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The Wesleyan.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

TORONTO, CANADA, WEDNESDAY, NOVEMBER 2, 1842.

No. 4.

VOL. III.

ANNUAL ADDRESS OF THE CONFERENCE TO THE METHODIST SOCIETIES.

(From the Watchman.)

DEARLY BELOVED BRETHREN.—The occasion of our annual assembling, again presents the opportunity of addressing you; and, while we engage in this, most desirable though pleasing task, let us have the gratification of knowing that our words are not regarded as a mere matter of usage, but as the expression of deep pastoral feeling, and as an evidence of that close and inseparable union which subsists between us and you. The present is a season of almost unprecedented anxiety and disquietude. Political affairs seem to promise no repose.—Rome is availing herself of every opening and every movement to extend her spiritual despotism and worldly influence. A kindred system, inaccurately called "Anglo-Catholicism," an object of Papal complacency, still prevails in the established Church, and in the literature of the nation. Cold-hearted infidels, who are indebted to Christianity for the little vantage-ground of intellectual standing which they possess, utter forth their proud disregard of all authority, human and divine. Those who are deprived by general distress of earthly good, and who have not the hopes and consolations of religion to fall back upon, are often willing to listen to, and be led by these blasphemers. Thus a grand compact appears to be formed between unbelief on the one hand, and a corrupted Christianity on the other, to drive vital godliness out of the world. It is in these circumstances, that we, as a body of Christian Ministers, solemnly resolve, in the strength of grace, to live for no other purpose than to teach and disseminate those doctrines which we have held from the beginning; and which, as being the attested verities of revelation, have been professed and taught by the holiest and best men of all ages. Methodism, as a catholic and evangelical system, we regard to be as necessary now, as it was at the commencement of the last century. It shall still be our grand aim to assert the corrupt and guilty state of man by nature, forgiveness of sins through penitent faith in the sacrificial blood of Christ, filial joy in God through the Holy Ghost as the Spirit of adoption, holiness of heart through the same Spirit as the Sanctifier; while we still hold evangelical obedience as indispensably necessary to justification in the last day.

We are resolved to maintain and defend that church-position into which Divine Providence has irresistibly brought us, not only in order to rebuke and check intolerant brethren, but to discharge a duty of fidelity to Christ, and to guard equally from latitudinarian intrusion, and despotic assumption, that great work of God which was begun by the instrumentality of the first Methodists, and which the established Church was not able, or was not willing, to cherish. While we wish to stand in a friendly relation to that Church, from which our fathers were compelled to separate, and while we would gladly labour in harmony with her evangelical and spiritually-minded sons, we claim, both for our own sakes and yours, all the rights of true scriptural Pastors; a right which the Head of the church has repeatedly sanctioned and sealed. Denying the sacerdotal character of the Christian ministry, we claim no priesthood, because we know, and the New Testament knows, no Priest but the One in heaven: we claim not to offer sacrifice at the altar, for we know of no altar but the cross, and of no atoning or propitiatory sacrifice but the Saviour's blood: but being inwardly moved by the Holy Ghost to take upon us the office and ministry of the Christian eldership, and being outwardly called thereto by those who were in the ministry before us, even from Mr. Wesley's days, and separated unto it from all worldly employments by ordination and prayer, we do claim to be, in all necessary respects, the true apostolical

Pastors of the charge which God has committed to our trust, and the successors of those who, in former ages, have been similarly actuated and sanctioned. This involves a right, not only to publish the word of God to you, and to provide for its publication in the destitute world around, but also to administer the sacraments,—the signs and seals of that covenant of grace of which preaching is the vocal exposition, the administration of the sacraments thus flowing from our pastoral relation by clear and scriptural sequence.

As Ministers, then, of our common Methodist Church, we resolve to do all that we can to provide for the devout and regular observance of all Christian ordinances in our numerous places of worship, and all that we can to secure, by precept and example, that reverence for divine institutions which is one of the evidences of deep, humble, and intelligent piety, and an edifying example of which is sometimes presented by our very opponents. We invite you, on your own parts, to a devout observance of the sacramental ordinances. Neglect not to bring your infant children, as soon as possible, to be baptized, in the presence of God's people, not only that they may receive the merciful seal of the evangelical covenant, and be themselves received into the visible Church, but that, by mutual faith, and prayer, an effectual blessing from above may be invoked upon them. Neglect not to approach the table of the Lord at the regular opportunity, not only to commemorate his death, and to profess his religion, and communion with his people, but in order to seek communion with himself, and thus to become more vital members of his mystic body. Regard the sacrament of the Lord's supper as a divinely appointed channel, through which the Spirit may convey to your penitent and believing hearts, pardoning, strengthening, or sanctifying grace, as your circumstances may require: remembering, that the Gospel way of faith is as remote from a Socinian disregard of things external, as it is free from Popish superstitions.

We resolve, beloved brethren, sacredly to guard every privilege which you have had from the beginning; and still to provide, according to our ability, as times and seasons shall require, every external institution which shall administer to your edification and growth in grace. To do this, it will be necessary to secure for you and the following generations a succession of gifted and effective Ministers. Not that we can do this irrespectively of that divine call which we recognise as essential to every true ministry. We educate and ordain none but those whom we believe God calls; and it is matter of rejoicing and thankfulness that he is pleased continually to raise up so large a number of these amongst us. Yet every thing around us tends to make this educational improvement an indispensable condition,—the rapid spread of superficial knowledge, the controversies of the church, the conflict of opinions, and the learning and zeal of Romanizing opposers of experimental godliness.

The rising branches of your families, in particular, will require, in order to their continued, close, and affectionate union with us, an influential and well trained pastorate, one to which they shall look with deference and respect, which shall be able to guard them in the moral agitations of society, and which shall be a fair resemblance of that spiritual and watchful oversight which was exercised by the venerated Wesleys. A minister of an inferior order to this will sink beneath the requirements of the church of God. It is while we advert to this topic that we announce to you the fact, that the Northern Branch of the Theological Institution, situate near Manchester, is about to be opened. By means of this we shall be able to train a larger number than before of accepted candidates for the ministry.

This added establishment has been provided by a liberal grant from the Centenary Fund; but the annual expenses will be such as to require from all who are able among our people, the most practical proof of their approval of a well trained ministry; namely, an increased amount of annual subscriptions. This subject we commend to your enlightened and affectionate consideration. The proposed additional appointment to the Theological Tutorship of the Rev. Thomas Jackson, who, by his piety, and his acquirements in sacred studies, verified by existing writings, is proved to be eminently fitted for this responsible office, will, we are sure, be hailed by the whole Connexion, and will inspire confidence in the character of the teaching which the candidates will receive.

But, while we are thus led to build up the walls of our Zion, and to fortify the defences against external aggression and internal disunion, we do, above all, humbly and solemnly resolve ourselves to walk more closely with God; and to seek, by constant and believing prayer, for a more fervent, loving, and self-denying piety, only to be realised through a richer effusion of the Divine Spirit upon us. We see how much the character of your piety depends upon ours, and would therefore be jealous over ourselves with a godly jealousy. Holy unction, love to the souls of lost sinners, and an earnest desire for the universal establishment of Christ's kingdom, are qualities above all price. They are not to be bought with gold and silver. No human light or flame can compensate for the loss of that fire which Christ came to bring upon earth. It is holy unction, which, even in the degree in which it now exists, makes Methodism taking the term in its generic sense) so precious; and the world is waiting in expectation upon us, and upon these evangelical communities which believe in and seek it. And therefore, beloved brethren, in order that you may strengthen our hands in the Lord, and at the same time increase your own spiritual happiness, we earnestly exhort you to seek the same gift for yourselves.

If you have found rest to your souls, through faith in the atoning blood of Christ, the lack of which makes many even religious men of the present day so restless, then seek to rise still higher into the divine image, by pleading for those holy tempers, and heavenly affections, which are not only the proximate cause of obedience, but the soul of Christian energy. With these it is no bondage to labour for Christ, to deny our own will in order to obey His, to rebuke sin, to win souls, to incur the charge of singularity, to stand alone. Without them, our words are faint, our efforts feeble.—With these, the father of every family exercises a sacred and loving authority in his circle which it is impossible to oppose; the Leader diffuses through his class a sympathy in which the members cannot avoid joining; the Local Preacher affects his village congregation with a serious earnestness, which makes the most careless hearer attend; the Sunday-School Teacher lays hold on the affections of a youthful group by a bond, the power of which they little know; the individual Christian serves his Lord without fear, in righteousness and holiness before him all the days of his life. Without these every office is a burden and every duty a task.

If you have not found that rest which consists in personal pardon, and the consequent indwelling of the Holy Ghost in you as the Comforter, then make the attainment of this your first and great object. "We which have believed do enter into rest." (Heb. iv. 3.) Humbly wait before God under every prayer, hymn, sermon and sacrament, expecting to receive. They who thus "hunger and thirst after righteousness shall be filled."

Whatever may be your attainments in piety, be solemn and full, and regular in

making your applications to God in the closet. It is in the closet that we have the most unclouded view of the present mercy-seat, and of the future judgment-seat, and it is the place of appeal between both. In the closet our genuine state is the most apparent to our own consciousness; we are neither scolded by music, nor excited by sympathy. We are alone with God, where a third party has no place; and a third influence no office. There deplore your unfaithfulness, be minute in your confession of sin; there supplicate repeated pardon; in times of prosperity and blessing, go to the closet to get your heart attuned to what will be the everlasting work of thanksgiving and praise; and in times of trouble and affliction, to obtain grace to suffer cheerfully, and, if it be the Father's will, to suffer yet more. You will, as the season for prayer approaches, often detect in yourself an insensibility of heart, and a tendency to cleave unto the dust, which will appear grievously to militate against the praying spirit. But always disregard such feelings as these. Go to your closet, and force, if it be useful, the words from your lips; the gracious interceding Spirit will make the action gradually more vital, and you will seldom retire till you are filled with sacred shame that you were ever backward to approach. Go, if you have no other motive, to the closet as a duty, and you will linger in it as a privilege.

We exhort you, too, to the serious and regular observance of family worship.—Those who neglect it, lay aside one of the most general and indispensable badges of the Christian profession, and dishonour God, as he is "the God of the families of the whole earth." Domestic Heathenism cannot be consistent with individual piety.—Family prayer is necessary to obtain the sanctification of our mutual relationships, and of our family joys and sorrows. It is a safeguard against sin. And what is more than all, it brings down upon what ought to be "a church in our house," a holy influence which prepares both parents and children for their various places in the church catholic, which is the aggregate of all household churches. In those cases in which the heads of the family are not pious, let the utmost "meekness of wisdom" be employed by the subordinate members to obtain its introduction. In those other cases in which excessive timidity, and the want of natural gifts, shall join at first to disqualify, as it may be thought, for the exercise of this duty, let a form of prayer be used rather than have it omitted; and thus go on until experience and richer grace have set the stammering lips and fettered soul at liberty. Let family prayer be full and copious, not only embracing the wants and interests of the little circle to which it belongs, but, as far as possible, those of the church and the world, and of individuals in special circumstances.

We have, on former occasions, felt it our duty to inculcate upon you the importance of the sanctification of the Sabbath; and so intimately is this blessed institution connected with the purity of our own Christianity, and the salvation of men, that we repeat our earnest admonitions on the subject. We direct your attention to several admirable Letters on the Sabbath which have been drawn up by our esteemed brother, the Rev. Peter McOwan, and published in the Magazine of this year; expressing our full conviction that they form a true exposition of that religious rest on earth which is constituted the type of our final one in heaven. Regard the minute directions contained in these valuable papers, as lessons which the Holy Ghost does not fail to write on every believing heart; and learn that, in proportion as they are not written on our own hearts, we ourselves are not faithful and believing. Let nothing but affliction, or the duty of waiting on the afflicted, keep you from the house of God when this day returns. Seldom would our

congregations, even in the coldest morning of the winter months, present a cheerless, diminished, and heartless aspect, if every member of our societies were fully alive to the inexpressible privilege of drawing near to the Almighty's seat, and ordering his cause before him. Seldom would the word preached fail of having signs following, if the Minister's heart and hands were upheld by a believing multitude around him, who, like himself, were longing for the coming of Christ's kingdom, and whose love for spiritual food and for his earthly abode, most fully overcame all sensual tendencies to stay at home and prepare a delicate table.

The poor, in times of distress, often yield to a temptation to absent themselves from their accustomed place in the house of God; because a want of suitable clothing leaves a meanness in their appearance, which is chiefly conspicuous by its being contrasted with that of the more favored of their brethren. The poor who are among you, we affectionately exhort to resist this temptation; and the more, because, from our personal intercourse with you, we know it to be an evil which is widely spread.

