

extinction, these are our duty to each other, our gratitude for past assistance,—but especially the precepts, the promises, and the threatenings of the Bible, to neglect which was a manifest recklessness of our own interests, as also an exemplification of practical infidelity. The Rev J J Carruthers rose to second this resolution, a doing which he was warmly greeted by the audience; the advanced hour at which he rose induced him to abridge the remarks he had intended to make. Speaking of the debt, he maintained it was not the debt of the parent committee, as was admitted by a previous speaker, the committee are but the agents of the Society, and it would therefore be unjust to saddle them with the debt, it is the debt of the society, and each individual member is responsible according to the ability which God has given him. In failing to remove the debt, and to raise the income of the society to meet its existing responsibilities, evil consequences would ensue, and he called upon the meeting to contemplate what those results would be. Agents must be withdrawn, conquests achieved over the powers of darkness must be again surrendered, &c. He then referred to a case that occurred in connexion with one of the Missionary Societies in the States. Their funds were not equal to their wants, and they were compelled to retrench, and in their retrenching operations one mission was given up, when the missionary had 500 children of heathen parents in his school, they were given up and scattered abroad again! What a sacrifice to heathenism! And who made it? A Christian minister, reluctantly! And who compelled him? Those who allowed the funds of the society to become inadequate to the claims which the order of God had brought upon it! Other remarks, which we should be glad to give, did our limits allow, fell from the reverend gentleman, as well as from additional speakers, among whom was the Rev. H. Montgomery, who moved the fifth resolution. The collection was a little over £20, those which had been taken up the preceding day amounting to about the same sum.

WESTERN CANADA — ALDERVILLE AND HALDIMAND.—The following letter will be gratifying to our readers on account both of its matter and its author:—

To the Editors of the Wesleyan.
 REV. AND DEAR BRETHREN.—We are in the midst of a most blessed work of grace in this mission. About 22 have experienced a change. In this number are included the most faulty in the community—men who had been foremost in wandering about, drinking to excess, and leading others astray. Most of all our young people are the subjects of conversion or awakening, of course our schools and family have largely participated, and several of our hired men have shared in the blessing. Our long-tried Indian friends, who have never swayed from the good way since their conversion, are exceedingly comforted in witnessing, in this good work, an answer to their prayers for the conversion of their children and friends. The society now numbers more than one hundred.

Many interesting incidents in this blessed work might be detailed, but these I defer for a future time, when the character of the converts shall be formed and better known. We have, however, circumstances in the work which encourage us to believe that the people are not under a transient excitement. It is the result of much Christian instruction, and the "waters of the sanctuary," which have been gradually rising for years, now flow in a depth we have not witnessed since the few first years of religious prosperity on Grape Island.

The mission in HALDIMAND is also favoured with a graceful influence; several happy changes have taken place; others are stirred up to seek the Lord; and large and deeply attentive congregations are in attendance on all occasions of public preaching and worship. But of this mission Brother Armstrong, who is successfully labouring among the people, will give you further account.

I remain, dear Brethren,
 Your's faithfully, in the gospel of Christ,
 W. CASE.
 Alderville, March 7, 1842.

UNITED STATES — GEORGIA CONFERENCE.—The editor of the *South Western Christian Advocate* says the past year has been

one of pious religious prosperity to the Methodist Church, within the limits of the Conference district, an accession of about five thousand souls having been made during the year. As might have been expected, a peculiarly gracious influence pervaded the public and social religious exercises during the session, and the greatest peace and unity of spirit, characterized the entire proceedings of the Conference. We rejoice in this more than ever, thing else.—*Zion's Herald*

SOUTH PACIFIC OCEAN — Some of Navigator's Island.—We are indebted to *Zion's Herald* for the following extract of a letter from Rev. A. W. Murray, Missionary (Presbyterian, we conjecture), stationed on the above island:—

"The past night has been a most remarkable one—such a night as certainly never before occurred in this district. I retired about half past ten o'clock, and fell asleep, with the voice of prayer and weeping sounding in my ears. About one o'clock I was aroused by the snoring sounds, and going out, I found there was a general commotion throughout the village. The members of the church were pleading, some of them in the most earnest and melting language, for the conversion of their brethren, while the voice of weeping and wailing was heard in every direction, from those who have been recently awakened. It was most deeply affecting to hear and to witness what was going on, and well fitted to fill the mind with the most solemn and delightful emotions. It was a sweet, still, moon-light night, and every thing seemed to wear an aspect of peculiar loveliness. I thought of by-gone days, and experienced a thrill of grateful joy, which words cannot express, at the wonderful change which has been effected."

