

having occupied the biographical department of the first and second numbers with a memoir of that great and good man, the founder of the religious denomination which bears his name—the Rev. John Wesley, A.M. It is expected the memoir will extend through two numbers more, and will then be followed by biographical sketches of other eminent individuals, who, in their day and generations, were “burning and shining lights.”

TO CORRESPONDENTS.

Several valuable communications have just come to hand, which shall receive due attention. Orders for the *Wesleyan* from different parts of the country have also been received and forwarded. Our thanks are due to several friends for the support they have kindly promised and already afforded us in recommending the publication and procuring subscribers.

WESLEYAN INTELLIGENCE.

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY, HELD IN LONDON, MAY 4, 1840.

(Continued from page 7.)

As a summary of the Report, it was stated, that the principal or Central Mission Stations occupied by the Society, in the various parts of the world now enumerated, are about 240. The missionaries are 362, beside catechists, local-preachers, assistants, superintendents of schools, schoolmasters and mistresses, artizans, &c., of whom upwards of 300 are employed at a moderate salary, and 3,350 afford their services gratuitously.—The number of communicants on the Mission Stations, according to the latest return, is 78,228, being an increase of 5,578 on the number reported last year. This total does not include the number under the care of the missionaries in Ireland.—The number of the scholars in the Mission Schools is 53,703.

After an admirable speech from the Rev. J. Dixon, for which we have not room,

The Rev. EDMUND CRISP, from India, and belonging to the London Missionary Society, said—He was extremely happy to have the opportunity of attending that meeting, that he might give a personal illustration of the principle that had been brought forward more than once in the speeches that had been delivered, that, in our great missionary enterprise, we were all one. (Hear, hear.) It was his happiness to be associated in missionary labour, in India, with one of the meeting's own Secretaries, (Mr. Hoole,) and it was in deference to his call that he had engaged to come forward this morning, in order, as that gentleman himself had stated, to express a fraternal feeling towards the great body which that meeting was supposed to represent. Heartily thankful he was, at having been able thus to meet the members of the Wesleyan Society. (Hear, hear.) He had found no difficulty in co-operating with Wesleyan Missionaries in India, nor did he take any credit to himself, because he had been able to go on hand in hand and heart in heart with them in this vast enterprise. (Hear, hear.) They had but one spiritual object to promote; they had been enabled to keep that distinctly and steadily before them; and this being the case, little matters had been lost sight of. He should have been happy to say more upon this subject, but he understood it was wished that he should state something on the topic which this resolution distinctly brought before the meeting. It was always very painful to have to say anything against those from whom we had experienced kindness, and it was with undissembled sorrow he had to raise any objection to any of the proceedings of the East India Company, from whom the greatest kindness had been received. There was a time, however, when they frowned upon missionaries, and when the missionaries experienced no protection from them; but now all the freedom they as men experienced, they had from the local government of India, and, by the distinguished individuals there, they were treated with unmingled kindness and courtesy. (Cheers.) Fourteen years of the best of his life had been spent there, and he should be happy to return, which he was upon the point of doing, to that distant land, there to end his days. He had hoped that the abomination of idolatry would have been entirely removed, before he again quitted

the shores of his native country, but it was not so. A short time since, he had received a letter from a gentleman in Madras, which stated, that, notwithstanding the pledge that had been given in Parliament, and notwithstanding the express orders, and the distinct promises, of the Court of Directors, nothing had been done in Madras with a view to remedy the evil which had been so long complained of; and it was a monstrous evil. Would the meeting believe, that the Great Feast in the Island of Seringapatam, about three miles from Trichinopoly, when the idol was brought out with great pomp, and lifted up into the car, amid the rending shouts of multitudes, and when those shouts had been hushed into silence, before any native was allowed to approach, and make an offering to the idol, all eyes were directed to a tent, from which one advanced, and offered a gift to be presented to the idol, in the name, and on the behalf, of the British East India Company. (Hear, hear.) Would the meeting believe, that a golden cloth, as it was called—a cloth into which much gold was interwoven—was handed up into the car, to be placed upon the idol; and thus honour was done to their wood and to their stone. (Hear, hear.) This was a scene, which was occurring at that moment; even in this very month of May; and the letter which he had alluded to, went on to describe other offerings to idols, on account of the Honourable East India Company. For instance, the emblem of marriage was presented to, and tied round the neck of, an idol, by some officers of the government, as if to intimate how their secular and idolatrous pursuits harmonised. It was these things the missionaries complained of, and it was these things that must be abolished. It was constantly cast into the teeth of the missionaries, that the government could not interfere with the religion of the country; all they wished was, that the government would do just nothing at all; [hear, hear;] that they would let the system of the country stand upon its own strength, because then, from its own weakness, it would soon fall. They distinctly disclaimed any wish that the government should interfere, by any statute, for the purpose of forcibly putting down idolatry. Let the system be adhered to by the natives, till they become more enlightened, but let there be no participation in that system by our local government. (Hear, hear.) Had time permitted, he should have liked to have shown how these practices operated on the young European. It was not unusual to entrust to the young civilian the pagoda affairs as they were called; and the young civilian, having his religion hanging but loosely about him, was liable to have his horror of idolatry removed; and many of those young men, in this way, had become the actual defenders of idolatry in India. (Hear, hear.) Under such circumstances, it ill became men of station to taunt the missionary system with want of success, when they themselves were labouring, with both hands, to uphold that which it was the object of missionaries to overthrow. So long as he could, during his stay in England, he had never hesitated to raise his voice against those practices in India, and to bring the details before the British community; and he hoped the matter would be steadily and strongly pressed and persevered in at home, because nothing could be done yonder, until such unhalloved practices were entirely swept away. He most cordially seconded the Resolution.

