefore, have still a divine right to ordain.

Here he finishes his answer to the arguments for what he pleases to denominate presbyterianism, &c., for all that is not high church Episcopacy. And this writer, who cannot distinguish priests from Levites and laymen, in the case of "Korah and his company;" who knows not the difference between the whole and a part; who makes Timothy a Bishop of Ischyrae, and five orders of ministers of the gospel, who can quote apostolical canons as evidence at a time when he cannot prove they were in existence; whose suppositions make Bede incapable of writing common sense; who quotes works which he had never examined on the subject for which he quotes them, as Usher's *Primatus*, who never meets fairly one single argument of the Essay.—this is the writer who, as Dr. Hook's CHOSEN CHAMPION, has given "a complete Answer" to the "Essay on Apostolical Succession."

Well, but having vanquished the presbyterians, Mr. Perceval's way is clear, he supposes, to display irresistible evidence for high church Episcopacy; and his first wonderful axiom is this—"I will commence," says he, "the Episcopalian section by showing, that its UTTER FAILURE to make good its claim to a divine origin, will not avail to clear the presbyterians of guilt," p. 57. Well done, Mr. Perceval! It is wise for a person, who is conscious of an "utter failure," to provide for the case. They say it requires as much generalship to conduct a good retreat, as it does to gain a victory. But then there is an old Book which true Protestants hold as the only and sufficient rule of faith, which says, "Where there is no law, there is no transgression;" that "sin is not imputed where there is no law;" but Mr. Perceval can prove that where there is an "utter failure" to make good a divine law, yet there is guilt. And, what is the best of all, he says, "Mr. Powell, the latest writer on the other side, and John Calvin, both say the same. Mr. Powell, speaking of a passage of St. Ignatius, says, that it 'signifies that where a superintendent had been appointed for the sake of order,' (by human authority, as a human arrangement, by custom, &c., these expressions occur in almost every page of the Essay,) 'that order ought to be kept;' and then adds, 'Very right: so say all churches where a superintendency has been established, though making no pretensions to divine right for it.'" Mr. Perceval quotes another passage from the Essay, which says, that, "when ministers violate the law of their commission, their authority so far ceases, and the people are in that proportion, free from obligation to obey them." "Whether, therefore," says Mr. Perceval, "the origin of Episcopacy be divine or human, yet this is clear from the above; namely, that seeing the British churches were and are actually" (by a human arrangement, says Mr. Powell,) "governed by Bishops, the Presbyterians can no otherwise avoid the condemnation of heresy—nor the testimony of Mr. Powell of open violation of the written law of God against those who break that established order, than by proving that the British Bishops either are not truly Christian Bishops, or have violated the law of their commission; a totally different question from that under consideration." Marvellous reasoning! Mr. Powell says that the Episcopacy of the English Church is a human arrangement, for the sake of order, therefore Mr. Perceval says, that he, Mr. Powell, proves that the violation of this human arrangement is the violation of the "written law of God." Again, Mr. Powell says, that the British Bishops never had a divine commission for that established order—that it is established by nothing but the authority of the Sovereign, and the ratification of the English Parliament. Yet Mr. Perceval states, that Mr. Powell makes it clear that it is hereby not to submit to it! Mr. Powell is an extraordinary man to be able to prove that a thing is divine because it is human; or

\* Memoirs of Selden, by W. G. Johnson, London, p. 202, 203, 204.

that heresy is the breach of human regulations!

Mr. Perceval then meets the objections of uncharitableness, exclusiveness, &c., and finds out that these are recommendations of his system—proofs that it is divine!! see pages 61 and 62. Then he comes to the objection of the popery of the high church scheme. He says this objection "is an old device of the Papists," p. 64; and tells a tale of "one Cummin, a triar, who contrived to be taken into the Puritan pulpit," &c. "The pope," he says, "condemned him, and gave him a reward of 2000 l. for his good behaviour." The practices of popery are bad enough, I have no doubt, for all that; still Mr. Perceval is unfortunate in his example. Dr. Wells objected this case of Cummins against the dissenters above a hundred years ago. His talented and learned answer, Mr. Pierce, referred him to Dr. Collins's Answer to Dr. Scott's Case of Forms of Prayer, for proof that "the whole story is such a notorious forgery, that no man can lay stress upon it, without exposing the reputation of his judgment or his honesty." Pierce's Remarks on Dr. Wells's Letters, p. 15, 12mo, London, 1710. And in Mr. Pierce's Vindication of the Dissenters, a masterly work, part 2, chap. 1, he tells us, that "Dr. Wells only replied, that he did not before know of any such writing, and never attempted to vindicate those foolish forgeries." A good example for Mr. Perceval.

Mr. Perceval thinks, that because Christ has an eternal priesthood in heaven, gospel ministers must be priests upon earth. When he shows the law for it, we shall believe it. But Mr. Perceval belongs to a party who are nearer to Popery than to Protestantism. He is consistent, therefore, in wishing to establish a priesthood upon earth, "daily sacrifices, offerings for sin," &c. He quotes our Lord's sayings to his apostles and disciples about not being "called masters," as though we urged these sayings against "all claims on the part of the Christian ministry to authority and degree." Mr. Perceval is expert at answering objections which were never made. We never urged his sayings for any such purpose. He is right (p. 70) in saying "that the only way authorized by Christ to dignity and exaltation in His Church, is, by discharging the offices of the ministry, and thus serving the people;" therefore it follows that episcopal consecrations, &c., are matters of ceremony, and not essential.

To be concluded in our next.

## THE WESLEYAN.

WEDNESDAY, FEBRUARY 9, 1842.

We have the pleasure of informing our readers that the Rev. EPHRAIM EVANS, one of the Deputation from the last Canada-Western District Meeting, arrived at Boston by the last Mail-steamers, the *Britannia*, and reached Hamilton (Gore District) on Friday, the 28th ult., in health and safety. The passage was very stormy, but, by the good hand of God upon him, he has been preserved to return to his family, flock, and friends, to the scene of his pastoral labours, which has doubtless been an object of his solicitude and fervent prayer, during his absence. He brings the most cheering information respecting the increasing liberality of the people of England in supporting the Wesleyan Missionary Society, and the deep interest that is felt in the maintenance of the work in Western Canada. He entertains no doubt of the liquidation of the debt, when the intended simultaneous effort is made. Leeds has promised to head the national subscription with £3000; James Hargreaves, Esq., has nobly offered £1000; and we doubt not that the temporary embarrassment and its consequent inquiry and exertion will issue in the diffusion of a more enlarged and adequate liberality, and the acceleration and extension of the Mission work. We perceive from the *Watchman* that in the Exeter District, Liverpool, Redruth and other places, the exertions to increase the collections and subscriptions have been very successful. The work of

Christian Missions is the work of God, and it is both our solemn duty and exalted honour to engage in and promote it. "To do good and to communicate forget not; for with such sacrifices God is well pleased."

