

the deepest seriousness and attention seemed to be manifested by all present. At the close of the sermon, Mr. Scott proceeded to the vestry room, and administered the form of abjuration to three other persons. Of the six persons who conformed to Protestantism, three were males and three were females. Some of them, we were informed, have had their sincerity well tested, for they have endured persecution on account of their change of faith. The form of abjuration was written on a sheet of parchment, and all the converts, after taking the oath, appended their signatures to the roll.—*Dublin Statesman.*

EASTERN CANADA.—MONTREAL WESLEYAN SUNDAY SCHOOLS.—On Monday evening last the teachers and friends of the Wesleyan Sunday Schools in this city, to the number of from four to five hundred persons, assembled and partook of tea and their refreshments in the basement story of St. James Street Chapel. After the toast of good things had been gone through with, of which there appeared to be no lack, and which was served up in a style that reflected credit on the ladies who kindly presided for the evening, Wm. Lunn, Esq., was called to the Chair, and the general Secretary proceeded to read the annual Report, a brief but comprehensive document, shewing the schools, of which there are seven, to possess one hundred and five teachers, with from six to seven hundred children in attendance. Upwards of eighty thousand verses of Scripture have been committed to memory during the past year, and a number of hopeful conversions to God have taken place among the scholars. After reading the Report, several gentlemen addressed the meeting, and set forth most happily the immense advantages of Sunday Schools to society, both in a civil and religious point of view. At intervals between the speeches, the Choir, directed by Messrs. Hilton and Rodgers, sang several beautiful and appropriate airs in a style that seemed to make all present feel the power of music when sanctified by the influence of religion. About half-past nine the meeting closed, and departed to their homes, as happy and interesting an assemblage of persons as ever it has been our lot to witness on any similar occasion.—*Montreal Transcript, of 12th instant.*

ST. CLAIR AND MICHIGAN.—We have the pleasure of laying before our readers the following letter:—

To the Editors of the Wesleyan.

In concluding the brief sketch given in your last of the state of the St. Clair Indian Mission, I alluded to a gracious work of God which has recently begun among the Indians of the State of Michigan, and promised to give some account thereof for a future number. I now beg to redeem that promise, though, I fear the length of my article may be considered objectionable. I will, however, compress the narrative as much as possible.

The Indians who are the subject of this blessed work are living about 50 miles west of this place, in Oakland County, Michigan. There is a small village near them called Lakeville. Like most Aborigines, who have intercourse with wicked white people, these poor Indians were exceedingly dissipated. They delighted in strong drink, and often worked hard for unprincipled men, in order that they might receive their wages in whiskey. These Indians were also the victims of Pagan superstitions, ignorant and uncivilized;—their feasts and foolish fancies were scarcely at all modified, though they had lived for many years among professedly civilized and religious people. But what mere civilization could not do, the gospel has done, changing their hearts and lives, and sweeping away every vestige of idolatrous imposture.

When I came to this mission, on the 23d of last June, Brother Elliott, our interpreter, informed me there were some brethren who wished to visit an Indian tribe in Michigan, as it was understood they had expressed a desire to hear the Gospel. It seemed to me a door of Providence which ought to be entered at once, and I therefore provided them the means, and the next day a small band of faithful Indian prayer-leaders and exhorters, started on their journey. In about two weeks most of them returned, with glad hearts and joyful news. Their mission was so far successful, that the tribe had renounced their idols and medicine bags, and were earnestly seeking the Lord. They

brought also an earnest request that the Missionary at St. Clair would go to them, and give them Christian instruction, preparatory to baptism. Accordingly, the next week I started with my interpreter, and preached there on Tuesday, July 18th. That afternoon I preached to them from 1 Tim. 2: 3, 6. This was the first sermon they ever heard, and it was to them "glad tidings of great joy." For three successive days we had three services each day, during which time we endeavoured to draw those poor sinners "the good and the right way." We read and explained the ten commandments—the Lord's Prayer—and the essential parts of the Gospel history. Every night we had a prayer-meeting, in which we were assisted by more than a dozen of the St. Clair Indians, who had hastened to our help. On the last day we explained the ordinance of baptism, and, in the evening, received into the Church, by Baptism, about 50 adults and 33 children. Many of these adults had received a measure of comfort, through believing in Christ; the rest were earnestly seeking the Lord. On the morning of our departure, we held a farewell meeting at sunrise,—gave them suitable advice, and commended them to God. Aware of the many trials to which they might be exposed, we left two native teachers to hold meetings for prayer and exhortation, until provision could be made for the care of the mission by the Michigan Conference. The work thus auspiciously begun, was, in reality, a genuine work of grace. The poor Indians brought and laid at our feet all their pagan relics, and symbols of superstition. There were several bushels of rattles—conjuring skins, and medicines. A large heap of these were committed to the flames, only preserving a few specimens, as trophies of the wonderful power of the grace of Christ. Ever since then they have been persevering and prosperous. At a large camp-meeting in Michigan, we met again the greater part of these Indians, and had an opportunity of witnessing the reality of the change wrought in their hearts, and took the occasion of giving further religious instruction. Our own camp-meeting was made very interesting by the presence of these new converts. Here some that were seeking the Lord were made happy, and spoke their experience, with great clearness. The Chief of the tribe, who was one of the first to embrace religion, attended this camp-meeting, and gave a very affecting account of his conversion, and his strong desires for the happiness of his people, and the education of their children.