To attend God's house under any circumstances with at least cleanly persons, is a paramount duty; to attend with comfortable and neat clothing, is a sacred propriety; but if it should please God that, through straitened circumstances, our garments are coarser than those of our brethren, and that they are worn by age, we are not thereby absolved from the general duty. Give, therefore, this additional proof of poverty of spirit, and of hungering and thirsting after righteousness. Go to the sanctuary, as long as you are clothed at all, with such garments as you have, though they may be inferior to those of others; as in the case of the "poor man with vile raiment," to which the Apostle James directs attention. (Chap. ii, 2)—Let it be true of all our congregations, that there "the rich and the poor meet together," the Lord being the Maker of them all.—Such humble souls shall be exalted. In this way, not only is spiritual loss and danger averted, but another great evil is prevented,—the evil of having our poorer brethren kept out of sight and out of mind.—Let the more favoured and the rich in our congregations have the objects of their Christian sympathy brought before them, by beholding them worshipping in the same house of prayer, and they are more likely to extend to them the hand and aid of Christian benevolence. In connection with this subject, too, we earnestly exhort our poorer brethren never to deprive themselves of the privilege of meeting in class, in those seasons when extreme privation shall render them unable to present their accustomed contribution; nor to deprive themselves, for similar reasons, of any spiritual privilege whatever. Strongly as we assert the duty of every man to support those institutions of the Gospel which have been dearer to him than life, we assert, with equal emphasis, that we "desire not yours but you." When external poverty is your lot, then let poverty of spirit be joined with it, and yours will indeed be "the kingdom of heaven." You will have support in the day of trial, and in God's good time deliverance from it.

In the present season of commercial embarrassment and national distress, when infidels and irreligious men are charging all the sufferings of the community upon the selfish policy of rulers, and upon existing institutions said to be ill-constructed; when the doctrine of a remedial and judicial Providence is scorned, and a general attempt is made to put God far off from the affairs of this world, we entreat you, brethren, to own His hand in all the afflictions you see around you, setting thereby an example to others, that they may do the same, and confessing that sorrow is the result of sin.—"When he giveth quietness, who then can give trouble? and when he hideth his face, who then can behold him, whether it be done to a nation or to a man only?" Surrounded by fearful evidences of national ungodliness and unfaithfulness, imitate the devout conduct of the first Methodists, and go in crowds, on the appointed Quarterly Fast-Days, to the meetings for special intercession; and there fervently plead in the spirit of Moses and Elijah, that God may be merciful to this land, that he may avert his fierce wrath from our nation, and that he may pour out his spirit upon our drooping churches. Indeed, this love of

prayer, and the love of all ordinances, sacramental or otherwise, will always proceed from a believing and reverent waiting upon God in public, and feeding upon the manna of his word.

There is one subject of great public moment, to which we direct your most serious attention. Much has lately been said in Parliament and elsewhere on bribery at elections. We do not refer to the practice as supposing that any of you can have allowed yourselves to fall into what is so obviously a fearful evil, but as earnestly desiring that your example and influence may be employed in aid of the measures which seek to extinguish it altogether.—Nor are we—in thus calling on you to maintain a holy opposition to a practice which could not become general but in consequence of previously existing and widely spread moral corruption—without support from the conduct and writings of Mr. Wesley. So early as July, 1747, we find him in his Journal expressing his evidently great pleasure, that the Methodists of Cornwall were steadily refusing to receive bribes for their votes. He was so deeply impressed with the heinous character of the offence, that he wrote the Tract, "A Word to a Freeholder," for distribution at elections; in which he uses, in his own laconic manner, these forcible expressions:—"Will you sell your country? Will you sell your own soul? your Saviour? Nay, God forbid! Rather cast down just now the thirty pieces of silver or gold, and say, 'Sir, I will not sell heaven: neither you nor all the world is able to pay the purchase.'" And, not content with this, seeking to influence the public, he required all his preachers to aid him in his opposition. In the sixth paragraph of the answer to Question XXI. of what are commonly called "The Largo Minutes," he says, "Extirpate bribery; receiving any thing directly or indirectly for voting in any election. Show no respect of persons herein, but expel all that touch the accursed thing. Largely show, both in public and private, the wickedness of thus selling our country. And everywhere read the 'Word to a Freeholder, and disperse it with both hands.'" We call your earnest attention to these quotations from Mr. Wesley, which are so correct in sentiment, as they are forcible in expression. Not only cherish the conviction yourselves, but endeavour to implant it in others, that bribery is a moral evil, to be avoided for conscience sake, as well as from a fear of the law. We trust that it is not necessary to address you either more strongly on this subject. We will, therefore, only repeat the "advice" which Mr. Wesley records himself (Journal, Oct. 6th, 1774) to have given the members of the society, in prospect of an election. "I met," he says, "those of our society who had votes in the ensuing election, and advised them, 1st. To vote, without ice or reward, for the person they judged most worthy. 2d. To speak no evil of the person they voted against. 3d. To take care their spirits were not sharpened against those who voted on the other side."

Let not the youthful members of our congregations forget to "give attendance to reading." Let them seek that enlargement and sanctification of intellect, which, in connection with grace, proceeds from searching out the deep harmonies which subsist between those evangelical truths in which they have been instructed, and the whole scope and spirit of the written word. Let them willingly form themselves into classes, or companies, under the guidance and at the call of their Ministers; in order that they may the more successfully prosecute these delightful studies. Nor will the intellect alone reap the advantage. The whole soul will be sanctified through the truth. Piety and humanity will be deeper, the church will be better served, a richer offering will be laid on God's altar, and, instead of the transient excitement which is often produced by the sympathies of others,—a spark which, when breathed on, has only just time to glow and die,—there will be the steady and unflinching excitement which flows from holy principle,—a flame which is as ardent as it is luminous and clear.

We exhort all of you, beloved brethren, in your various stations of duty, to use your utmost efforts and influence to extend the Gospel of Christ, and thus evince yourselves his witnesses. It is with us a speakable thankfulness to God that we recognise

the fact, that, in the last year of fearful suffering and depression, our enlarged Missionary operations should have been supported by the noble sum of upwards of £101,000, and that, in the last few months, two-thirds of the previously existing debt of £30,000 should have been discharged by efforts of special liberality. Surely this is no doubtful token that "the Lord of hosts is with us, the God of Jacob is our refuge." In behalf of this great cause, we solicit your steady and unwearied efforts. Human appliances have been directed to healing the disorders of human society in vain; and nothing can save a wretched, wrecked, and perishing world, but the dissemination of the Gospel. Go to your various Missionary meetings as to means of grace. Despise that low and vulgar, as well as sickly and depraved taste, which craves to be amused, whether with the sparks of wit, or with the merely facetious anecdote. Combine to aid us in promoting a better, a more healthy and spiritual taste. Aim at enlarged and clear views of the moral grandeur of the cause, and of its claims upon every Christian's heart. Seek to have the cause luminously presented to your understanding, and then allow it to exert its full power upon your affections. There is something inexpressibly more sublime and affecting in the simple greatness and practical character of the Missionary scheme, considered in itself, and as it really is, than in any illustrative or rhetorical adornment that may be thrown around it in a disquisition.

Endeavour, likewise, to promote the efficiency of your respective Sabbath-schools as well as the week-day institutions, for the instruction in Methodist doctrine of the children of our people of the working classes. You are casting bread upon the waters which shall be found after many days. In endeavouring to extend the kingdom of Christ, in that diligent and self-denying manner which the Gospel requires, it will be absolutely necessary for us to avoid all useless, lavish, and luxurious expenditure. Absolutely bound as Christians are at all times to deny themselves of superfluities in order that they may have wherewith to give to the poor, and to the varied institutions of the Gospel, it is still more their duty to do this at a time when luxurious ease and voluptuousness are crying national sins. In this day we are required to study and imitate the sterner virtues of the regenerate character. It is by such men as Samuel, Elijah, John the Baptist, Martin Luther, and John Wesley, that the destinies of the church are affected in momentous and troubled times, not by those who are wedded to elegant dwellings, costly furniture, and delicate tables. Suffer us, therefore, in the spirit of affection and sacred jealousy, to exhort those of you who are favoured with this world's good, to rise above pleasing and dangerous indulgences, whether ministering to the eye or to the sensual taste, and to set your affections on the things that are above. In this way, you will be not only disenthralled from the bondage of sense, which itself is a great spiritual privilege, but rendered increasingly able, by influence and contribution, to serve the Redeemer's cause. (Of many of our people we may say with much confidence "how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power we bear them record, yea, and beyond their power, they were willing of themselves;" and even among the families of our people who are in a state of competence and comparative affluence, we greatly rejoice in the instances of sanctified benevolence which the last year has afforded.)

It is matter, likewise, of devout thankfulness, that, although other churches around us are excited and agitated with controversy, our own is blessed with general union and peace. Let us improve this to the attainment of greater prosperity. Having no serious questions of doctrine and discipline to settle, let us give ourselves to our great work of acquiring vital holiness, and then spreading it through the land.

Our ecclesiastical situation, peculiar as it may seem to be, especially to the advocates of extreme opinions on either hand, we have always regarded as providential; and the more closely we consider it, the more strongly are we persuaded that we are very favourably situated for promoting that catholic union of all believers, which, according to his own words, is a prerequi-

site to the conversion of the world. Of this vantage-ground let us make the most use, disregarding the rebukes and scorn of men who assume the absolute and unquestionable truth of their own principles, and who unhesitatingly condemn the least departure from them. Let us endeavour, at the same time, by loyalty and good order, to serve the temporal interests of society, and thus in both respects to make good our claim to the designation which we derive from our Founder's name. We greatly rejoice in the fact that, on several late important occasions, evangelical clergymen of the church of Scotland have supplied our pulpits. Amid abounding instances of intolerance and bigotry, it is truly delightful to witness this kindly spirit of mutual recognition, and catholic expansiveness of heart. We hail these instances as precursors of the evangelical union of the members to Christ's mystic body, which shall one day deprive both Popery and infidelity of their vaunted arguments.

We have gone through the usual solemnities of our annual Conference: we have made the accustomed mournful record of departed brethren, some of whom were eminently "burning and shining lights," in whose light it has been our lot for a while to rejoice. Now, however, they are extinguished in death, but only to be rekindled where they "shall shine as the brightness of the firmament and as the stars for ever and ever." Nearly all those Ministers that laboured in the days of Mr Wesley are gone, and the second century of our existence is proceeding under different circumstances, and with a new race of Ministers and agents. Thus do we all fill our appointed sphere, and then pass away; and happy is he who shall be rewarded and accepted "at the end of the days."

A number of young and hopeful Ministers, after completing their probation, have been ordained to the same work and office; while others have been admitted on trial as Candidates. We commend the whole to your prayerful and affectionate recognition.

According to our peculiar usages, none are reported in the documents of the Connection as being members of the society, but those who regularly meet in class; and we regret to state, that, in making up the annual statistical account, we find a decrease in the numbers of the home connexion of two thousand and sixty-five; though there is an increase in the foreign department of four thousand and eighty-one; and also of three hundred and sixty-two in Ireland; making a total, in the societies under the British Conference, of two thousand three hundred and seventy-eight. At the same time it ought to be remarked, that, as nearly twenty thousand persons on trial are reported in the same documents, it is very likely that, had the returns been taken from the June, instead of the March quarter, we should have found an increase. And we rejoice to say that the Methodist Episcopal Church of North America has realized an increase of upwards of seventy thousand. The decrease in Great Britain is, in part accounted for by the prevailing distress, which has led many to emigrate, and others for the present to neglect meeting in class; we would, nevertheless, humble ourselves before God, and deplore our own unfaithfulness, and use this fact as an additional incentive to plead with Him for a more copious effusion of His Holy Spirit, that the number of conversions may not only be sufficient to fill up all vacancies but to swell the ranks of the church with a great increase. Still, however, let us be thankful for a discipline which preserves purity, even should the price be partly a diminution of numbers. Purity and holiness attained, eventual increase is certain. While the present distressing stagnation of trade continues, let our suffering people confide in the wisdom and goodness of God, and make known all their wants unto him by prayer and supplication with thanksgiving. Let them not be led into any rash or violent course of conduct by the representations of interested and turbulent partisans, and thereby engage in schemes which would lead to the wreck of all piety; but rather act in accordance with the belief, that "the very hairs of our head are all numbered," and that, when God has tried them, they shall come forth as gold purified.

And now we separate to depart to our several spheres of duty. With an utter sense of human feebleness, we cast ourselves upon omnipotent grace, and upon your affec-

tions and prayer. We need your diligent co-operation. We have been refreshed by mutual counsel and intercourse, as well as by seasons of spiritual blessing in the public ordinances, and by an unshaken conviction, that God is still with us. "God is our record, how greatly we long after you all in the bowels of Jesus Christ. And this we pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. 1.8-11.)

