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THE WESLEYAN.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS AND FRIENDS IN LOWER CANADA
IN CONNECTION WITH THE BRITISH CONFERENCE.

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

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DIVINITY.

SCRIPTURE BAPTISMS.

BY THE REV. NEHEMIAH ADAMS.

LET US consider some of the more prominent cases of Baptism recorded in the New Testament, and see what appears to have been the probable mode of Baptism in those cases.

I. We will begin with the case of Saul of Tarsus:—

Saul was struck to the earth, on his way to Damascus, by a sudden blaze of light; and a voice proclaimed, "I am Jesus, whom thou persecutest." His eyes were "blasted with excess of light," so that he was blind three days and three nights. You can easily imagine his excitement of mind, and his consequent prostration of bodily strength, especially when you consider that during these three days and three nights, "he neither did eat nor drink."

As he sat in the house, there came to him one of his intended victims, the leader of the Christian band, and probably the one to whom he would first have done violence. The meek disciple lays his hand upon the blind man's head, and says, "Brother Saul, the Lord, even Jesus, who appeared to thee in the way as thou camest, has sent me that thou mayest receive thy sight, and be filled with the Holy Ghost." Were there no strong emotions in the mind of Saul, at the pressure of that hand, and at the sound of that voice? And when "there fell from his eyes, as it had been scales, and he received sight," and looked round upon the little company of disciples watching him with wonder and compassion, and compared the scene with the anticipated scenes of blood for which he had come to that place, could his condition have been such as to admit of his being led out to a river to be immersed? He had not eaten anything for three days and three nights, and did not eat till he had been baptized; for it is said, "He arose and was baptized; and when he received meat he was strengthened." How natural to suppose that water was applied to him in a way consistent with his exhausted condition. It is most rational to suppose that it was done by affusion.

The public baptism of Saul, the persecutor, in "Ardana or Pharphar, rivers of Damascus," would have made such an impression in favour of Christianity, that it is probable it would not have been omitted, if the practice of the apostles had been to baptize by immersion. They would have strengthened him with meat, and then would have made a great occasion of his Baptism. Had this been done, it seems probable that so exciting a scene would have been noticed by the sacred historian. But it is not said that Saul went anywhere, and the Baptism is passed over with a few words, because, as we believe, it took place in the house, and was performed by sprinkling, inasmuch as the condition of Saul could not have permitted any other mode.

II. Another case in which there is every reason to believe that the mode of Baptism was not immersion, is that of the jailer at Philippi. Paul and Silas were bruised and sore, from the stripes which they had but just received. The earthquake had, of course, alarmed the city, and the streets were not so empty and still as at other times. Can any one suppose that Paul and Silas would have ventured forth, with a whole household, into the streets of a city just alarmed by an earthquake? Would the jailer have had such disregard for his own life, and for that of the apostles, as to have carried these state prisoners out-

side the prison gates at midnight? Would the apostles have ventured into a river, at that season, in the wounded state of their bodies? Can any one suppose that immersion held such a place in the minds of the apostles, that they would disregard all these circumstances, for the purpose of getting this family into the river at the dead of night?

"But the jailer, and his household, and Saul, may have been immersed in a bathing vessel."

And they may have been sprinkled. One supposition is as good as the other.

There is more probability that sprinkling or pouring was used, than immersion in a bathing vessel. There is something offensive and unnatural in the supposition of the latter mode. Think of the process of baptizing a whole family in this manner. From the expression, "all his house," there would seem to have been a considerable number in the jailer's family, either of adults or children. Suppose that they were all adults;—and that some of them were such, is probable from the occupation of the jailer, which required assistants or servants. A bathing vessel is filled; the jailer is ordered to prepare himself, his family and domestics, to be immersed. Is it probable that they all had garments suited to the service? One of them lies down in the vessel, and Paul or Silas bends his aching body, and in so doing, breaks the wounds which had stiffened in their blood. It requires no small exercise of strength to lay a full-sized man into a bathing vessel, and lift him up again, and the apostles, only a few hours before, had been severely beaten. The service for the jailer is finished. The wife comes next; an hour before, she was a heathen, and had just received impressions of divine truth which had filled her with wonder and joy; now she is commanded to lie down in the bathing vessel before her servants, and two strange Jews.

Is the same water used for each successive subject? Or are their common feelings of decency such that the vessel must be emptied and filled again after each Baptism? No one of them would ordinarily bathe in the water which another had immersed himself in; they, therefore, must have filled the vessel each time with clean water;—and all this is supposed to have been done in that most interesting hour when the minds of the household were awakened and anxious, or were just rejoicing in hope. Their thoughts must be turned off from Christ and the way of salvation, to the process of lying down in a bathing vessel—a service which must have been strangely inconsistent with their state of mind, and must have given them had impressions of a religion that could neglect the soul in its moments of intense feeling, for a ceremony so inconvenient, unnatural, and improper, and of ludicrous rather than impressive effect.

Nothing is gained by supposing that there was a large number of vessels in the house or prison. The performance of a service that required such effort on the part of the apostles, and such preparation on the part of the household, at such a time—a service that must have occasioned a distraction of thought and feeling, which the apostles would have been anxious to prevent—has no semblance of probability in its favour.

But look at a different scene. The family are gathered in one room. One of the apostles is preaching to them Jesus. The way to be saved is clearly pointed out; one after another breaks forth in some expression of penitence, confession or joy. The apostles discern the evidence of true conversion, and wish to consecrate the household to the Christian faith. Water is brought in a convenient form. Each bows the head, and the emblem of the Spirit's influence descends like the

small rain upon the tender herb. All is still, save when the name of the Father, the Son, and the Holy Ghost, is uttered by the apostle, or the feelings of the new converts break through the restraint of the service. Everything in the scene deepens the impressions of divine truth; no change of garments, no labour, no promiscuous meeting, or exposure, around a bath, disturbs the thoughts of the inquirers after eternal life. It is difficult to believe that this household were not baptized by sprinkling.

III. The case of the eunuch will next be considered. When he said, "See, here is water," what reason is there for concluding that it was a deep river, and not a shallow stream? And why could they not go down out of the chariot to a brook, as well as down into a river? for the prepositions here used, may be rendered either way. It is as probable that the eunuch descried a running stream by the road-side, as that they came in sight of a lake or river.

Besides, if the expression, *down into the water*, certainly denotes that the eunuch was immersed, then Philip must have been immersed also; for they both went *down into the water*, "both Philip and the eunuch." Many do not consider that *down into*, does not mean *down under*; if it does, the eunuch must have immersed Philip, or Philip must have plunged into the stream; for one went as much *into the water* as the other. The preposition here used do not necessarily lead any further than to the edge of the water—*down to the water*. And then, allowing that they did stop *into the water*, it is as likely that springling took place, as immersion.

It is not probable that the eunuch would put the garments, in which he was riding, upon his wet body; nor that he had conveniences for making himself comfortable after bathing; nor that he took the trouble to have his change of raiment removed from its secured place; for he merely commanded the chariot to stand still, and took nothing with him to the water, nor did a servant bear anything after him, nor do we read that he went through any process of arraying himself afresh after his Baptism. The whole narrative leaves the impression upon the mind, that he and Philip stood in the water, or by the side of it, (according as the preposition is translated *down into*, or *down to*), and that Philip baptized him with water raised in his hand. Here, if any change at all was needed in their dress, it could only have been to loose their sandals from their feet; for in those countries, the lower part of the limbs was bare, and the loose garment which they wore around them could easily be adjusted without being removed. We never see the picture of "Philip baptizing the eunuch," in which they are both represented as up to their waists in water, without thinking of all the inconveniences before and after the service, which make it improbable that immersion was the mode of Baptism. It is much more easy to think of them as standing by the side of the water, and the Ethiopian, without the confusion which exposure to a stranger would occasion, without the inconvenience or trouble of a change of dress, or the natural agitation which any one feels in the hands of another in the water, receiving from Philip the simple sign of the affusion of God's Spirit, while the small drops that flow from his temples upon his dress, affect his mind more than the violent rushing of waves over him. Without excitement, agitation, or delay, his thoughts averted not even for a moment by the simple rite from the theme of Philip's discourse, and bearing upon his head the fresh emblem of his separation to the Christian faith, he ascends the chariot, and goes on his way rejoicing.

IV. In regard to John's Baptism, it seems most probable that sprinkling or pouring was the mode of applying the water. It is not probable that the multitudes of men and women who came to John were immersed in the dress which they then had on; and that they were uncovered in that promiscuous assembly is not to be supposed; that they all had changes of raiment, or that they could or would have used them under such circumstances, if they had them, is incredible. Besides, they could go down into the water, and come up from, or out of, the water, as well if they stood and were sprinkled, as if they were immersed. They had only to leave their sandals on the shore, and adjusting their dress, which was convenient for such a service, step into the stream where the Baptist stood, receive the affusion of water from his hand, which would cost him but little effort compared to the labour of plunging and raising multitudes, and then retire for others to come around him in quick succession. That a human creature, especially one of whom it is said, "John did no miracle," could have endured the labour of plunging multitudes day after day, is amongst the many improbabilities of the case.