The case of the Lakeville Indians was laid before the Michigan Conference, which met in September last, by the Presiding Elder of the Detroit District. He read a communication I had addressed to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, and succeeded in obtaining the appointment of an excellent native teacher, as Missionary and Superintendent of the School. Brother Mackman has arrived at his station,—a school-room has been erected, and the regular meetings held in it. At the Michigan Camp-meeting mentioned above, upwards of \$200 were subscribed to start this interesting mission, and I was much pleased to hear a few days ago, that Brother Mackman and his charge are happy and prosperous. The Lord is with them, and the work of conversion is still going on. Other small remnants of Indian tribes in Michigan are beginning to make enquiries about the "good religion;" and we have reason to believe, that the conversion of the Indians at Lakeville will lead to the conversion of those who have hitherto refused to yield to the yoke of Christ.

In signing at brevity I fear my communication will be found deficient in perspicuity; but I think sufficient has been said to encourage the friends of missions. It is thus the world will be evangelized. The influence of divine love on the heart, leads us to desire the salvation of others. To achieve this glorious work, some give their prayers and contributions, and others their labours and anxious toil. So our St. Clair Indians—"themselves but newly found in God"—go and labour night and day, until they succeed in fully preparing the way for the gospel and the regular ordinances of religion. Who will regret having given his contribution, while God is pleased to bless the gift? He maketh the dumb to speak, and those who were, not long ago drunkards and pagan, are now active co-workers with

the Missionary of Christ. "One generation shall praise thy works to another, and shall declare thy mighty acts: I will speak of the glorious honour of thy Majesty and of thy wondrous works. And thou shalt speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy goodness, and shall sing of thy righteousness." Wm. Brott. St. Clair Mission, Dec. 1841.

KINGSTON—The Annual Meeting of the British Wesleyan Missionary Society of this city took place in the lower chapel, on Monday evening last, Thomas Kirkpatrick, Esq. in the chair. The Rev. Messrs. Richey, Simpson, and Sunday, who occupied the pulpit in the services of the preceding day, assisted by other gentlemen present, ably advocated the cause of missions. The proceedings were of a highly interesting character.

On Tuesday evening the Missionary Tea meeting took place in the same building. The arrangements on the part of the ladies having superintendence in providing, were most satisfactory, and the performance of several beautiful pieces of sacred music by an excellent choir assisted by the Band of the 14th Regt. elicited the most hearty applause.

We understand the receipts of the Mission fund thus far have amounted to about £100.—*News.*

WHITBY—A Missionary meeting was held in the Baptist Chapel, in the township of Whitby, about 30 miles from Toronto, on the evening of Thursday last, the 20th inst. A respectable farmer in the neighbourhood, Mr. Wm. Dow, sen'r., belonging to the Church of Scotland, very kindly and promptly acceded to the request to take the chair; and presided over the meeting in a highly satisfactory manner. After singing and prayer, he opened the meeting with a few remarks, commending the Wesleyans for their zeal in religion and for their devoted loyalty in trying times. The first resolution,—for the formation of the "Whitby Branch Wesleyan Missionary Society"—was moved by Mr. G. Flint and seconded by the Rev. J. G. Manly. The second resolution,—advocating to the position of the Parent Society, the condition and claims of the heathen, the value and efficacy of the Gospel, and the duty of Christians,—was moved by the Rev. M. Richey, A. M., and seconded by Mr. M. Robinson. Resolutions were also passed appointing a Committee, Secretary and Treasurer, and thanking the Chairman for his kind and judicious attention to the business of the meeting. The congregation was large and attentive; the collection and subscription amounted to £6 18s.; and it is hoped that the society which was formed will prove an effective auxiliary in the universal diffusion of "scriptural holiness" and evangelical truth.

Miscellany.

