

of the religious persons of that day the work undertaken was accomplished. The reverend gentleman then stated that the lease of the chapel was drawn up in 1749; and the erection of the edifice commenced in 1750. It was a lease for 99 years, and would soon expire. They were bound to their old chapel by ties of strong attachment; they were anxious to worship there still, and were with the utmost reluctance driven from the hope of procuring a renewal of the lease; but all their exertions to attain that end proved unsuccessful, and they were obliged to look out for a site in which to raise a new edifice. Some persons might inquire what was meant by the word "centenary." It was designed to commemorate the first hundred years of Methodism, at the end of which period a number of the members of that society met to consult how they could best attest their gratitude to God for his manifold blessings. Let no one think that this was not the religion of Christ because in its present disciplinary form it had only existed for one hundred years. As well might it be said that the orders of St. Dominick, Loyola, and Francis, who were considered by the Roman Catholic church as instruments raised up by God to quicken the spirit of devotion within it, and improve its discipline, were not members of it, as that the Wesleyans were not members of the church of Christ. The Wesleyans had built upon the right foundation, and he trusted that their religious system would only last so long as it rested upon the Word of God. Their doctrine, arrangement, and practice, were apostolical; their religion, though distinguished by Wesley's name, was as old as Wesley's Master, and had its origin in Jesus-Christ. The Rev. gentleman then stated that a meeting had been held in Manchester shortly after Methodism had commenced its hundredth year, for the purpose of devising measures to consolidate the system, and owing to the exertions and benevolence of their body a sum amounting to thirty thousand pounds was subscribed at that meeting, which was afterwards increased to a quarter of a million. Five thousand pounds had been given by the centenary committee towards the erection of this house. It had been said that Luther was of opinion that no revival of religion would last longer than a generation; but the faith of the Wesleyans proved that he was mistaken. He was only desirous of mentioning that not one farthing of the money had been expended in paying a single official member of the body, but all had been appropriated towards the advancement of their faith.

After a hymn and prayers, the assembly dispersed. The site presented considerable difficulties to the architect from its very irregular form, and not lying at right angles to the Green, all of which have been overcome in a masterly manner, as appears from the plans which we have seen. The elevation shows a portico of the Ionic order, ascended by ten steps, and will be an ornament to the South side of Stephen's-green, filling up the blank occasioned by that vacant space, which now meets the eye immediately on entering the Green from Grafton-street. We congratulate the Wesleyan Society on having obtained so favourable a situation for their building, and we have no doubt but that their architect will amply justify the confidence placed in him by the committee of the Centenary Chapel. Mr. Isaac Farrell is the architect; Mr. James Prince, builder.

From the "Notices," for February, 1842.  
WESLEYAN MISSIONS IN SOUTH AFRICA.

ALBANY DISTRICT.—If any evidence were necessary to establish the dark and cruel character of Paganism, and, on the other hand, to illustrate the power and excellence of the Gospel, it might be found in the following letter from the interior of Kaffraria. Our readers will be thankful for the happy conversions which it narrates.

WESLEYVILLE.—Extract of a Letter from the Rev. James Stewart Thomas.

Since our sojourn in this savage land, our heavenly Father has indeed spread a table in this wilderness, and has cheered our fainting hearts, and revived our drooping spirits, by pouring into our souls the consolations of religion, and exhibiting to our view his positive assurances of the final success of our enterprise. He has also afforded us a present earnest of the abundant harvest, which will finally be gathered

into the garner of the Lord. We have seen the efficacy of the merits of our Redeemer's blood in softening and changing the heart of the degraded savage. It has been effected through the simple preaching of the Gospel, and the agency of the Holy Spirit. But these we regard but as the first-fruits of a more abundant harvest. It is a cause of great gratitude to God, that even a few have obeyed the Gospel call, and come out from amongst the mass of wickedness by which they were surrounded. One of the cheering circumstances with which we have met, was the baptism of four of the converted natives; one of these was the widow of a former principal. Chief of this tribe, and she is now considerably advanced in years. She said, on the morning of her baptism, "I have seen a great many years in the world; but it is now only that I begin to live." Another said, "To my bodily taste nothing is sweeter than honey; but this is nothing compared to the sweetness of the love of Christ in my soul." Another said, "I bless God that ever I was driven to this place; for it has been the means of my salvation." She had, while living at a distance from this station, been accused of witchcraft, and was tortured in a most brutal manner, by having hot stones applied to various parts of her body, and was also rubbed over with a coating of grease, and laid, bound hand and foot, in a nest of black ants, for the purpose of extorting a confession. After enduring these tortments for a considerable time, she succeeded in making her escape from her persecutors, and arrived at this station in a state of complete nudity. Here she was brought under the sound of God's word, the truth affected her heart, and she has now become a follower of Jesus Christ. There are two others of whom we entertain good hopes, as being likely to bid fair for the kingdom of heaven.