From this, it would follow that our Lord was not immersed. If he was baptized in Jordan, if he went into the river, and came up out of the water, all this it was most convenient to do in order to be sprinkled. How far into the river he went, we are not told. The improbabilities of immersion, in the other cases of John's Baptism, lead us to suppose that the Baptist took his usual place in the river, but only so far in as not to be obliged to stoop far to raise the water in his hand; and that Christ was thus baptized by affusion. The contrary cannot be proved, and this, under the circumstances, is most probable.

"John was baptizing in Enon, near to Salim, because there was much water there," not because he immersed: for the words *much water* may be rendered *many waters*, or streams, convenient for the multitudes and their cattle. Had he baptized by immersion, one stream would have answered his purpose; and *many waters* would have been useless.

V. As to the *three thousand* on the day of Pentecost, it cannot be made at all probable that they were immersed. Did they stand all day in the clothes in which they were plunged? Or had they suits of apparel, or convenient places to prepare for immersion? Besides, it cannot be shown to be possible that the apostles could have immersed three thousand in the given time, even if their strength would have sufficed.

All these cases appear to us to have been cases of sprinkling or affusion.

WITNESS OF THE HOLY SPIRIT.

THE precedence of the direct witness of the Spirit of God to the indirect witness of our own, and the dependence of the latter upon the former, are very clearly stated by three divines of great authority; to whom I refer the rather, because many of their followers of the present day have become very obscure in their statements of this branch of Christian experience.—*Rev. R. Watson.*

"St. Paul means, that the Spirit of God gives such a testimony to us, that he being our guide and teacher, our spirit concludes our adoption of God to be certain. For our own mind, of itself, independent of the preceding testimony of the Spirit, [*nisi praevenit Spiritus testimonio,*] could not produce this persuasion in us. For whilst the Spirit witnesses that we are the sons of God, he at the same time inspires this confidence into our minds, that we are bold to call God our Father."—*Calvin on Romans viii. 16.*

"Romans viii. 16. 'The Spirit itself beareth witness with our spirits that we are the sons of God: the witness which our own spirits do give unto our adoption is the work and effect of the Holy Spirit in us; if it were not, it would be false, and not confirmed by the testimony of the Spirit himself, who is the Spirit of truth. And none knoweth the things of God but the Spirit of God.' I. Cor. ii. 11. If he declare not our sonship in us, and to us, we cannot know it. How doth he then bear witness to our spirits? What is the distinct testimony? It must be some such

act of his as evinceth itself to be from him, immediately, unto them that are concerned in it, that is, those unto whom it is given."—*Dr. Owen on the Spirit, sec. 9.*

"The Spirit of adoption doth not only excite us to call upon God as our Father, but it doth ascertain and assure us, as before, that we are his children. And this it doth not by an untoward voice, as God the Father to Jesus Christ, nor by an angel, as to Daniel and the Virgin Mary, but by an inward and secret suggestion, whereby he raiseth our hearts to this persuasion, that God is our Father, and we are his children. This is not the testimony of the graces and operations of the Spirit, but of the Spirit itself."—*Poole on Rom. viii. 16.*

THE TRANSFIGURATION.

THERE were not only John and James, but Moses and Elias; and these were not shining statues—but they spake—and spake of the Saviour's decease. What a subject! What speakers! How delightful must have been their intercourse with them!—Moreover, there was the presence of Jesus. And surely it cannot be a question, why it is good to be where He is. With him we are safe, and nowhere else. He is the Source of all light and knowledge. He is the Fountain of honour and excellency. He is the Consolation of Israel. He is all and in all.

But where is he with his people? He is with them in the closet. There he manifests himself to them, as he does not in the world. There they enjoy an intimacy, a freedom, an unrestrained intercourse with him, such as other company will not allow. "Could these beams and rafters," said a good man, pointing to an unceiled roof, "speak, they would testify what hours of enjoyment I have had here, in communion with Him." Of the closet, therefore, they can say, *It is good for us to be here.*

He is with them in his Temple. Where would you look for a man, but in his own house. And the sanctuary is the place where the Lord's honour dwelleth. In all places where I record my name, I will come unto thee, and I will bless thee. And have they not found the promise true? Have they not seen his power and glory in the sanctuary? Of his house, therefore, they can say, *It is good for us to be here.*

He is with them at his Table. His cross is everything to a Christian: and here before our eyes Jesus Christ is evidently set forth crucified among us. What a sublime duty; what an exalted privilege, is the commemoration of his death! His flesh is meat indeed, and his blood is drink indeed! *It is good for us to be here.*

He is with them in the furnace. There the three Hebrew children found him. The flames only consumed their bands, and set them free; and they were seen walking in the midst of the fire—with the Son of God!

He is with them in the vale of death. How much will they need him then! Then all other friends and helpers leave them. Then heart and flesh will fail them. But they will not be without him. Though they walk through the valley of the shadow of death, he is with them; his rod and his staff they shall comfort them: and then they will have cause to say, *Lord, it is good for us to be here.*

How much more will they be justified in saying this in heaven? There he is with them immediately. There they will see him as he is—there, before the presence of his glory, they will possess fulness of joy, and pleasures for evermore.

But none will be translated thither in person, whose hearts are not sent off first. None will have their residence in heaven hereafter, who have not their conversation in heaven here. None will be with the Lord forever, but those who find it their happiness for the Lord to be with them now.—*Wm. Jay.*

UNIVERSAL PHILANTHROPY.

LOVE is a debt due to every man: "Owe no man any thing, but to love one another." Romans xiii. 8. This debt is owing from every man; it must be continually paying, and yet it is ever owing. He that rendereth not love, payeth not his debts. This is a debt that grows due faster than it can be paid; and it must be continually paying.

ON THE WESLEYAN HYMNS.

BY THE REV. R. WATSON.

In this collection, beside a few hymns by Mr. John Wesley, there are four or five from Dr. Watts. Several are translations by the Wesleys: one from the Spanish, "O God, my God, my all thou art," &c.; one from the French, "Come Saviour Jesus, from above;" and the others from the German hymns of the Lutheran and Moravian churches. Several of these translated hymns Mr. Montgomery has inserted in his "Psalmist," and marked "Moravian." They appear, indeed, in the Moravian Hymn Book, but in departments there, in which are also found the hymns of Dr. Watts, and other English authors. The preface of the edition of 1754, the first authorized collection of the English Moravians, and which embodies their former unauthorized publications, acknowledges "the foregoing labours of Mr. Jacobi and the Rev. Mr. Wesley," in the translation of German hymns of the sixteenth and seventeenth centuries, beside extracts of English ones of the eighteenth, from "Watts, Stennett, Davis, Erskine, Wesley," &c.; which acknowledgment was no doubt overlooked by Mr. Montgomery.

The hymns translated by the Wesleys, and said by Mr. Montgomery in his collection to be "Moravian," are, "Thou hidden love of God, whose height;" "Thee will I love, my strength, my tower;" "Shall I, for fear of feeble man;" "O thou who camest from above;" "Now I have found the ground wherein;" "My soul before thee prostrate lies;" and "Holy Lamb, who thee receive." Now all these were published by the Wesleys before the Moravian Hymn Book of 1754, in which the "foregoing labours of Mr. Wesley," in translating from the German, are acknowledged; and, indeed, most of them appear in the very first hymn books published by John and Charles Wesley, two of which bear date so early as 1739, fifteen years previous to the publication of the authorized Moravian collection. As translations, they are not therefore "Moravian;" and, when they are translated from "the German," it does not follow that they all have a Moravian origin, though some of them may; for the Moravian German book, like the English, as we learn from the preface to their English hymn book, "consists as well of hymns out of preceding church collections of their neighbours, as of others composed by themselves." The hymn, "High on his everlasting throne," marked "Moravian" by Mr. Montgomery, and mentioned also in his preface, is a Moravian German hymn; but the translation is by Mr. Charles Wesley; whilst "Give to the winds thy fears," also marked Moravian, is a German hymn of the Lutheran church, and the translation is Mr. Charles Wesley's. Of this hymn there is a version in the Moravian English Hymn Book; the last stanza of which, when placed beside Mr. C. Wesley's, will show what strength of internal evidence his translations distinguish themselves:—

WESLEY'S.

Thou see'st our weakness, Lord,
Our hearts are known to thee:
O lift thou up the sinking hand,
Confirm the feeble knee!
Let us in life and death,
Thy steadfast truth declare;
And publish with our latest breath,
Thy love and guardian care.