Signed by order of the Conference.
JOHN HANNAH, President,
ROBERT NEWTON, Sec'y.
London, Aug. 13th, 1842.

Biblical Department.

THE STUDY OF THE SCRIPTURES THE COMMON RIGHT OF ALL MEN.

(By Robert Hall)

To give the Bible to all classes and descriptions, without note or comment, is represented by some as a dangerous experiment, adapted to perplex and mislead uncultivated minds. Excellent as the Scriptures are allowed to be, some preparation, it is asserted, is necessary, ere they are communicated in their full extent; and that the best use that can be immediately made of them, is to compose and distribute such selections and abridgments as seem best calculated for popular instruction.

That some portions of the sacred volume are of more universal interest than others; that the New Testament, for example, has a more immediate relation to our prospects and to our duties, than the Old, is freely conceded; just as one star differs from another star in glory, though they are all placed in the same firmament, and are the work of the same hand. But to this restrictive system, this jealous policy, which would exclude a part of the word of God from universal inspection and perusal, we feel insuperable objections; nor are we disposed to ascribe to any description of men whatever, that control over divine communications, which such a measure implies. We are persuaded that no man possesses a right to curtail the gifts of God, or to deal out with a sparing hand what was intended for universal patrimony. If the manner in which revelation was imparted, be such as makes it manifest that it was originally designed for the benefit of all, we are at a loss to conceive how any man can have a right, by his interference, to render it inaccessible.

The question itself, whether the Bible was designed to be communicated to mankind at large, without distinction, or to a particular class, with a discretionary power of communicating it, at such times and in such proportions as they might deem fit, can only be determined by itself. If it bear decisive indications of its being intended for private custody; if it be found to affirm, or even to insinuate, that it is not meant for universal circulation; we must submit to hold it at the discretion of its legitimate guardians, and to accept, with becoming gratitude, such portions as they are pleased to bestow. From the word of God there can be no appeal: it must decide its own character, and determine its own pretensions. Thus much we must be allowed to assume; that if it was originally given to mankind indiscriminately, no power on earth is entitled to restrict it; because, on the supposition which we are making, since every man's original right in it was equal, that right can be cancelled by no authority but that which bestowed it. If it was at first promulgated under the character of a universal standard of faith and practice, we are bound to recognize it in that character; and every attempt to alter it, to convert into private what was originally public property, or to make a monopoly of an universal grant, is an act of extreme presumption and impety. It is to assume a superiority over Revelation itself.

Let us see, then, how the matter stands. Let us ascend to its original, and examine in what shape it was first communicated.

Though we are accustomed to speak of the Bible as one book, it is in truth a collection of many, composed at different periods and by different writers, as holy men of God were moved by the Holy Ghost.

To speak first of the Old Testament

The Old Testament was distributed by the Jews into three parts:—the Pentateuch; the earlier and later Prophets, including some historical compositions; and the Hagiographs, or Holy Writings, consisting chiefly of the Book of Job, the Proverbs, and the Psalms.

With respect to the Pentateuch, it is a matter of notoriety, that it was delivered with the utmost publicity, and was neither more nor less than the public and municipal law of the commonwealth, which every king, on his ascending the throne, was commanded to copy with his own hand, as the perpetual rule of his government; and every head of a family; to teach and inculcate on his children, when he sat in his house, and when he walked by the way. It was first proclaimed from the top of Mount Sinai, with ineffable splendour, in the hearing of the whole nation, prefaced with the remarkable words, "Hear, O Israel." There is surely no pretence for representing it as a deposit committed to a particular class, when an accurate acquaintance with it is requisite in order to regulate the private as well as the public life of every Israelite. Though in process of time, its interpretation gave birth to a particular profession, whose followers are styled Scribes, in the New Testament, nothing was further from their thoughts than the assumption of a right to withhold it from public perusal; their employment, partly, by an accurate transcription, to preserve the purity of the copies, and, partly, to elucidate its obscurities.

If we descend to the Prophets, we shall find them addressing their instructions, and announcing their predictions, in the most public manner, to all descriptions of persons,—to princes, to nobles, to the populace, in crowded assemblies, in places of the most public resort. Such was the manner in which Jeremiah prophesied:—"I am full," saith he, "of the fury of the Lord; I am weary with holding in; I will pour it upon the children abroad, and upon the assembly of young men together." (Jer. vi. 11.) When strong political reasons seemed to dictate a different proceeding, when he was violently importuned by his sovereign to conceal his predictions, lest he should weaken the hands of the people, and encourage their enemies, he remained inflexible, and continued to divulge the suggestions of inspiration, with the same publicity as before. Yet, it is the prophetic part of Scripture which is the most obscure, and most liable to be perverted to the purposes of popular delusion.

Of the Hagiographs little need be said. As they consist chiefly of maxims of civil prudence, sentiments of devotion, and sublime descriptions of the Deity and his works, it is probable none will contend for their restricted circulation.

Let us take a rapid glance at the New Testament. Here the Gospels will claim our first attention: and, with respect to these, if we are to credit the earliest ecclesiastical writers, they are a mere abstract of the preaching of the respective Apostles and Evangelists whose names they bear. We are informed that, when they were about to leave certain countries where they had been employed for a considerable time in disseminating the Gospel, the inhabitants of these districts were anxious to possess a permanent record of the principal facts in which they had been instructed, that, by reading them at their leisure, they might in the absence of their teachers, impress them on their memory. The Gospels of Mark and Luke are affirmed, by the earliest historians, to have been composed from the preaching of St. Peter and St. Paul, and not to have been published until they had received the entire approbation of these Apostles. This part of Scripture, then, supplies no pretence of a monopoly for the practice of restricted distribution.

The Epistles next come in order. And these, as is evident from their inscriptions, were addressed to whole assemblies of the faithful; in which, rich and poor, learned and unlearned, Jew and Gentile, were incorporated on terms of religious equality. They were also read publicly, every Lord's Day; in the devotional exercises of which, the recitation of the Scriptures, after the manner of the ancient synagogue, occupied a conspicuous place. We find St. Paul strongly adjuring one of the societies to which he wrote, to take care that his Epistle was read, "to all the holy brethren."

There is one extraordinary book, of a character totally distinct from the rest, which closes the canon of inspiration. The book to which I refer, it will be perceived, is the Revelation of St. John;—a composition distinguished above all others, by a profusion of obscure, figurative diction; delineating, by a sort of hieroglyphics, the principal revolutions destined to befall the Christian church, from the earliest times to the consummation of all things. This portion of Scripture is a fertile mine of erroneous, extravagant conjecture, and supplies, by its injudicious interpretation more gratification to a heated imagination, to a taste for the marvellous and incredible, than the whole of the New Testament beside; inasmuch, that few have been found capable of preserving a perfect sobriety and composure in the midst of its stupendous scenery, where the curtain rises and falls so often, where new creations so rapidly succeed each other, accompanied by myriads of the angelic order, and the sound of trumpets, and of voices, and thunders, and lightnings. Yet it is sufficiently remarkable, that this is the only book, to the perusal of which an express benediction is attached.—"Blessed is he that readeth, and they that hear the words of this prophecy." Its integrity is also guarded and secured by a fearful menace denounced against such as shall presume to alter it in the minutest tittle, by adding to, or taking away from its words. The Holy Spirit, foreseeing what actually ensued, that the peculiar features of this prophecy would excite the prejudices of some, and in others its obscurity induce neglect, judged it necessary to employ a special precaution against its falling into contempt, and oblivion.

Thus, it appears, from a rapid induction of particulars, that the Bible is a common property, over which there is no human control; that, as "all Scripture is given by inspiration of God," so it is all profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for every good word and work."

In addition to what has been said, it is also proper to remark, that translations of the sacred books were early made, for the benefit of the unlearned, in the vernacular language of the countries in which Christianity had spread; that various versions in the Latin were published in the West, and Syriac in the East, either during the lives of the Apostles, or in the period immediately succeeding, nor was it ever made a question, during the first centuries, whether the inspired writings should be laid open to universal inspection. The Christian Fathers were well known to have inculcated their perusal on all sorts of men; nor are the most celebrated of them, St. Austin and St. Chrysostom, ever more eloquent than when engaged in unfolding their excellence, and expatiating on their utility, to persons of every description.

It was not till "the man of sin" had placed himself in the temple of God, and exalted himself "above all that is called God, and that is worshipped," that a different policy prevailed, and the people were told that they must be content to derive their information only through the medium of priests.

Is it possible to conceive a greater insult? If we should resent the attempt to disturb an ancient possession, and to remove the landmarks which bound and ascertain the inheritance of our fathers, what ought we to feel when a scheme is set on foot to deprive us of the record of our salvation, of the character of our immortality? Who are they who pretend a right to sit in judgment on the contents of Revelation, to determine what is proper to be communicated, and what withheld, as though they were sifting the chaff from the wheat? Is it come to this, that the medicine of life is to be dealt out with a sparing and cautious hand, and mixed with foreign ingredients, like arsenic or hemlock, which are only safe when administered in a diluted form, and in small quantities? Who is it which has lifted these pretensions so such an exalted superiority over the low-creatures, while the whole species, rich and infirm, are consigned to the skill of the same great Physician, and are either in a state of spiritual death, or under one and the same process of cure?

There are yet two considerations, to which I would direct attention, sufficient to demonstrate the importance of not relin-

quishing that right with which God has invested the whole human race.

First, The great mass of mankind have no possible motives for them to pervert the dictates of inspiration. The Bible is safest in the custody of those who have no temptation to abuse it, by forcing upon it a language foreign from its original intention. Such is the precise situation of the great body of the people. Their concern in religion is of the purest and most unambitious nature, since the only advantage which it is conceivable they can derive from it, is assistance towards holy living and dying. If it fail to put them in possession of a share in the common salvation, there is no subordinate end to be answered, no private emolument attainable by its means, to compensate for their loss. If it be ineffectual to enlighten and to save them, there is no benefit which they can flatter themselves with the hope of deriving from it. Those who sustain no clearer character, possess this advantage, at least, over the Ministers of religion, that they have no temptations to make a gain of godliness. Their religion either promotes their eternal welfare, or it is nothing to them. How far this is from being the case with the Romish hierarchy, through all its ranks and gradations, from his Holiness to the meanest ecclesiastic, few need to be informed. The loftiest pretensions to universal empire, the prostration of Christendom at their feet, a plenary power of absolution, of opening the gates of purgatory, and of paradise; this gigantic dominion, extending to the living and the dead, founds itself entirely on a perverted interpretation of the Scriptures: and were they laid open to the people in their true intent and meaning, the whole fabric would melt and disappear like a cloud. When we remember this, we cease to be surprised at the extreme animosity which his Holiness has evinced at the free circulation of the Scriptures. Their circulation is the sure presage of his destruction; and the roar of his Bull (if I may be allowed to pun on so serious a subject) is but the insinuctive cry of a beast who feels itself goaded to madness by the operations of the Bible Society. To commit the custody of the Bible to men who have so deep and vital an interest in its suppression, would be to commit the lamb to the care of the wolf. No! my countrymen, the situation of his Holiness possesses nothing in common with ours; and our feelings accord to our situation. He calls for darkness, (and well he may,) to prevent the detection of his errors; we, for light, to conduct us in the pursuit of truth. He courts the shade, to conceal his enormities; we ask for illumination, to perform our duties. The Book which we are employed in circulating, sufficiently solves the problem:—"He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought of God." When the Romish church found she had deviated too far from the religion of the New Testament, to render a reconciliation practicable, she proceeds to take away the key of knowledge, by opposing every possible obstacle to its progress; and, having availed herself of the ignorance of the age, and the apathy of the people, to establish her claim to infallibility, she becomes a standard to herself. Thus she rendered dictation impossible: nor did she ever feel herself safe, till the stage was completely darkened, till every chink and crevice was closed, through which a ray could penetrate. Thus was the reign of superstition established: but, we cannot at present attempt a recital of a thousandth part of the fearful impieties she was guilty of, and the bloody tragedies she acted in the dark, her impurities, oppressions, cruelties, and murders, suffice it to observe, that this Mystery of Iniquity was founded on a preexisting ignorance of the Scriptures, and was completed by reducing them to a monopoly.

