

rendered durable. The success of the Wesleyan missions to the South Seas he dwelt on at some length, and referred to the new missionary Society in Scotland, its designs, labours, and results.

The second resolution, expressive of the satisfaction of the meeting with the labours of the Wesleyan Missionary Society, was moved in a speech of transcendent eloquence and effect by the Rev. Mr. Kirk, also a Presbyterian Minister from America. His personal appeals to each individual in the assembly—his special address to the female portion of the audience, his descriptions of the sacrifices which must be made by Christians, and the sufferings which might have to be sustained by the churches before Christianity should become universal, were deeply felt, and will long be remembered. He appealed to those who had Christian friends as missionaries, to support those friends in their career, and gave a touching description of a mother presenting her only daughter at the altar of God as a Christian labourer. His statements as to the exertions of the American missionary Judson brought tears into all eyes—and many hearts felt that moment that they would have given worlds to have supplied him with all the Bibles and Testaments he desired to place in the hands of the benighted people among whom he resided.

The Rev. Mr. Lucas, the Wesleyan Missionary at Paris, presented in the French language two signal examples of the effects of the gospel on the French themselves, showing in one case, how, though menaced with assassination by her own husband, a French woman had dared to decide on continuing steadfast in her Christian course, and which led in the end to the conversion of that very husband who had so resolutely menaced her with death. The speech of Mr. Lucas tended to open the eyes of all to this fact, that whatever may be said of the vacillating character of the French in politics—that in religion at least they are steadfast and faithful.

The Rev. Mr. Toase then moved a vote of thanks to Mr. Beecham, which was seconded by Mr. Ward. Mr. Beecham returned thanks; and that thrilling verse "Praise God from whom all blessings flow," closed the services and enjoyments of that most delightful evening.

Let France be more thought of than ever by the Wesleyan Society at home—and the day will not then be distant when the harvest will indeed be great in this powerful and important country.

I am, dear sirs, yours most truly.

J. W.

#### PRACTICAL DIVINITY.

##### ON THE ONLY WAY TO HEAVEN.

"Strive to enter in at the straight gate." (Matt. 7. XIII.) The kingdom of heaven is not to be entered but by violence; it must be taken as it were by assault, like a besieged place. The gate is straight and narrow; we must bow, we must bend, we must make ourselves little to gain admittance. The great gate which opens wide, and is passed by multitudes leads to perdition. *All broad and smooth ways are dangerous.* Woe to us when the world favours us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us beware, therefore, of going on with the multitude, and let us seek the traces of the few; let us follow the footsteps of the saints along the craggy paths of repentance; climbing over rocks, seeking secure places, in the sweat of our face, and expecting that the last step of our lives should be still a violent struggle to enter the narrow gate of eternity.

We are not predestinated by God, but to be made conformable to the image of his Son; to be fastened, as he was, to a cross; renouncing, as he did, all sensual pleasures, and to be content, like him, in the midst of sufferings. But, blind as we are, we would get down from this cross which unites us to our mas-

ter. We cannot leave the cross, but we must also forsake Christ crucified; for the cross and he are inseparable. Let us then live and die with him, who came to show us the true way to heaven; and let our only fear be, lest we should not finish our sacrifice on the same altar whereon his was consummated. Alas! all our endeavours here, tend only to be more at ease, and thereby to withdraw ourselves from the true way to heaven. We know not what we do. We do not comprehend the mystery of grace, which joins a beatitude with tears, pronouncing the mourners happy. The way which leads to a throne is delightful, although it should be overgrown with thorns: the way which leads to a precipice is dreadful, although it should be covered with roses. We suffer, but we see heaven open; we suffer, but we choose to suffer; we love God, and are beloved of him.

DUNDALK.—The committee for erecting the Wesleyan chapel at this place have received the following letter from Lord Hillsborough.

Combermere Abbey, Nantwich, Dec. 20, 1837.

SIR,—I am aware that Lord Roden intended to give a piece of ground, and am glad to hear that this has been accomplished. I am but too happy in having any opportunity of bearing my testimony to the efficacy, as well as the value, of Lord Roden's efforts [which are uniform as they are efficacious] in favour of the Protestant religion, be it in his place in Parliament, or be it on his estates—whether in the former by remonstrance, or at the latter by example; and I am confident that this act of kindness and generosity on his part will be duly appreciated by that respectable portion on whose behalf you apply.

I am also happy in being able to speak as to the respectability and staunchness of the Wesleyan Methodists, who, a large body, have used their endeavours in furtherance of those principles which they profess, and with great success, which entitles them generally to thanks, and in this case sympathy. I really have so many claims on me in my own country, that I am often obliged to refuse applications, as some bounds must be set. I shall be happy to pay you 10*l.*, and hereby authorize you to put my name to the list of subscribers.

Wishing you success, I have the honour to be, Sir, your humble servant,

HILLSBOROUGH.

To Rev. R. Huston, Chairman, Dundalk.

In addition to the foregoing contribution, the young Viscount Jocelyn, son of the Earl of Roden, has subscribed 30*l.* in aid of the same laudable object.—*Dublin Evening Mail.*

LAPLAND.—The Norwegian Storthing have lately adopted measures intended to promote the civilization of the Laplanders who live in the Polar districts of Norway, on the produce of their fishery and their herds of reindeer. For many years an estimable clergyman of the name of Stockfleth has devoted himself to the same praiseworthy end with indefatigable zeal and most decided success. He has made himself perfectly master of their language, which is remarkably difficult, but at the same time rich and expressive. He has translated the most indispensable religious books, and these are printed at Christiania at the public expense, and distributed by thousands among the poor. A second edition has just appeared of a Lapland spelling-book. About twenty years ago Mr. Stockfleth was an officer in the Norwegian army, but feeling an irresistible impulse to become the apostle of those abandoned tribes, he left the service, entered the university of Christiania, and, as soon as he had finished his theological studies, proceeded with his amiable wife to the extreme north, where he was not long in gaining the hearts of his flock, and where his talents and exertions have obtained results which, but that they have been realized, would have been looked upon as impossible.