MORAVIAN.

O Lord, thou see'st our weakness,
Yet know'st what our hearts mean:
Against desponding sickness,
Our feeble knees sustain.
Till, and beyond death's valley,
Let us thy truth declare;
Yes, then emphatically,
Boast of thy guardian care.

Some other comparisons might be made between Mr. C. Wesley's translations from German hymns and those from the same originals found in the Moravian Hymn Book, which would sufficiently show that the Moravians, then at least, had no translator into English verse at all comparable to him; and, indeed, they had sufficient taste gene-

rally to adopt his translation in preference. But this is no reason why he should lose the credit of his own admirable performances in this department. Respect to literary justice has drawn out this article to so great a length; and it was the more necessary to state the matter correctly, because Mr. Montgomery's "Psalmist" might in future mislead. The first editions of the Hymns and Sacred Poems, by the Wesleys, viz: those of 1739, 1743, and 1745, in which most of the above hymns are found, with several others in the Moravian Hymn Book, are now become scarce, and in a few years may not be forthcoming to correct the error. For this reason it may also be noticed that Mr. Montgomery has inserted in his Collection several hymns by Charles Wesley as the composition of "authors unknown." These, too, are found in the early editions of the Wesley Hymns and Poems, and in some later ones, as: "Come let us who in Christ believe;" "Come, O thou all-victorious Lord;" "Fountain of being, source of good;" "God of my life, whose gracious power;" "Jesus, my strength, my hope;" "Jesus, the name high over all;" "Leader of faithful souls, and guide;" "O that thou would'st the heavens rent;" "Spirit of truth, come down;" "Thee, O my God and King;" "Thy ceaseless, unexhausted love;" and, "When quiet in my house I sit." There are two ways of accounting for Mr. Montgomery's want of information as to these hymns;—that he was not in possession of the early editions of hymns published by John and Charles Wesley—and that some of the hymns in the hymn book in use amongst us, which he has ascribed to authors unknown, are parts of longer hymns, and were selected by Mr. John Wesley from his brother's poetry, sometimes from the middle or end of a piece, so that the first lines would not be found in the old indexes when consulted. Mr. Charles Wesley's hymns have not been unfrequently claimed for others, without any design to be unjust. In the Christian Observer, a few years ago, that exquisite production of one of his happiest moments, "Jesus, lover of my soul," was assigned to Mr. Madan, although published by Mr. Charles Wesley, in the year 1743; and the translation from the French, "Come, Saviour Jesus, from above," is found in the poetical works of Dr. John Byrom, published in 1773, although it appears in the Wesley "Hymns and Poems" of 1739. The probability is, that a copy of it was found among Byrom's papers, and so the editor of his Poems concluded it to be his. A correct list of the different editions of the Hymns and Sacred Poems published by the Wesleys, will be found in the last volume of Wesley's Works, recently completed. The editions of 1739 are scarce, and it ought to be noticed that there are two distinct works published under the same title of "Hymns and Sacred Poems," each bearing that date. The hymn book now in use was compiled by Mr. John Wesley out of the preceding hymn books, of different sizes and editions, and from his brother's "Festival Hymns," "Scripture Hymns," &c. The whole underwent his severe criticism, and he abridged and corrected them with a taste and judgment which greatly increased their value.

BIOGRAPHY.

BISHOP LATIMER.

HUGH LATIMER was descended of mean but honest parents, at Thurcaston, near Mount Sorrel, in Leicestershire, where his father lived in good reputation. He was born in the year 1470; and, at an early age, was put to a grammar-school at Thurcaston, and afterwards at Leicester, where he made such rapid improvement, that it was determined to bring him up to the church. With this view, as soon as he was prepared, he was sent to Cambridge in 1484, when, at the usual time, he took his degrees in arts; and, entering into priest's orders, behaved with remarkable zeal and warmth in defence of popery, his religion, against the reformed opinions which had lately discovered themselves in England. He heard those new teachers with high indignation, and inveighed, publicly and privately, against the reformers. He looked upon them in so bad a light, that he de-

clared he was of opinion, the last times, the day of judgment, and the end of the world, were approaching. "Impiety," he said, "was gaining ground apace, and what lengths may not men be expected to run, when they begin to question even the infallibility of the pope." If any inclined to the Reformation, and particularly when Mr. Stafford, divinity lecturer in Cambridge, read lectures in the schools, Mr. Latimer was sure to be there, to drive out the scholars. Such was the enmity of Mr. Latimer to those principles, he afterwards felt it his highest honour to support. Among those who favoured the Reformation, Mr. Thomas Bilney was one of the most considerable. With this good man it was Mr. Latimer's happiness to become acquainted, who had likewise conceived very favourable sentiments of him. He had known Latimer's life, while in the university, to be a life strictly moral and devout; he ascribed his failings to the genius of his religion; and he appeared so candid and unprejudiced by any sinister views, that he could not but be open to any truths, that should be set properly before him; which gave Mr. Bilney great hopes of his reformation. Induced by these favourable appearances, he failed not, as opportunities offered, to suggest many things to him about corruptions in religion in general, whence he used frequently to drop a hint concerning some in the Romish Church in particular. By the influence and exertions of Mr. Bilney, Latimer was obliged to renounce his papistical doctrines, and, at the age of fifty-three, became a decided Protestant, and was as active in supporting and propagating the reformed doctrine, and as assiduous to make converts, as he was before in destroying the enemies of the pope. A behaviour of this kind was immediately noticed. Cambridge, no less than the rest of this kingdom, was entirely popish; every new opinion was watched with the strictest jealousy, and Mr. Latimer soon perceived how obnoxious he had made himself. Latimer had by this time, through his daily and indefatigable searching of the Scriptures of the Old and New Testaments, made himself a complete master of all the Scriptural arguments proper to confute the reigning errors of the Church of Rome. He now became a preacher of great eminence, and displayed a remarkable address in adapting himself to the capacities of the people. He was openly opposed by Dr. Buckingham, prior of the Blackfriars, who appeared in the pulpit against him, with great pomp and prolixity; he particularly inveighed against the Scriptures in English; and on the following Sunday Mr. Latimer rose to refute the opinions of this deceiver of himself and others. Accordingly, on the following Sabbath, the whole university assembled to hear the opponent of the former minister, who made one of the audience. Mr. Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with so much flow of wit and good humour, that he placed his adversary in the most ridiculous light, and sent him away ashamed of his opinions and himself. These things greatly alarmed the popish clergy. Mr. Latimer continued to preach, and heresy (as they called it) to spread. The heads of the popish party applied to the Bishop of Ely, as their diocesan; but that prelate was not a man for their purpose; though he was a papist, he was moderate; and did nothing more than silence Mr. Latimer, and that only for a short time. Dr. Barnes, of the Austin Friars, whose monastery was exempt from episcopal jurisdiction, being a great admirer of Mr. Latimer, boldly licensed him to preach there. The credit to the Protestant cause, which our preacher had just gained in the pulpit, he maintained by a holy life out of it. Mr. Bilney and he gave daily instances of goodness, which malice could not scandalize, nor envy misinterpret. They visited the prisoners, relieved the poor, and fed the hungry. Cambridge was full of their good works; their charities to the poor, and friendly visits to the sick, were constant topics of discourse. About that time, Latimer, with eighteen bishops, drew and signed a declaration against the pope's ecclesiastical jurisdiction, which concludes with these words:—"That the people ought to be instructed; that Christ did expressly forbid his apostles, or their successors, to take to themselves the power of the sword, or the authority of kings; and that if the Bishop of Rome, or any other bishop, assumed such power, he was a tyrant, and a usurper of other men's rights, and a subverter of the kingdom of Christ." In the

same year, also, the priory of Great Malverne, in Worcestershire, was suppressed. At the suppression, Latimer, with an earnest desire, recommended to Cromwell, who was the king's vicar-general, that that house might stand, not in *monkery*, but so as to be converted to preaching, study, and prayer. In this year, passed the famous act, as it was called, of the Six Articles, which, when published, gave great alarm to all favourers of the Reformation; and as the Bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office in a church where such terms of communion were required: he therefore resigned his bishoprick, and retired into the country, where he resided during the heat of that persecution which followed upon this act, and intended there to pass the remainder of his days. But, in the midst of his security, an accident carried him into the tempestuous weather that was abroad. He received a bruise from the fall of a tree, and the contusion was so great, that he was obliged to repair to London, where he saw the fall of his patron, the Lord Cromwell; a loss which he was soon made sensible of. Gardiner's emissaries found him out in his concealment, and as some one had heard him speak against the Six Articles, he was sent to the Tower, and, through one pretence or another, imprisoned for six years, with the Bishop of Chichester.