Secondly, The next remark to which I would request attention, is, that heresies have seldom or never taken their rise from the mass of the people. Look at the history, trace the origin, of the principal corruptions of Christianity which have prevailed at different periods, and you will uniformly find, that they commenced in the higher classes, among men of leisure and speculation; that they were the product of perverted ingenuity and of unsanctified talent. Adapted to subvert the purposes of avarice and ambition, they were the invention

of spiritual wickedness in high places. The commonality, tenacious of the habits of thinking and acting in which they have been trained, are slow in adopting novelties, and the last to be misled by the illusions of hypothesis, or the false refinements of theory. The progress of opinion is from the higher to the lower orders; and it is as unnatural for it to begin at the bottom, as for water to ascend from the valleys to the hills. The doctrine of transubstantiation is too much at war with common sense, to have originated with the common people any more than the doctrines of purgatory, auricular confession, the worship of the host, or the infallibility of the Pope; all of which were gradually obtruded on the laity by the artifices of a designing priesthood, whose interest and ambition they promoted. Far from running into these absurdities of their own accord, the people, harassed, confounded, and dismayed, were hunted into the toils by men who made merchandize of souls. Let but the great body of the people be enlightened by the word of God, let them comprehend its truths, and imbibe its maxims; and they will form the firmest bulwark against the encroachments of popery, as well as every other erroneous and delusive system. It is in a virtuous and an enlightened population, and especially in a yeomanry and peasantry, informed and actuated by the true spirit of religion, we look for the security and preservation of its best interests. It was among them that Christianity commenced its earliest triumphs, among them the Reformation begun by Luther found its first and fastest friends; and, as it was in this department of society our holy religion first penetrated, should the time arrive for its disappearance in other quarters, it is here that it will find its last and safe retreat.

However the sentiments of sincere Protestants may vary on the subject of Catholic emancipation, considered in a political light, they are unanimous in desiring to bestow that moral emancipation which is of infinitely greater value, and will best ensure the wise improvement of the liberty Catholics possess, as well as the power they aspire to. We are most solicitous to emancipate them from that intolerable yoke of superstition and priestcraft, under which reason is crippled and made dwarfish, and religion expires. We are perfectly convinced, that nothing will so essentially contribute to raise our fellow subjects in Ireland to their just, intellectual, and moral elevation, as the wide and unimpeded circulation of the sacred Scriptures.

Let us, then, proceed with unabated ardour in this glorious career. Let us endeavour to give as wide an extension as possible to the waters of life. Let them flow freely, in opposition to the narrow and mischievous policy, which would confine them in artificial pools and reservoirs, where they become stagnant and putrid. Let us join our prayers with our efforts, that the word of God may have "free course, and be glorified," whatever opposing force it may sweep away in its progress: and should his Holiness the Pope, while he is buffeting with the waves, and attempting to arrest the current, be thrown down, and his triple crown totter and tumble from his head; instead of feeling the smallest concern, let us rejoice and exult in the sure presage it will afford of the speedy arrival of that long looked for moment, when, at the decree of the Eternal, at the oath of the Archangel, Babylon the Great shall sink like lead in the mighty waters.

THE WESLEYAN.

TORONTO, NOVEMBER 2, 1842.

MISSIONARY ANNIVERSARY AT GUELPH.

The anniversary services of this verdurous branch of our Provincial Auxiliary were held on the 23d ultimo, and the two following evenings. We felt it to be no common privilege to witness the celebration, and to contribute our humble quota towards its interest and objects; nor can we better occupy a portion of our editorial space than by presenting our readers with a brief delineation of the proceedings, and of the equally pleasurable and hallowed influence which we believe they exercised on all without exception who were present.

On Sunday morning the overflowing congregation was deeply interested and affected by a fervid and faithful address from Mr. Christian Bernhardt Gattel, a descendant of Abraham according to the flesh, and a partaker of the "precious faith," by which he was justified and joyously hailed "the day of Christ." The charge of the risen Redeemer to his Apostles, "that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM," supplied him with a subject alike congenial to the occasion and to his individual character and feelings; in the discussion of which some of the more prominent incidents connected with his conversion and religious history, were felicitously and touchingly blended with scriptural exposition and earnest appeal. In the evening, the service was conducted by the Rev. Matthew Richey, Chairman of the District, who preached from the admonition of our Lord to his disciples, when surveying in the fulness of divine compassion the spiritual destitution of the multitudes who were attracted to his ministry:—"Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest, &c." The application of the passage was easy to the moral condition of an overwhelming majority of the species,—to the lamentable paucity of ambassadors to the heathen, and yet yielding according to a probable estimate much more than one Christian instructor to every million of souls in the unevangelized world,—and to the imperious obligation devolving on the Churches to combine effectual fervent prayer with diligent and untiring effort, to rescue from impending destruction the spiritual harvest which, already white and bending to the sickle, waves over the isles and continents of an alienated world.

The annual meeting took place on Monday evening,—Mr. Stevens, a respectable local preacher, was invited to the chair, whose excellent remarks appropriately introduced the addresses that followed, and were well adapted to enkindle the flame of Missionary zeal. The speakers were the Rev. Messrs. Wastall, (Congregational Minister,) Fawcett, Manly, and Richey, and Messrs. Fear and Gattel.

In the genuine spirit of Christian catholicity, Mr. Wastall entered into the objects of the meeting with as much zeal as if he had been standing on the platform of the Missionary institution of which he is himself a respected and gifted agent, and urging its claims. His address, which was distinguished by its classic elegance throughout, exhibited an appreciation of the results, collateral as well as direct, of modern missions, which must have been the fruit of a close and discriminating investigation of the subject. While the grand and identifying objects and effects of their operation were by no means overlooked, their invaluable contributions to the literature and science of the age, furnished the Rev. gentleman with topics of which his own acquirements in both, qualified him to make the best use.

We are under no apprehension that we shall give offence to the other speakers, by particularly specifying also the effect of Mr. Gattel's unpretending, yet most impressive observations. We say their effect, for we shall not attempt to forestall the pleasure which we trust our Missionary assemblies throughout the District will enjoy in the course of the present season, in hearing from his own lips the

stirring incidents, of rare occurrence, interwoven with the removal of the veil of Judaism from his heart, and his overwhelmingly pathetic appeals in behalf of "his brethren, his kinsmen according to the flesh," on whose account he has "great heaviness and continual sorrow of heart."

It would be unjust to the exemplary spirit of the inhabitants of the village of Guelph and the surrounding neighbourhood, not to state that though the afternoon and evening were so inclement as to forbid the hope of a congregation assembling, the chapel was comfortably filled.

A Missionary Tea meeting on Tuesday evening, closed the pleasingly diversified exercises. The offices of the gentlemen who pleaded the cause on the previous night were again called into requisition; but the task imposed was rendered more agreeable by the ease and relaxation of social familiarity.

It is due to the choir of our chapel at Guelph to mention that this interesting series of Missionary services derived no small portion of hallowed exhilaration from their judiciously varied and highly creditable performances. They evidently appear to be animated by that devotional spirit to which sacred music must ever be indebted for its highest inspiration and most potent charm.

The morning after the annual meeting, the Treasurer handed over £14 6 11½. This amount does not include the avails of the Tea meeting, which were not ascertained before we left, and it is intended to follow up so auspicious a beginning with Missionary meetings in various parts of the circuit, and with an application for weekly, monthly, or annual subscriptions as may best suit the circumstances of contributors. We indulge the hope that our Guelph friends, emulating the liberality of the fatherland from which most of them derive their origin, will forward to the District meeting by their devoted minister, Mr. Fawcett, not less than £50 towards sending forth labourers into the vast, but perishing harvest.

If in the various stations and circuits of the District, the same zeal and systematic effort are displayed, but little aid will be required from transatlantic benevolence to sustain our much needed labours in this country.

After the preceding article was in type, we received from an esteemed correspondent, who took a part in the proceedings, an account substantially similar, for which he has our best thanks, though for the reason stated, we are deprived of the gratification of inserting it. After remarking in terms of merited commendation on Mr. Wastall's address at the Tea meeting, in the course of which he presented a pictorial illustration of the progress of the Gospel in the South Sea Islands by a series of the periodical papers of the London Missionary Society—and of which he requested his Hebrew brother's acceptance as a small memento of his Christian love, the writer thus characterises Ben Rabbi Dob's, (such was Mr. Gattel's Hebrew designation) remarks on the same occasion:

"Mr. Gattel gave an interesting account of his examination before the Rabbis in the Beth-hamidrah (or house of study) in Dantzic, Prussia, after his conversion to Christianity; and made peculiarly pathetic appeals to the audience, manifesting the depth and fervour of his "heart's desire and prayer" for the salvation of Israel. It was impossible to listen to his statements respecting himself and the errors and superstitions of his people, without the liveliest gratitude for his own deliverance and preservation, and the sincerest pity for the descendants of Abraham, scattered throughout the world, and alienated from their Messiah by unbelief and hardness of heart."

The Pastoral Address of the Conference to the members of our Church, which enriches our present number, needs no eulogium. We cannot, however, refrain from remarking, that among the many invaluable documents of a similar character that have emanated from the same source, this appears to us, ranks pre-eminently—especially adapted to the present crisis, its a warning voice, against the seductive

artifices of a corrupted Christianity, more especially in the shape of Popery, and its mimic and admiral, Puseyism; and directing attention to the moral causes of national afflictions, suggests their only true remedy. It is a document, moreover replete with maxims of heavenly wisdom, applicable to every condition of the social system, and to the over-varying circumstances of individual history. It cannot fail to be made a rich spiritual blessing to all who peruse it with a sincere desire practically to remember who hath said "BE YE HOLY, FOR I AM HOLY."

While the recollection of the obituary notices of an Entwistle and a Grindrod is yet fresh in the memory, it becomes our mournful duty to add to the list of death another name, which will be transmitted to posterity on the roll of our Presidents—that of the humble, intelligent, laborious and useful Trefry. May their successors in the work gather up their prophetic mantle, and inherit a double portion of their Spirit!

On Monday, the 10th inst., at Maidenhead, (Berkshire,) in the Windsor circuit, the Rev. RICHARD TREFRY, Supernumerary Wesleyan minister. After labouring "in the word and doctrine" with assiduity and success for nearly half a century, the growing infirmities of age compelled him to relinquish the more active duties of that itinerancy in which he had been engaged from his youth, and to limit himself to those services which his strength permitted in the neighbourhood to which he had retired. These were willingly rendered by himself, as they were gladly received by those who felt themselves favoured by his residence among them. For some time, however, his declining health confined him to his house, and latterly, to his room; but the deep piety which had made him devoted to labour so long as he had strength, was evidenced, when strength failed, in submissive patience. Throughout his last illness his mind was supported by the peace and hope which age inspired by Christian faith; and when unable to articulate, just before he expired, he gave to his surrounding friends a sign that all was well. Mr. Trefry published several volumes at different times, on various practical subjects, by which his usefulness will be prolonged even beyond the limits of life; and by many of them it will long be said, "being dead, he yet speaketh." At the Manchester Conference, 1833, Mr. Trefry was chosen President.

Our earliest practicable attention will be given to several important communications, with which we have been lately favoured, among others, by the Rev. Messrs. Runtoul, (Presbyterian Minister) Harvard and E. Evans.

We have just received the following highly interesting letters from Mr. Scott. The subjects embraced cannot fail to command the attention of all who have at heart the red man's best interests.

LETTER I.

REV. W. SCOTT'S MISSIONARY TOUR TO THE GREAT MANITOULIN.

Rev. and Dear Sir,

Having undertaken the annual tour to the Manitoulin Islands according to appointment, it becomes my duty to lay before you some account of our proceedings. The visit is made as you are aware, during the period in which the Indians from various places are assembled for the purpose of receiving their presents from the Government. Apart from religious considerations, it is an interesting occasion. On the western bank of a large bay in the Great Manitoulin, the Indians pitch their tents; and in passing along the several streets the beholder has an opportunity of witnessing aboriginal life in all its simplicity and rudeness. Occasionally in passing, a better tent, neatly matted, may be seen, with Indians about it better dressed, and evidently enjoying some degree of civilization. But generally the feelings are shocked by the appearance of hundreds of half-naked parents, together with great numbers of entirely naked children. When the days arrive for the distribution of the presents, it is peculiarly gratifying to behold the various ranks of Indians arrange according to their tribes, ages, and stations, and thus sitting upon the

* Such is the appellation given by the Jews to the place, where their "Red men assemble for the study of the Talmud, and hold their ecclesiastical courts."

sloping bank before the large store house, smilingly receive their blankets, knives, and other articles from the agents of a benevolent Government.