A letter, lately received from Kingston, brings us the gratifying intelligence that the collections, subscriptions and donations, in that town, in aid of the Wesleyan-Methodist Missionary Society, have reached the noble sum of £350. The Mayor—J. COUNTER, Esq.—has subscribed £50, and other friends smaller sums, varying from £25 downwards. A similar spirit of liberality is awakened in other places. We had the pleasure of attending the Anniversary-services of the Hamilton branch Missionary Society, on Sunday and Monday, the 30th and 31st ult.; and were gratified with the interest which was manifested in the services, by the attendance of a large congregation on each day and by the amount of the collections which were made. But, perhaps, the most expressive evidence of all is the large and beautiful chapel which has lately been erected by the liberality of the members, friends, and inhabitants generally. It is one of the most substantial, well-arranged and tastefully-constructed chapels in the Province; and is, we think, excelled by none, except St. James' street chapel in Montreal.

We also learn that an excellent Missionary meeting was held in Brantford, on the day following the one in Hamilton. Of both these we hope to furnish an account in our next.

The following note, received since our anniversary-services in this city, describes an affecting and instructive instance of Christian benevolence and liberality, which is well worth the careful attention of our readers:—

"Enclosed is the humble tribute of an afflicted female, who [through the loss of hearing] is shut out from the benefit of a preached Gospel, by the all-wise dispensation of that Being who is too wise to err and too good to be unkind; but who is desirous to contribute her mite towards sending the word of eternal life to the benighted heathen. This small tribute [£1 5s.] is the result of putting a shilling or two by, now and then, for the Missionary cause, as she thought she could spare it, out of her monthly allowance for housekeeping."

With what feeling and emphasis does such an example proclaim—"Go thou and do likewise!"

TORONTO MISSIONARY TEA-MEETING.—On the evening of Friday, 28th ult., a Wesleyan Missionary tea-meeting was held in the City-hall, by permission of His Worship the Mayor. The walls were tastefully decorated,—the British Flag appropriately occupying a prominent position. The expressive and emphatic words,—"dear to every loyal heart,"—"VICTORIA AND BRITISH SUPREMACY," were emblazoned over the Chair and doubtless woke many a responsive chord, in the eyes of those who successively entered fell on them. Parallel rows of tables, running from end to end, were placed as closely as possible, and covered with "good things," suitable to the occasion, in variety and great abundance. In one corner, a space was enclosed with gradually elevated seats for the use of the George Street Choir, and part of the Band of the 43d Regiment, the latter being permitted to attend by the politeness of Colonel FURLONG. Five hundred persons or upwards were present, forming a very respectable and interesting assemblage, and expressing, by their countenances and otherwise, the spirit of social harmony and interest in the proceedings by which they were animated and the pleasure they experienced in the festivities and services of the evening. The Rev. M. RICHEY opened the meeting with singing and prayer, and invoked the Divine benediction, the company sat down to tea. All who were present must, we are sure, have been highly

pleased with the style in which they were furnished with the beverage which "cheers but not intoxicates," and its various accompaniments. No exertion appears to have been spared by the numerous members and friends, male and female, to whom were entrusted the preparation and management of the festivity; and we are sure that no small amount of time, pains and expense were required by the occasion. Tea having been suitably concluded, the Rev. W. CASE was called to the Chair amid the loud applause of the meeting. Addresses relating to the state of the world and the noble work of Christian Missions were delivered by the Rev. Messrs. STRYKER, RYAN, L. RICHY, MANLY, and SUNDAY; and an appropriate address was recited by Master Richey also. The speakers, on presenting themselves before the audience, and at intervals during the delivery of their addresses, were cheered with a promptitude and warmth which, while it plainly declared the views and feelings of the auditors, must have encouraged and animated the speakers in the advocacy of their important cause. Every reference to British supremacy, power and dignity, woke the deepest echoes of the heart and started into augmented force and ardour the loyal sentiments and sympathies of the assemblage. Mr. SUNDAY was most vehemently cheered; he dwelt for some time on the origin of the Indians and closed in a most animated and impressive strain. Mr. RYAN, referred particularly to Africa, and the noble attempt to improve her condition which has recently been commenced, and with which the name of His Royal Highness Prince ALBERT is identified; and at the close of his remarks, the band appropriately struck up "Rule Britannia." "God save the Queen" was heard standing and was vehemently cheered. The Band performed admirably on the occasion, and greatly contributed, by several pieces of music, to the pleasure of the evening; nor must the Choir be excluded from this meed of praise. The utmost harmony and gratification appeared to pervade the assembly; the only drawback arising from the difficulty, indeed the impossibility, of affording seats to all. The doxology being sung, and the benediction pronounced by the Rev. W. CASE, the assemblage dispersed, and thus closed the largest and most delightful Tea-meeting we have ever attended. The pecuniary proceeds, we have no doubt, will be handsome, and the influence otherwise highly beneficial.

The *Toronto Patriot* notices the meeting in the following terms:—

"We copy from the *Wesleyan* the very interesting account of the Public Meeting of the friends of the British Wesleyan Missions. Since then (on Friday evening) they have celebrated their Anniversary in the City Hall, in the same pleasing manner that we detailed last year. Upwards of five hundred persons filled the hall—tables were spread for as many as could be accommodated with the refreshment of Tea, Coffee, Cakes, &c. Part of the 43d Band was in attendance. The proceedings were conducted in the creditable and unexceptionable manner characteristic of all the doings of this loyal and intelligent body of our fellow Christians. The Rev. W. CASE presided."

The *Toronto Herald*, on the same subject, says:—

"The Wesleyan Methodist congregation (in connexion with the British Conference) enjoyed a social tea party, in the City-hall, on Friday last. The children of the Sunday School belonging to the same respectable body, will be similarly entertained this day. A notice of both these interesting proceedings will appear in our next."

