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# The Wesleyan.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

VOL. II.

TORONTO, CANADA, WEDNESDAY, JULY 27, 1842.

No. 23.

## Poetry.

PSALM CXLVIII.  
(Dr. Ogilvie)

I.

Begin, my soul, th' exalted lay  
Let each enraptur'd thought obey  
And praise the Almighty's name.  
Lo! heaven and earth, and seas and skies,  
In one melodious concert rise,  
To swell th' inspiring theme.

II.

Ye fields of light, celestial plains,  
Where gay transporting beauty reigns,  
Ye aëreas divinely fair;  
Your Maker's wondrous power proclaim,  
Tell how he form'd your shining frame,  
And breath'd the fluid air.

III.

Ye angels, catch the thrilling sound;  
While all th' adoring thrones around  
His boundless mercy sing;  
Let every listening saint above  
Wake all the tuneful soul of love,  
And touch the sweetest string.

IV.

Join, ye loud spheres, the vocal choir;  
Thou, dazzling orb of liquid fire,  
The mighty chorus aid:  
Soon as grey evening gilds the plain,  
Thou, moon, protract the melting strain,  
And praise him in the shade.

V.

Thou heaven of heavens, his vast abode;  
Ye clouds, proclaim your forming God,  
Who call'd you worlds from night;  
"Ye shades, dispel!"—th' Eternal said;  
At once th' involving darkness fled,  
And nature sprung to light.

VI.

Whate'er a blooming world contains,  
That wings the air, that skims the plains,  
United praise bestow—  
Ye dragons sound his awful name  
To heaven aloud; and roar acclaim,  
Ye swelling deeps below.

VII.

Let every element rejoice:  
Ye thunders, burst with awful voice  
To him who bids you roll:  
His praise in softer notes declare,  
Each whispering breeze of yielding air,  
And breathe it to the soul.

VIII.

To him, ye graceful cedars bow,  
Ye towering mountains, bending low,  
Your great Creator own  
Tell, when affrighted nature shook,  
How Sinai kindled at his look,  
And trembled at his frown.

IX.

Ye flocks that haunt the humble vale,  
Ye insects flutt'ring on the gale,  
In mutual concourse rise;  
Crop the gay rose's vermeil bloom,  
And waft its spoils, a sweet perfume,  
In incense to the skies.

X.

Wake, all ye mountain tribes, and sing;  
Ye plumed warblers of the spring,  
Harmonious anthems raise  
To him who shap'd your fiercer mould,  
Who tipp'd your glittering wings with gold,  
And tun'd your voice to praise.

XI.

Let man, by nobler passions way'd,  
The feeling heart, the judging head,  
In hearty praise employ;  
Spread his tremendous name around,  
Till heav'n's broad arch rings back the sound,  
The general burst of joy.

XII.

Ye whom the charms of grandeur please,  
Nurs'd on the downy lap of ease,  
Fall prostrate at his throne;  
Ye princes, rulers, all adees;  
Praise him, ye kings, who makes your pow'r  
An image of his own.

XIII.

Ye fair, by nature form'd to move,  
O praise th' Eternal source of love,  
With youth's exulting fire  
Let age take up the tuneful lay,  
Sing his bless'd name—then soar away,  
And ask an angel's lyre

### PECULIARITIES OF METHODISM.

(From the Address of the British Conference to the Societies, 1841.)