The objects we have in view are however, purely religious, and though it is delightful to contemplate the donation of many useful things to the poor Indian, it is still more important and necessary to seek his spiritual and eternal welfare. Our first business, therefore, on arriving at the Island was to seek a suitable place, on which to pitch our tent, and erect our temporary place of worship. In this preliminary work we were readily assisted by the Methodist Indians who had arrived from various Canadian and American mission stations. After the framework of our temple was erected, the Indians sewed together their sails and thus made a covering for the roof. These arrangements being completed, and due notice being given, we commenced our public religious services on the evening of Friday August 5th. On Saturday the 6th, we held service twice, morning and evening. The following day being the Sabbath, we had very large congregations three times, and on the succeeding days until the distribution of the presents, regular services were held. The Indians in attendance were chiefly from places favoured with ministerial labour during the year, but these require special care and caution while on the Island, to preserve them from the various snares to which they are exposed. Another part of our congregations, were those Indians who embraced Christianity some years ago, under the missionary visits of brother Sunday and others, but who have no regular ministry, in consequence of their very limited numbers and scattered condition. Considering, therefore, the circumstances of these Christian friends it was to me very pleasing to see them regularly in attendance to hear the word of God. I had several private interviews with this latter class of Indians, with a view to communicate such instructions as were necessary and adapted to their circumstances of privation. They informed me that they held religious meetings every Lord's day, and endeavoured to encourage each other to Christian perseverance. I have reason to believe our visit was made a blessing to these poor people. When they came to Manitoulin they were somewhat unsettled, having been tampered with by Romish priests, and emissaries of that corrupt church. But they were again comforted and settled, by the word of God and the consolations of his Spirit. May they be preserved in peace.

Another portion of our hearers consisted of Pagans, adorned with trinkets, ribbons and paints of various colours. These would generally listen with attention, and some would afterward enquire more particularly respecting this "new religion," and thus an opportunity was given of more fully preaching the "words of this life." Of the extent and permanency of the good done by this means, we must often wait to know. The good seed of the word is sown, and the promises are sure. But I have, since my return, been informed through an American gentleman connected with the American Indian department, that our annual visits to Manitoulin have been made a blessing to American Indians, and that some are now walking as consistent Christians who received their first religious impressions on the Island. Of some, therefore, who on our last visit, enquired the way to Zion, with their faces thitherward, may we not hope that they will be preserved from sin and superstition by the Spirit of God and the care of his church.

Of the six thousand Indians assembled on the great Island, at least four thousand are still in gross darkness, following their pagan idolatries, and wretched superstitions. Several dances and other heathenish exploits took place during our visit, which could not be witnessed by a Christian without a painful conviction of the misery and disgusting rites of idolatry. But the numbers here assembled are not a tithe of the Pagans resident in our own dominions, who need the saving power of the glorious gospel to rescue them from their fallen and deplorable state. Our exertions as a missionary Society, must be increased, and the labours of our dear brethren in a North-West continued. But this must be accompanied with corresponding energy on the part of the church. Let all be more liberal in their pecuniary gifts, while our prayers ascend for the copious effusions of the Holy Spirit.

Of our passage to and from the Mani-

toulin, I would merely give a rapid sketch. We were eight in number, myself the only white man. With our bark canoe we set sail from the St. Clair Mission on the morning of July 20th;—reached Goderich on the 20th; proceeded onward same day and arrived at Sahgeeng on Friday night the 20th. Here we were detained until the 2nd of August, by contrary winds and storms. This gave us an opportunity of preaching at the Sahgeeng Mission, to which we were invited in a very friendly manner by the resident Missionary, Mr. Williams. August 2nd,—started early; some fair wind during the day; paddled most of the night, as also the next day and night, and reached our destination on the evening of the 4th of August. I may here mention, that during our stay on the island, we received every mark of respect and attention from Capt. Anderson, the Superintendent of Indian Affairs at the Manitowauing,—from Colonel Jarvis, the chief Superintendent of Indian Affairs, and from all parties visiting there, especially from the Right Hon. Lord Morpeth, who took great interest in the proceedings, and made many enquiries of me respecting our Missions. We left the Island at noon on Friday the 12th of August; spent the 14th being Sunday, on the Rocks of Lake Huron, and arrived at Sahgeeng on the 16th. Our progress to Goderich was slow, being forced to put to shore on Wednesday, the 18th, through stress of weather. From this we could not move until the morning of Saturday the 20th, when we started, arriving at Goderich in the afternoon, having experienced a very rough and dangerous wind from the north with heavy sea. But thank God we were preserved. Sunday the 21st—spent a profitable day at Goderich, with brother Norris—preached in the evening to a large and attentive congregation. Addressed the Temperance Society of that place on Monday the 22nd—thence immediately proceeded for St. Clair, where we arrived in health, peace and safety, at sunrise on Thursday Aug 25, having been absent four weeks and two days.

I am happy to bear testimony to the fidelity, perseverance and courage of my Indian brethren throughout our tour. As to hardships and privations, such as frequently sleeping on rough rocks, in the open air, on a cold night, sometimes among rattlesnakes, I should be ashamed to mention them as great, when other missionaries pass through much more; moreover my Indian brethren would only smile at the white man's tenderness. We were in fact surrounded with mercies, and protected from danger by an Almighty arm.

WILLIAM SCOTT.
St. Clair Mission, Oct. 1842.

LETTER II.

POPERY AMONG THE INDIANS, &c.

Rev. and Dear Sir,

The great efforts which Popery is now making to spread itself throughout the world, and the bigoted intolerance of Puseyism, have become common subjects of remark at the present day. There are not infrequent opportunities of illustrating the truth of both these subjects in our own country, and during my recent visit to the Manitoulin, facts and occurrences took place, which confirmed my conviction that Protestants have need to act with courage and perseverance in the maintenance and dissemination of scriptural truth. There were on the Island three Romish priests and one bishop, all of whom manifested great zeal for the conversion of the Indians. Their temporary house of worship was decorated with images and pictures, and at certain times the usual profusion of candles and glittering episcopal robes. As far as the circumstances admitted, there was the same external grandeur and effort to strike the senses, as characterize the fallen Church of Rome. The degree of success attending the zeal of the priests I was not able to ascertain. There were many baptisms performed by them among the Indians, to whom were given or sold a plentiful supply of beads and crucifixes. We often witnessed the Romish Indians during their public services, on their knees, chiming and chanting prayers, counting their beads, and crossing their bodies, but in their own wigwams I never once heard the voice of prayer. It was a common thing to see Romish converts and pagans, playing at cards, and other heathenish games together; and in conversation with Indians who had been baptized only by Romish priests, I could never discover they had any knowledge of the way

of salvation, or joy in the Holy Ghost.—Whether such a religion is likely to be serviceable to the aborigines, needs not be discussed, because it is evidently unlike that which converteth the soul and maketh wise the simple. The priests were all stability and kindness, and we may add reverence, for whatever they passed our temple during service, they generally pulled off their hats and made a low bow. However, like other abettors of succession, they proclaimed themselves the only ministers of Christ, and describe the Methodist as intruders and heretics. But the priests are not able to make much impression upon our pious and happy Indians, and very often those brethren who accompanied me would relate to each other the absurd popish sayings and doings, which they had seen or heard, with feelings of commingled pity, disgust and ridicule. But I will not dwell longer on this painful subject, only now adding that from my own observation I am satisfied that conversion by Papist emissaries is only a change from one form of idolatrous superstition to another, scarcely better, often worse.

Puseyism is a tolerably correct imitation of Popery. Indeed so exact is the likeness, that many have felt the absurdity of professing Protestantism, while they possessed both the body and soul of Popery. There are however vast numbers in the Church of England who hold some of the worst dogmas of the "new manna," who repudiate what is called Puseyism, and declare themselves averse to it. Nevertheless they cling to the rigid and delusive notion of "Apostolical succession." In this country the "Church," and its agents distribute and recommend silly and intolerant tracts, in fact some of the clergy are incessant in their factious efforts to subvert our ministry and destroy our usefulness. This hostile spirit will be carried into our Indian Missions as far as it can be, bearing a false flag, with gilded letters, which being interpreted, mean "THE QUEEN'S RELIGION. B." this libel upon Her Majesty's fair name will be repelled by all who know and love her character, and the liberality of the Gospel. It is unfair, unjust, and treacherous.

Let it not be insinuated, that the Bishop of Toronto, condescended personally to these mean attempts, while on the Manitoulin Island; I design no such inference; nor can I be forgetful of the urbanity and conversational frankness of the Reverend gentleman who resided on the Island. But from the latter I had a development of the principles by which Churchmen are to be governed in reference to other missions than their own.

Alluding to an interference with a Protestant mission, by an Episcopal clergyman, to which I had directed his attention, he said "It is in accordance with our principles, for we do not consider there is a minister at all where there is not one Episcopally ordained." My answer was "We know your views, but we hold principles which we believe to be scriptural, and which we are bound to maintain. If you are determined to act in accordance with yours in certain places, you will have trouble, for we shall never submit to it." Submit to it, indeed we never can, but we ought to pity the deluded votaries of an illegitimate superstition, who thus establish an insuperable barrier to visible union and Christian intercourse. In short there appears every reason to fear that the cold repulsiveness of a selfish spirit, will convert the church into a skeleton of deathly formalities. Then may she compass sea and land to make one proselyte, but she will have lost her spiritual character, and can then add but few to the sacramental host of Christ's elect.

To guard our Indians and others against the errors of the day, and the proselyting spirit which prevails, it is not necessary to discuss among them to any great extent, the questions involved. Among the Indians of my charge I have invariably inculcated charity toward all, but have calmly insisted that they and their Methodist brethren generally can derive no possible advantage by either Papal or Episcopal connexions. They have been urged to a closer walk with God—hence they are united, and happy, and greatly attached to our institutions. Our visit to Manitoulin and our extending Missions among the Indians of this country, are satisfactory proofs that our beloved Missionary Society, are animated by that same spirit of benevolent enterprise which has

marked its entire history, and though we can never be reduced into a factious opposition to any branch of the Church, we shall meekly defend our divinely attested ministry, doctrine, privileges, and institutions.

WILLIAM SCOTT.
St. Clair Mission, Oct. 1842.

TO THE WESLEYAN MISSIONARIES IN CANADA EAST.

Oldell Town, La Crosse, Oct. 24th 1842.

DEAR BROTHERS.—I beg to invite your attention to the accompanying Circular which has just come to hand; and to solicit your most immediate attention to the furnishing correct Lists of the Contingent subscriptions on the Stations where you were severally labouring at the time of the Contingent celebration. You will observe your own subscriptions are to entered in connection with such Stations; and any corrections can be made by a correspondence with the Brethren who may be at present on those Stations.

Requesting to hear from you as early in December as you possibly can make it convenient, I remain

Your affectionate Brother,
W. M. HANVARD.

WESLEYAN CENTENARY FUND.

The Local Treasurers and Secretaries are most respectfully informed, that the 30th of September is the date fixed for making up the Circuit Lists for the Report.

Any further subscription or instalment which may be received previously to the dispatch of the Circuit Lists may be inserted in its regular place, but all sums subsequently received will be carried to a separate account, and will duly appear in a supplement to the Report at a future day.

The Circuit Secretaries in making up the lists are requested to pay particular attention to the following instructions.

1. The names of the Circuit Treasurer and Secretaries are to be placed at the head of the list.
 2. The subscriptions of the Ministers appointed to the Circuit at the Conference of 1839 are to be placed first on the list.
 3. The other subscriptions are to be arranged in alphabetical order, the surname being placed first, as in the Report of the Wesleyan Missionary Society; the entire list may be divided into branches, or not, at the option of the Local Secretaries; the residences, however, cannot be printed in the list with the names, as that would very unnecessarily increase the expense of printing.
 4. The double columns, which were adopted on the first publication of the lists, are to be retained, the several items of a family subscription being placed in the left hand column, and the total amount in the right hand column; and when a subscription is recorded in a single line, it is to be placed in the right hand column.
 5. In any case in which a portion only of the subscription originally promised has been paid, the amount paid must be entered as the subscription, and the family list, if there be one, re-arranged accordingly.
 6. No single subscription of less than Ten Shillings is to appear in the report, but all such subscriptions are to be included in the amount of small sums. Family subscriptions must be so arranged that in no instance less than Ten Shillings shall appear in the report.
 7. The small sums, and that portion of the public collections remitted to the General Treasurer, are to form the two last lines of the circuit list.
 8. The total amount of the list thus drawn up is to be placed at the end of it. This sum, must, of course, correspond exactly with the total amount remitted to the General Treasurer after deducting the expenses incurred at the Circuit meeting, and in collecting the subscriptions.
- The Report of the Wesleyan Missionary Society will be found in many respects a very useful guide to the Circuit Secretaries. It is requested that each list may be written in a plain and legible hand on good post or foolscap paper, and be sent by post addressed to JAMES WOOD, Esq., Wesleyan Centenary Treasurer, Manchester.

JAMES WOOD, General Treasurer.
P. A. WEST,
JOHN LOMAX,
T. P. BURTIN,
JOHN D. BURTON,
JOHN WESTHEAD,
General Secretaries.
Manchester, August 18th, 1842.

Religious and Missionary Intelligence.

(From the October Missions & Notices.)

