

tion. To our mind, the scene we witnessed upon this occasion was one of thrilling interest. As we stood upon that spot set apart for the worship of Jehovah, surrounded by the great and the good of our colonial society, and whilst the praises of his people were ascending to the throne of our Heavenly Father, soliciting his blessing and rendering thanks for his mercies,—we thought upon what less than two short years had effected, and how infinitely poor and meagre must be our thanksgiving in comparison with our mercies. Over this spot, two years ago, the wild and ignorant savage only roamed,—now, we were in the midst of a rapidly increasing and busy neighbourhood, erecting a temple to our God, which will resound with his praises long after those who were then present, shall have quitted this earthly pilgrimage:—may its ministers be eminently successful in disseminating the blessings of Christianity, and may the people for whose worship it is especially intended be as good and as consistent as their venerable and excellent founder. After singing a suitable hymn, the Rev. W. Longbottom engaged in prayer, and in a most impressive manner entreated for the Divine blessing to rest upon the services of the day, and upon the temple about to be erected.—His Excellency the Governor then proceeded to lay the stone, inserting within it a scroll of lead, engraved with the following inscription:—

The Foundation Stone of this Building was laid by His Excellency Lieut. Colonel George Gawler, K. H. Governor of South Australia, 27 November, 1838. The Rev. William Longbottom, resident Missionary. Trustees: Jacob Abbott, John Boots, Robert S. Breeze, William Collins, Samuel East, William Lillecrapp, William Mincham, Archd. Macdougall, William Pearce, John B. Shepherdson, Thomas P. Sleep, Edward Stephens. Architect, G. S. Kingston. Builders, Messrs. East and Breeze.

His Excellency then delivered a short and appropriate address, complimenting the zeal and usefulness of the Wesleyan body,—calling upon the Christian Ministers of the Colony to cultivate feelings of brotherly love, and to emulate each other in good works,—and entreating all present especially to remember their sable and degraded brethren, the Aborigines. Upon the latter subject His Excellency was very animated, and his remarks bore evidence of his deep and lively feelings and his earnest wish that some means could be adopted to bring them within the pale of the Christian church. After the doxology, the Rev. T. Q. Stow, the Independent Minister concluded the meeting by a most powerful prayer, and the numerous and respectable assembly separated, evidently much interested in the ceremony they had that day witnessed. The children of the Wesleyan Sunday School, amounting to upwards of eighty, were assembled upon the ground, and they had a very pleasing appearance. The Trustees and several friends took tea together in the evening, and followed up the appeal of His Excellency on behalf of the native population, by commencing a subscription towards the maintenance of a pastor for them and fifteen guineas were immediately subscribed;—we trust the subject will not now be allowed to drop *Southern Australian*, Dec. 1, 1838.

**ARRIVAL OF MISSIONARIES.**—With great pleasure we announce the arrival of the Rev. John Waterhouse and family, at Hobart Town, Van Dieman's Land, who, by the good providence of God, completed their voyage on the 31st of January, having had a quick and pleasant passage after leaving the Cape of Good Hope. It will be remembered, that Mr. Waterhouse was accompanied by five other Missionaries, namely, by Mr. and Mrs. Eggleston, who are appointed to Van Dieman's Land, and by Mr. Bumby and his sister, and Messrs. Warren,

Ironside, and Creed, and their wives, appointed to New Zealand. This party would take an early opportunity of proceeding to New Zealand, where their labours are much required for the extension of Christian instruction to multitudes of the native New Zealanders, who are anxious to receive it; and to counteract the lamented and mischievous operations of the Romish Mission, which is seeking to establish itself among that people.

The Rev. Messrs Bird and Lockyer, with Mrs. Bird and Miss Barry, arrived safely in Jamaica, on the 19th of April, after a protracted voyage of more than seventy days.

The Rev. Robert Alder, one of the General Secretaries, with Mrs. Alder, arrived at New York, on his way to Canada, on the 5th of May. They had a somewhat tedious and stormy passage; but, we are thankful to state, their health was unimpaired, and Mr. Alder was about to proceed immediately on the object of his Mission.

Miss Scott arrived at St. Kitts on the 2nd of February; from whence she proceeded to St. Bartholomew. She opened her school on the 11th of March, which was shortly attended by one hundred children. St. Bartholomews belongs to the crown of Sweden; and the Swedish Missionary Society have pledged themselves to provide 60% annually towards the support of the Mission School in that Island. Miss Scott is sister to the Rev. George Scott, the Missionary in Stockholm.

**RETURN OF MISSIONARIES.**—The Rev. James Horne, more than twenty years a missionary in the West Indies, arrived in London on the 8th of June, on a temporary visit to his native land. On the same day, the Rev. John Philp and Mrs. Philp, of Barbadoes, arrived in Liverpool. The Rev. F. Thomas Jefferies arrived from Belize, Honduras, on the 20th of May.—*London Watchman*.

**WATCH-NIGHT IN INDIA.**—On Monday, the 31st ultimo, (says the *Madras Chronicle*,) the religious services usually performed on the last night of every year, in connexion with the Wesleyan Methodist denomination, were held in the chapel of that body, in Popham's Broadway. Long before the hour for commencing, every seat in the chapel was occupied; and so large was the attendance that many were obliged to leave the place for want of accommodation. We never recollect a preceding service of the kind so crowded. At half-past nine, the Rev. J. Crowther, ascended the pulpit, and after singing and prayer, preached a most impressive sermon, on the parable of the barren fig tree. The winning and affectionate manner of the reverend gentleman is well calculated to excite the sympathy and attention of his hearers, while his faithfulness is not less likely to be the means of doing much good. No one who has heard Mr. Crowther, will be surprised to hear of the progressive increase of the Wesleyan denomination at Madras, both as it regards respectability and number. After the sermon, one or two hymns were sung, and a short address was delivered by the Rev. John Guest, Assistant Missionary. As soon as the clock ushered in the morn of the first day of 1839, the whole congregation bent the knee, while the Rev. J. Crowther offered up a most solemn and comprehensive prayer. This was undoubtedly the most interesting portion of the service. The usual parting hymn was then sung, and the congregation separated to enter upon the duties and trials of another year. The keeping of what is called a watch-night is certainly an admirable and useful way of terminating each successive year as it rolls over our heads. In the present instance, the service was of that character, that beneficial results cannot but flow from it; other religious bodies might, with great propriety, imitate the zeal and devotion of our Wesleyan brethren.

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