The notice of the Missionary tea-meeting, promised by the *Herald*, appeared in a late number of that journal; and as it consists principally of a report of the speeches, of which we have said but little, we transfer it to our columns, under the head of RELIGIOUS AND MISSIONARY INTELLIGENCE. We beg to tender our respectful and cordial thanks to both the *Herald* and the *Patriot*, for the insertion of our account of the public Missionary Meeting and for the friendly notices which we have just quoted

TORONTO WESLEYAN SUNDAY SCHOOLS.—On the evening of Sunday, the 30th ult., an interesting service, in behalf of the Wesleyan Sunday Schools—George Street, Duke Street, and Lot Street, in this

city—was held in George Street Chapel. The Rev. Matthew Richey preached an appropriate sermon from these words—"As for me and my house, we will serve the Lord." He, also, publicly examined a select number of the children, on various points of religious faith and practice; and the answers were given with great readiness and correctness, evincive of the good management and success of the schools, under their respective superintendents and teachers. Appropriate pieces were recited by Master Samuel Shaw and Master Matthew Richey. The chapel was excessively thronged throughout, and several were obliged to return home, unable to find room. On the following day, (Monday,) tea was given to the teachers and children (500 or upwards) in the city-hall. The schools are in a highly flourishing condition. A prosperous Sunday-school is also held at Yorkville—the northern extremity of the city.

The *Church*, of the 5th inst., contains the following editorial remarks:—

"The editor of *The Wesleyan* has taken some remarks of ours, in a personal sense. We protest against any such construction of them, and assure our contemporary that we alluded to his editorial conduct, and not to his private character. In the latter, we respect him; and, in the former, amidst much that we object to, we are happy to acknowledge his loyalty and British feeling, and particularly his aiding us in our endeavour to caution the public against purchasing the scandalous almanacs sold by Messrs. Leslie."

We assure our contemporary that we did not take his observations in a personal sense, any farther than personal and editorial character are inseparable; that we did suppose, and do now, that he alluded to our "editorial conduct" and not to our "private character;" and that we have put no other "construction" upon his words. His words, which we fairly quoted, speak for themselves. We confess ourselves unable to comprehend the justness, the utility, or the point of his distinction between personal and editorial character. The same broad immutable principles of truth and righteousness should govern a man in every relation and in all circumstances. We abhor double-dealing and treachery in a public capacity as much as in a private one; and the man who charges us with "professing attachment" to another, and, "at the same time," endeavouring to injure him, in our editorial relation, as greatly and grossly insults us as if he charged us with such an abomination, in the private relations of life. We profess to be governed by Christian and British principles, privately and publicly, personally and editorially; and if any man accuse us of duplicity, fraud, or dishonour, in any relation or state, he, of course, attacks our character. Our contemporary has left the substance of our remarks untouched, and neither augmented our knowledge nor kindly administered to our feelings. His position and ours, two weeks ago, remain unchanged.

We beg to remind our Agents of the expediency of making remittances. We hope they will not fail to attend to this matter soon. Subscribers who have no opportunity of communicating with an agent, will please remit in some other way.

We have been obligingly favoured with a copy of the District Municipal Council Act, District Court Act, Common School Act and School Lands Act, neatly printed in one pamphlet, from the office of the *Toronto Herald*. Price, seven pence half-penny.

PLAN OF THE MISSIONARY ANNIVERSARIES IN THE CANADA EASTERN DISTRICT.

Feb. 13, Sunday, Sermons at Melbourns.  
" 14, Monday, Public Meeting at Melbourns.  
" 15, Tuesday, do. Kingsley.  
" 20, Sunday, Sermons at Odelltowns.  
" 21, Monday, Public Meeting do.  
" 22, Tuesday, do. Hemmingford.  
" 23, Wednesday, do. Russelltowns.  
" 26, Thursday, do. Huntingdon.

W. M. HARVART,  
Chairman of the District.

## Civil Intelligence.

TWENTY-EIGHT DAYS LATER FROM ENGLAND—ARRIVAL OF THE BRITANNIA.

The Royal Mail Steam-ship *Britannia*, Capt. Hewitt, arrived at Boston on Saturday

last, bringing London dates to the 3d, and Liverpool to the 4th inst.

A testimonial—a beautiful urn, value £75—was voted to Capt. Hewitt by the passengers.

The most important intelligence is the appointment of Lord Ashburton as a special minister to Washington, to negotiate for the immediate and final settlement of the great questions on which the governments of Great Britain and the United States are at issue.

The Standard states that the mission of Lord Ashburton "regards specially three points—the affair of the Caroline, the Boundary Question, and the Right of Search."

The news carried out by the Acadia—particularly the correspondence between Mr. Stevenson and our ministers relative to the right of search; the accounts of legal proceedings against the officers of the United States Bank, and the inability and indisposition shown by some States to pay their debt—had created some excitement.

The general aspect of affairs in Great Britain was about the same. The winter thus far had not been so severe as the early indications had led us to expect—and this clemency had served to mitigate somewhat the sufferings of the people. Still, those sufferings were severe almost beyond example or endurance.

The Queen, Prince Albert, Prince of Wales, and Princess Royal, are in the enjoyment of excellent health. Her Majesty the Queen Dowager remains at Sudbury Hill, and is gradually recovering towards perfect health; indeed, it is understood that the inclemency of the weather alone prevents her from taking exercise in the open air.

Chartism appears to be on the increase. A steamer plying between Portumna and Limerick is supposed to have foundered with thirty-six souls on board.

Parliament was prorogued from the 21st of December to the 3d of February, when it was supposed the session would be opened by the Queen in person. The Peel ministry are then expected to introduce some modifications of the corn laws which will afford relief to the suffering people. Some of the papers allude to a rumour that Sir Robert Peel has it in contemplation to introduce a completely new commercial tariff, which would be accompanied by a new commercial treaty with France.

The revenue returns of England were expected to show an increase in every department, with the exception of the excise.

A treaty has been signed in London by the representatives of Austria, France, Great Britain, Russia, and Prussia, having for its object still further to check the carrying on of the slave trade.

The quarterly average of the weekly liabilities and assets of the Bank of England, from the 14th of September to the 7th of December, exhibits a decrease in the circulation of £300,000, deposits £16,000, securities £350,000, and bullion £5,000.

Mr. Henry Bishop, the celebrated composer, has been elected to the professorship of music in the University of Edinburgh, by 14 votes to 8. His opponent was Mr. Donaldson.

Lord Morpeth and the Representation of Dublin.—The Liberals of the city of Dublin have determined to bring forward Lord Morpeth as a candidate for that city, in the place of the late amiable and lamented Conservative member Mr. West, who died last week, after a very short illness.

Among the passengers in the Britannia, are Mr. Charles Dickens, the celebrated author and his lady; Mr. Mosely, bearer of despatches, and Earl Mulgrave.

THE EXCHEQUER BILL FRAUD.