Sir PETER LAURIE, on receiving a vote of thanks, said,—Instead of thanking me, I ought to thank you, for you have afforded me a treat this day that I shall never forget. (Cheers.) I always loved the Wesleyans. Many a time I have slipped into Hyde Street Chapel, unknown to anybody, and I was always enamoured of your creed. (Hear, hear.) Mr. Dixon has stated that you could give a code of laws for New Zealand. Why, the code of laws I have read of the Wesleyan Connexion would afford laws for the government of Europe. If ever I saw perfection in laws,—if ever I saw human wisdom in laws,—it is, in my humble opinion, in the laws by which you are governed. I am glad to have the opportunity of adding this to the former expression of my sentiments; and I am very glad now to have the opportunity of saying that although I loved the Wesleyans before, I now loved them more and more. (Hear, hear.) I will go farther than that, because I will declare, that that member of the Church of England—who does not love the

Wesleyans, and who does not feel gratitude to them for their support of that Establishment does not deserve to belong to the Church of England. (Cheers.) You have been the best friends of the Church of England. You have shown them a zeal and an example which they have endeavored to follow; and you are now supporting them in the position they hold; and therefore, every member of the Church of England, if he is true to his own creed, must love, as I do most cordially and most sincerely, the Wesleyans as a body, and every one of you as individuals. (Much cheering.)

ASHANTEE MISSION.

WESLEYAN MISSION-HOUSE,
Hatton Garden, London, June 18, 1840. }

“We have much pleasure in stating, that the Rev. T. B. Freeman, Wesleyan Missionary on the Gold-Coast in Western Africa, whose Journal of his recent tour to Ashantee has just excited so deep and universal an interest, arrived in London on Thursday last. Mr. F. is accompanied by Mr. W. De Graft, a native Local Preacher, and a valuable assistant in the African Mission. Their stay is expected to be very short: when Mr. F. hopes to return to the scene of his evangelical labours, accompanied by six other Missionaries; four of these are intended to be his companions in the glorious enterprise of attempting to establish a mission among the 4,000,000 of men who constitute the population of Ashantee and its dependencies; and thus to introduce Christianity, education and civilization into one important portion of that great continent, to which Britain owes so vast a debt of reparation for the wrongs and miseries of the accursed slave-trade.”

RELIGIOUS INTELLIGENCE.

SWISS MISSION AT GRANDE LIGNE.

The mission-house which has been building for some time, through the Divine blessing, is now completed. It was opened last Sabbath, the 9th instant, with services of a very interesting character, in the French language, conducted by the Rev. E. N. Kirk, of New York, and the Rev. L. Roussy, labouring at this station. The morning service was attended by 150 persons, several of whom came from New York, and others from Montreal. About two-fifths were French-Canadians, including the members of the Congregation. In the afternoon, the attendance was less—many having left after the English service, in which the Rev. Messrs. Chickering, of Maine, and Dr. Davies and Mr. Strong, of Montreal, took a part. In the morning, after a solemn dedicatory prayer by Mr. Roussy, a very impressive discourse was delivered by the Rev. Mr. Kirk, on Matt. iv. 15, 16. “The land of Zebulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.”

The sermon in the afternoon was preached from the words, “What think ye of Christ?” and seemed to make a considerable impression on the audience, mostly Canadians.

This interesting occasion deserves further notice, which we expect to give in our next paper. It may be safely said that the influences of the gospel were largely felt by all present. May the blessing of the Most High be vouchsafed to our brethren and sisters labouring in this important field! It is gratifying to know that £20 was collected to assist in rebuilding a barn belonging to one of the members of the church, which had been lately burnt down, there is little doubt, by an enemy to the gospel. We are informed that the Rev. Mr. Kirk preached on Monday evening, on which occasion the attendance of French-Canadians was much greater.—*Occasional Paper, issued by the French Canadian Society.*

MARRIED.

At Quebec, on Saturday the 8th instant, by the Rev. W. M. Harvard, Mr. Matthew Scott, of Norwich, Upper Canada, to Miss Baird, lately from Ballina, Ireland. In this city, on Saturday the 15th instant, by the Rev. R. L. Lusher, Mr. John Evans Lovell Miller, printer of the *Wesleyan*, to Miss Margaret Esther Gillis, of this city.

DIED.

At Quebec, on Friday the 7th instant, after a short illness, the infant daughter of the Rev. John Borland, of Melbourne, aged sixteen months.