Another missionary says, "Multitudes have been awakened and converted. I think as many as five hundred persons have been received into church fellowship in the course of one year, all of whom have given satisfactory evidence of a change of heart. So great is the religious feeling among all classes of the people, that the whole island, containing from four to five thousand inhabitants, seems ready to be brought under the law of Christ. I myself have been living for three months in the same house with some of these converted heathen—first fruits unto Christ in Tutuila—and enabled to testify that they adorn the gospel of God our Saviour in all things. May these be indeed the earnest of the abundant harvest of redeemed souls, not only among the inhabitants of Tutuila, but all the islands of the Pacific."

RELIGIOUS SPIRIT OF THE AGE.—The spirit which prevails among the clergy of almost every denomination in this country (Britain), forms a striking and alarming feature of the age. While the people of Spain and Portugal, formerly the most bigoted and most submissive to the will of the priesthood, have thrown off the yoke, and in most other States the influence of the Church is on the decline, here the reverse is the case. The Catholic priests in Ireland, if we take Mr. O'Connell as authority, are furious against Espartero, and friendly to the cause of the ex-Queen Regent, simply because the former has stripped the clergy of their usurped power and enormous wealth, while the latter would bring back the glorious days of ignorance, superstition, and slavery. In England, the rage for the doctrines of Popery is spreading among the clergy of the Established Church to a frightful extent; the Bible and the Prayer-book are looked upon as old almanacs, and the traditions and fictions of the men who paved the way for the dominion of the Roman hierarchy, and the thralldom of the dark ages, are, in their eyes, the only sure guides.—*Sun*.

Miscellany.

THE BRITISH GOVERNMENT.—It gives me pleasure to advance a further testimony in behalf of that Government with which it has pleased God, who appointeth to all men the bounds of their habitation, to bless that portion of the globe that we occupy. I count it such a Government, that I not only owe it the loyalty of my principles, but I also owe it the loyalty of my affections. I could not lightly part with my devotion to that Government which the other year opened the door to the Chris-

tianization of India—I shall never withhold the tribute of my reverence to that Government which put an end to the atrocities of the slave trade—I shall never forget the triumph which, in that proudest day of Britain's glory, the cause of humanity gained within the walls of our enlightened Parliament. Let my right hand forget her cunning, ere I forget that country of my birth, where, in defiance of all the clamors of mercantile alarm, every calculation of interest was given to the wind, and braving every hazard, she nobly resolved to shake off the whole burden of iniquity which lay upon her. I shall never forget that how to complete the object in behalf of which she had so honourably led the way, she has walked the whole round of civilization, and knocked at the door of every Government in Europe, and lifted her exploring voice for injured Africa, and pleaded with the mightiest monarchs of the world the cause of her outraged shores and her distressed families. I can neither shut my heart nor my eyes to the fact, that at the moment she is stretching forth the protection of her naval arm, and shielding, to the uttermost of her vigor, that coast where an inhuman avarice is still playing its guilty devices, and aiming to perpetuate among an unoffending people a trade of cruelty, with all the horrid train of its terrors and abominations. Were such a Government as this to be swept from its base, either by the violence of foreign hostility, or by the hands of her own misled and intoxicated children, I should never cease to deplore it, as the deadliest interruption which ever had been given to the interests of human improvement. O, how it should swell every heart, not with pride, but with gratitude, to think that the land of our fathers, with all the iniquities which abound in it, with all the profligacy which spreads along our streets, and all the proneness that is heard among our companions—to think that this our land, overspread as it is with the appalling characters of guilt, is still the securest asylum of worth and liberty—that this is the land from which the most copious emanations of Christianity are going forth, to all the quarters of the world—that this is the land which teems from one end to the other of it with the most splendid designs and enterprises for the good of the species—that this is the land where public principle is most felt, and public objects are most prosecuted, and the fine impulse of a public spirit is most ready to carry its generous people beyond the limits of a selfish and contracted patriotism. Yes, and when the heart of the philanthropist is sinking within him at the gloomy spectacle of those crimes and atrocities which still deform the history of man, I know not a single earthly expedient more fitted to brighten and sustain him, than to turn his eye to the country in which he lives, and there see the most enlightened Government in the world acting as the organ of its moral and intelligent population.—*Chalmers*.