Mr. E. B. Smith pleaded guilty to the charge of forging the exchequer bills, and was sentenced to transportation for life. Mr. Rapallo having been admitted by the court as approver, was discharged, and the public are kept in ignorance of the facts which were expected to come out on the trial. Smith's address to the judge, in mitigation of punishment, was a most extraordinary one. He said he was the only person officially connected with the Exchequer Bill-office who was in any way implicated in the offence; that in committing it he was deluded by power and talent which he could not resist, that he had never derived the slightest benefit from the crime, that year after year bills had been wrung from him under pretence of redeeming and cancelling the former ones, and that he had been sacrificed to the objects of others.

We have understood that the final and revised statement of E. B. Smith to the treasury is to the following effect—

"That he was introduced so long back as 1820 to Rapallo, Solari, and one or two of their associates. That soon after, becoming entangled in accommodation bills, he was tempted to 'borrow' an exchequer bill of £1,000, in order to raise money to meet his acceptances.

"That a speculation was entered into by Rapallo and his friends, which, if successful, was to have extricated all parties from their difficulties. But it proved most unfortunate, and only plunged them into increased perplexity and trouble.

"That apparently it lay in his power at any time to secrete and misapply almost any number of bills, wanting only the signature, and by a simple forgery to turn them into good and valid exchequer bills.

"That no person of rank or public character, whatever, was in any way mixed up in the transaction; the parties being himself, Solari, Rapallo, and another individual whose office was in Basinghall street; at which place they used to meet and concert their plans.

"He believes the total amount transported to be about £310,000, but is doubtful whether a sum of £10,000 is or is not included in this total.

"He still maintains that this whole amount has been wasted, from time to time, in gambling transactions on the Stock Exchange."

Letters from Paris mention that Rapallo was then or recently in that capital.

THE BRITISH NIGER EXPEDITION.—Accounts from the Niger Expedition to the 1st of October, state that the sickness and mortality had been very great, 26 officers and men having died, and many others being unfit for duty. The expedition had reached the confluence of the Niger and the Chadda, about 270 miles up the former, but it was feared that on account of the sickness it would be able to go no farther. It was intended, however, if possible, that the Albert should go up the Niger and the Wilberforce up the Chadda. The natives were friendly enough, and the kings received the presents offered them very graciously. A tract of land was purchased in the Attah Country, where a settlement was to be formed.

The monetary system in England is beginning to assume a healthy position; the stock of bullion in the bank now amounting to nearly one third of the circulation.

By an order in council, dated December 10th, the name of the Prince of Wales is to be inserted immediately after that of Prince Albert, in all the prayers, litanies, and collects for the royal family.

The Countess of Durham died at Genoa, on the 26th of November, from the effects of a violent cough and sore throat of about fourteen days' duration. The deceased lady, who was in her 45th year, was the eldest daughter of Earl Grey, and sister to Lord Howick, and has left behind her four children.

The keel of a 90-gun ship, to be called the Hannibal, has been laid down at Woolwich. The following are to be her dimensions:—Length on the gun deck, 204 feet; breadth extreme, 60 feet; breadth for tonnage 39 feet 2 inches; breadth moulded, 37 feet 4 inches; depth in hold, 23 feet 8 inches.

Her majesty's ministers have appointed four commissioners to make inquiries respecting the recent fraudulent issue of exchequer bills.

BANK OF BRITISH NORTH AMERICA.—On the 21st ultimo an extraordinary general meeting of the proprietors of this company was held at the offices in St. Helen's-place, Bishopsgate, to receive a proposition from the directors relative to the unsued shares. The meeting was numerously attended, and James John Cummins, Esq., presided. A series of resolutions prepared by the directors were passed unanimously, by which it is provided that the 2,711 shares not yet issued shall be offered to the existing proprietors at the rate of one for every six, two for every twelve, and so upwards, on condition of their paying, on or before the 5th instant, a deposit of £10 per share, and making further payments to the amount of £40 per share on or before the 1st of March, 1843, when they will be entitled to receive the whole arrear of dividends, which will at that time amount to £9 per share at the present rate of dividend, which is six per cent. per annum. The present number of shares is 26,000, upon which £40 is paid, making the capital subscribed £800,000. A

rate of thanks having been passed to the directors, the meeting adjourned.

EXTENT OF THE BRITISH DOMINIONS.—The Liverpool Times, in announcing the birth of the Duke of Cornwall, thus sums up the vast extent of the empire which it is to be hoped he will at some future and distant day preside over—"Salutes in honour of his birth will be fired—in America, on the shores of Hudson's bay, along the whole line of the Canadian lakes in New Brunswick, Nova Scotia, Newfoundland, in the Bermudas, at a hundred points in the West Indies, in the forests of Guiana, and in the distant Falkland Islands, near Cape Horn in Europe, in the British Islands, from the rock of Gibraltar, from the impregnable fortifications of Malta, and in the Loran Islands, in Africa, on the Guinea coast, at St. Helena and Ascension, from the Cape to the Orange River, and at the Vantagos, in Asia, from the fortresses of Aden, in Arabia, at Khorak, in the Persian Gulf, by the Persian Army in Afghanistan, along the Himalayan mountains, the banks of the Indus and the Ganges, to the southern point of India, in the Island of Ceylon, by the Ganges in Assam and Aracan, at Prince of Wales Is. and Singapore, and on the shores of China, at Hongkong and Canton, and in Australia, at the settlements formed on every side of the Australian continent and islands and in the strait which separates the islands of the New Zealanders. No Prince has ever been born either in this or any other country, in ancient or modern times, whose birth could be hailed with rejoicings at so many different and distant points in every quarter of the world."

ENGLAND.—The Tower.—We are glad to find that the amount of loss, said to have been incurred by the late destruction of the small Armoury of the Tower, has been greatly exaggerated. An estimate of the value of the Ordnance stores deposited therein was completed, by order of the government, the day preceding the fire, and the amount was stated to be 186,000. Of this amount, 10,000 (5,000 percussion muskets) was saved, bearing 176,000. If to this be added 50,000, for the cost of re-erecting the building, the sum total will not exceed 226,000.—United Service Gazette. Some excellent corn has been grown in England from a corn enclosed in an Egyptian mummy two thousand years ago.