On the change of government, under King Edward VI., Latimer, with many others, was released; and he accepted an invitation from his friend Archbishop Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries of poor people. But though he was thus usefully employed, a slander passed upon him, which is this—that after the Lord Hig Admiral's attainder and execution, which happened about this time, he publicly defended his death in a sermon, before the king; that he respected his character; and that he did it merely to pay a servile compliment to the protector. The first part of this is true, but the second and third are false. Upon the revolution, which happened at court, after the death of the Duke of Somerset, Latimer retired into the country, and resumed his preaching in those places he thought might be most serviceable. But as soon as the introduction of popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom. Many were taken into custody; and the Bishop of Winchester, then prime minister, having proscribed him from the first, sent a message to cite him before the council. He had notice of this some time before the messenger's arrival, but made no use of the intelligence. The messenger found him equipped, and ready for his journey; at which, expressing his surprise, Latimer told him he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to stand before two princes, would enable him to stand before a third, either to his comfort or discomfort eternally. The messenger then told him, he had only a letter to deliver, and retired.

Mr. Latimer, on opening the letter, found it to be only a citation from the council, and he resolved to obey it. He therefore set out immediately, and, as he passed through Smithfield, where heretics were usually burned, he said, cheerfully,—*"Smithfield hath long groined for me."* The next morning he waited on the council, who sent him to the Tower. Sentence was passed on him in the beginning of October, and he and Ridley were executed on the 16th. When they came to the stake, he lifted up his eyes and said,—*"Fidelis est Deus;"* i. e. God is faithful, who will not suffer us to be tempted above what we are able to bear. He then prepared himself, saying to the Bishop of London, "We shall this day, brother, light such a candle in England, as shall never be put out." Such was the death of Hugh Latimer, Bishop of Worcester. He had a happy temper, improved by the best principles; and such was his cheerfulness, that none of the circumstances of life were seen to discompose him: such was his Christian fortitude, that not even the severest trials could unman him. Indeed, for Latimer, no eulogy is wanting, when it is recollected that he was one of the leaders of that noble army of martyrs who introduced the Reformation into England.—*Southey.*

The Wesleyan.

MONTREAL, THURSDAY, JULY 8, 1811.

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

BEFORE we bring the present volume to a close, we think that it will be acceptable to our readers generally, and to those in particular who are not intimately acquainted with the internal economy of British Wesleyan Methodism, but are desirous of understanding its ecclesiastical constitution—to present them with a compendious view of the Polity of the Wesleyan Societies, as it relates to British Methodism, throughout the world. Indeed, considering the name and design of our Journal, we confess ourselves remiss in not having attempted before, in this respect, the discharge of a duty so naturally devolving upon us, as conductors of this periodical. Even now, however, we can only furnish a very brief outline:—

British Wesleyan Methodism, although it originated in an Episcopal and National Church, and though its first Ministers were Episcopal Clergymen, is *Presbyterial* in its Polity. It is true, that the Rev. JOHN WESLEY, convinced of the identity of the order, if not of the office of the primitive "Elders," and "Overseers," or "Bishops,"—being himself a regularly-ordained Minister and Elder, or Presbyter of the Church of England, and believing himself as scriptural a Bishop as any Prelate in that church; proceeded to ordain the Rev. Dr. COX, who was also in Priest's orders—a *Superintendent*, or, as he was subsequently called, Bishop of the American Societies, and gave to those Societies the Episcopal form of Church government, for reasons suggested by the then existing circumstances of the American States. The Societies, however, or connexion in Great Britain and Ireland, has been from the beginning *Presbyterian* in its economy; if not in the strict sense in which the Church of Scotland and some other churches are so constituted and denominated, yet in the appointment and order of its Ministers, and the general character of its discipline, ordinances, and worship.

The Wesleyan Polity, though *presbyterial*, is not congregational, but *Connexional*. The Societies or churches which compose the great Methodist body, unlike the Independent or Congregational churches of Britain and America, stand in an intimate relation to each other, and the whole of them are in connection with the Conference, the visible and paternal head of the body. "As the primitive Christian churches were as closely connected as circumstances would permit; as a family, an army, a city, a nation or a kingdom, is one body, under one common government; as the Christian Church resembles the human body, having 'joints and bands,' and one head, so the Wesleyan churches are as intimately united as national distinctions and geographical situation will admit; and each of the four departments, instead of consisting of insulated and independent congregations, forms one compact and harmonious whole. Every class, containing twelve members, or sometimes more or less, is united under one leader; several classes in a town or chapel, make one Society; several societies or classes form one Circuit or Station, under the pastoral care of one Superintendent; several circuits constitute one District, under the supervision of a Chairman; and the several districts into which the whole field is divided, form one Connexion, under the government and direction of the Conference,

which is the collective Pastorate or Presbyterate of the whole Church; the President being the general overseer in the interim of the Conference."

Thus the Wesleyan Connexion may be described as an extensive circumference, embracing several interior circles. Of this circumference, the Conference is the centre—next, the District Committees or Meetings—next, the Quarterly Meetings—then the Leaders' Meetings—then the Class and Band Meetings, with other ordinances and institutions connected with worship and discipline, in all of which the members are personally interested, through which they are represented, and by which they recognise in their collective and associated character, their intimate connexion with the Conference as the centre, and their fraternal relation to the most distant parts of the extended whole.

ORIGIN & CONSTITUTION OF THE CONFERENCE.

THE REV. JOHN WESLEY, M.A., FOUNDER OF THE WESLEYAN METHODIST SOCIETIES.—Born June 17th, 1703,—Died March 2, 1791.

The first Society was formed at Oxford, in November, 1729.

The Methodist Itinerancy began in 1739.

The First Convention of Methodist Preachers, assembled as a *Conference*, was summoned by the Rev. J. WESLEY, and took place at the Foundry, in London, June 25, 1744,—Present, JOHN WESLEY; CHARLES WESLEY; JOHN HODGES, Rector of Wenvo; HENRY PIENS, Vicar of Bexley; SAMUEL TAYLOR, Vicar of Quinton; and JOHN MERRITON.

These holy men thus assembled, met to confer together how they might best promote the interests and extension of religion—to "consider well their first principles"—how they might contribute "to reform the Nation, more particularly the Church, and to spread Scriptural Holiness over the Land."—(*Minutes*, 1744.)

These Conventions or Conferences continued to be held during forty successive years. Meanwhile, the number of Preachers, Members, and chapels, rapidly increased, until it became evident to Mr. WESLEY and the Preachers, that in order to secure the chapels to the Connexion for ever, according to the intention of the Trust Deeds, and to impart to posterity the revival of religion, which, under God, they had been the instruments of effecting, it was necessary that he, as the author and head of the Conference, should take some step, by which that body might be legally recognized, and the constitution and discipline of Methodism thereby perpetuated.

It was then, that the Rev. JOHN WESLEY, in his Deed of Declaration, and Establishment of the Conference, executed by him, February 23, 1784, and enrolled in His Majesty's High Court of Chancery, nominated one hundred of the Travelling Preachers to constitute, (and their successors for ever,) "The Conference of the People called Methodists." The design of this was to give a legal specification of that phrase—"The Conference of the People called Methodists," which is inserted in all the Deeds of Chapels. By virtue of this Deed, the Conference claims the power of appointing Preachers to officiate in those chapels. The whole Deed is too long to be inserted here.

* See "Centenary Sermon," by Rev. J. G. Manly; to which we have again the pleasure of referring our readers, as containing much valuable information relative to the "Nature, Origin, Progress, Present State, and Character of Wesleyan Methodism." For sale at the Wesleyan Depot, Mission House, Montreal.

The following Clauses or Regulations are extracted:—

"The Conference shall and may admit into Connexion with them, or on trial, any person or persons whom they shall approve, to be Preachers and Expounders of God's Holy Word, under the care and direction of the Conference, the name of every such person or persons so admitted into Connexion, or upon trial as aforesaid, with the time and degrees of the admission being entered in the Journals or Minutes of the Conference."

"No person shall be elected a Member of the Conference, who hath not been admitted into Connexion with the Conference as a Preacher and Expounder of God's Holy Word as aforesaid, for twelve months."

"Whenever the said Conference shall be reduced under the number of forty Members, and continue so reduced for three yearly assemblies thereof successively, or whenever the Members thereof shall decline or neglect to meet together annually for the purposes aforesaid, during the space of three years, that then, and in either of the said events, the Conference of the People called Methodists shall be extinguished, and all the aforesaid powers, privileges, and advantages, shall cease," &c.

Deed of Declaration.

"The hundred Preachers mentioned in the enrolled Deed, and their successors, are the *only legal persons* who constitute the Conference."

Rules of Pacification, 1795.

The above extracts show the absolute impossibility of admitting "Lay Delegates" to "the Conference," and that the Conference can exist only as constituted of Preachers alone.

