

Religious and Missionary Intelligence.

ENGLAND—MISSIONARY VISITATION OF THE HULL DISTRICT.

The Rev. James Dixon, the President of the Conference, and the Rev. John Beecham, one of the General Secretaries of the Wesleyan Missionary Society, have recently visited the town of Hull, as a Deputation from the General Committee, in order to deepen the interest, and increase the efforts of its very important and efficient Auxiliary Missionary Society, by laying before its members the state, prospects, and claims of the Faront Society. The President preached to a large and highly respectable congregation in Waltham-street chapel, on Tuesday evening (March 1st), a sermon which produced the very best impression upon the understanding and the heart. On Wednesday morning the members of the Committee in town and country met the Deputation, when Mr. Beecham gave a succinct, but comprehensive view of our Missionary work, the cause of our embarrassments, and the pressing and multiplying demands for missionaries from various parts of the world. He also explained the management of the business at the Mission-house, and showed the great advantage derived to the Missionary Society, in point of accommodation, general convenience, economy, &c., by possessing premises at once commodious, and well adapted for the business of the Society, both as it relates to their internal arrangements, and central situation. These statements were highly appreciated by the gentlemen present, and all felt grateful for so noble and seasonable a *Donation* as the Mission-house, from the Centenary Committee.

Mr. B. met the collectors at half-past two in the afternoon, examined their mode of procedure, and gave them suitable directions and encouragement: and in the evening, at half-past six, a large congregation assembled at Waltham-street chapel, composed of the officers, collectors, and principal friends of the society; the President occupied the chair. Mr. Beecham, in his evening address, went largely into his all but exhaustless subject. He made it apparent to all who heard him, that the embarrassments of the society have not, thank God, been occasioned by a declining income, or by defection of friends, but by the success which God has mercifully given to the labours of his servants, which has created an imperative demand for a vast increase of labourers, to cultivate ground already won from the enemy, and secure the advantages of victories gained by the zealous and self-denying labours of our brethren; and that in meeting these calls the Committee had exercised a wise discretion, and the extreme of caution. A deep, and it is hoped, an indelible impression was made upon the large assembly by the interesting and affecting statements of Mr. B.; and the universal sentiment appeared to be, that the Committee could not have done less than they have done, without betraying the confidence reposed in them, without being recreant to the solemn duties of their office, and cruelly and unpardonably unmindful of the claims of perishing millions, the purchase of the Redeemer's blood.—James Henwood, Esq., the Treasurer of the Auxiliary Society, and other gentlemen, followed Mr. B. very effectively, all of whom engaged to increase their annual subscriptions; Mr. Henwood promising to *quintuple* his. The President closed the meeting by speaking most impressively on the evidence of this work being God's work, and expressed his strongest assurance that He will continue to watch over it, and dispose his people to furnish the means necessary to its support and continued enlargement. He was most happy in every part of his address, which was listened to with intense interest. At ten o'clock, the doxology was sung and the benediction pronounced. Thus ended a meeting, perhaps the most interesting, and certainly it is expected the most important in its results, of any that has ever been held in the town of Hull. The Local Committees of both districts have met, and immediate and active measures will be taken to increase, and it is expected to a considerable extent, the annual income. It is deeply felt that we ought not merely to keep in efficient operation our present establishment, but enable the Committee to comply with some

of the numerous and pressing calls made upon them from time to time.

In connection with the Hull meeting, meetings were also held at Howdon and Grimsby, which were attended by Mr. Beecham, and the Rev. William Lord, Chairman of the Hull district. At both places, a delightful feeling was manifested, and as an instance of the practical manner in which the appeals of the Deputation were responded to, it may be mentioned that one of the Grimsby friends, Francis Sowerby, Esq., was so impressed with the reasons urged for the payment of the annual subscriptions early in the year, and for children being constituted subscribers, that he at once paid into the hands of the Circuit Treasurer, his own and Mrs. S.'s subscription for the present year, amounting to ten guineas, and to this he added the sum of six guineas, as an annual subscription for his six children. Deputations were appointed at the meeting of the Auxiliary Committee in Hull, to visit the remaining circuits in the district; which will be done as soon as possible, after the several Quarterly meetings have been held.

