

Forthwith the younger applied herself to seek the Holy Spirit, but her conscience troubled her; she could not sleep, she was afraid, and desisted. Her sister carried the tracts to the church, and read them during the service. One day she read twice "The True Cross," without understanding it. Ashamed of her weak understanding, she remembered the advice of the colporteur, and she prayed God to enlighten her by His Spirit. She read the tract a third time; her eyes were opened, and, under the roof of the church, and whilst the priest was officiating, she comprehended the doctrines of grace. At length she resolved to come and hear us; but, as she had carried our tracts to the church, she brought her mass-book to the chapel, to efface any dangerous impression; but the preacher so transported her that she forgot her prayer-book, and from that moment she gained to the Gospel. She still refused to read the New Testament; however, the same mass-book opened her eyes. She discovered that the extracts from the Gospel, which it contained, agreed with the sacred volume, she saw and believed, and the scales fell from her eyes. Her sister, mother, and father were converted, one after the other; a third sister, married, died at our Infirmary, after having found peace. They cried out, repeating these words, "The Lord has done great things for us."

At Croix-Rouge, the principal scene of the late insurrection, our friends have passed through great dangers, but the weakest have received much strength from God, and some have been preserved in an extraordinary manner. From this time the work of evangelisation has much prospered.

Our colporteur gave some small tracts to an old man, who is a dealer in iron and copper ware. In order to see him, he went to his shop to buy some little article. He found the old man bending over his tracts, and so absorbed in his reading, that he did not notice that any one had entered. The colporteur asked him what he was reading. The old man, not remembering him, said—"These are some excellent tracts given me by the evangelist." (His daughter, ashamed of his confession, said, "Do not imagine my father wishes to change his religion.") "My daughter," said the old man, seriously, "it is not changing my religion, it is following the religion of Christ." Then, turning to the colporteur, he persuaded him to attend our chapel. Our brother said to him, "Thank God, I know these good books; I gave them to you." One cannot conceive the joy of the old man.

One of the instruments most blessed in spreading the Gospel at Croix-Rouge is a widow, who for the sake of the truth, has relinquished considerable property, and, though blind, endeavours to maintain herself without making known her privations. Her integrity and matured judgment give her great influence, which she employs in the cause of God. Every week she gives access to a fresh family, which she supplies with the Bible. She even gives the Scriptures to the convents. During the insurrection, she led to a neighbouring town; a window-shutter falling upon her, bathed in her blood. The people of the house, as all her compensation, gave her twelve sous and an orange; the indignant crowd persuaded her to claim damages.

"Have you ever seen," she replied, "that Jesus Christ demanded damages?" The clergy, rebuffed by her proselytism, determined to seek a recluse, because they said, "This woman has done more evil than a mad dog." A benevolent lady and a nun undertook this mission. They commenced by reminding her of her privations, and offered her a pretty lodging with a garden; then they added, "Why does not your spiritual Father take better care of you?" "Ah! my spiritual Father never loves me; on Him I rely for all things." After long conversation, the nun asked permission to pray, and recited a litany to the Virgin. When she had finished, the blind woman replied, "Let me pray for you in my turn." She lit on her knees. The two ladies regarded her with astonishment, knowing she was a great sinner. She prayed a long time with great earnestness, shedding many tears, and without once stammering. When she rose, the nun said to her, "You have great faith, you will never be lost."

In the town, thanks be to God, we do not seek cause for satisfaction. Our Infirmary has all been a blessing to many souls, and we continue to recommend to our friends this establishment, as a necessary part of our means of evangelisation. We would wish to open an Infirmary for men also, but are prevented by the expenses.

We have proofs that at Lyons, as well as in our parishes, the arm of the Lord is not shortened.

