

the report, in which it was stated that 91,000 tracts had been distributed during the last twelve months, chiefly amongst the nobility and gentry of the metropolis. The reception of these tracts had, in general, been very favourable, and in many instances they have been thankfully acknowledged, in addition to which several pleasing instances were mentioned of positive benefit received. The receipts, during the past year, amounted to 148*l.* 10*s.* 7*d.*, and the payments to 212*l.* 2*s.* 7*d.*, the whole of the present liabilities of the Society being 357*l.* 9*s.* 4*d.*, the assets 89*l.* 15*s.*, leaving the Society indebted 277*l.* 11*s.* 4*d.* The Society had commenced a new and important field of labour, hitherto considered by many impracticable; a growing interest was manifested in the effort; and many persons in several localities were desirous of commencing distribution on the system. The committee felt their strength to be the faithfulness of Almighty God, and for that purpose had instituted a weekly, monthly, and quarterly prayer meeting, that all their labours might be continued and ended in Him. After some observations from the chairman, the meeting was addressed by the Rev. O. Clarke, Mr. Law, Mr. Tyler, and the Rev. Dr. Wallace.

NEWFOUNDLAND AND BRITISH NORTH AMERICAN SCHOOL SOCIETY.—The Anniversary Meeting of this Society was held in the Lower Room, Exeter Hall, on Friday, April 26. The Right Hon. Lord Bexley presided. The Rev. Mr. Haselgrave read an abstract of the Report. It stated that Mr. Willoughby, accompanied by Mr. and Mrs. King, had arrived safely at Sherbrook, and had commenced a diligent inquiry. They found several of the stations closed, partly in consequence of the inadequacy of the teachers, and the imperfection of the system. The necessity of scriptural schools in connexion with the Church of England was very apparent, while there was every probability that such schools would be established with success. At Newfoundland, His Excellency the Governor, and the Bishop of Nova Scotia, expressed their approval of the schools and teachers; while many of the inhabitants had furnished liberal contributions. There were thirty-nine day schools, forty-one Sunday-schools, and fifteen schools for adults: the whole containing 3,061 scholars, many of whom had made great proficiency in scriptural knowledge. The schools were well attended, and the parents and children had proved their gratitude by furnishing wood gratuitously both for repairs and for fuel. The death of clergymen was stated to be most lamentable. Many places of worship were wholly closed: some were visited only once or twice in a year; and others not so often; so that in some places persons had grown up to old age without having received the gift of Christian baptism. That lack of service had been partly supplied by lay-readers and catechists, who were made eminently useful. Of these persons there were forty, either gratuitous or stipendiary. The receipts of the Society had amounted to 2,095*l.* 10*s.*, being an increase over the last year of 361*l.* 7*s.* 7*d.*, besides 674*l.* 3*s.* raised for the specific purpose of erecting, enlarging, and repairing schools. The local contributions amounted to 1,055*l.* 6*s.*; making a total for those ordinary objects of 3,150*l.* 16*s.* 7*d.* The expenditure had been 3,475*l.*; and the liabilities for the current year were about 3,000*l.* The Rev. Mr. Herbert, the Bishop of Chester; the Rev. Mr. Herbert; the Bishop of Vermont, (U. S.); the Rev. F. Close, of Cheltenham; the Hon. Vernon Harcourt; Mr. Willoughby, Esq.; and Colonel Phipps, took part in the proceedings.

ANecdote.—A countryman, near this town, gave me the view of the judge in his carriage. "A great notice of me," said he, "for he was when he saw me looking at him he opened

Correspondence.

CENTENARY OF METHODISM.

To the Editor of the Wesleyan.

SIR,—Your readers generally are aware that it will be one hundred years next October, since the first Methodist Society was formed in London.

Of this society Mr. Wesley writes, "In the latter end of the year 1739 eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them, (for their number increased daily) I gave that advice, from time to time, which I judged most needful for them; and we always concluded our meeting with prayer suited to their several necessities. This was the rise of the united Society, first in London, and then in other places."

These societies have spread mightily over the earth, and through their instrumentality, hundreds of thousands have been turned "from darkness to light, and from the power of Satan unto God."

In the united kingdom, multitudes of sinners have been reclaimed from the error of their ways; tens of thousands of children have been instructed and taught to read the Bible, who, but for Methodism would in all probability have remained in a state of ignorance. Methodism has constituted largely to various benevolent institutions; the Garret, the Cellar, the Workhouse, and the Prison have all received a gleam of light or a portion of help by its means; the literary productions of the last century, are deeply indebted to Methodism. It has been the unflinching advocate of the long enslaved African race; and has shared in the glorious triumph of liberty, when eight hundred thousand human beings were emancipated in one day.

In missionary enterprise, the Methodist Society is second to no other body of Christians, upon the face of the earth.

The Great Head of the Church has been pleased abundantly to bless the labours of its missionaries in foreign lands. In many instances the mind of the dark heathen has been enlightened, he has renounced idolatry, and has learnt to worship at a Saviour's feet. The brutal Hottentot, and the savage Boesman have felt the transforming influence of divine grace. The Cannibals of the South Sea Islands have abandoned their abominable practices, whole communities have received the gospel, are now living in the enjoyment of religion, and as a necessary consequence, are at peace with all men. Thousands of West Indian Negroes have found salvation through the "blood of the Lamb." The savage Indian in the wilds of America has heard a Saviour's name; by him the blood-stained scolding knife has been laid aside; the tomahawk or instrument of murder has ceased to be used; and the red man as well as the white man has found mercy through a Redeemer's merits. The British provinces have likewise participated largely in the benefit of Wesleyan Methodism, as its missionaries have long been scattered through their entire length and breadth, instructing multitudes in the truths of the gospel; who but for their ministrations, would in many instances have remained in a state of spiritual darkness, and moral destitution but little removed from Heathenism itself.

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