MISSIONS IN WESTERN AFRICA.—ASHANTI

We continue our extracts from Mr. Brooking's communication. The cruel Heathenism which prevails at the capital of Ashanti must shock and grieve every humane and Christian heart. Our Missionaries, who have instrumentally to contend with and destroy this pernicious system, and to introduce the Gospel of Christ, with its doctrines of peace and love, ought to have the constant sympathies and prayers, and the willing and liberal support, of the church of God in our more highly-favoured land.

As ANTI.—Extract of a Letter from the Rev. Robert Brooking, dated Kumasi, February 14th, 1842.

I shall now proceed to give you a few extracts from my journal, relative to several things which have come under my notice since the commencement of the present year.

January 2nd, 1842.—We had preaching to-day twice. Our services were well attended. In the afternoon it was rather conversational. Several questions were asked, and interesting answers given, showing that what was said was perfectly understood.

6th.—One of the King's daughters tied to-day, and a custom was made, during which three poor creatures were hurried into eternity in the shape of sacrifices, one of whose headless trunks I saw dragged along through the market place into the dell where the greater part of the sacrifices are thrown.

8th.—This evening a criminal was executed.

Sunday 9th.—I preached twice to-day, to very good congregations. A remarkable circumstance occurred during the time of service this evening. I was preaching from 1 Peter, ii. 17: "Honour all men. Love the Brotherhood. Fear God. Honour the King;" when, just as I was enforcing the latter duty, a Chief was executed, not a hundred paces from our house, for his repeated acts of disobedience. Many influential Chiefs were present; and, just at that very time, the King sent one of his messengers to me to ask me a few questions, as I afterwards had reason to believe, out of mere colour simply to keep me within doors whilst the execution took place. After the service was over I went out to take the air, and, not knowing what had taken place, came unexpectedly on the headless trunk. His hands were also lopped off, and one of the executioners was engaged in cutting off a part of the chin with the beard on it.

11th.—I went this morning to exhibit the phantasmagori, which the Princes brought out with them, with which the King was very much delighted.

12th.—This afternoon the King sent for us. In all our intercourse with the King, he seems to be as free and open as one could wish, and much more than we could have expected, and, if it were not for his advisers, I believe we could do almost anything with him. "This is the Lord's doing, and is marvellous in our eyes."

13th.—This morning the old Chief in Kumasi died, in consequence of which a large custom is making. During the day, twelve persons have been sacrificed. I witnessed the pushing of the knife through the cheeks of one poor creature, to prevent her from cursing the King. This was done almost instantly, after which her hands were tied behind her back. She was squatting on the ground, and in this way they left her some time. She seemed in a complete stupor, and when they went to take her away to sacrifice her, they were obliged to shake her, as one would shake a man to rouse him out of a deep sleep. I believe that the Lord mercifully interferes, in some peculiar way, to prevent the poor creatures from suffering the extreme horror of death which is frequently discovered in criminals when they are executed.

17th.—Two persons of importance were executed to-day, for conspiracy and treason. We saw those wretched persons with knives driven through their cheeks, their hands fastened to a log of wood behind their backs, with iron staples. They were exposed to public view in this way for some time, that their punishment might be a warning to others. I went from thence to Apoko's house; and in returning I saw the head of one of them struck off. His blood served

to besmear the King's drums, &c.; his heart was then taken out, and one of his ribs, what they did with this I did not know. All this was done in the sight of the survivor. What must have been his feelings! And, to add to his torment, an old woman sent her boy to beg his teeth when he should be killed. "No," said the executioner, "unless she give me some rum, I will not take them out; but, if you like, you may take them out yourself." All this was done and said with the greatest spathy and unconcern imaginable. These two persons it is evident, retained their faculties to the last moments, and were quite aware of what was going on.

18th.—The King sent for us to-day, and had some familiar conversation with us. In returning from his house, we saw an individual carrying along the head and hand of those who were executed yesterday, with as much unconcern as a butcher's boy would carry the head of a sheep in England.

22d.—This day we were greatly alarmed by being exposed in a peculiar manner to fire. In the morning an immense grass-plot took fire by some means, and spread over several acres of it, and at one time threatened to ignite the row of houses of which ours forms a part; but, by dint of exertion, and the blessing of God, we succeeded in warding it off. Scarcely had we done so, however, before a house in another part of the town took fire, during which time the wind blew rather strong, and the fire spread and burnt down three-fourths of the most thickly populated part of the town, in the incredibly short space of four hours. It was through the interposition of divine Providence that our house was again saved from the devouring element; for just as a street that was connected with the one in which we live took fire, and which was but a few houses from ours, the wind veered round, and thus saved us from any apprehension. The King was exceedingly anxious about our safety, and declared that he would rather that any calamity should happen than that we should be burnt out.

I never saw such a scene before. The fire raged with incredible fury. The *harmattan* wind having been blowing for several months, every thing was as dry as powder; and, owing to the peculiar construction of their houses, there was every thing to favour the spread of a fire. It was truly heart-rending to see the poor women and children retreating before it with what little property they could snatch from the flames. Several lives were lost, and among the rest a Moor, to whom I have before alluded. He, the poor ignorant man, said that he would not leave his house, nor exert himself to keep off the fire; "for God," said he, "will do all that;" and in this way he fully perished in the flames.

25th.—Another fire took place, by which five houses were destroyed; and early on the 27th another, which was speedily got under, without doing much damage. Both the last proved to be the work of an incendiary.

29th.—This morning a fetish-woman was visited with a certain spirit of prophecy, and she predicted that the row of houses in which we live would be burnt down during the night; but the King, as soon as he heard of it, very prudently put her under confinement; and the prophecy remains to this day unfulfilled.

30th.—Mr. Freeman left us to-day for the Coast, so that I am now alone. I feel that I am left with an important charge. May God give me grace to fulfil the important duties devolving upon me!

This day a man of consequence died, and twelve individuals were sent into another world to accompany him, five of whose headless trunks were lying together at one time in the street, and six heads.

February 4th.—This morning about six o'clock I rode out to the saw-pit, and when I came in again, in riding into our house the back way, on turning a corner, I came at once upon a person, who had been sacrificed since I rode out. The head was lying at one place, and the body at another, and the vultures were preying upon both.

Although our reception was good, and our prospects are delightful, yet the scenes we sometimes witness are absolutely revolting to human nature. O for more grace, more Christian courage and zeal, more of that wisdom and love, that shall make me a true Apostle of the Lord Jesus Christ, that I may be instrumental in God's hands of introducing among them the Gospel of peace!

I have just now received a parcel from the Coast, containing letters, newspapers,

&c. from England, per Governor Maclean, by which I learn that two other brethren have arrived in addition to Mr. Allen, and for which I praise God. The letters I received from the Secretaries gave me much pleasure. One word more on the subject of letters. I am sure that if you enjoyed writing letters to me only the tenth part as much as I do the reading of them, I should have epistles sent every month at least. I do assure you, that a letter from any of my respected fathers or brethren seems to infuse new life into my soul; and especially now while I am here shut up from all intercourse with the civilized world. The perusal of yours to-day, afforded me unspeakable joy and comfort.

It gives me much pleasure to find that you are making such exertions for the Missionary cause, and that your exertions are crowned with success. May the God of Missions open the hearts of the people, and never suffer the glorious cause to be checked for want of the necessary funds to carry it on!

MISSIONS IN BRITISH NORTH AMERICA.—HUDSON'S-BAY TERRITORY.

Extract of a letter from the Rev. James Evans, dated Norway-House, Hudson's-Bay, July 7th, 1842.

The spring express being about to leave for Canada, I cannot allow the opportunity to slip without dropping you a few lines, although the extreme and unusual lateness of the season has thrown this mail so near ship time, that any lengthened remarks are unnecessary.

I am happy to say that, through the divine mercy, our Missionary family, as far as I have heard, enjoy the blessings of health, and an unabating zeal to extend the Gospel of our Lord and Saviour Jesus Christ.

My sheet would not allow me to make any extracts from the letters of our brethren in this country; nor, indeed, is it necessary, as I shall be forwarding very shortly the Annual Report, which, I trust, will afford you satisfaction, and an assurance that we do not labour in vain in the Lord.

Mr. Rundle, at the Saskatchewan, has, during the winter, visited Rocky-Mountain House, Assineboui House, and Lesser Slave-Lake Fort, and has some hopes of settling a band of Strong Wood Cree somewhere between his Station and the mountains.

Mr. Mason writes from Lac-la-Pluie Station, that the Indians of Lake Sal, one of the posts within his district, are extremely anxious for instruction; and he is at present on a visit to the neighbourhood. The Indians of Lac-la-Pluie are, I learn from another quarter, yielding gradually to the force of truth; some families are expressing an anxiety for the ministrations of the Gospel, and the instruction of their children, and I cannot but express my regret, that the post has been deserted all the winter, part of which Mr. Mason has spent at Bas-de-la-River, and part at Red-River settlement; Henry S'einhaur has been, however, usefully engaged at Rat-Portage, teaching school, as his services were quite unnecessary where Mr. Mason spent the winter, and in Red-River he was never called on by the Clergy to officiate. The Catholic Priest has just proceeded to Lac-la-Pluie; and I fear Mr. Mason's absence during the assembling of the Indians, will undesignedly favour his attempts at proselyting.

Henry S'einhaur is a useful and indefatigable labourer, and deserves my highest commendation.

At Norway-House, Mr. Jacobs has been unremitting in his exertions during my winter-tour; and I cannot possibly express myself too strongly respecting his Christian deportment, ministerial labours, and daily toil of instructing the Indian children. His school averages about forty scholars; and, although, from the very recent settlement of their parents, they had laboured under many disadvantages, they nevertheless, some of them, read well, and write better.

My winter-tour, I have every reason to believe, was made a blessing to many. I had the honourable delight of preaching the Gospel to many where its glad tidings never before broke the dismal silence, and of erecting, not a wooden, but a Gospel cross, where religion was seldom heard of, save in the frantic *pawas* of the benighted Heathen. In these remarks, I am no chargeable with that narrow-minded bigotry which unchristianizes all other than our selves, by declaring, "We are the only

Ministers or Clergy who have visited these parts;" no; Methodism is the first and only form of Christianity which has penetrated beyond what may be termed the settlement, and the high-ways of this Territory.

I should be remiss in neglecting to acknowledge, which I do with unfeigned gratitude and pleasure, the kindness I have invariably received from the officers of the Hon. Hudson's-Bay Company in the several posts which I visited, and the direct assistance afforded me in every instance, as well as the facilities which I almost everywhere experienced, in communicating the instructions of Christianity to the servants of the Hon. Company, and to the natives.

Wesleyan Mission-House,
Bishopgate-Street-Within,
London, September 10, 1842.

DEATH OF THE REV. PETER SLEEP, NEW-BRUNSWICK.

The following extract of a letter from the Rev. M. M. Leggett, dated Point de Bute, New-Brunswick, Augt. 11, 1842, contains the mournful intelligence of the loss which the Society has sustained by the death of Mr. Sleep.

I hasten to communicate the melancholy intelligence of the death of the Rev. Peter Sleep, late of Petitcodiac Circuit. The day before yesterday, Mr. Shepherd (from Sackville, and I committed the earthly remains of our lamented brother to the grave, and immediately afterward repaired to the Coverdale chapel, which was crowded to excess. I preached on the trying occasion, from "Be thou faithful unto death, and I will give thee a crown of life."

By this mysterious stroke of Providence we have lost an upright man, a devoted Christian, a faithful minister. Mr. Sleep was solid, laborious, and very acceptable to all on the Petitcodiac Circuit. The apparent cause of his decease was an inflammatory fever; perhaps induced by exposure and over exertion. It is, however, of a very malignant kind, and both contagious and epidemical. A number have been swept away from my circuit by its fearful ravages, and a number are now being carried off from Sackville, the adjoining circuit.

It is said to be unknown in the nomenclature of medical practice, and baffles the skill of our most eminent Physicians. Mrs. Crane, the widow of our departed brother who died in the West Indies, thinks it is nothing more nor less than the putrid fever which prevails in tropical climes.

Mr. Sleep has left a disconsolate widow with two helpless babes, the eldest not quite two years old. Our poor bereft sister looks more like the dead than she resembles the living. The God of our Mission-family protect her! She needs our practical sympathies.

PORT NATAL.

