

Lord Stanley, in the magnificent speech with which he opened the debate, and moved the amendment which proposed the extinction of the Committee of Privy Council, when commenting upon the general want of confidence felt by the whole country in the projected scheme of National Education, after observing that the clergy and members of the Church of England universally rejected the plan, went on to say,—

"In what quarter, then, would the noble lord turn next for confidence among the religious denominations of the country? He would ask the noble lord which, next to the Established Church, was the most important, which was the most numerous, which the most zealous, which was the most active, in the cause of education, of all the sects into which the other Protestant portion of the community was divided? The noble lord would answer him,—or if not, the country would answer for him,—beyond comparison the Wesleyan body. (Hear.) They would tell him, that from the days of John Wesley, downward, that sect had been distinguished by their religious zeal, which afforded, he would not say a contrast, but an honourable object of emulation to the members of the Established Church themselves. They would tell him, that—while of all others that sect was the one which differed the least widely from the Established Church, and which in matters of doctrine differed hardly at all from it—it was one which had put itself prominently forward on all occasions as the friend and promoter of enlightened education, properly so called, because combining religious instruction with secular knowledge. (Hear, hear.) They would tell him, and the petitions which had been poured in upon the table of that house would tell him, in terms not to be mistaken, that among the Wesleyan Methodists of this country there was an absolute feeling of distrust and distaste towards the noble lord's scheme of education. (Cheers.) Among them there was no difficulty or hesitancy in deciding as to whether they should make common cause with her Majesty's government, or with the Established Church. (Cheers.)

(To be concluded in our next.)

### Religious Intelligence

#### WESLEYAN MISSIONARY SOCIETY.

THE Rev. William Crookes and family arrived in London on Saturday, having been compelled to leave Jamaica on account of his ill health, after a residence of twelve years in that island.

JUNE 29.

BOULOGNE-SUR-MER.—On Tuesday, the 11th inst., the Centenary Meeting of this town was held in the chapel in Rue-de-la-Comedie. The Rev. W. Toase, of Paris, took the chair, and opened the proceedings by an address explanatory of the objects, &c., of the Centenary Fund. The meeting was also addressed by the Rev. Messrs. Mole and Clay, and by Messrs. Farmer (of Gainsboro') and Everingham. The attendance was good, the contributions were liberal, and the assembly largely participated in those delightful feelings experienced by the friends on similar occasions, in England. The contributions amount to 65*l*.

Little having been said of Wesleyanism in this interesting town, it may not be amiss to mention a few particulars relative to this. The first sermon preached in this place, by a Wesleyan minister, was that of the Rev. R. Newstead, on his way to his appointment, in Paris, in October 1833; from which period the work has been progressing. The chapel (which was opened by the late Rev. J. Fordred, in July 1834) is well situated, the congregations are respectable, and there are numerous indications of the Divine goodness with regard to this infant cause. There is

English preaching on the Lord's day morning, at eleven o'clock, in the evening, at seven, and on Wednesday evening, at the same hour. A prayer meeting is held on the Friday evening, at seven; and a meeting in the school-room for young persons, on the Sunday afternoon, at three. There is also French preaching on the Lord's day afternoon at three, and on Thursday evenings at eight. An interesting little Society and Missionary Association have been formed, and a small Sunday School (French and English) is taught on the Lord's day morning. The whole of the contributions for the support of the work, during the first six months from its commencement, amounted to 1*l*. 18*s*.; whereas the *Missionary* contributions alone, during the past year, amount to 56*l*, and now the Centenary, to 65*l*. In these facts the funds of the Mission will rejoice.

WESTERN AFRICA.—By the kindness of Captain Stanley, who has just returned from Africa, we are enabled to give the following recent letter from Cape Coast and Ashantee:—

Fornunah, Ashantee, March 5th, 1859.

My dear Sir,—Your's of February 23d, with the ham, I have duly received, for which I tender you my sincere thanks. I know you will feel a double satisfaction in having sent me the ham, when I tell you, that I was thinking of sending a boy down to Cape Coast on purpose to bring me one, as I find a great difficulty in obtaining any sort of meat. You could not have sent me anything more acceptable. Sometimes I find it difficult to obtain a fowl for a cut-mo-nev.

You will perceive from this letter, that I am not quite in Coomassie: this delay has been occasioned by a custom, which the King has been making for two of his wives, lately deceased. (I think he needed not to have made such a fuss about them, as I hear he has plenty left.) I am hourly expecting a messenger from him, as the custom is just over, and hope to be in Coomassie in the course of two or three days. I am about one long day's journey distant from Coomassie.

My prospects as to the accomplishment of the object I have in view are very flattering. I find the Ashantees to be a very shrewd people, and very patient listeners to the word of God, which is quite a new theme among them. I am daily conversing with the chief of this town, and some of his captains, on religious subjects, but am careful to avoid public preaching, until I have had an interview with the King.

If those barriers to the introduction of Christianity which are raised by the iron despotism of the King can be broken down, I believe that religion would soon extend itself through the length and breadth of the land. The horrible practice of *human sacrifices* has its origin in their dark and confused ideas concerning a *future state*; when their minds become truly enlightened on that awful subject, they will desist from making *human sacrifices*, and not till then, unless by force. Two human victims have been sacrificed since I arrived in this place; the first a female in the prime of her days,—the second a young man about eighteen years of age: the first was on account of the death of the chief's sister. The chief informed me, that "If I had not been in the town, the custom would have been much longer continued," and I fear that some poor victims will die on account of this custom as soon as I leave the town. When I reflect on the awful condition of this people, and the despotism which chains them up there, I should have no hopes of their being extricated, but for the word of God, which tells us that Christ shall have the "heathen for his inheritance." Supported by such an encouraging promise as this, I am