PROSPERITY OF DUBLIN.—For the last 30 years Dublin was never so full at this period of the year as it is at present. There is bustle in our streets, business in our shops—the labourer at the loom is in full employment, and the manufacturer of every description is busily engaged in making preparations for the approaching season. Houses of the first class are in great request—the rents we learn from the brokers are advanced 25 per cent.—those long uninhabited are cleaning up—several families are coming to town, and we shall really have "a winter in Dublin" worthy of a great city, and suited in every way to the metropolis of a kingdom. The blessings of a good government—one based on moderation and firmness—the presence of a splendid court, conducted with brilliancy and magnificence, and the restoration of peace and the re-establishment of order—the sure effect of an impartial but vigorous administration of the laws—combine in rendering the viceroyalty of Lord De Grey one of happy omen to Ireland—the fit at that affords the hope of security to life and property.—Dublin Evening Mail.

THE LORD LIEUTENANT'S FIRST LEVEE.—Dublin, Nov. 17.—Since the day on which George IV. held his levee in Dublin Castle, in August, 1821, down to the present hour in November, 1841, there was never anything approaching the scene this day presented throughout the streets of our metropolis. The nobility and gentry, from every part of Ireland, have come hither to hail the return of a Conservative Government to power—to pay their respects and their duty to the chosen representative of their Sovereign—to encourage, by their presence, and sustain, by their support, a nobleman come amongst us to administer the laws in moderation, and with firmness, as well as to prove that justice and impartiality are the only ingredients necessary to ensure popularity with those who have been falsely misrepresented as exclusive and intolerant in politics, and as bigoted and fanatical in religion. Some time since we expressed our hope, as well as belief, that "old feuds were passing away, and new friendships starting into life." Our aspirations have been more than realised, and our anticipations more than justified. For several years past—with the single

exception of the visit of George the Fourth—Dublin has exhibited nothing similar to that which it presented yesterday and this day. Not a bed was to be had at an hotel, and there was not a lodging-house that had not its full complement of occupants. The clubs and taverns were crowded to the utmost limits. No money could procure horses or carriages, and some hundreds must have been detained upon the several roads leading from the provinces towards the metropolis, for want of means by which they could be posted onward.—Dublin Evening Mail.

FRANCE.

The whole of the persons accused of having taken part in the attempt to assassinate the royal dukes, have been found guilty, with the exception of Paul, Querman, Colombet and Brizer, were sentenced to death, but this sentence it was confidently expected would be commuted.

On the 21th of December the sessions of the Chambers was opened by the king in person. His speech contained nothing remarkable, and excited no attention. It concluded with the following paragraph—"My government will do its duty. It will maintain every where and constantly the authority of the laws, and cause them to be respected, as it will respect them itself. Your loyal support will aid me. In enlarging the country with preserving sincerity with regard to its frontiers, we shall strengthen by its support, and by our union keep entire the sacred deposit of order and public liberties which the charter has confided to us. Future generations will reap the fruit of our endeavours, and the gratitude of our country will be our recompense."

The Cabinet have a large majority in the Chamber of Deputies.

From India we learn that King Tharrawaddie, of Burmah, was descending towards Rangoon with a "following" computed at from 100,000 to 200,000. On the 27th of September the king was no more than seventy miles from Rangoon, and it was expected that he would arrive there within a fortnight of that date. The regular army which attended him was said to amount to 50,000 fighting men, the remainder of the multitude consisted of attendants and of women and children. He was reckoned to have a flotilla of from 15,000 to 18,000 boats on the river. The natives of Rangoon were quiet, but the European merchants there had become greatly alarmed. The Indian government had taken the most active and energetic measures to meet and suppress hostilities. Her majesty's ship Calliope and Caldera, the Orissa and Eagle fired as gun-boats, and eight powerful steamers with 64 and 38-pound batteries, throwing shrapnel-shot or shell, had been sent to the Tharrawaddy. The British force in Burmah, on land, amounts to about 5,000 bayonets, and 40 pieces of artillery. The Princes of Prome and Pekhan command the advance and rear-guards of Tharrawaddie's army. The deposed monarch of Ava, with every member of his family, are present with the court as a precaution against rebellion. One old chief, of high rank, has been left in charge of Ava, but his wife and son remain with the king as hostages for his fidelity. The intentions of Tharrawaddie are doubtful; but it is generally considered that he meditates hostile operations against the British, with the view of recovering the Tenneserim provinces, which are at present in a defenceless state.

CHINA.—The substance of the reports respecting China is that Admiral Parker and Sir H. Pottinger had arrived at Macao and assumed command; that they had sailed, with the chief part of the forces, naval and military, for the east coast of China; that the forts and town of Amoy were captured on the 27th of August, after very slight resistance; that Chusan was re-captured, that the Chinese Admiral had been killed at Amoy; that the British naval force, apparently in consequence of some hostile movement, had destroyed some villages bordering on the river which leads to Canton, the Chinese neither offering nor appearing capable of offering any resistance, and that at the British settlement at Hong Kong, the public works were continued with activity, and the native population said to be fast increasing.

We subjoin the following additional observations:—Amoy Island is situated on the eastern coast of China, in the Province of Fokien, about 15 miles in circumference, with an excellent harbour. A strong Chinese garrison has usually been maintained upon the island.

Religious and Missionary Intelligence.

FIRST ORDINATION OF MISSIONARIES IN THE WESLEYAN CENTENARY HALL, LONDON.

On the evening of Wednesday, the 10th November, the Large Upper Room at the Centenary Hall and Mission House, Bishopsgate-street, was crowded to excess to witness the ordination of several Missionaries. The service was to have commenced at half-past six o'clock, but some delay was occasioned, in consequence of the crowded state of the Hall, and of the entrances leading to it.

The Rev. ROBERT LYON, of Boulogne, the Rev. SAMUEL SYMONDS, appointed to Macarthy's Island, on the River Gambia, Western Africa, the Rev. SAMUEL ANNEAR and THOMAS RASTON, appointed to Sierra Leone, the Rev. WM. ALLEN, for Cape Coast, and the Rev. JOHN BROWN, for St. Kitt's, having been introduced; the services were commenced by the Rev. ELIJAH HOOLE, and the Rev. THOMAS MARTIN. The candidates for ordination then proceeded individually to give a statement of the convictions of duty and sacred obligation under which they presented themselves for the more formal appointment to the ministerial office, and for the recognition of their fathers and brethren in the ministry. They bore a satisfactory testimony to the power of divine grace in their conversation to God, and in their call to preach the gospel, they expressed their readiness to obey the call of divine Providence to carry the doctrine of salvation by faith in Christ to the uttermost parts of the earth. The Ordination Service was then conducted by the Rev. Dr. BUNTING, and the questions which it embodies were satisfactorily answered by the candidates, being in substance similar to those which were proposed to them in their previous and more private examinations. Several of the senior Ministers present, having taken part in the solemnity of the laying on of hands, the General Instructions of the Committee were presented to each candidate.