The recent intelligence from this part of South-Eastern Africa, is of the most painful character. There has been a hostile collision between the Emigrant Farmers, or Boers, and the British troops, in which it is reported, that the former were successful, and have taken possession of the vessels in the Port. On board one of those vessels, the "Mazepa," Mr. Archbell and his family had taken refuge. Should this report prove correct, the circumstances of Mr. Archbell will have been harrassing and difficult; but we entertain no fears for his personal safety. A considerable party among the Boers entertain the highest respect for Mr. Archbell, as a Christian Minister; and will, we trust, interpose in his favour, should it be necessary. The ultimate effect of these hostilities on our Missions in the interior, and on the native tribes generally, it is painful to contemplate. It is hoped that a perusal of the following letter from Mr. Shaw will awaken the spirit of earnest prayer, in behalf of this large portion of the human family; and that in the closet, and in social and in public worship, and particularly in the Missionary prayer-meetings, earnest supplication and intercession will be made to God, that the dreaded calamities may yet be averted; and that the places which have recently being the scenes of violence and bloodshed may soon witness the establishment of peace, and the free and unrestrained operation of Missionary effort; that "the African churches may have rest and be edified, and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied."

Extract of a Letter from Rev. William Shaw, dated Graham's Town, June 10, 1819.

I write to you on the 3rd inst. informing you that I had just received intelligence from Port-Natal, of the safe arrival of Mr. Archbell and family, and that the British troops had taken possession of that Port and territory without firing a single shot; the Dutch farmers not having offered any warlike resistance. I am, however, very sorry now to inform you, that the day after the post left this place for Cape-Town, an express arrived from Port-Natal, bringing the most painful intelligence; a war of a bloody and desperate character, (considering the comparative small numbers engaged,) having commenced between the Dutch farmers and the British troops. I send you herewith a copy of the Graham's Town Journal for this week, which contains all the particulars of this unhappy warfare, as far as they have transpired. By this account you will see that the Dutch farmers, having laid an ambush, surprised a detachment of about one hundred of the troops, who were making a movement during the night, in order to be in a commanding position early the next morning. The result was, that one officer and fourteen soldiers were killed, and about thirty were wounded; nearly half of the entire number of the detachment being either killed or wounded. This sad affair will, of course, lead to strong measures on the part of the Colonial Government. Already a party of troops have been sent off from Graham's Town, to embark at Algoa-Bay for Port-Natal; and no doubt General Napier will dispatch a strong force from Cape-Town, as soon as the intelligence reaches him.

Two or three tribes of natives, namely, Ncapai's, Faku's, and a portion of the Amazulu, are burning to revenge upon these infuriated people the wrongs which they consider the Boors to have inflicted upon them. But I shall not be surprised to hear, that they avail themselves of this opportunity of the war betwixt the Dutch and English, to injure the former in every possible way. They regard the English as friends, and wish their established in full power at Natal. But they greatly dislike and distrust the Boors; and, from the treatment many of them have received from the people, it is undeniable that they have good reasons to wish that their power may be curtailed, and that the English may be able to establish a government which shall protect all classes, and put down the lawless and tyrannical despots, who have recently scourged the inhabitants of that country.

Mr. Archbell and family were safe when the express came away, having gone on board one of the vessels which happened at the time to be in the port. Of course his mission is suspended for the present; but I have written to beg that he will remain at Natal as long as any British are there, which I have no doubt he will do, from his own view of the propriety of doing so. When he wrote, many of the Dutch who had invited him to minister amongst them at Natal, were still friendly to the English, and had not joined the insurgents, but, it was said, had used all their influence in the Dutch Council, to prevent war and bloodshed. I have no apprehensions for our Missions in Faku's country or even with Ncapai, but I shall be very anxious till I hear from the Bechuana country. The emigrant Boors have placed themselves in great numbers all round our Stations there; and I am apprehensive, when they hear of the first success of their friends against the British troops they will more than sympathize with them; and should they commence a disturbance in that part of the country, I tremble at the consequences as to our Bechuana Missions. All the mischiefs we are now suffering, and all the evils which have been suffered, by the numerous native tribes in the Bechuana and Natal countries, result from not attending to the earnest representations of every local functionary, as to the great importance of establishing British power at Port Natal. Surely the friends of Africa will now call on the Home Government to throw its shield over this part of the continent, otherwise all will be confusion. Our Missions will be destroyed, and all the native tribes will disappear from the face of the earth.

MISSIONARIES ON THEIR VOYAGE OUT.

The Rev. Messrs. Hardey and Sander-son arrived at Cape-Town on the

2d June, on their way to Madras. Letters have also been received from the Rev. David Cargill, on his voyage to Hobart-Town, and the Rev. Thomas Cryer, on his voyage to Madras, who with their families were quite well.

ARRIVAL OF MISSIONARIES.

FRIENDLY ISLANDS.—On Saturday, the 25th June, the Rev. Charles Tucker and Mrs. Tucker, arrived in London from Tonga.

JAMAICA.—On Wednesday, the 20th of June, Mr. Whitehouse and family arrived from Jamaica.

APPOINTMENT OF MISSIONARIES.

The Rev. Messrs. Hornabrook, Fuller, and Walton, who formerly occupied Stations in the West Indies, have again received appointments to that part of the World; and are expected shortly to embark for their respective Missions. The Rev. Wm. Moss, formerly Missionary in Western Africa, is also appointed to the West Indies; the Rev. Richard Williams is also about to return to New-Brunswick, North America, the scene of his former labours.

The Rev. T. N. T. Hull, recently returned from Malta, is about to take charge of the Gibraltar Mission; the Rev. John Jenkins, recently from India, has embarked for Malta.

In addition to the above two Missionaries are to be sent to Jamaica, and two to Cape Coast, one of them with special reference to Badagry. See "Missionary Notices," December, 1811, p. 611.

[From the Watchman]

DEATH OF THE REV. JOSEPH ORTON, AT SEA, AND OF MR. WYATT, AT CAPE COAST.

We deeply regret to have to announce the death of these valued missionaries. Mr. Orton, in 1823, suffered imprisonment in Jamaica in company with the Rev. Isaac Whitehouse, at a time when the local authorities had determined, that it was a crime to preach the gospel to negroes. His confinement in the common jail of St. Ann's—at that time a most unwholesome prison was very injurious to his constitution, and rendered a change of climate necessary. In 1831, he received an appointment to Australasia, where, for several years, he rendered faithful and acceptable service to the Society. Before his embarkation for his return home from Melbourne, his health had considerably failed; the weather which was encountered off Cape Horn was more than his enfeebled frame could bear, and he sank under his sufferings on the 30th of April. His end was calm and peaceful, and his remains were committed to the deep in full and certain hope of a resurrection to eternal life. His sorrowing widow and seven children have arrived in this country.

Mr. Wyatt proceeded to Cape-Coast as probationer in December last; and his zeal and devotedness encouraged the hope that he would prove very useful to the Africans, in whose welfare he was deeply interested. His career was suddenly cut short. He had safely passed through the seasoning fever, and was supposed to be fast recovering, when he was seized with epilepsy, and died, after a short illness, on the 7th of April last.

Civil Intelligence.

[From the Toronto Herald.]

The Royal Mail Steamship Britannia, Capt. Hewitt, from Liverpool, arrived at Boston, Tuesday morning, 15th instant. She brought 14 passengers from Liverpool to Halifax, 68 from Liverpool to Boston and 12 from Halifax to Boston, altogether 94.

The steamer Caledonia, Capt. Lott, arrived at Liverpool, on the 1st inst.

ADVANCE ON IRON.—We have seen two letters to a merchant in this city, one dated London, the 1st inst., and announcing the advance of 10s. per ton upon bars, rods, hoops, sheets, &c. The other letter, dated September 7th, announces a further decline of 10s., being a total advance of £1 per ton.—York Herald.

Prices have declined for most descriptions of produce, very extensive parcels having been pressed upon the market, both by private contract and public sale—the principal part of the goods, however, have been actually sold.

The unsatisfactory condition of credit

in general, has raised the rate of money accommodation in the discount world to parties who may require it extensively; but in ordinary transactions, we do not believe it can be quoted higher than 2 1/4 to 2 1/2 per cent.

The Indian Mail had not arrived. The Warspite, Captain Lord John Hay, arrived at Spithead on the 23d Sept., bringing home Lord Ashburton.

LOSS OF A RUSSIAN MAN OF WAR.—A Russian ship of the line, a new 74, going from Archangel to the Baltic for her stores, was lost about the middle of September, on the coast of Norway, off Christiansand, with about four hundred men, the greater part of whom are supposed to have been lost.

A decided improvement has taken place in the manufacturing districts of England. Many of the hands have returned to their work, but some of them are still discontented, and are threatening a more formidable strike at a future time.

THE GREAT FIRE.—The fire, whether we regard the calamity in respect to the rapidity with which it spread, its extent, the destruction of property, or the loss of life, is equally certain to excite painful feelings at the present moment, while it will form the subject of a gloomy record in the annals of the town hereafter.

The three principal streets affected, namely Crompton street, Formby street, and Neptune street, are nearly opposite the Borough Jail, run east and west between Great Howard street (in which the prison stands) and Waterloo road, close to the docks. The three streets and their boundaries, east and west, occupy an area of from six to seven acres, and nearly every building within this space has been destroyed. Piles of warehouses and extensive sheds, crammed with costly merchandise, have been suddenly reduced to heaps of heterogeneous and almost valueless matter. There have been destroyed 45,908 bales of cotton, 250 casks of tallow, 8,000 barrels of turpentine, 800 casks of flour, 60 tons of cod oil, rice and sugar, the cargo of the ship Bland from Calcutta, besides unknown quantities of flour, India Rubber, sperm oil, tallow, bark, Indian corn, suttic, and other foreign produce.

But it is impossible to form any thing like an accurate estimate of the total loss entailed by this disastrous event. The opinions hazarded on this subject have been various, the greatest amount being 700,000 and the least £400,000. Perhaps a mean between these two sums, which would give £550,000, may be near the mark.

It is now our painful duty to speak of the casualties which occurred at the fire, which were, as usual in such cases, greatly exaggerated by the tongue of rumour. Taking them at the best, however, they have been tearfully great, and the loss of life has been deplorable.

Of those buried beneath the fallen ruins it is impossible to form any correct notion. The prevalent opinion amongst those employed at the fire, from the commencement, was, that not less than eighteen or twenty had been thus destroyed. We hope, however, that this is an exaggerated notion, for in the confusion attendant on accidents so fearful, nothing could be known with certainty.

Hodson, an active officer, was buried beneath the walls of a warehouse. Another man was killed instantaneously by falling walls. One laborer had his head almost severed from his body; and another his thigh cut in two. Several of those who were but slightly hurt were at once conveyed home. Those who sustained more severe injuries were carried to the Northern Hospital. In the course of Friday, 25 persons were received at the latter place, of whom 9 were police men, and the other 16 laborers. The deaths reported from the hospital are 3.

Several of the Chartis leaders, including Feargus O'Connor, have been arrested on a charge of conspiring to promote sedition.

The Queen has discontinued riding on horse-back, which makes people think that family causes, as I hinted in a former letter, are in operation.

The Baroness Lehzen has at length been sent away. She trudges back to Germany at once. Prince Albert has the credit of this, and every one is glad of it, as she was a low, vulgar, meddling intrigante.

Baron Stockmar, another of the German gens, leaves England immediately, and forever. He and the Baroness Lehzen were doing all they could to keep the Queen in a state of pupillage. But the attempt has been foiled by the Prince.

FRANCE.—The Paris Commerce asserts, on the authority of a Washington correspondent, that immediately after the conclusion of the late treaty with Great Britain, the American Cabinet had addressed to the French Minister a note, declaring that, although the union was willing to co-operate with all the powers to enforce upon American citizens the strict observance of its laws against the slave trade, "at no period, and on no account, would it ever permit a foreign nation to exercise a right of Sovereignty on board American vessels."

It would appear that the French government, confident of the maintenance of peace, contemplates immense reductions in the land forces of France.

RUSSIA.—The news from Circassia and Daghestan continued to be unfavorable to the Russian arms.

A letter from St. Petersburg, dated Sept. 10, says:—We have received here the melancholy news that the greater part of the city of Kasan has been destroyed by fire. It is stated that 1,300 houses (40 of which were of stone,) 12 churches, the extensive magazine, and the university, are reduced to ashes. The details have not yet come to hand.

THE EAST.—Accounts from Constantinople of the 7th ultimo, are given in the Augsburg Gazette of the 22d ult. They state that a collision had taken place between the Maronites and Druses, in which lives were lost on both sides, and that the Pasha had been obliged to interfere. According to the same letter a camp of 20,000 or 25,000 men was to be formed near Malatin, and fresh reinforcements had been sent to Erzeroum.

MULDER IN FARO.

A complete Roman dwelling, apparently belonging to a family in the middle ranks of life, has just been excavated in the Logos Wood, near Chateau-Guillari, by the Abbe Cocket. The flooring, pillars, ornamented ceiling, &c., are in a perfect state of preservation. The largest sheet of glass in the world has just been finished by the Thames Plate Glass Company, at Poplar. It is fourteen feet eight inches long, by eight and a half feet wide, and will, no doubt, be placed in some public building, as there are few private residences in this country where it could be fixed.