The evangelical system is in itself all that was designed to be; and those sacred writings, by which it is made known to us, contain all that is necessary to secure their intended object. We are fully persuaded, and desire to keep in mind in all our ministrations, that "holy Scripture containeth all things necessary to salvation;" and that here, therefore, are the doctrines which are to be believed and taught; here the commandments which are to be enforced and obeyed; here the "exceeding great and precious promises," describing the blessings which are to be desired, sought and experienced. The Ministers of Christ, indeed, speak to the people of their charge in the name of the Lord, as being, wherever a truly apostolical order in the appointment of Ministers is observed, not only partakers of the outward call, by the "laying on of the hands of the presbytery," but likewise first called to their work by the Lord himself, through the inward testimony and monition of the Holy Ghost. But they who thus "have the rule over you," are to speak unto you "the word of God," ever seeking to accomplish the weighty work in which they are engaged, by doctrine and exhortation taken out of the holy Scriptures. And there is an important sense in which you are to be fellow-labourers with us. If in all our ministrations and prayers we are to seek "that you may stand perfect and complete in all the will of God," you, likewise, are to "give all diligence that you may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." We, by the careful study of Scripture, are to receive, as it were, the word at the mouth of God, and in speaking to you, always to be able to say, "Thus saith the Lord;" and you, loving the law of the Lord, and meditating in it day and night, are to seek that "the word of Christ may dwell in you richly in all wisdom;" that being "filled with the knowledge of his will in all wisdom and spiritual understanding," ye may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Thus acknowledging the supreme and unalterable authority of the written word of God, we trust that in all our ministrations we shall be enabled to refer you to that true and primitive antiquity which was constituted and marked out by the holy Apostles of our Lord and Saviour, and, in effect, to say to you, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." When we speak to you of what are sometimes termed, (and what we ourselves occasionally, for the sake of brevity and distinctness, term,) the peculiarities of Methodism, we mean, not that the doctrines on which our fathers laid so much stress, and which were, by God's blessing, the chief causes of their wonderful success, were derived from any other source than that from which alone Christian doctrine can be derived, namely, the sacred Scriptures; or that they were derived from these in any other way than that of patient investigation, carefully and devoutly conducted; availing itself, indeed, of all proper helps, whether of ancient or modern times, but yet, chiefly, making Scripture its own interpreter, and allowing nothing to interfere with the exalted, the unapproachable supremacy of the word of God. It was thus that the venerable Wesleys acted in reference to what, at

the time, they regarded as the novel doctrines which they heard from certain members of the Moravian Church, with whom they had providentially become acquainted. By the blessing of God on that religious training which they had received, they had been preserved from the grosser doctrinal errors of the day, and from those external immorities which prevailed around them. They held the great truths of what is usually regarded as catholic orthodoxy, and such was their freedom from the practice of vice, as well as their diligent attention to the outward duties of religion, that we are fully justified in applying to them the language of the Apostle respecting himself, (and in the very sense in which he appears to have used it) "Touching the righteousness of the law, blameless." But they had not that "rest to their souls" of which the Scriptures told them, implying true peace of conscience, power over inward sin, and the good hope through grace, which effects deliverance from the fear of death, and the bondage which it produces. They neither had this rest, nor did they see the way by which they might attain to it. At one time, indeed, they were in danger of falling into that sincere, but mistaken and gloomy, asceticism which, in the writings of Kempis, appeared so closely connected with the humble and self-denying piety, whose language continually exalted a crucified Redeemer, claiming to be the Head of a body of spiritually-crucified disciples. But they were not satisfied that they had entered upon "the old path, where is the good way," although of this ascetic piety they found some of the most decided examples in a very remote period of ecclesiastical antiquity, for they did not experience the desired rest to their souls. At length, what appeared to them a novelty was propounded; but they were told, that if they examined the Scriptures with true simplicity and earnest prayer, they would find this apparent novelty to be that old path which they were so diligently seeking. God's wonderful method of justifying the ungodly was thus brought before them. They were called to consider the justification of a sinner before God not merely as a doctrine to be believed, but as a blessing to be enjoyed, a blessing, in point of fact, introductory to the whole range of Christian blessedness, whether of happiness or of holiness.

Such were the statements made to them; but while they were powerfully impressed with the descriptions which were given them of the actual experience of those by whom the statements were made, yet it was not from the mouth of man that they could receive religious doctrine. With much prayer, and an honest determination to abide by the decision of these only oracles of God, "they searched the Scriptures, to see whether these things were so." And the result was, a full conviction of their truth. And now, for the first time, they understood their own state. They saw the blessings they had so long sought, to be the fruits of faith and justification; and what they believed as a doctrine, they sought to experience as a blessing, which it was their privilege and duty to possess. And their prayers were answered. They were "filled with all joy and peace through believing." And thus the whole nature of personal religion, as connected with justifying faith in Christ, and the direct witness of the Spirit of adoption, was opened to their view. This religion they immediately began to preach; and because the points to which they now attached such importance had fallen, comparatively, into disuse, their revival was considered by many as a new religion; and the points themselves, scriptural as they were shown to be, were represented as the peculiarities of Methodism. But God gave testimony to the word of his grace. From the moment that our fathers began thus to preach, the work of the Lord began to revive; and, from that time to the

present, the faithful announcement of the same truths has been unflinchingly accompanied by the bestowment of the same unequivocal blessing.