A respectable lady suffered much from the monster and conduct of her husband, and tried in all her power *neuvaines*, to obtain his conversion. For the same purpose she visited at Croix de Ars in Bresse, who passed for a saint, and whose miracles drew to that village a large number of pilgrims. She was touched at the sight of this simple, modest, and

devoted priest, his self-denial and privations. She returned under good impressions, and, desirous of communing with God face to face, the Cure, who appeared to her to pray so much for her, who the following Sunday she saw, at the door of the cathedral, the archbishop, all covered with gold. She remembered the coarse sack, the dry bread, and the straw couch of the Cure of Ars, and conceived at this moment a deep disgust for the Roman worship. Her soul thirsted for something better, and God was not slow in revealing it to her. Her brother-in-law, who was one of our candidates for the Lord's Supper, died suddenly. She attended his funeral at our chapel, at Croix-Rouge, with her husband, and a niece whom she had brought up. All three were touched to the heart, and have asked for communion.

A respectable workman in silk had been brought up in a village by his father, who, though still attached to the mass, had a Bible, which he was permitted to read, as a reward. He came to Lyons for his apprenticeship, and found at his master's house this dear *big book*, which he remembered with so much pleasure. He discovered a second copy at the house of one of his friends, and bought it. His only pleasure was to read it every evening, and when he found any obscure passages he sought an explanation of them from the Cure. The latter, unwilling to relax such visits, told him that an ignorant man ought not to meddle with the Bible. The young man then ceased to frequent his church. He became acquainted with the works of Gabriel Gallaud, the prophet of the mountain, whose writings, an odd collection of Scripture recollections, socialist notions, and hatred of popery, have been widely circulated in our city. He has constructed a hut against a lofty mountain, about six leagues from St. Etienne. He lives there with his Bible, which he studies day and night, and which alone contains, in his opinion, true knowledge. Our young man, delighted with his works, visits him; and they pass twenty-three successive hours in conversation on the Bible. Gallaud says to him, "You can only be saved by this book; I advise you to buy them by dozens and circulate them. Study the doctrine of the evangelists, it is the best, and in a few years will be the universal religion." On his return to Lyons, he repaired to our library, and bought twelve New Testaments. One of our deacons meeting him there, said to him, "You know, then, the value of this book?" "Yes," replied he, "by the grace of God!" "To what church do you belong?" "I am a Roman Catholic by birth, but now I have no other religion than my Bible, and no other church than my family. Our brother asked permission to accompany him. This man approaches more and more nearly the truth, and proposes to seek communion with us. He shed tears of joy on learning that he had the hands of a brother, as he had thought himself the only man at Lyons who knew the value of the Bible. He will introduce us to Gallaud, who proposes coming to see him at the end of this year.

We might give many like instances, but will only add one more. A woman, who could not read, attended our chapel. Her husband tried every means to prevent it. He struck her—and at length brutally put her out of doors, without anything save the clothes she had on. An acquaintance gave her shelter in a garret; but her trials were not over. Her husband then threatened, if she would not renounce the Gospel, to take another wife. She replied, she would not, for all the world, abandon her faith. He then took home a woman of bad character, and her own daughter encouraged him. The poor afflicted woman, with tears of tears, opened her heart to God, and God had pity on her. One day she heard a knock at the door of her garret—she opened, and found a young girl, who, taken dangerously ill, had turned out of doors in her turn by her father, came like the prodigal child, to ask her to pardon her and receive her to her home. She took her in her arms, and said to her, "My child, a long time since I forgive you everything, and for your sins, look to Jesus Christ, who died upon the cross." Some time afterwards the young girl died, but in peace, and in faith. This is not all. This excellent woman learned that her husband was dying at the hospital, and that she asked for her. She ran to tell him of the mercies of the Lord—and she has reason to believe that he received them into his heart.

He returned in regular attendance upon its public religious services.—At a very early age he became the subject of the gracious influence of the Holy Spirit, by which he was at times deeply afflicted. When about sixteen years old, his mind was powerfully awakened to a sense of his guilt and danger as a sinner, and whilst the people of God were earnestly pleading on his behalf, he was enabled to trust in the Lord Jesus Christ for pardon and acceptance with God; "the love of God was shed abroad in his heart by the Holy Ghost given unto him; the Spirit itself bearing witness with his spirit that he was a child of God." For thirty-five years he lived "a life of faith on the Son of God;" ever ready to acknowledge that it was "by grace he was saved through faith, and that not of himself."