MEETING OF THE IRISH SCRIPTURE READERS SOCIETY.—The first of the annual religious meetings held usually at this season took place yesterday at the Rotunda,—St. Patrick's being the anniversary day of the Society for diffusing a knowledge of the Scriptures, through the Irish language.—The chair was taken by the Right Hon. the Earl of Roden—a nobleman ever foremost in the promotion of the spiritual, temporal, and political interests of his country. The adoption of the report was moved in a speech of much simple eloquence and most interesting detail, by the Venerable the Archdeacon of Emly; and being seconded by the Rev. R. Winning, Presbyterian minister of King's Court, who enjoys the high honour, we believe, of being the founder of the society, it was unanimously adopted. The meeting was subsequently addressed by the Rev. R. Newman, Dean of Cork; the Rev. R. Ratcliffe, the Rev. A. Wynne, Rev. C. Beresford, &c.; and the proceedings were closed by a luminous and most Christian address from the noble chairman. The approbation of a nobleman, whose life we may say has been devoted to the creation and maintenance of a spirit of Christian exertion, and who has taken so active a share in the management and surveillance of the several societies connected with the advancement of true religion in the United Kingdom, is perhaps the highest proof of the merits of this Society, and the best security to the public for the advantages it has been able, and is still labouring to confer upon the population of Ireland.—*Dublin Evening Mail.*

EASTERN CANADA.—ST. JOHN.—We have the pleasure of laying before our readers the following communication:—

To the Editor of the Wesleyan:  
"Rev. and dear Sir,—Having read, in the columns of your very excellent Journal, the beautiful description of the St. John Mission, with which you were pleased to favour your readers, I wish to supply some additional facts. Owing to the baneful influence of the rebellion of 1837, the Mission was, for some time, wholly unvisited, (till it was again taken up by the Connexion and the erection of our new brick chapel (now almost completed), commenced through the personal exertions of the Rev. R. L. LUSHER, of Montreal,—to whose parental oversight and invaluable labour, then as well as during the present year, the Mission is much indebted. I must not omit to acknowledge the debt of gratitude which the Society in this place owes to the Rev. J. Caughy, whose zealous and awakening ministry was

blessed to the benefit of many. I have, also, the pleasure of stating that we are going on well with the building and completing of the chapel, and hope to have it ready for Divine Service, early in June. We are about to commence the erection of a new frame chapel at Chambly, which we hope (D. V.) to have opened next Fall. We have taken up a new appointment at St. Theoreau, and are expecting more openings.

"H. MONTGOMERY."  
"St. John, April, 1842."

We rejoice in the welfare and prospects of this very interesting Mission; and devoutly pray that upon the Minister and the congregations, the Holy Spirit may be abundantly poured from on high. "A little one shall become a thousand, and a small one a strong nation: I, THE LORD, will hasten it in his time."

Miscellany.

SAYINGS OF MATTHEW HENRY.  
Compiled for the Wesleyan.

Knowledge is given us to do good with, that others may light their candle at our lamp, and that we may, in our place, serve our generation, according to the will of God.

He that robs the poor will be found, in the end, a murderer of himself.

True wisdom will build a house and establish it; will enrich a house and furnish it; will fortify a house and turn it into a castle; will govern a house, and a kingdom too, and the affairs of both.

Comment on Prov. xxi. 21, 22, 23.—1. Religion and loyalty must go together. As men, it is our duty to honour our Creator, to worship and reverence him; and to be always in his fear; as members of a community, incorporated for mutual benefit, it is our duty to be faithful to the government

God has set over us, Rom. xiii. 1, 2. Those that are truly religious, will be loyal, in conscience towards God, the godly in the land will be the quiet in the land; and those that are not truly loyal, or will be so no longer than is for their interest, they are not religious. How should he be true to his prince that is false to his God? And if they come in competition, it is an adjudged case; we must obey God rather than man.

2. Innovations in both are to be dreaded. Have nothing to do, he does not say, with them that change, for there may be cause to change for the better, but that are given to change, that affect it for change's sake, out of a peevish discontent with that which is, and a fondness for novelty, or a desire to fish in troubled waters; Meddle not with them that are given to change, either in religion or in the civil government; come not into their secret, join not with them in their cabals, nor enter into the mystery of their iniquity.