JOHN WESLEY.—The *Watchman of the Valley*, a Calvinistic paper of Cincinnati, pays the following tribute to the founder of Methodism:—

"Whether Wesley designed it or not, he was just the man to build up a sect. Perhaps no man ever possessed a warmer heart in union with a clearer head. Very many men have had more power of emotion, but where shall he be found the man who had zeal that knew no limits but death, and was governed by equal foresight and prudence. He had the penetration that could foresee exigencies, and resources always at hand to meet them. His sermons are perfect models of plain thoughts, expressed in plain language. You may object to some of his doctrinal views, but you know precisely what he means. He had a bland open countenance, and was a perfect gentleman in all his deportment. There was something imposing in his appearance, that struck awe into the fierce spirits that raged around him, when he preached. He died in 1791, in the eighty-eighth year of his life. He died as he had lived, in the open sunshine of the divine presence. He lifted up his dying arm in token of victory, and raising his feeble voice, cried out with a holy triumph, 'The best of all is, God is with us.' And now the name of Wesley is mentioned with honour and held in reverence, not only through Great Britain, but to the furthest limits of civilization in the western world, and in many islands in the far off deep. In the Established Church

itself, piety has been greatly increased through Methodism, and millions who never would have felt her influence, have adored the providence which made John Wesley an ambassador of Christ.

LAKE ONTARIO.—Commodore Barrie, I believe, tried with very deep sea-lines, without finding bottom in the centre, and I know that between Toronto and Niagara, which is the most stormy part of the lake, eighty or ninety fathoms are insufficient lead. Dr. Daubeny, in one of his interesting experiments last autumn, had seventy-five or eighty fathoms of line out, with the clever instruments he invented for ascertaining the temperature and qualities of water at great depths, without any symptoms of bottom.—*Sir R. Bonnycastle's Canada in 1841.*

ELIAS BRADSHAW, THE LAMPED BLACKSMITH.—The *New York Christian Intelligencer* says, "He resides at Worcester, Massachusetts, and cradles eight hours of the day at his trade. Having been announced by Governor Everett, in an address to the mechanics of Boston, as acquainted with fifty languages, the blacksmith wrote a letter, in which he modestly and boastfully says:—

"I had pursued the even tenor of my way—none over thought that I had any particular genius. All that I have accomplished, or expect, or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant heap—particle by particle, thought by thought, fact by fact. And if ever I was actuated by ambition, its highest and farthest aspiration reached no farther than the hope to set before the young men of my country an example, in employing those valuable fragments of time called 'odd moments.' And, sir, I should esteem it an honour of another water than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American workmen to be proud and jealous of the credentials which God has given them to every eminence and immortality in the empire of mind. These are the vows and sentiments with which I have sat down night by night, for years, with blistered hands and brightened hope, to studies which I hoped might be serviceable to that cause of the community to which I am proud to belong. This is my ambition. This is the goal of my aspirations."

"With regard to my attention to the languages, (a study of which I am not so fond as mathematics,) I have tried, by a kind of practical and philosophical process, to contract such a familiar acquaintance with the head of a family of languages, as to introduce me to the other members of the same family.—Thus studying the Hebrew very critically, I became readily acquainted with its cognate languages, among the principal of which are the Syriac, Chaldaic, Arabic, Samaritan, Ethiopic, &c. The languages of Europe occupied my attention immediately after I had finished my classics, and I studied French, Spanish, Italian, and German, under native teachers. Afterwards I pursued the Portuguese, Flemish, Danish, Swedish, Norwegian, Icelandic, Welsh, Gaelic, Celtic. I then ventured on further east into the Russian empire, and the Caucasian opened to me about a dozen of the languages, spoken in that vast domain, between which the affinity is as marked as that between the Spanish and Portuguese. Besides those, I have attended to many different European dialects still in vogue. I am now trying to push on eastward as fast as my means will permit, hoping to discover still farther analogies among the oriental languages, which will assist my progress. I must now close this hasty, though long letter, with the assurances of my sincere respect and esteem."

THE DUKE OF WELLINGTON is always to be found in his seat from the opening of the House of Lords, and, if at the commencement of each sitting, there should be no other peer present to hear prayers, he, at least, is sure to be there. Though it is painfully evident that his iron frame begins to totter, and his mind is no longer equal to the conduct of grave and important affairs, still the scrupulous exactness of his habits, his sedulous attention, and his manifest anxiety, combined with his blunt straightforwardness—apart from his character as the Duke—are not a little remarkable in the House of Lords.