His recognition of the death and mediation of a Divine Saviour, as the only, but all-sufficient ground of a believer's hope, was entire and abiding. The words so often upon his lips, expressed the fullest conviction of his judgment, and the strongest feelings of his heart. "Tis all my hope, and all my plea, For me the Saviour died."

The name, the character, the death, the intercession of Christ, were subjects inexpressibly dear to his heart. Frequently he has been heard to express the wish that ministers, both in their sermons and prayers, would give greater prominence to the exalted theme of the atoning death of Christ. Religion with him, moreover, was an active principle; no sooner was he made partaker of this precious faith, than his heart was drawn out in a strong desire for the salvation of souls. A few weeks subsequent to his conversion, he was appointed a prayer leader, and at once entered upon a course of benevolent efforts, visiting the sick, and holding prayer meetings in destitute parts of the town. In the following year he was called to fill the office of a Wesleyan Local Preacher, in which capacity his labours were widely acceptable and extensively useful. His consistent and Christian deportment, his talents for usefulness, and zeal for God, attracted the notice of the church, and pointed him out as a fitted to a more extensive sphere; accordingly, in the year 1823, he was set apart to the work and office of the Christian Ministry, and appointed a missionary to Canada East, then known as Lower Canada.

He arrived in this Province in the Autumn of that year, and at once proceeded to his appointed field of labour, on the St. Lawrence River, and within its limits the Township of that name, and eight or nine contiguous ones. That part of the country was but recently settled, and very thinly populated. The roads were at some seasons of the year almost quite impassable—the circumstances of the people, generally, were straightforward, and the accommodations of a minister travelling among them scanty.

Mr. Lang, however, had counted the cost; he entered zealously upon his work, and endured cheerfully all the privations and hardships incident to missionary labour under such circumstances. He enjoyed the indescribable satisfaction of witnessing the pleasure of the Lord present in his hands before he left that event a large number was added to the church; and he has since been blessed with the rewards of eternity, others, and they not a few, still remain, after the lapse of a quarter of a century, consistent, holy and useful members of the church militant. The winter of this brief sketch visited, a few weeks since, the scene of late Mr. Lang's first labours in this Province, and found several of the most exemplary members of the church of that place, who claimed him as being under God, their spiritual Father. The words of the apostle, "The subject of this mission through the Lord," are fully exemplified in that of Lazarus in which he truly suffered it to say, that, after spending a few years in the rural portions of the Lower Province, he was appointed to the important station of pastor, where he exercised his ministry with much success, until two years since, when he was removed to Upper Canada. Here he remained six years, ministering the "word of life" to the education of his flock, and the people of his charge. His labours in the Province were Toronto, Kingston, and Brockville, and during his stay in that part of the Province, he was twice occupied the important offices of Bishop of the Province, and of one of the Bishops of the Province, and during his stay in that part of the Province, he was twice occupied the important offices of Bishop of the Province, and of one of the Bishops of the Province.

G. Fish, Pastor.

OBITUARY NOTICE.

Sketch of the Life & Labours of the Rev. M. L. Lang.

Read at the office of the Funeral Sermons, presided on the evening of the 15th March, in the Wesleyan Church, Montreal, by the Rev. J. J. McKinnon. The Rev. Matthew Lang was born on the 2nd March, 1800. At the time of his birth his parents were a poor Irish peasant, though they used to be called "the Wesleyan family," because they were Wesleyan converts. His early life was spent in the most ordinary and consistent manner. He was educated at the Wesleyan Methodist Church, and he was

educated in regular attendance upon its public religious services.—At a very early age he became the subject of the gracious influence of the Holy Spirit, by which he was at times deeply afflicted. When about sixteen years old, his mind was powerfully awakened to a sense of his guilt and danger as a sinner, and whilst the people of God were earnestly pleading on his behalf, he was enabled to trust in the Lord Jesus Christ for pardon and acceptance with God; "the love of God was shed abroad in his heart by the Holy Ghost given unto him; the Spirit itself bearing witness with his spirit that he was a child of God." For thirty-five years he lived "a life of faith on the Son of God;" ever ready to acknowledge that it was "by grace he was saved through faith, and that not of himself."