These visitation meetings will, we are persuaded, be attended with blessed results to the connexion at large. The statements which are given enlarge the mind, awaken the most stirring and delightful feelings, and excite to more earnest, stated, and believing prayer. A blessing will descend upon our churches at home as well as abroad. —*Walchman.*

LONDON MISSIONARY SOCIETY.—A meeting of the members of the above society, and of the various associations connected with it took place yesterday week, at Exeter Hall, Strand. Before the time appointed for the commencement of the proceedings, the hall was so densely crowded with ladies, and the teachers of the schools, while those waiting for admittance were so numerous, that it was found necessary to accommodate them by opening two additional rooms. At eleven o'clock the chair was taken by the Rev. Dr. Liefchild. The Rev. R. Moffat, from South Africa, introduced to the meeting some of the inhabitants of the country in which he was appointed missionary, who, with many others, had renounced the errors of idolatry. There were also on the platform natives of China, the East Indies, Egypt, &c., converted to Protestantism through the instrumentality of the society.—*Id.*

PUSEYISM.—A CONVERSION.—On Monday, the 21st ult., Mr. Renouf, of Pembroke College, Oxford, the author of the tract on the Eucharist, called, Tract No. 91, was received into the church at St. Mary's College, Oscott. We are informed that another Oxford divine, who has not yet been received, expresses his approbation of the step.—*Tablet.*

MORE VICTIMS TO THE OXFORD HERESY.—To this melancholy list must now be added the name of Mr. Douglas, B.A., gentleman-commoner of Christchurch. Mr. Douglas, it is said, joined the Romish communion at Rome itself, where one of the priests, in his sermon, lately introduced the following *apostrophe*:—"O, ye Puseyites! if there be any of you here present, I beseech you hearken unto me. There is but a small step between you and us. Ye call yourselves 'members of the Church catholic;' but as long as ye are not in communion with us, ye are dry and barren branches."—*Record.*

WESLEYAN CENTENARY CHAPEL, DUBLIN— CEREMONY OF LAYING THE FOUNDATION STONE.

(From the Dublin *Warder*, March 26, 1842.)

The first stone of the new chapel to be erected on the site of Milton-house, south side of Stephen's-green, and which was purchased from Lord Milton, was laid on Tuesday, by the Hon. Judge Crampton. A large assemblage of persons were present, chiefly consisting of the Wesleyan connexion—among whom we observed all the preachers of the body resident in Dublin. Soon after twelve o'clock the Hon. Judge Crampton, accompanied by the Rev. Mr. Waugh, appeared on the ground.

The Rev. Mr. Waugh said that they were about to commence the erection of a house for the service of God, and should begin with worship. He hoped that there were many praying hearts present, and that they would have the blessing of God

upon their work. The Rev. gentleman then read the 8th chapter of 1st Kings, commencing at the 10th verse, and the 1st chapter of the Epistle to the Hebrews, and then gave out the 37th hymn, which was sang by the assembly.

The Rev. Wm. Stewart then offered up an impressive prayer.

The Rev. Mr. Waugh next read a record of the ceremony which was intended to be enclosed in a bottle, with copies of several of the newspapers of the day which were deposited near the first stone of the new building. It appeared from the record that as the lease of the Whitefriar-street chapel had nearly expired, it had been deemed advisable to procure a more eligible site for a Wesleyan place of worship, and accordingly a piece of ground had been purchased from Lord Milton, the dimensions of which were 65 feet in front and 97 feet from front to rear. It further appeared that the expense attending the erection of the edifice, including the purchase of the ground, would amount to £8,000, £5,000 of which were given by the Centenary Committee. The bottle was then deposited in the ground and covered with mortar. The first stone was next lowered into its place, when the Hon. Judge Crampton proceeded to "lay" it with a silver trowel presented to him by the Rev. Mr. Waugh, and upon which the following words were inscribed:—"Presented to the Hon. Justice Crampton, on laying the foundation stone of the 'Centenary Chapel,' Stephen's-green, 22nd March, 1842, in the name of the Wesleyan Society, by the Rev. Thomas Waugh."