THE PEOPLE'S ALMANAC.—A scandalous Annual, called "The People's Almanac," has been published by Messrs. Leslie of this city. We have turned over every page of it and pronounce it a production of the most infamous description. Its tendency is to encourage rebellion and infidelity, and it is just such a collection of stale and ridiculous calumnies on the Church of England, and indeed on every Christian body receiving support from the State, as a William Lyon Mackenzie would write, with a Thomas Paine at his elbow. The man who could concoct such a mass of disloyalty and untruth, must have the heart of a traitor to his Queen, and the emity of a French Revolutionist, or an American sympathiser, to the Christian Religion. If any one wishes his children to grow up rebels and atheists, he will place in their hands *The People's Almanac*, as a very fit manual to prepare the way for such a fearful consummation.—*Church.*

A NEW METHODIST UNIVERSITY.—The Ohio and N. Ohio Conferences have united to found a University in that State. Premises have been purchased at Delaware, containing 20 acres. \$200,000 are necessary for its completion and endowment. "The college enclosure," says the *Western Advocate*, "is tastefully laid out with gravelled walks, and with ranges of all kinds of forest trees. The natural mounds and inequality of the ground are preserved, so that the whole presents one of those charming spots which will vie with the shades of the Athenian Academy, or the Elysian

groves of New Haven. Perhaps the earth does not afford a more attractive spot to the student, where the health and spirits can be better preserved, than the grounds which inclose the mansion house, the apartments, and the bath, both cold and hot."—*Zion's Herald.*

THE LONDON WATERMAN is now being extensively circulated, at Home and Abroad, among the thoughtful and respectable Classes of Society, than any other *Penny Newspaper*. A reference to the *Parliamentary Returns* will show that, in this respect, it exceeds the *Morning Post*, *Standard*, *Globe*, *Chronicle*, and other established Papers, as well as the *Review*, *Opinion*, *Patrol*, *Atlas*, and other Religious and Family Journals.

Watchman, each Publication	1/6
Operator	2/6
Reader	3/6
Printer	4/6
Atlas	1/6

THE WITNESS OF THE SPIRIT.—I know Mr. Wilmans in his work against Paganism (a work which we observe is attracting high attention in Europe.) says—"It more nearly concerns the Methodists, to call on, clearly to understand, explain, and defend this doctrine; (the witness of the Spirit) because it is one grand part of the testimony which God has given them to bear to all mankind. It is by His peculiar blessing upon them in searching the Scriptures, confirmed by the experience of His children, that this great evangelical truth has been recovered, which had been for many years well nigh lost and forgotten."—*Zion's Herald.*

FILIAL PIETY.—The rectory of a parish in a distant southern diocese of our Church, had eight years since, leaving (in very embarrassed circumstances) a widow, two daughters, and two sons. The oldest was a daughter, and the sons afforded no aid to the mother. This noble daughter opened a school—was respected and patronized; having herself received an accomplished education, was an accomplished instructress. Her efforts, though at the expense of her own health and the entire sacrifice of all social intercourse, were crowned with glorious success. She has supported the entire family; educated and recently settled in marriage her sister; has erected a costly monument to the memory of her father; and has (though without the slightest obligation resting upon her) voluntarily paid several thousand dollars of her father's debts! These facts—all within his own knowledge—have been communicated to us by a personal friend of this noble American daughter. Many daughters have done virtuously—but she has excelled them all!—*N. Y. Churchman.*

THE QUEEN DOWAGER'S BENEVOLENCE.—One of her Majesty's pages, named Blake, being at the point of death, the Queen visited him, and having administered some spiritual consolation to the dying man, she told him to set his mind at rest with regard to his family, as she would provide for them. A few days after his decease, she announced her intention of allowing the widow (who has seven children) £100 a year, and a residence in Bushy Park, so long as that continues her property; and such of the family as were old enough to go to school were to be sent at her expense, and as they grew up she would provide for them.—*London paper.*

BIRTHPLACE OF THE DUKE OF WELLINGTON.—MR. EDITOR.—Wellington has been justly called "public property;" he is part of the history of Portugal, Spain, France, Belgium and the East Indies. The most succinct account of those countries must mention his name; and it is indeed, without any violent stretch of acceptance, part of the history of the world. Every particular concerning so extraordinary a man must, therefore, be interesting, and surely his birthplace is not a matter of indifference. It is always given as Dangan Castle, county of Meath; but that is an error, his Grace was born in Mornington House, Dublin, now the Royal Irish Academy, No. 114, Grafton-street. This you will find to be confirmed by due investigation. I derived the information from a near relative of the Duke's nurse, about twenty-five years ago. He told me that the error, which was as ripe then as now, originated in the circumstance of the infant having been sent down, shortly after birth, to Dangan Castle. The name of nurse was, I think, Hodges. G. M. Dublin, August 6, 1841.