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G. Fish, Pastor.

Wesley in District of Canada East. The entire course of our dear departed brother's labours is one on which we can reflect with joy and thankfulness to Him in whom was all his sufficiency.

It is believed that nothing is hazarded by the assertion, that Mr. Lang closed his labours on no circuit or station without leaving the cause of God in a more healthy and prosperous state than that in which he found it. With scarcely any exception he was favored with a revival of God's work in every station that he occupied. For the last twelve months Mr. Lang's health was rather feeble, his constitution was evidently shattered; he continued, however, with but little interruption, to pursue his evangelical work. The last seven weeks before his death were almost incessantly occupied in attending missionary meetings, during which time he travelled many hundreds of miles in the most inclement season of the year. The excitement and fatigue consequent upon these severe labors, contributed to some extent, no doubt, to hasten his death.

On his return to St. Johns he resumed his duties with diligence, although he frequently complained of a painful oppression about the chest, and difficulty of breathing. No symptoms, however, had developed themselves to excite any serious apprehensions either in his own mind, or in the minds of his friends. Throughout the day preceding the evening on which he died, he seemed to enjoy his accustomed measure of health. After tea, in company with a valued friend and official member of the church, he walked to the military barracks, where he purposed conducting a religious service. On his way thither he complained of excessive fatigue, and on reaching the barracks he retired to an apartment adjoining that in which the service was to have been held. There his distress rapidly increased; he called for cold water, of which he drank a little, and then begged for the admission of fresh air, having previously divested himself of such articles of clothing as seemed to impede respiration. All these means, however, proved ineffectual, and after a few minutes of severe suffering he expired. With his dying breath he fervently prayed for grace to glorify Jesus. The last intelligible words being "Sweet Jesus, help me to glorify thee." For some time previous to his decease his soul was more than usually attracted towards Heaven. In his pulpit ministrations, in the family altar and in his familiar conversations, a light tone of spirituality was observed; the Lord was just preparing his spirit for Heaven. A presentiment had rested on his mind for some months that his work was nearly finished, and he evidently strove to live and labour as one whose day was well nigh spent.

Mr. Lang was in the 60th year of his age and in the 27th of his ministry. "Let me die the death of the righteous; and let my last end be like his."

For the Wesleyan.

Letters upon Education, No. 3.

During the year 1849, a convention of the friends of Education was held at Boston. It was called from its members, many friends of the cause. This convention led to the formation of the American Institute of Instruction, the object of which is to disseminate the principles of education, to improve the mode of teaching, and to disseminate the best literature of the subject of education. These discourses are published in a volume of 120 pages, and are well adapted to the use of the friends of the cause. They are published in a volume of 120 pages, and are well adapted to the use of the friends of the cause. They are published in a volume of 120 pages, and are well adapted to the use of the friends of the cause.

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CORRESPONDENCE.

Original Matter is particularly required for this Paper, such as Local Intelligence, Biographies, Notices of the Introduction, rise, and progress of Methodism in America, Reviews, and remarkable Conversations. Articles on education, temperance, literature, science, and religion. Illustrations of Providence, sketches of Scriptural characters, interesting and rare descriptions of natural scenery. Papers on any prominent feature of Methodism, &c. &c.

Articles, as a general rule, should be short and pithy, as a judicious variety in each number is the secret of newspaper popularity and usefulness.