This will be admitted by any man of common candour, who reads that Deed with attention. Throughout the whole of the Deed, Mr. Wesley speaks of the Conference as consisting of Preachers, and of Preachers only. And as though he intended to settle the question for ever, he inserted a clause in the following words:—"No person shall be elected a member of the Conference," &c. (*See above*.) The preceding clause, to which reference is obviously made, is in the following words: "The Conference shall and may admit," &c. (*See above*.) In this last clause, Mr. WESLEY evidently contemplated the arrival of a time when there might not be forty Preachers; but instead of providing for the perpetuity of the Conference by the admission of Laymen, to perfect the number, he declares that "the Conference of the People called Methodists, shall be extinguished." Can any thing be more decisive as to the absolute impossibility of admitting "Lay Delegates to the Conference?" If the Preachers had the inclination to incorporate the people with them in the Conference, they have not the power to do it. Mr. WESLEY has taken care not to leave the matter even to the will of the Preachers.

The *Business* of the Annual Assembly of Conference is—to perpetuate its own existence according to the Deed of Declaration—to receive or reject Candidates for the Ministry, who have been regularly recommended—to examine, try, acquit, suspend or exclude any travelling Preacher in the Connexion—to receive and decide upon all appeals and petitions whatever, from all subordinate Methodistic jurisdictions—to appoint every Travelling Preacher in the Connexion his work, according to the terms of the Chapel Tenure, the Deed of Declaration, and the general economy of the whole Body, including appointments not only to Circuits, but to various official situations in the Connexion—exclusively to make, alter, or rescind laws for the whole Connexion, the authority of which is, however, restricted according to the 7th of the Regulations made at Leeds in 1797—to ascertain the numbers in Society in each Circuit—to consider the state of the Connexion at large, and to make regulations suited to the peculiar cir-

circumstances of any particular portion of it, in reference to the ordinances of Christianity, the circumstantial of religious worship, &c., and, lastly, to protect the rights and privileges of the whole Connexion. (See the Annual Minutes.)

CONSTITUTION AND JUDICIAL AUTHORITY OF DISTRICT MEETINGS, CHAIRMEN, ETC.

A DISTRICT is a geographical division of country, whether in Great Britain and Ireland, or abroad; of which there are now thirty-three in Great Britain, eleven in Ireland, and twenty-seven embracing our Mission Stations. A District COMMITTEE or MEETING is composed of the Preachers, Travelling and Supernumerary, stationed within the limits of such District.

The REGULAR or Semi-Annual Meetings of the District Committees are held, in England, in September and May: At the former, the Superintendents are required to attend, with as many of their colleagues as can conveniently accompany them, together with the Circuit Stewards; at this Meeting, the Financial concerns of the circuits are considered and arranged;—at the latter, which all the Preachers in the District are peremptorily required to attend,—the characters of the Preachers, and the qualifications of the Candidates for the Ministry, as recommended by the Quarterly Meetings, are examined, and the spiritual state of the District fully considered. At this meeting also, the Circuit Stewards are requested to attend during the time when the financial affairs of the District are under consideration.

SPECIAL or occasional Meetings of the District Committees are held, on occasion of any case of difficulty or misunderstanding occurring among the Preachers, or in any Circuit which cannot be settled by the Superintendent—such Meeting to be composed of the District Preachers alone; unless some charge is preferred against a Preacher by a majority of Trustees of any Chapel, or a majority of the Stewards and Leaders of any Society; in which case, and in no other, they have both the authority of summoning a District Meeting, and the right of being present themselves, and voting with the Preachers. From the decisions of all District Meetings an appeal may be made to the Conference.

QUARTERLY MEETINGS.

These local jurisdictions, or periodical Meetings for the Circuit, form another part of the Ecclesiastical Economy of Methodism.

Quarterly Meetings are first mentioned in the Minutes of the Conference held in 1749, where, in answer to the question, "What is the business of an Assistant?" it is answered, among other directions, "To hold Quarterly Meetings, and therein diligently to inquire both into the spiritual and temporal state of each Society—and to send from every Quarterly Meeting a circumstantial account to London of every remarkable conversion, and of every one who dies in the triumph of faith."

These Meetings are composed of the Circuit Preachers, Circuit Stewards, Society Stewards, and Stewards for the Poor; and are held immediately after the Quarterly Visitation of the Classes. At these Meetings, the Society Stewards deliver over to the Circuit Stewards the collections they have received from the Classes for the support of the work of God. The Preachers' quarterages and bills are paid, and every thing relating to temporal matters is publicly settled. At these Meetings, the Candidates for the Ministry are proposed, and the Stewards, after officiat-

ing a definite period, are changed. Also, "any new Rule for the Societies at large," made by the Conference, may be considered in the First Quarterly Meeting, and its enforcement suspended in that Circuit until the ensuing Conference, if so determined by a majority of the Meeting in conjunction with the Preachers.

The following are the principal Regulations which refer to the government and authority of these Meetings:—

"Q. It appears, that in a few Quarterly Meetings, the Superintendent and the other Travelling Preachers have been desired to withdraw on certain occasions. What is the judgment of Conference on this point?"

"A. We judge, that if the Superintendent of a Circuit, or any of his Colleagues, be obliged to withdraw from a Quarterly Meeting during its sittings, the Meeting will be thereby dissolved; and we will receive no letters nor information from such Meeting on any account. And if any Superintendent or other Travelling Preacher, do willingly submit to any such requisition, so as to withdraw from any such Meeting, before its conclusion, he shall, on proof, receive due censure at the ensuing Conference."—1806.

"It has been determined, that no Circuits shall be divided, till such division has been approved of by their respective Quarterly Meetings, and signed by the General Stewards."

"That no other temporal matter shall be transacted by the District Committees, till the approbation of the respective Quarterly Meetings be first given, signed by the Circuit Stewards."—1797.

"In respect to all new rules, which shall be made by the Conference,

"It is determined, that if at any time the Conference see it necessary to make any new rule for the Societies at large, and such rule should be objected to, at the first Quarterly Meeting in any given Circuit: and if the major part of that meeting, in conjunction with the Preachers, be of opinion, that the enforcing of such Rule in that Circuit will be injurious to the prosperity of that Circuit; it shall not be enforced in opposition to the judgment of such Quarterly Meeting, before the second Conference. But if the Rule be confirmed by the second Conference, it shall be binding to the whole Connexion. Nevertheless, the Quarterly Meetings, rejecting a new Rule, shall not, by publications, public meetings, or otherwise, make that Rule a cause of contention; but shall strive, by every means, to preserve the peace of the Connexion."—1797.

LEADERS' MEETINGS, AND DUTIES OF LEADERS.

These Meetings are composed of the Leaders of Classes, Stewards of the Society, and Stewards for the Poor, who are required to meet the Preacher weekly, after service at the chapel with which the Classes are connected. "The business of a Leader" was thus stated by Mr. WESLEY, in 1743:—

1. To see each person in his Class once a week at the least, in order to inquire how their souls prosper. To advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give for the support of the Gospel.

2. To meet the Minister and the Stewards of the Society every week, in order to inform the Minister of any that are disorderly, and will not be reprov'd; to pay to the Stewards what they have received of their several Classes in the week preceding.

It is also the duty of the Leaders to represent at their meetings, the case of any of their poor and afflicted members who may require pecuniary aid, and obtain some allowance for them from the Poor-Fund.

Among the other institutions and ordinances of Methodism are—the Love-Fests, Band Meetings, and Prayer Meetings; the Missionary Society, Tract Society, and Sunday Schools; the

Theological Institution; Kingswood and Woodhouse Grove Schools, and the Book Room.

The Committees of the Connexion are—the Committee of Privileges, Missionary Committee, Schools' Committee, Chapel Fund and Chapel Building Committees, Committee of Eleven, Theological Institution Committee, and the Committees preparatory to Conference. These Committees are composed of an equal number of Preachers and Lay friends.

The Funds of the Connexion are—the Contingent Fund, the Chapel Fund, the Schools' Fund, the Children's Fund, the Preachers' Fund, or Annuity Society, the Auxiliary Fund, and the Fund for our Foreign Missions.

For further information concerning these economical provisions and arrangements of Methodism—its entire Ecclesiastical Polity—its general and particular Doctrines—the extent of its operations, and the good it has effected in the world—our readers are referred to the Minutes of Conference for the last ninety-six years—to the writings of the Revs. JOHN and CHARLES WESLEY—to the accredited standard works of the Connexion, and to the history of Methodism during the last century,—numbering, as it now does throughout the world, *One Million One Hundred Thirty-seven Thousand, Four Hundred and Twenty-four Members, and Five Thousand and Thirty-one Preachers.*

"THE BEST OF ALL IS, GOD IS WITH US!"

"I'LL PRIZE—I'LL PRAISE!"

TO CORRESPONDENTS.