On Friday night week, an extensive fire occurred in Exeter which, in a short space of time, burned down a spacious warehouse in the occupation of Messrs. Hall and Parrott, wholesale grocers, situated in Water-beer street. The extent of property destroyed is calculated at £300,000. The cotton factory of Messrs. Lockwood and Thornton, Blackfriars-street, Salford, has been destroyed by fire. The mill, machinery, and stock, were insured for the sum of 12,500l., and this will probably cover the whole of the loss. The object of the Rt. Hon. Henry Ellis' mission to the Court of the Emperor of Brazil, is the conclusion of a new treaty of commerce with Brazil, and the negotiation of stipulations for the more effectual suppression of the Brazilian slave trade. There has been expended, in strikes of late years among the Glasgow cotton spinners 47,000l.; the Manchester cotton spinners 370,000; and the wool-combers 400,000l.; Leeds mechanics 187,000l. The late strike in and about Manchester has probably cost as much as all these put together.

The Gazette of Friday announces that the Rev. Dr. Parry has been appointed Bishop of Barbadoes; Rev. Dr. Daniel Gateward Davis, Bishop of Antigua; Rev. Dr. Wm. Pterey Austin, Bishop of Guiana; Rev. Dr. George Tomlinson, Bishop of Gibraltar; the Rev. Dr. Francis Russell Nixon, Bishop of Tasmania (Australia). The will of the late T. N. Longman, Esq. of the firm of Rees, Orme, and Co., the well known booksellers of Paternoster-row has been proved, by the executors, in the Prerogative Court of the Archbishop of Canterbury, in Doctors' Commons. The personal property of the deceased has been sworn under the value of 200,000l., which is principally left to his widow and family. A new break has been invented by Mr. Thornton, civil engineer, and of the late contractors of the London and Brighton Railway. The expe-

ments are highly satisfactory. A carriage going at the rate of 33 miles an hour, is stopped within a hundred yards by means of this break, the strength of which can be increased to any extent....Accounts from Bologna, of the 19th ultimo, represent that after three days of the most unusually heavy rain, the rivers overflowed their banks, and inundated their country and villages, particularly at and around Malalbargo, inasmuch that twenty communes have been flooded, and sustained serious losses. An express had also arrived from Romagna with the news that the bridge over the Lamona at Jaenza, had been washed away and the tower thrown down....Dr. Ireland, the late Dean of Westminster, has by his will, made the following bequests—1,000l. for the Western Dispensary, after a life interest therein in 1841; 2,000l. Westminster Hospital, after a life interest therein in Westminster; 2,000l. King's College, for promotion of religious education; 1,000l. now forming in London for the education of the sons of clergymen; 1,000l. trustees for poor persons in Ashburton; 10,000l. University of Oxford for a professor of theology; 2,000l. Oriel College, for an exhibition, besides many others....The *Lepic Gazette* of the 25th ult., states that the treaty of commerce between Austria and Great Britain, which has been for some time under consideration, is about to be concluded, Prussia Metternich having agreed to the principle. The existing duties on the importation of British manufactures are to be considerably reduced....*Thames Tunnel*.—The Rotherhithe staircase is now being carried on rapidly towards completion, and the whole undertaking begins to assume a finished appearance. *The Queen's visit to Ireland*.—The *Mayo Telegraph* states that it is her Majesty's intention to honour the "Island of Saints" with a visit in the course of next summer. The *Telegraph* makes the announcement on the authority of a gentleman holding an official situation.

The Hindostan.—The Peninsular and Oriental Steam Company's splendid ship *Hindostan* left Southampton on Saturday for Calcutta, she has upwards of 90 passengers, and among the number were Captain Engle-duc, R. N., formerly, the Commander of the Great Liverpool, who has been appointed resident superintendent and agent of the Oriental Company at Calcutta....*Duties on Tobacco*.—The American Chamber of Commerce of Liverpool has addressed a memorial to the Premier, respecting the heavy duties on tobacco. The memorialists represent that an immense amount of the tobacco is smuggled into the country, and that, if the duty were lowered to 1s., the revenue would not lose, as the consumption would increase, and the expense of protecting the revenue would be lessened....*Foreign Provisions*.—Somewhat of a "sensation" was produced in the neighbourhood of Chard last week by the introduction of American pork and beef, retailed at from 3½d to 4d per lb. The anxiety manifested by the people to obtain cheap food was not slow in manifesting itself, and the first consignment of pork was cleared in a few hours, more being expected this week....*Foreign Corn*.—Since the passing of the new Corn Law Bill, the importation of grain into London from foreign ports has been unusually great; and, notwithstanding that there is a glut in the market, the importation of foreign produce (chiefly wheat) appears to be daily on the increase.

THE CAPE.—Cape of Good Hope papers to the 21st of July bring the gratifying particulars of the relief and recapture of Port Natal and the discomfiture of the Boers. It may be observed as a tolerably general conviction in the city now, that all this rebellion of the Boers, with the slaughter on both sides consequent, is mainly attributable to the ill-judged acts of the Society for the Protection of the Aborigines, and to the House of Commons' committee on the state of the aborigines in South Africa, both of which lent themselves to be used and abused by the unfounded, exaggerated and false as well as one-sided representations of witnesses not exactly, as subsequent events seemed to show, actuated by the purest of motives. The large folio of a report of evidence, introduced by a summary historic and *raisonné* of the chairman, is a standing monument of flagrant injustice and gross calumny, upon the abolitionists, where not really discreditable from the ludicrous ignorance and perversions of fact and South Africa history which it

betrays. Some of the reverend and secular witnesses, who volunteered their testimony against the frontier colonists, or Boers, of the Cape on the occasion,—none else being heard or called—or their friends or connections, were fortunate enough to obtain their recompence afterwards in large free grants of thousands of acres of colonial lands, in one case, that of Lieut. Governor Stocken-strom, the magnificent grant of 10,000 acres. The results are now matter of history. The Boers on the frontiers were forbidden by proclamation to defend themselves against Caffre and Hottentot plunderers, ordered to deliver up their arms, and the shopkeepers and merchants at Cape Town prohibited from supplying them with gunpowder under heavy penalties. Finding themselves thus impugned in the mother country, and at home maltreated, oppressed and suspected, the Boers in two bodies amounting to 700,000 souls, waves and families inclusive, met and planned their celebrated emigration to Natal. The deepest sense of wrong and impossibility of obtaining redress could alone have prompted men to abandon their long cherished homes, the homes of their fathers, and to exchange for the wilderness their own fertile and well cultivated pastures and farms. How they accomplished their stupendous undertaking is well known; after journeying for eighteen months and over thousands of miles through desert lands and hostile tribes, by whom attacked, persecuted and slaughtered, sometimes defeated but finally victorious, they reached and settled at Port Natal with their families, their flocks, herds and convoys of waggons, when their first act was not unnaturally, to cast off their allegiance to a Government which had ceased to afford the protection its first duty, and had abandoned them to the asagays of their savage enemies, and their second act was to erect themselves into an independent community, and to seek aid from Holland from whence their forefathers derive. Left for a considerable period in peace and themselves, they were entitled perhaps to hope that their pretensions and separation were and would be respected; which, however, unless the imperial Government could have determined to alienate South Africa from the empire was impossible. The despatch of Captain Smith at the head of an inadequate force was the timely signal to the unhappy colonists of the resolution to assert the supremacy of imperial rule. The weakness of the force sent to exact obedience only unfortunately served to invite resistance, which could not fail, as it should have been apparent to reasoning men, however ill-used and resentful, to be in the end futile and disastrous, as by the accounts now received comes confirmed.

Office of Her Majesty's Chief Agent for Emigrants in Canada.

Quebec, Oct. 22d 1842.

Number of Emigrants arrived at this Port, during the Week, ending Oct. 22d:

From England.....	42
" Ireland.....	32
" Scotland.....	3
" Lower Ports.....	0
Total.....	77
Cabin passengers, not included in the above, 18	
Previously reported, ... 594	43699
Total.....	612 43776
To corresponding period last year,	23279
Increase in favour of 1842, ..	15197

A. C. BUCHANAN,
CHIEF AGENT.

RELIGIOUS STATISTICS OF THE CITY OF TORONTO.

	1842	1841
Church of England.....	6575	6734
Kirk of Scotland.....	1722	1503
Church of Rome.....	3000	2101
British Wesleyan Methodists.....	890	816
Canadian Wesleyan Methodists.....	724	681
Episcopal Methodists.....	184	
Other Methodists.....	209	
Presbyterians not in connection with the Kirk of Scotland.....	221	483
Congregationalists or Independents.....	447	404
Baptists and Anabaptists.....	429	430
Lutherans.....	13	
Quakers.....	14	
Jews.....	10	
All other Denominations.....	239	
United Secession Church.....	221	
Primitive Methodists.....	201	
Apostolical Church.....	160	
African Methodists.....	39	
Unitarians.....	132	
No Religion.....		132
Total.....	15336	

Toronto Market Prices,
Toronto, 1st Nov., 1842.

	s	d.	s.	d.
Flour, Millers' fine per bbl.	20	0	21	3
Farmers'	15	0	20	0
Wheat, New Primo	2	10	3	0
Do Inferior	2	3	2	8
Barley.	1	10	2	2
Rye	1	8	2	3
Oats	0	7	1	0
Oatmeal	12	0	15	0
Peas	1	0	2	0
Bran, per 100lbs.	1	3	0	0

Since our last, the Wheat market has been gradually declining, and although our quotations run as high as 3s. 6d. for good Wheat—it is not worth more than 3s. to 3s. 3d. for the best samples. The flour market has remained dull with scarce alteration in prices. Barley and Rye have a steady sale at above rates, but very little coming in.

W.M. GAMBLE, & Co.
Corn Flour and Commission Merchants,
Market Buildings, Toronto.

Advertisements.

Earthenware, Wholesale and Retail.
JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per *Souter Johnny* and *Mohack*, and expect a further supply by the *Thorburn*, *alpha*, and other vessels.
McGill-street, Montreal, }
May 17. 1842 } 19

J. E. PELL,
LOOKING-GLASS MANUFACTURER,
Carver, Glazier, Picture Frame Maker,
Glazier, &c.
Removed to King Street, nearly opposite the Commercial Bank.
Toronto, Dec. 15, 1841.

C. & W. WALKER,
MERCHANT TAILORS,
181, KING STREET, TORONTO.
All kinds of ready-made clothing constantly on hand.—Terms moderate.
Toronto, Oct. 6, 1841. 3

NEW CUTLERY.
THE SUBSCRIBER respectfully informs his friends that he has just received direct from *Sheffield*, a large and well selected Stock of *Fine and Common Cutlery* of every description, *German Silver, Plated and Britannia Metal Ware*, with many other Goods, too numerous to mention, which he will sell, *Wholesale & Retail*, low for Cash or short approved Credit.
Country Store-keepers are invited to call and examine for themselves.
SAMUEL SHAW.
Toronto, Dec. 29, 1841. 8

LOOKING GLASSES, PICTURE FRAMES, &c. &c.
THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold framed Mantel and Pier Glasses Cheval; and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 53 by 24 Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.
ALEXANDER HAMILTON,
King Street.
Toronto, October 6, 1841. 2

TORONTO AXE FACTORY,
HOSPITAL STREET.
THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.
SAMUEL SHAW.
Toronto, Oct. 6, 1841. 2

THOMAS J. PRESTON,
WOOLLEN DRAPER AND TAILOR,
No. 2, Wellington Buildings, King Street, TORONTO.
T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of Superior Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.
Toronto, October 20, 1841. 3

Ready Money the Spirit of Trade!!!
THOMAS CLARKE,
HATTER AND FURRIER,
RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gannets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Fur trimming. Robes made to order. Naval and Military Lace, Mohair Barding, Cocksades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs.
Toronto, Feb. 8, 1842. 2

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

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
- Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
- Saxon, Brunswick, Imperial, Chrome, and Emerald Greens.
- Green and Damask Verditer,
- Orange, Middle, Lemon and Primrose Chrome,
- Spruce and Common Yellow, English and Dutch Pinks,
- Terra de Sienna, raw and burnt,
- Umber, raw and burnt,
- Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson,
- Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil,
- Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.
- Linseed Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 9x7 to 40x26,
- Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whiteners, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Camel do.
- Fitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.
ALEXANDER HAMILTON,
No. 5, Wellington Buildings,
King Street.
Toronto, Oct. 6, 1841. 2

The Wesleyan
Is published, semi-monthly, for the COMMITTEE OF MANAGEMENT, at the corner of New and Newgate Streets, Toronto.
EDITOR.—Rev. M. RICHEY, A.M.
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