The Rev. THOMAS JACKSON gave an appropriate Charge to the newly-ordained Ministers, on the general duties of their office; and the Rev. JOHN BEECHAM addressed some important instructions, more especially to those Missionaries who were about to proceed to Western Africa. It affords us much pleasure to be able to place the substance of Mr. Beecham's address on record: it will be a valuable memorial to the individual Missionaries concerned, and to all who may be called to labour in that field. We scarcely need to remind our readers that Mr. Beecham has paid particular attention to all subjects connected with the conversion and civilization of the nations of Western Africa. Mr. Jackson closed the solemn and delightful services of the evening by prayer.—*Watchman.*

EXETER.—The deputation appointed by the Exeter District Missionary Society, consisting of the Rev. Messrs. R. Ray and W. Box, and Mr. Euson, to visit South Petherton, Lyme Regis, Bridport, and Axminster, have finished their work. And it is due to the friends of those places to state that in each they met with the most cordial reception, and that their appeals elicited the most cheerful and liberal response, as the following sums, being annual subscriptions, will show:—South Petherton from £7 3s. to about £24; Lyme Regis, in which the subscriptions were £13 6s 6d., to about £30; Bridport, in which they were £14, to about £40; in Axminster, in which the subscriptions were £4 13s., to about £13. The increase of annual subscriptions in the three circuits is near £70. Should the entire district progress in the same ratio, we shall not only retain our present sphere of operation in distant lands, but justify the General Committee in enlarging their borders.—*Ibid.*

DONCASTER.—The anniversary of the Wesleyan Missionary Society was held yesterday, (Thursday,) in the Priory-place Chapel. The sermons were preached by the Rev. Messrs. John Watson, of Rotherham, F. A. West, of Halifax, and G. B. Macdonald, of Leeds. The meeting was addressed by the Rev. Messrs. McAll, (Independent,) West, Macdonald, Sedgwick, Clough, and Jones, who powerfully pleaded the interests of a society which has mission stations in

almost every part of the world. We are sorry to learn, that in availing themselves of many openings of usefulness, where the call for help has long been importunate, the parent committee have entailed upon themselves a very serious debt, which obliges them to resolve not to send out any additional Missionaries, until there is a considerable augmentation of the annual income of the society. It was rightly observed by some of the speakers, that a society which can raise £200,000 to celebrate their centenary, need not be alarmed with a debt of £30,000; and the Wesleyans, we find, are at present more intent on raising their annual income to the required amount, than in wiping off the debt. We are happy to say, that the proceeds of the services in this town, already amount to nearly £65.—*Doncaster Chronicle.*

OTHER CONVERTS TO THE ROMISH FAITH.—We have to record the conversion of Mr. HARRIS of Alford, a talented Dissenting preacher, to the Papal faith. Mr. Harris was an Independent preacher for a succession of years, supported by the church of which he was pastor, and "among whom he was decidedly popular. Mr. Harris was educated for the Catholic priesthood; and his declining to enter it was the occasion, it is said, of his friends refusing to acknowledge him. In private conversation, he would frequently represent what he termed "the horrors of Popery" in the blackest colours, and denounce the dogmas of Catholics as madness itself. For some time he had been observed to be verging upon Papal principles, which he has now embraced; and the chapel in which for years he preached as a Protestant Dissenter is now entirely closed.—*Lincoln Mercury.*

The Rev. Dr. Wackerbath, of Queen's College, Cambridge, has followed the example of Mr. Sibthorp, of Magdalen, Oxford. Several conversions are expected speedily to follow; and we are enabled to state that the greatest uneasiness on the subject prevails in this University.—*Oxford Chronicle.*

IRELAND.—MULLINGAR.—On Tuesday evening, Oct. 26, the Annual Meeting of the Auxiliary Branch of the Wesleyan Missionary Society was held in the Methodist chapel. The Rev. Messrs. Richey, of Tullamore, and Huston, of Kilkenny, attended as a Deputation from the Parent Society. Several other ministers of the Wesleyan body occupied the platform. The chair was taken, at six o'clock, by the Hon. and Rev. M. Brown, Rector of Mullingar. Great curiosity was created by the exhibition of a Chinese Idol. It represented the idol Josh, to whose worship the celebrated temple at Honan, near Canton, described so accurately in "Davis's Chinese," is consecrated. The Deputation had also in their possession the garment of native manufacture, worn by a Queen of New Zealand at her nuptials, she being then in a state of heathen darkness, but has since become an humble follower of the Lord Jesus Christ. The details relative to this highly interesting part of the extended empire of Great Britain, were gratifying in the extreme. On the whole, the meeting was well calculated to effect the object for which it has been held, namely—to give an increased desire for the extension of the kingdom of Christ; and to rouse the energies of all who love his appearing, to use the means which God has given them for the advancement of this great object.—*Westmeath Guardian.*

PRESBYTERIAN CHURCH IN IRELAND.—It is said that the Presbyterian Mission Schools in Ireland have been attended, during the last year, by 5407 scholars, all Roman Catholics, and these not children but all above fifteen, and several hundreds of them adults, from fifty to seventy years of age.—*Zion's Herald.*

RELIGION IN PRUSSIA.—At the end of 1837, the proportion of the different creeds was as follows, and this proportion is pretty much in the same ratio in the last census:—Protestants, 8,604,743; Catholics, 5,294,003; members of the Greek Church, 1,300; Mennonites, 14,425; Jews, who are burghers, 102,917; Jews, who are not burghers, 90,662. The Protestants formed about three-fifths of the whole population, and the Catholics about three-eighths, so that there are about eight Protestants to five Catholics, while all other sects together compose but one-seventieth of the whole population.

From the Christian Advocate and Journal. MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH, U.S.A.—ENCOURAGING OMENS.—The penny-a-week system, recommended by the Board, has, as far as we have heard, met with the decided approbation of our people; and has already, in many places, gone into operation. Even in Michigan, which was but yesterday a wilderness, one of the presiding elders informs us they are adopting it on his district; and certainly if it can be made to work well there, it can every where. I am more and more persuaded the objections which have been urged against this system have no real existence. Only let the preachers act well their part, and there will be no failure; the treasury will be relieved, and a new impetus will be given to missionary operations.

The call of the Corresponding Secretary for new-year's gifts has been responded to by several societies and individuals with a liberality which shows the deep interest they feel in this good cause. We hope to hear from many others on this subject.

The hearty response "A Ten Dollar Local Preacher" has met with an encouraging circumstance. Let this be followed up, and the debt will be cancelled.