3. Those that are of restless, factious, turbulent spirits, commonly pull mischief upon their own heads, ere they are aware; Their calamity shall rise suddenly. Though they carry on their designs with the utmost secrecy, they will be discovered, and brought to condign punishment, when they little think of it. Who knows the time and manner of the ruin which both God and the king will bring on their own contemners, both on them and those that meddle with them?

Those that are to give instruction to others must receive instruction themselves; and instruction may be received not only from what we read and hear, but from what we see; not only from what we see of the works of God, but from what we see of the manners of men; not only from men's good manners, but from their evil manners.

THE TRUE PHILOSOPHIC SPIRIT.—There is a philosophic spirit which is far more valuable than any limited acquirements of philosophy; and the cultivation of which, therefore, is the most precious advantage that can be derived from the lessons and studies of many academic years:—a spirit, which is quick to pursue whatever is within the reach of human intellect; but which is not less quick to discern the bounds that limit every human inquiry, and which, therefore, in seeking much, seeks only what man may learn:—which knows how to distinguish what is just in itself from what is merely accredited by illustrious names; adopting a truth which no one has sanctioned, and rejecting an error of which all approve, with the same calmness as if

no judgment were opposed to its own;—but which, at the same time, alive, with congenial feeling, to every intellectual excellence, and candid to the weakness from which no excellence is wholly privileged, can dissent and confute without triumph, as it admires without envy; applauding gladly whatever is worthy of applause in a rival system, and; venerating the very genius which it demonstrates to have erred.—*Dr. Thos. Brown.*

WESLEYAN METHODISM.—"No fear of misrepresentation, or of obloquy, shall ever deter me from declaring my belief that WESLEY and WHITFIELD were chosen instruments of Providence, for giving a great impulse to religious feeling when it was most needed."

"It was a time of great degeneracy, in very many important points. The manners of high life were not, indeed, so absolutely profligate as in the infamous days of Charles II., but there was a greater degree of general coarseness. Drunkenness had become as much a national vice among the gentry, as it was among the Germans. The learning which the Universities imparted was still orthodox,—but there was little of it; and considering them as schools of morals, the course of life there was better adapted to graduate young men in the brutalizing habits of the society wherewith they were soon to mingle, than to qualify them for reforming it. The Church, therefore, was ill supplied with Ministers; its higher preferences were bestowed with more reference to political connexions than to individual desert; and there never was less religious feeling, either within the Establishment or without, than when WESLEY blew his trumpet, and awakened those who slept."—*Southey.*

"Methodism is Christianity in earnest."—*Chalmers.*

"We have never been the professed advocates of Wesleyan Methodism, and yet we cannot close our eyes to the great spiritual good they (the Wesleyans) have done, and are doing, in this country, and in other parts of the world."—*Record.*

SUPERIORITY OF ARBITRATION OVER WAR.—War pays no regard to the merits of a case. Its rule is might not right. But arbitration does consider those merits. Again: the stronger party being more likely than the weaker to be the aggressor, a resort to war in the case renders it probable that the injured party will receive additional injury, instead of obtaining redress; whereas, by arbitration, that party would in all probability obtain redress. In cases where two parties are nearly equal in strength, by resorting to war, they generally leave off where they begin, nothing being decided, and both parties being sadly injured. Arbitration in such cases, also, would answer a better purpose in both respects. And in such cases where the stronger party is the injured one, although by a resort to war, redress is generally obtained, how hard the way of obtaining it! Arbitration would afford it an easier way. In every case, then, the ends of justice are better subserved by arbitration than by war, and all the evils of war are prevented beside. Furthermore: war is an infringement of the independence of nations. Surely it is such an infringement, for one nation to dictate to another, and to attempt to enforce its dictation, as is always done by one of the parties in war. But arbitration respects national sovereignty. Here is no dictation, no coercion, nothing but friendly counsel. Once more: by resorting to war, nations violate one of the plainest dictates of reason, viz, that parties should not be judges in their own cases, which they always assume to be in war. Arbitration respects this dictate, by providing a disinterested party as a judge. Then, again: the custom of war affords the strong an opportunity to oppose the weak, and the ambitious to pursue their schemes of conquest and aggrandizement. Arbitration is a check to oppression and ambition, and the best security of the defenceless. And again: the customs of war, by which nations take their position on what they denominate the point of honour, refusing to make the proper concessions and overtures for the preservation of peace, and sacrificing justice itself to resentment and pride is one vast system of duelling. The principle of international arbitration is the principle of arbitration and peace on a scale of equal magnitude. In short, every reason that can be urged in favour of the peaceful adjust-