We have received a letter signed GEORGE PAUDAUS, JOHN CROW, JOHN COPOWAY, JOHN TAUNCHY, Chiefs; belonging to the Rice Lake Mission, Western Canada; intended as a reply to a letter of the Rev. PETER JONES, which appeared in the Toronto Guardian of the 7th April, which our friends the Chiefs consider as calculated to mislead the public on the matters at issue between themselves and the Rev. P. JONES. We are earnestly requested to publish this letter in the Wesleyan; we must, however respectfully decline: having refused to publish Mr. JONES's letter, from a wish to avoid controversy, and more than three months having elapsed since the objectionable letter appeared in the Guardian, we think it would not be well to revive the subject again, especially as only one number more remains to complete the present volume, when our Editorial connection with the Wesleyan will terminate. We shall be happy, however, to transfer the communication to the Editor of the second volume, at Toronto, who may probably think proper to publish it.

RELIGIOUS INTELLIGENCE.

SPEECH OF THE REV. D. CARGILL, M.A.

(FROM THE FEJEE ISLANDS.)

DELIVERED AT THE LATE MISSIONARY MEETING AT EXETER HALL.

[CONCLUDED.]

In October, 1839, such a war was waged by Seru, the son of Tanoa, on the inhabitants of Verata, another large and populous district in Fejee. The occasion of this war was the murder of three men, the subjects of the King of Verata. In Fejee, when they are about to erect a temple, human beings, sometimes five, ten, twenty, or even a greater number, are killed, cooked, and presented as sacrifices to the Deity. On the occasion of this war, some of the emissaries of Seru, the son of Tanoa, were out in their canoes looking for victims. They prefer enemies; but if they cannot obtain enemies, rather than not have the sacrifice,

they will take their friends. On this occasion, however, they saw three Verata men, gave chase to them, overtook them, killed them, and presented them to their deity. The chiefs of Verata resented the injury, and killed five Bau men. Tanoa's son was too proud, too great a chief, to submit to this retaliation, and he waged a cruel, and, as he wished it to be, an exterminating war on several of the settlements of the district of Verata. After repeated inroads on that place, he mustered together several thousand followers, and went to make an attack on two of the principal settlements of the district of Verata; and two hundred and sixty human beings (men, women, and children,) were killed on that occasion. They brought away many persons alive. Some of the children (I believe about thirty in number) were put alive into baskets made of the leaf of the cocoa-nut tree, and hoisted up to the mast-head of the canoes, there to dangle in the wind, the cruel trophies of their bloody victory. By the motion of the canoe, and the action of the wind, their little forms were dashed against the mast, and their piercing cries were soon hushed in the stillness of death. Others were set up as marks for children to fire their arrows at. I might mention other facts, such as cutting them limb for limb, until the trunk languished and died. I might speak of their making use of the skull of a countryman as a drinking cup; but I should, probably, appal your feelings, and, therefore, must turn my attention very briefly to the opening and cheering prospects spoken of in the resolution.

From the preceding facts, every one must come to the conclusion that the Feejeans need our instruction, commiseration, and assistance—that they need us to endeavour to dissipate that cloud which has enveloped their minds, and give them instruction to dispossess their minds of the cruel notions with which they are now possessed; and it is in your power to give them the instruction and assistance which they need. This is demonstrable from the result of your past exertions in their behalf. The report mentions that about 554 persons are acknowledged members of our society in the Feejee district. This is encouraging. It demonstrates that you can assist them, that you have already assisted them, and that you need only persevere in efforts similar to those you have hitherto exerted, in order to be made a blessing to them. In the island of Lakemba, there are more than 200 members of our society. Lakemba is the first station on which your Missionaries resided, and where they commenced operations. Sir, in your animated and heart-stirring speech, you called up pleasing reminiscences in respect of Lakemba. You spoke of the first congregation which Missionaries addressed in heathen lands. I thought of the first congregation which Mr. Cross and his colleague addressed in heathen Feejee. On their arrival, there were no Missionaries; and when they were approaching the beach in a boat, they saw between 200 and 300 men, some with muskets, others with clubs—some with bayonets fastened to the end of long sticks or poles—some with their faces blackened, others with their faces reddened, and others with their faces blackened and reddened. When the Missionaries approached, the people receded from them; and on the Missionaries addressing the people, by saying, "My love to you," they looked in amazement, and seemed not to know what to make of their visitors, or what they were. They were told the king was on the beach, and wished to know who they were, and what they wanted. They told the messenger they wished to have an interview with the king, and were shewn to his house. The Feejeans are a people very particular respecting the rules of etiquette, and received your Missionaries as they would have done chiefs of their own country. After the King was informed of the object the Missionaries had in view, he replied, clapping his hands, after the custom of his country, "It is well that you have come; I will protect your persons—build houses for you, give you a portion of land for the mission premises; I will not allow the people to molest your persons, or to steal your property. (Hear, hear, hear.) Under these encouraging prospects, your Missionaries first commenced their operations in the Islands of Feejee. The King kindly offered one of his large houses, to which they should take their property, but, from prudential reasons, they declined his offer. Their first night in the island was spent in a canoe-house, after partaking of a homely repast,

and offering to God their unfeigned thanksgivings for his protection, and praying that he would still spread that protection over their heads; after which they sought relief in "tired nature's sweet restorer, balmy sleep." This, however, they were not then to enjoy; thousands of mosquitoes haunted their repose, and every now and then a native, more curious than his fellows, came to look at the strangers. Long before the light of day, your Missionaries were to be seen walking on the beach, and wishing for the morn. They thought of home, sweet home—they thought of their friends in England and Scotland. They selected what appeared to them a suitable spot for the mission premises, which the King kindly granted to them; and, after three days, he had erected two temporary houses for their residence. The King, up to the time of my leaving Feejee, continued friendly to the Missionaries. I am sorry he has not yet embraced Christianity, but the prospect with regard to him is hopeful; a ray of light from the Sun of Righteousness has illuminated his mind, and many of the absurdities of the heathen mythology have been abandoned by him.

On the occasion of another storm, when the plantations were again desolated, and a splendid heathen temple was in danger of being levelled with the ground, his brother went to him, saying, "We must present a costly sacrifice, or the new temple will be demolished, our houses will be demolished, and the plantations will be ravaged." "No," said the King, "I will not waste my property in presenting a sacrifice to the gods of Feejee—they are all liars—(hear, hear)—they are all weak—they do not love us—if they loved us, why should they ravage our plantations, and destroy that temple we have just erected for them, and which only a few days ago we have been consecrating at a great expense." His brother afterwards went to chief after chief, but none would aid and abet him in presenting a sacrifice to the deity of Feejee, that their temple might be saved. He went a second time to his brother, hoping to work on his feelings of patriotism. "No," replied the King, "you may make a sacrifice; I will let the wind rave, I will let the rain fall, I will trust to the God of the foreigners, and let him preserve us." (Cheers.) On another occasion, the King was seized with a dangerous tropical distemper; his brother and others interceded with him to present a sacrifice, but he would not. He said, "They have deceived me already. I intend to take the medicine the Missionary has given to me, but I will offer no sacrifice to the gods of Feejee." On another occasion, news was brought that a fire was breaking out on the mission premises, and that the top of the flame reached to heaven; that all the deities considered that flame as the god of the foreigners, and that they had all taken flight from the island. May they all take flight, Sir, not only from that island, but from every part of Feejee, and may they never return!

In the island of Ono, the most southern island of that circuit, great good has been done through the instrumentality of your Missionaries. When they first arrived at Lakemba, in October, 1835, the people of Ono had been for a long time visited with a destructive malady. They had exhausted their property and their patience too, in presenting sacrifices to their deities, but without success. They had some time previously to that period heard of the Christian religion,—the Lotu, as it is called in most parts of the Polynesia; and hearing that the missionaries or priests of the Lotu had arrived at Lakemba, they, to a great number, abandoned their own religion. Without seeing a missionary they abandoned heathenism, and became worshippers of the only living and true God. More than 200 persons in that island are now members of the Wesleyan Society. Many of them adorn the doctrines of our Lord and Saviour in their walk and conversation. My worthy colleague, Mr. Calvert, wrote me a letter a few days before I left Feejee, and one part of his letter says, "The Ono people are quite a specimen of practical and experimental religion. They have plenty of clothes, and build nice chapels, some of which are quite ornamental." These are the opening prospects of your missionaries. There are many who are meeting in classes, and some of them are candidates for baptism.