His Lordship then said—Friends and fellow-Christians, a few words from me may not be inappropriate on this very solemn occasion and at the commencement of this important work—I have been called on to lay the foundation stone of a house of prayer—a house not for man to dwell in, but a house separated from all secular uses, and dedicated solely to the worship of Almighty God. We know indeed that the Hllh and the Holy One who inhabiteth eternity dwells not in temples made with human hands—the heavens and the heaven of heavens cannot contain Him, how much less then this house which we are building! But we also know upon the authority of Christ's own word, that wherever "two or three are assembled together in his name" to worship, there will He "be in the midst of them." In laying this foundation stone I cannot call myself a wise master-builder; but, inexpert as I am, I have labourers with me who are skilful workmen, and who will, I am persuaded, be able to construct a solid, and a sightly edifice, formed of sound materials, and compacted with well-combated mortar; a house, I trust, which will be resorted to by many who love the Lord Jesus Christ—a house which, I trust, will be an instrument in extending Messiah's kingdom, and promoting the glory of God. In laying this foundation-stone, let it be remembered that there is no other foundation upon which a spiritual church can be erected, but that which is laid—"Jesus Christ and him crucified." He is "the Rock of Ages"—"The chief corner stone"—He is the unchangeable foundation upon which must rest the whole fabric of the church of God. Men may build upon this foundation "gold, silver, and precious stones," or "wood, hay, and stubble." Ministers may preach the whole counsel of God—or they may mingle human vanities and superstitious with their teaching—but remember, there is a test whereby to try their ministrations—there is an infallible criterion whereby to try their doctrines—that test, is the fire of God's holy word—that criterion, is the light of the glorious Gospel of Jesus Christ. If these ministrations be holy—if these doctrines be sound, they will pass unburned through the ordeal—they will come forth from the furnace precious metals, solid, pure and undiminished; but if they be vain, false and earthly, they will be consumed by the fire of God's word—they will be dissipated before the light of Gospel truth. The wood and hay and stubble will evaporate in smoke and fall to the earth in dust and ashes. What are these fundamental truths which the ministers of God's word are bound to inculcate, and which I trust will be inculcated in this house? They are, justification by faith in the Lord Jesus Christ, and sanctification by the Holy Spirit of God. "Believe and ye shall be saved," is the language of Holy

Writ; "Without faith it is impossible to please God." "Be ye holy for I am holy," saith the Lord; "Without holiness no man shall see the Lord." Let those who are to minister in this house faithfully and diligently preach and teach these vital, these fundamental truths, as I trust they ever will do—and let them continue in humility, in simplicity, and in sincerity, to walk before the people, still treading in the narrow path that leads to everlasting life; and, under God, they will make this house a blessing to many; they will reap an abundant harvest of precious souls; and they will, in the day of account, be enabled to present a rich crown of living jewels before their great master in heaven. May the Almighty God bless this place. May his grace rest upon the people who assemble within its walls. May they continue to worship him "in spirit and in truth." And may this house, consecrated to divine worship, be instrumental to the salvation of man, and the glory of God.

The Rev. Mr. Waugh then came forward, and said that were it not that some observations by way of narrative might be required of him, he would not attempt to run the risk of wakening the effect of the evangelical and emphatic address which had been delivered by their highly respected and fully valued friend who had preceded him. He fully responded to the pious prayer offered up by him, that God Almighty might enable the ministers of the Gospel to preach his truth simply, faithfully, and powerfully, in the house about being erected to his glory, and that thousands and tens of thousands might be induced to bend in lowly penitence at the foot of the Saviour's cross. The new building would be called "The Wesleyan Centenary Chapel." It would be termed "Wesleyan," because it was intended for the worship of the followers of the late John Wesley, in reference to whom it was hardly necessary for him to say much; but he might be permitted to allude to the circumstances under which these countries were placed, when he and his coadjutors were raised up by the providence of God to preach the glorious Gospel. The land was then sunk in darkness and sin—although before their time the Puritans had much of the spirit of true piety among them, yet he might be pardoned in stating, that when a spiritual people threw themselves into secular politics, the Holy Spirit being grieved departed from them. The Puritans became mere politicians—dreadful convulsions shook the realm from its centre to its extremity as the consequence—and their sun set in blood. On the restoration of the second Charles, a fearful reaction took place, religion was mocked at and scorned, and he was the most loyal and honoured man who was the most blasphemous and irreligious. These historic facts convey important instruction, and should teach them to fear God, honour the reigning monarch, keep aloof from the debates or association of persons given to change, and whose religion was political and worldly, not spiritual and evangelical. When in the beginning of the 18th century John and Charles Wesley and Whitfield were raised up, and preached in its purity the everlasting Gospel of God—a proof of the prevailing ignorance is found in the fact, that the doctrine of justification by faith was exclaimed against as a mischievous novelty, unknown in the Christian church up to that day; but, notwithstanding the opposition they met with wherever they went, the Lord was with them, and thousands flocked to hear the truth from their lips. On last Sabbath day, ninety-four years and seven months had elapsed since John Wesley set foot in Ireland. He preached his first sermon in St. Mary's Church. On his arrival in Dublin he found a society already formed, amounting to 2-0 members, and worshipping in a house in Marlborough-street, formerly occupied by a Lutheran congregation. John Wesley having returned to London, was succeeded by his brother Charles, who laboured with great diligence and success till rejoined by him in the ensuing spring. In the mean time premises were taken in the neighbourhood of Cork-street, part of which was occupied as a dwelling by the preachers, and the remainder as a place of worship. Three years after John Wesley's first coming to Ireland, the erecting of the chapel in Whitefriar-street was commenced, up to which time there had been occasional preaching in Ship-street, "where were many of the rich and genteel," as he himself records in his journal. "Owing to the amazing liber-