A lady drove up the other day to the door of the Book Room, and sent her coachman in with a note, inclosing a \$30 bill for the relief of the treasury. It immediately occurred to me that a thousand such donations would pay off the entire debt. And have we not a thousand ladies in a membership of eight hundred thousand who would esteem it a privilege to contribute this sum toward accomplishing so important an object? May we not hope the reply will be in the affirmative!

There appears to be a general waking up throughout the length and breadth of our country on the subject of missions; and something like a commendable strife appears to have commenced to see whether the North or the South—the East or the West, shall do most toward sustaining this holy cause. A zeal is beginning to show itself in the different conferences not to be outdone by their sister conferences, in a work of such vital importance to the interests of the Church and the world. The subject is engaging the attention of men high in office, and in the confidence of the Church. Who can read the communication of Bishop Hedding without feeling the weight of his arguments in favor of immediate and persevering effort for the relief of the treasury, and support and enlargement of the missionary work? What preacher, after a faithful perusal of this able document, will not be ready to inquire whether he has done all he had it in his power to do, to push forward the glorious work?—and whether the love of Christ, and the love he bears to the souls of men, should not stimulate him to renewed and increased exertions, that he soon may see the heathen given to the Son of God for his inheritance, and the uttermost parts of the earth for a possession! Verily these are encouraging omens.

G. LANE, Treasurer.

THE ALABAMA CONFERENCE.—The session of this Conference was held in Mobile, commencing on the 15th ult., and closing on the 22nd. Bishop Waugh presiding. From the list of appointments for the ensuing year, it will be seen that this young Conference already numbers nine Presiding Elder Districts, and ninety-four or fifty regular travelling preachers. Many of these were in gone years fellow-labourers in the Carolinas and Georgia. That they will to a man stand by the doctrine and discipline and institutions of Methodism, as Methodism is the clearest exponent of the Christianity of the New Testament—and in the language of a foreign Archbishop—"the grandest development of modern Christianity"—we are fully persuaded. We wish them the largest success in winning souls to Christ, in their new fields of labour. "The Lord God of their fathers make them a thousand times as many more as they are, and bless them" with his peculiar blessing.—*Southern Christian Advocate.*

WESTERN CANADA.—GRAND RIVER.—This Mission has not been, for some time past, in the most prosperous condition, but it is occasion of devout thanksgiving to the Head of the Church that signs of improvement have recently appeared. The members of Society appear to be growing in grace, and

at the last Quarterly Visitation some addition was made to their number. A quarterly love-feast was held in January last by the Rev. J. B. SELLEY, from Brantford, who also administered the Sacrament of the Lord's Supper, and preached an appropriate and profitable sermon on Luke xiii. 6-9. The services were highly edifying and profitable. In the love-feast, every Indian present bore testimony to the goodness of God and the efficacy of the Gospel, and appeared deeply affected. Mr. W. STEVENSON, the present Missionary at this place, has been labouring among the Indians and in some of the white settlements on the Grand River, since the last District Meeting. He has found several destitute places, and endeavoured to supply them according to his ability and opportunity. We wish him success in the name of the Lord; and we trust that, while he and others are labouring, Christians will not be remiss in praying for the extension and increase of true religion.

TORONTO WESLEYAN MISSIONARY TEA-MEETING.—According to previous announcement, the friends of true Wesleyan Methodism met together in the City Hall, on the evening of the 28th, and in a good old British way, partook plentifully of the social cup, "which cheers but not inebriates." To the Christian philanthropist, the yearnings of whose heart extend to all the nations of the earth, the scene presented on this occasion, was another "token for good"—a pledge that the kingdom of our Redeemer shall extend, and that the wheels of His Gospel chariot shall soon irresistibly be rolled along by the united efforts of the Catholic Christian Church—for amongst a goodly number assembled (at least 500,) were to be seen friends to the cause of missions from all the religious denominations which obtain amongst us.

After tea, the meeting being called to order, the Rev. Mr. Case, the venerable father of Indian Missions in this country, took the Chair, and in a speech full of Christian benevolence and gratitude, contrasted the improved aspect of the country, but more especially of this City since the time of his first labouring in this portion of his master's vineyard—where not a solitary sanctuary for the worship of the Most High was to be found—where the wigwam of the Indian, and the shanty of the recent settler were but thinly scattered over the vicinity—there is now found a populous and flourishing City presenting by the Divine Favour temples, and altars, and hearts also, overflowing with love to God and goodwill to men.

The Rev. Mr. Manly next arose, and in a neat and energetic speech displayed the triumphant progress of the Gospel with its ameliorating effects on the social, civil, and moral condition of mankind—and the need which at present exists for a more abundant putting forth of a truly Christian and Catholic spirit, that the "great and effectual door" now opening for the conversion of the world, may be entered by Christians of all denominations in the "unity of the spirit, and in the bonds of peace."—As Wesleyans, said the Rev. speaker, we extend the right hand of fellowship to "all who love our Lord Jesus Christ in sincerity"—we venerate the Glorious Constitution both in Church and State, under which as Britons we have the happiness to live—and our constant aim, in whatever part of Her Majesty's dominions we may reside, is, to maintain inviolable, and support to the utmost of our power, the Altar and the Throne.

The Rev. Mr. Rintoul next took the platform, and bore a noble testimony to the Christian liberality and glory of the institutions of our Father-land. He alluded happily to the exertions now making for the civilization of the injured African, and looked anxiously to the, not distant time, when instead of traffick in the "bones and sinews" of her men, the sable native of that long benighted land shall behold our ships, and our merchants ascending her rivers and streams, and diffusing around them, in their journey of mercy, the blessings of British power and protection.—the arts of peace and social comfort; accompanied by the inspiring hope of the Gospel, which is "blooming full of immortality."

The Rev. gentleman paid a high eulogy to the exertions of the Wesleyan Missionary Committee for the conspicuous part they have long taken in the diffusion of religious knowledge, and the advancement of the cause of Christ in "the dark places of

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

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

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

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

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

and hearts of those friends that devised them.

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

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

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

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

To the Editors of the Wesleyan

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

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

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

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

Your's affectionately,  
H. LANTON.

Miscellany.

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

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

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

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

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

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

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



and such grammatical and other apparatus as may be considered necessary for a Polyglot Bible of the most perfect description; including all that is valuable in the Complutensian Polyglot, the Antwerp Polyglot, Le Jay's Paris Polyglot, and Brian Walton's London Polyglot. Nearly two centuries have passed since Walton published his great work. In the long period, much that will add to the value and interest of a Polyglot Bible, has been brought to light, by the researches of scholars.—*Foreign Quarterly.*

Poetry.