In Viwa the triumphs of the cross are great and glorious. The Gospel of Jesus Christ has, in that island, well nigh crushed the hostile powers of

heathenism, and the banner of truth triumphantly waves over the country. The king of that place was one of the greatest warriors Feejee ever produced; but he is now a convert to Christianity. Some years ago, a French vessel was cut off at Viwa, and the captain and others of the crew murdered. For this barbarity signal vengeance was resolved to be taken by the French; two vessels were sent out to Feejee for that purpose. Seeing the two vessels of war anchoring near his island, he guessed the object, and said, "These are two vessels of war, and I am sure they are coming to punish me; let us betake ourselves to flight." And whilst the French were anchoring at one part of the island, they were preparing for flight at another. His principal priest came, and said to him,—"Don't be afraid; those two ships are only two animals, coming across the sea to pay a visit." "Well," said the king, "if they are only two animals, you stay here; I intend to betake myself to flight." (Laughter.) Although he had not yet embraced Christianity, yet there was a process of light going on in his mind; and although he was the greatest warrior and cannibal that Feejee had produced, even with regard to him there was an opening prospect before the missionaries. He got the canoes in readiness, stepped into them with the most of his people, and when the lying priest was about to step in, the king said, "Don't be afraid, they are only two animals come over the sea to see you." (Laughter.) He had, however, sufficient humanity to allow his priest to embark in his canoe, and be the companion of his flight. After the departure of the French vessels, he returned, and found his island a scene of desolation. Their houses were reduced to ashes, their plantations were ravaged, and he thought it very probable that the foreigners would return and take vengeance upon him, for his previous wicked conduct; and he not only thought it probable the foreigners would do so, but that the God of the foreigners was indignant and incensed against him, and that that God would take vengeance on him. Accordingly, he resolved to rally round the standard of the Cross, and take refuge under the banner of King Jesus. He did so, and is now a bright trophy of the Gospel. He who was formerly a scourge to Feejee, who spread terror and death wherever he went, is now looked upon by one and all as the friend of Feejee. He has also become zealous in the cause of God. He says to the people of Feejee, "The gods of Feejee are no gods. They tell lies. It is of no use to believe what the priests say; they cannot accomplish what they profess. Turn to the God of the foreigners—turn to Jesus. I feel that he is the true God; for when I listen to the preaching of the missionaries I am afraid of God. I think of my sins, and I am afraid of his wrath; but when I hear of Jesus—that he died for us as well as the foreigners, my heart is warmed with love. Do turn to God, and be, with me, a worshipper of Him." (Applause.) Through his instrumentality, I had the happiness of sending a native Tonga teacher to go to certain chiefs in a part of Feejee where he had lately been.

If it will not be intruding on your time, I will go on a little longer. To confine our remarks merely to the number of professing Christians would not be correct. We must stand on higher ground,—we must take a more extensive survey, and see the remoter influence of Christianity. We must see the opening prospects, ere the prospects themselves burst upon us in their full effulgence. One distant or remote effect of Christianity is, that your missionaries are almost universally respected by the natives. They treat them on most occasions with unmingled kindness and hospitality. Allow me to relate one circumstance as demonstrative of this assertion. When leaving Feejee, in the Triton, in company with our respected general superintendent, Mr. Waterhouse, (cheers,) we saw an island called Kandavu, where, a few years ago, a murder of eight or ten Americans had taken place, through the instigation of a Rewa chief. That chief had been caught by a captain of an American man of war, and taken on board the vessel, with the intention of conducting him to America. Mr. Waterhouse, as we were passing the island, said, "I should very much like to visit these people;—you understand the language, and you can tell them what we want." Of course, I agreed to it, and we pulled towards the shore. As we were approaching, and were,

MISCELLANEOUS.

HORRORS OF WAR.

ANOTHER SPECIMEN.

BATTLE OF NEW ORLEANS.

THE reader is probably aware, that, according to the plan originally chalked out, a detachment of some twelve or fourteen hundred men had received orders to embark in the Mississippi immediately after dark, on the evening of the 7th. The corps, under the command of Colonel Thornton, was destined to make good its landing, and to carry the enemy's batteries an hour before dawn on the 8th. On our side, again, nothing offensive was to be attempted till the sound of firing should give notice that our comrades were engaged—we were merely to take our ground as close to the American lines as circumstances would allow. Unhappily, however, a multitude of unexpected disasters served to frustrate the most important of these arrangements. The banks of the canal gave way, the boats were slow in arriving, and the detachment was not in a condition to move till day had actually broken; of these facts we were afterwards too fatally made aware. But at the moment we knew nothing of them; and we arose, as we had been directed, two hours before dawn, and took our stations.

Having been led to believe that the column, as soon as it was formed, would move forward, our surprise may be guessed at, when we found minute after minute stealing away without the advance being commanded. For some time we regarded the delay as accidental merely, but by and by a feeling of apprehension arose lest matters should have gone, in some important point, awry, and we should be doomed to a continuance of that system of vacillation and delay which we had so long endured, and which we all so keenly reprobated. At length, however, the word was given to push on; but it was given not till the eastern sky had begun to redden, and though we obeyed it immediately, we arrived not within musket-shot of the works till the day had dawned. The consequences were exactly such as might have been expected. The Americans saw us, and then opened upon us from right to left, a fire of musketry, grape, round-shot, and canister, than which I have certainly never witnessed any more murderous.

Before I proceed to offer any description of this affair, it will be necessary to state, somewhat more minutely than I have yet done, the manner in which it was proposed that it should be conducted.

The main attack, on the present occasion, was directed against the left of the American position. It was led on by Major General Gibbs, to whose prudence the regiments already named, with one black corps, were entrusted. To enable the troops to pass the ditch, a number of fascines, gabions, and scaling-ladders had been constructed, which were all deposited in a sort of rude redoubt, thrown up on the right of our bivouac. These the 44th regiment were appointed to carry; they were desired to pack them up whilst in the act of advancing, and to form, thus armed, the head of the storming party. The 44th regiment disobeyed the orders given to them. They led us, indeed, into the field, but they left all their implements behind them, as if no such implements had been needed. On our left again, General Kean, with his column, was commanded not so much to attempt any thing serious as to divert the attention of the enemy by demonstrations. In case, indeed, any unlooked-for opportunity should occur, he was expected to avail himself of it; but the great end which he was designed to serve, was that of distracting the enemy's councils, and diverting part of their attention from us.

I have said, that long before we arrived within musket range, the day had begun to dawn upon us. The same light which exposed us to the view of the enemy, served to inform Sir Edward Pakenham that one of his most important directions had been disregarded, and he instantly dispatched an aid-de-camp with orders to Colonel Mullins to lose no time in remedying the evil. But before the aid-de-camp came up, the enemy had opened their fire, and the 44th, broken and dispersed, had become completely unmanageable. Nothing now

remained but to press forward at once, with the regiments which still preserved their order. We advanced at double quick time, under a fire which mowed us down by whole sections, and were approaching the ditch, when suddenly a regular lane was cut from front to rear of the column. There was a thirty-two pounder gun exactly in our front; this the enemy filled up to the very muzzle with musket balls, and laid it with the nicest accuracy. One single discharge served to sweep the centre of the attacking force into eternity. In the whole course of my military career, I recollect no such instance of desperate and immediate slaughter as then:—the 21st, which led the way, was broken at once; the corps which followed were not in much better order; but we still pushed forward, and at last, about two or three hundred of us gained the ditch. It was in vain that we did our best to mount the parapet;—the works were not, indeed, very high, nor the ditch deep, and had we been more numerous, without a doubt we should have passed them; but the soft earth gave way with us, and as often as we succeeded in arriving near the summit, we regularly slid down again. Satisfied, at last, that till further support should arrive nothing could be done, we sheltered ourselves as we were best able, and kept quiet.

Whilst thus resting, as it were comparatively safe, I was enabled, by looking back, to obtain a tolerably correct view of what was going on. Our column remained where it had at first been checked, and was now a mere mass of confusion. Between it and us, the ground was literally covered with dead: they were so numerous, that to count them seemed impossible; but what astonished me above all things, was to behold General Kean's brigade in full march across the plain, and hurrying to the support of that which had suffered so severely. General Kean is as brave an officer as any in the service; and beyond all doubt his zeal and bravery tempted him to take this step; but never was any step taken more imprudently, or with less judgment. The advance of his own corps, consisting of the light companies of the 7th and 93d, with one company of the 43d, had already stormed and taken a six-gun battery upon the road. Had General Kean supported them, instead of seeking to support us, there cannot be a doubt that the American lines would have been forced in that quarter. But he did not support them; and these brave men, after having maintained themselves in their conquest, till they had been almost cut to pieces, were compelled to retreat. His arrival, besides, in this part of the field, only added to the general confusion. A desperate attempt was, indeed, made to renew the charge—but Sir Edward Pakenham having fallen, General Gibbs being borne mortally wounded to the rear, and General Kean himself disabled, the attempt failed of success. Both columns wavered, retired, and at last fled.

A LIST OF THE HIGHEST EDIFICES NOW KNOWN, WITH THEIR ELEVATION.