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education is so important and none so much neglected. Such is the language of School returns in this state; such is the testimony of those who have visited the Common Schools of other States, and of all who are acquainted with the course and manner of instruction, wherever the English language is spoken. This is at once encouraging and a terrible admission. It is encouraging, because the first step towards the correction of an evil, is to admit its existence and its enormity. But it is terrible to know that, with all our boasted advancement, we still fail of this great and all-important end. To neglect the moral element, while we cultivate the lower propensities and the intellect, is to mistake the plan of the Creator, who, in making man, has endowed him with all the faculties of a brute, and all the capacities of a demon, but has made him a little lower than the angels, by lighting within him that flame which burns with an ethereal light, significant of its heavenly origin; it is to let this celestial flame go out, while we minister fuel to the consuming fires of the brutal and demoniacal parts of our nature.

In the same year, Mr. E. C. Wines of Philadelphia says—

"The acknowledged end of education is the just development of human nature. The human nature to be developed consists of three classes of powers,—physical, mental, and moral. The moral powers,—the conscience and the affections,—transcend in importance, by common consent and beyond all comparison, whatever else belong to the nature of man. 'For my part,' says Addison, 'I think the being of a God so little to be doubted, that it is almost the only truth we are sure of; to which Dr. Barrow adds, as little more than the fair and natural inference, that 'the doctrines and duties of religion are almost the only study which we are not at liberty to cultivate or neglect.' Admit the divine original of the Bible, and the main object of education becomes as clear as it is important; to regulate the sentiments and form the habits of beings, degenerate indeed and corrupt, but made by their Creator rational in their faculties, and responsible for their conduct. If it be the business of education to prepare us for life, and if religion alone can instruct us in the preparation, suitable for securing our happiness in a future state, what can be plainer or more irresistible than the conclusion from such premises?"

In the same year also, Mr. W. H. Wallcut of Cambridge says—

"It is easy, therefore, to see from the considerations already adduced, that moral education, although so much neglected, is of paramount importance. But its importance is seen from another view of the subject. Whatever may be the cause, whether it be owing to the original constitution of the mind, or to external circumstances, certain it is, that it is easy to fall into evil, it is difficult to follow the good. 'Easy is the descent to Avernus.' But to return, 'this is the difficulty, this is the toil.' The lower propensities, having their stimulants constantly around them, spring up spontaneously, and I grow with rank luxuriance. The higher sentiments seem rather like exotics, and require to be cultivated with a careful hand. The moral and spiritual exist in the mind, but require skill and care to draw them forth. Why should this care and skill be wanting? Why leave to chance and accident the formation of the moral character, upon which so much depends? Besides, every thing depends upon the first few years of childhood."

"The clay is moist and soft, now, more make haste, And form the vessel, for the wheel turns fast."

But schools are now easily made, and the soul, like the Daguerreotype plate, will receive the impression of what ever is presented before it.—The character is fast for nothing. It will not long remain in a transition state. Habits will soon become fixed; and 'as in the Ethiopian change his skin?'

There are vast responsibilities imposed upon the friends of Education. There is a radical difference between knowing the right, and following a disposition to pursue it. In the language of Bonham, 'Knowledge is power, in whatever way it is used.' But whether that power shall be available to virtue, depends upon the mode of education which has been given. The mode of education which has been given, is a radical difference between knowing the right, and following a disposition to pursue it. In the language of Bonham, 'Knowledge is power, in whatever way it is used.' But whether that power shall be available to virtue, depends upon the mode of education which has been given. The mode of education which has been given, is a radical difference between knowing the right, and following a disposition to pursue it. In the language of Bonham, 'Knowledge is power, in whatever way it is used.' But whether that power shall be available to virtue, depends upon the mode of education which has been given.

Mr. Emerson, President of the Institute in 1842, expressed the subject assigned to me by the Council of Arrangements is moral Education. It is a solution to reflect that seems to be generally admitted, that no part of

\* A heavy time in nice days, during which prayer was made in some parish churches, in honor of the saint, in order to implore his assistance.