LINES ADDRESSED TO MY FRIEND ON THE BIRTH OF HER FIRST CHILD.

From the London Watchman

A year hath passed away  
Since thou, mine early and beloved friend,  
Didst, by the consecrated altar, bend  
Upon thy nuptial day,  
And there, with holy prayer,  
The truth of him thou lovedst to thee was given,  
And solemn vows ascended up to heaven,  
To be recorded there  
Thy youthful heart beat high,  
For hope, upon thy untrod path, shone bright  
As when the rising moon, with troubling light,  
Illumes the travellers sky.  
Yet could we blame thee not  
That sometimes thy bright eye was dimmed with tears,  
They were not caused by dark foreboding fears,  
Or sorrow for thy lot  
A shade passed o'er thy brow,  
As fleeting clouds across a summer sky  
It was not that thou didst reluctantly  
Perform thy pledged vow  
But there were tender ties  
That bound thy spirit to thy childhood home,  
The sunny fields, where thou wast wont to roam  
In youthful enterprise.  
And twined around thy heart  
Were those who, in thy days of youthful gladness,  
Rejoiced with thee, and in thine hours of sadness  
They bore their woe'd part  
Yes, time hath swiftly flown,  
And now thou art a mother: in thine eyes  
Joy's sparkle—beaming where thine infant lies—  
Thine own—thy first born son.  
Still gaze upon his brow,  
Still trace the image of his parents there,  
And, as thou gazest, offer up a prayer,  
And breathe a mother's vow.  
Then shall thy child be blest,  
For earth holds not a consecrated shrine,  
Whence mounts to heaven an incense more divine,  
Than a young mother's breath.

MARY

DIED.

In London, (Canada West,) on Monday, the 20th of December, 1811, MARY-ANNE, eldest daughter of the Rev. EDMUND STONEY, of Guelph, aged 17 years, 3 months and 29 days. The circumstances of her death were peculiarly affecting: she had left home, a few months previous to her decease, for the purpose of attending school, and was making rapid progress in her studies; but while assiduously attending her brother THOMAS, who was sick of a malignant fever, she caught the disease herself, and in about five weeks closed her earthly career. She has left her young associates, and especially her bereaved parents and other relations, to mourn their loss, and, while exercising resignation to the will of Heaven, to seek comfort and support in the true and only source of happiness. "For what is our life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Yesterday morning, Mr. David Benson, Barrack Master's Department, aged 65. Mr. Benson, during a long residence in this city, has uniformly enjoyed the respect and esteem of all who knew him, and in him society has indeed lost one of its most valuable and exemplary members.—*Kingston Paper.*

TORONTO MARKET—dull and without any material alteration.

A CAND.

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

IN which Reading, Writing, Arithmetic, Grammar and Geography are taught. Terms moderate. The School will be conducted on an approved plan, and assiduous attention paid to the improvement of the pupils.  
Richmond Street, Toronto, 2d door }  
from New Street, January, 1812. }

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 on short approved Credit.  
Country Store-keepers are invited to call and examine for themselves.

SAMUEL SHAW.

Toronto, Dec. 29, 1811. 8

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

All kinds of ready-made clothing constantly on hand—Terms moderate.  
Toronto, Oct. 6, 1811. 2

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 1818, half calf.  
Ditto ditto for 1819, half calf, abridged.  
Suchle'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 per cent. discount to schools.  
Wesley's Notes on the New Testament, 1 vol. 8vo, half calf.  
Crowther's Sermons.  
Robert's Oriental Scripture Illustrations.  
Ward's Minutiae 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. Black, by Rev. M. Riehey, 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 in trial.

Toronto, Dec. 15, 1811. 7

THE SIGNS OF THE TIMES.

THERE is issued every fortnight, in the quarto form, by an Association of Christian Ministers, at Boston, a newspaper called the "Signs of the Times and Expositor of Prophecy;" which, for more than a year and a half, has been assiduously engaged in disseminating evidence touching the SECOND ADVENT.

The labour is to prove that we are in the last days! and, having paid particular attention to it, from the beginning of the second volume, the Agent earnestly and respectfully commends it to all who honestly seek truth—are grateful for it when found—and who purpose, at any cost, steadily to cherish and defend it.

The "Signs of the Times" is not a "learned" paper, but neither is it offensively an unlearned one. As a help to the understanding of prophecy, it is bold, serious, argumentative and curious—well worth the purchase money—and where this is said, no trifle can provoke the imprudent risk of a reputation.

The price of subscription is 5s. per annum, (in advance) exclusive of U. S. postage.

A. J. WILLIAMSON, Agent,  
Box 124, Post Office, Toronto.

Orders from a distance to be post paid.  
December 1, 1811. 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, Gauntlets, Mitts 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, Martin, 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 Shipping Furs.  
Toronto, Feb. 8, 1812. 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 Brunswick Verditer,  
Orange, Mistle, 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, Vermillion, Antwerp Crimson,  
Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.  
Lined 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 Whiteneers, superior,  
Ground Brushes, all sizes,  
Bristle Tools, do.  
Quilled do.  
Camel do.  
Fuch, Camel and Sable Pencils, &c.  
House, Sign and Ornamental Painting.  
Paper 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, 1811. 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; a framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 21. 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, 1811. 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 CHAMBERLAIN 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, 1811. 2

J. E. PELL,  
LOOKING-GLASS MANUFACTURER,  
Carver, Gilder, Picture Frame Maker,  
Glazier, &c.  
Corner of Yonge and Temperance Streets,  
TORONTO.

Window Cornices and Room Bordering made to order. Ladies' Needlework neatly framed. A variety of splendid Patterns for Ladies' Needlework to be let out for short periods, on moderate terms.  
Toronto, Dec. 15, 1811. 7

Cheap Cloak 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, Cambridge 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, 1811. 3

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, 1811. 3

FASHIONABLE  
TAILORING ESTABLISHMENT,  
128, King Street, Toronto,  
& King St., Kingston, (opposite Bryces & 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.  
IF Clergymen's and Barristers' ROBES made in the neatest style.  
Toronto, Oct. 6, 1811. 2

LETTERS received, up to February 9th:—  
Rev. W. HARVARD; Rev. T. FAWCETT, subs.; T. D. HARRINGTON, Esq.; Rev. J. BORLAND, rein.; Rev. J. P. HETHERINGTON, subs.; Mr. J. H. ARMSTRONG, sub.

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TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance.  
AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro'; and D. CARLETON, Esq., P. M., Belleville.