	Eng. feet.
Pyramid of Gizeh in Egypt.....	543
Steeple of the Cathedral at Cologne.....	501
Steeple of the Minster at Ulm.....	481
Do. Cathedral at Antwerp.....	476
Do. Minster at Strasburgh.....	456
Pyramid of Cheops in Egypt.....	452
Steeple of St. Stephen's at Vienna.....	442
Cupola of St. Peter's at Rome.....	431
Pyramid of Cephrens in Egypt.....	426
Steeple of St. Martin's at Landshut.....	422
Do. Cathedral at Cremona.....	396
Do. Minster, Friburg.....	395
Cupola of the Cathedral, Florence.....	384
Steeple of St. Perina, Saxony.....	382
Cupola of the Cathedral, Milan.....	357
Steeple of the Cathedral, Utrecht.....	356
Pyramid of Sackarah in Egypt.....	356
Steeple of Notre Dame, Munich.....	348
Cupola of St. Paul's, London.....	347
Steeple of St. Ancharius, Bremen.....	345
Steeple of the Cathedral, Magdeburg.....	335
Do. St. Mark's, Venice.....	328
Cupola of the Jesuit's Church, Paris.....	314
Assinelli Tower, Bologna.....	314
Steeple of St. Mary, Berlin.....	305
Cupola of the Invalid's, Paris.....	292

WHOEVER sincerely endeavours to do all the good he can, will probably do much more than he imagines, or will ever know till the day of judgment, when the secrets of all hearts shall be made manifest.—*Bowdler.*

perhaps, within gunshot of it, a Fejeean who was with me said, "Don't you know the report in Rewa?" "What report, Joshua?" "A report that the people of this place intend to kill the first white men on whom they can lay their hands, to revenge the loss of their chief." I informed Mr. Waterhouse of this, and consulted him as to what we should do. He replied—"We are under critical circumstances, but as we have come so far we must go on." We approached the shore in the name of God, trusting on him for protection, who had said,—"Go ye into all the world and preach the gospel to every creature." (Cheers.) Our boat, however, could not reach the beach. The coral reefs were growing up and prevented our doing so. We resolved to approach them as persons who were well acquainted with their customs and who placed unlimited confidence in them. The speaker who now stands before you thus addressed them—"Listen to me—I am the friend of the king of Rewa,—the king of Rewa is my friend,—this chief (Mr. Waterhouse) who is seated here, is his friend and my friend from Britain. He has come to bring missionaries and the love of British christians,—he has been at Lakemba, at Somosomo, at Rewa, and now he and I are on our way back to the country where his family reside. This morning seeing your island, and as it is the last Fejee Island we shall probably see, we resolved to come in our boat to pay you this our friendly visit,—this is the end of my report." They said, "Good, good, good—come on shore,"—(cheers)—and nearly one hundred persons immediately came towards us. Twenty or thirty surrounded Mr. Waterhouse, and took him to the right, an equal number took the speaker to the left; and when I looked about, Mr. Waterhouse was a great distance from me wading in the water. They conducted us to the vicinity of their settlement, about two miles from the beach, and treated us with great kindness. There were several suspicious circumstances in their appearance. They were armed with bows and arrows and other warlike instruments, but they seemed to be disarmed of any hostile intention by the confidence we placed in them. We returned to our boat, grateful to Almighty God for the protection he had extended towards us, and sincerely hoping our visit would prevent the death of any white men who might hereafter visit that place. (Hear, hear.)

Another effect of the labour of your missionaries in the Fejee district is, that they have obtained a tolerably accurate and extensive acquaintance with the language. This you must be aware, going among a people who have no written language, is a mountain difficulty. They have to converse with them by means of signs. Through the labours of the missionaries a translation of the four Gospels has been effected;—the Epistles of St. John,—of St. Paul to Timothy,—a portion of the Book of Genesis,—a portion of the Book of Psalms, with a vocabulary containing between five and six thousand words, and a grammar, have also been printed or compiled, and thus this mountain difficulty—ignorance of the language, if not levelled to a plain, has been at least considerably reduced. The Rev. Gentleman sat down amidst loud applause.

ENGLISH MISSIONARIES IN RUSSIA.

A CORRESPONDENT writes from St. Petersburg to the *Breslau Gazette*, that two English Missionaries, Messrs. Stallybrass and Ewau, have returned to the Russian capital from their labours in Siberia; but that henceforth no English Missionaries will be allowed in the Russian dominions, and that all Russian subjects converted from heathenism will be required to embrace the faith of the Russian-Greek Church.

The new Russian Mission had arrived at Peking, but the members of the old Mission had not yet returned. They were expected with anxiety by the savans of the Russian capital. Lieutenant Aitow, who had been sent on a mission to the Khan of Chiva, had returned.

MARRIED,

At Chambly, on Tuesday the 29th ultimo, by the Rev. R. L. Lusher, Mr. William Newth, to Cornelia, eldest daughter of Mahlon Willett, Esq.

ENGLISH JUSTICE, WITHOUT RESPECT OF PERSONS.

THE Earl of Waldegrave and Captain Duff were brought up, in the Queen's Bench, on Monday last, to receive sentence for a violent assault upon a policeman at Kingston. Mr. Chambers prayed judgment. Sir Frederick Pollock, with whom was Mr. Martin, addressed the Court on behalf of Captain Duff; and Mr. Thessiger, with whom was Mr. Stuart Wortley, on behalf of Lord Waldegrave. The defendants were sentenced to be each imprisoned in the Queen's Bench for six calendar months, and to pay a fine, Lord Waldegrave of £200, and Captain Duff of £25.—*London paper.*

THE present King of Prussia, when Crown Prince, had a private printing-office of his own, and frequently put into type original remarks, and passages that he met in reading, so as to become a very decent workman.

THE SILVER MINES in the Channel Island of Sark have recently been inspected, and some ore discovered, which produced 639 ounces of fine silver to the ton of ore; the ore, which it seemed was raised forty fathoms below high water mark, is said to be a sulphuret of silver combined with copper and antimony, while a large quantity of chloride of silver has been found in the upper part of the mine.

CONVERSATION is the daughter of reason, the mother of knowledge, the breath of the soul, the commerce of hearts, the bond of friendship, the nourishment of content, and the occupation of men of wit.

POETRY.

[FOR THE WESLEYAN.]

THE TRANSFIGURATION.

THEN took he with him Peter, James, and John,
(His three disciples,) to a mount alone;
And suddenly, ere they distinctly knew,
He stood transfigured to their wond'ring view.
His face was radiant as the mid-day sun,
And whiter than the light, his raiment shone.
Lo, Moses, and Elias too, reveal'd,
Celestial colloquy with Jesus held.
The wond'ring three, lost in th' effulgence bright,
Stood gazing with ineffable delight;
Till Peter, ever zealous 'bove the rest,
His Lord and Master, ardent, thus address'd:
" 'Tis good for thy disciples to be here!
' Let us three tabernacles instant rear,
' And each a solemn sanctuary be,
' For Moses, and Elias, and for thee!"
While thus he spake, (scarcely knowing what he said,)
A bright o'ershadowing cloud the mount o'erspread,
And from amidst the brightness that appear'd,
These solemn accents audibly were heard:
' This is my Son beloved! in whom alone
' I am well-pleas'd—hear Him, and rev'rent own!"
A secret terror through each bosom spread,
And all fell prostrate, wrapt in holy dread!
Till Jesus, with compassion mov'd, drew near,
And touching, rais'd them, and dispell'd each fear:
Forbidding them the vision to disclose,
' Fill from the dead the Son of Man arise.
But we've a surer word of prophecy,
Which we do well to mark with heedful eye,
As a celestial, all-disclosing light,
Refulgent beaming thro' the shades of night;
Till in each heart, this Day-star of the skies,
With inextinguishable splendour rise.
For prophecy came not of old by man,
(Whate'er blaspheming infidels maintain,)
But godly men, for sanctity approved,
Spoke as the Holy Ghost impulsive mov'd.
TL' irrevocable words no pow'r repeal,—
Unerring Wisdom stamps—Omniscience seals—
And uncontroll'd Omnipotence fulfils.

IOTA.

PROSPECTUS OF THE SECOND VOLUME
OF
"THE WESLEYAN."

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

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

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

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

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

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

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

AGENTS.—The British Wesleyan Ministers, in both Districts, and Messrs. A. HAMILTON, of Toronto, and C. HALE, of Kingston, are authorized Agents; who are respectfully and earnestly requested to obtain subscriptions without delay, and to forward orders and remittances as speedily as possible, to Rev. R. L. LESNER, Montreal, for the Eastern District; and to "The Editors of THE WESLEYAN, Toronto," for the Western District. Persons wishing to subscribe, and having no opportunity of communicating with an authorized Agent, will please send their orders and remittances, as above, postage paid, without delay.

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

June, 1841.

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