We have reminded you of these things, dearly beloved brethren, chiefly for the sake of those practical considerations which they suggest. We are conscientiously persuaded, that what we have thus referred to, as commonly called the peculiarities of Methodism, are the doctrines of holy writ respecting personal religion. For this same reason, however, they who hold them are, in all consistency, bound to see to it, that the great and fundamental blessings, to which these doctrines refer, be actually and clearly experienced by themselves. It is not sufficient that your views be correct; your hearts, likewise, must thus be right with God. Again, therefore, beloved brethren, we repeat the often-used word of exhortation on this all-important subject. As members, by your own voluntary choice, of the societies under our pastoral care, you are supposed to believe those doctrines which are held and taught among us. And we would affectionately invite you to study them, as they are stated with so much precision in these sermons of Mr. Wesley which refer to them. Not only, however, seek to understand them more perfectly, but rest not satisfied without the clear and personal experience of the blessings which they describe. We suggest to you such serious inquiries as these: Have you deeply felt, in reference to yourselves, that you can only enjoy the divine favour by being justified freely by the grace of God through the redemption that is in Christ Jesus; and that this personal justification can only be obtained by faith in the Great Propitiation? Have you seen and felt your own need of pardon? Have you sought and received the Spirit of adoption to bear witness with your spirits that you are the children of God? Having the love of God thus shed abroad in your hearts by the Holy Ghost given unto you, can you say for yourselves, "We love him because he first loved us!" We beseech you, brethren, not to rest without this clear experience of the pardoning mercy of God. So shall you have, not only a name to live, but be indeed alive from the dead through Jesus Christ our Lord. Your profession, proceeding from living faith, and sustained and animated by it, shall be both steady and consistent, and you will be in truth witnesses for God, of his willingness and power to save all that come to him by his Son, with a present, free, and full salvation.

And being in this manner brought to love God from the delightful experience of his love to yourselves, a broad, and deep, and stable foundation will be laid for a superstructure of inward and outward holiness, far exceeding all that the world admires under the names of morality and virtue. You will love the law of the Lord. It will be so written in your hearts, that none of his commandments will be grievous unto you. And here, likewise, you will suffer the word of exhortation. On this very subject of obedience, our Lord once addressed to his disciples the remarkable, the very significant, words, *What do ye more than others!* There is a human virtue, a social morality, the rules of which will be observed by all who wish to live in quiet agreement with their fellow-men, and to enjoy the benefits arising from a well-ordered constitution of society. But such human virtue is too often seen in melancholy association with human vice. Society may allow what the law of God prohibits. You, therefore, we earnestly exhort to the cultivation and practice of all that holiness which the New Testament describes and enjoins. Never dishonour the cause of Christ, and show your own departure from the grace of God, by falling below even the morality of the world. If, in this respect, notwithstanding your profession, you do less than others, the name of God and

his doctrine will be exposed through you to reproach, gainers will be confirmed in their opposition to the Gospel, souls will be turned out of the way, and through your fault you may destroy them for whom Christ died. We beseech you to be careful to maintain good works. "As He which hath called you is holy, so be ye holy in all manner of conversation." Exhibit in your character the completeness, the value, and the beauty of the religion and morals of the Gospel. You are, indeed, only accepted of God for the sake of our Lord Jesus; and it is therefore your duty, by the maintenance of a genuine faith, to walk humbly with God, but it is likewise your duty to show your faith by your works, and thus, so to cause your light to shine before men, that they may glorify your Father which is in heaven.

While we exhort you to seek and preserve that experience of the pardoning mercy of God which constitutes so essential a part of the power of godliness; we would at the same time remind you, that there is a form of godliness, which, proceeding from the inward power, and directed and sustained by it, is not only a sacred duty as to the individual professor, but is designed and calculated to secure the most important results in relation both to the church and the world. There have, indeed, been periods when the forms of religion have been valued for their own sake, and the power of godliness has been denuded by being stigmatized as enthusiasm. And there have, likewise, been periods when such views of the spirituality of religion have been propounded, as have represented even the most sacred institutions of the church of Christ as vain formalities, causing them either to be altogether neglected, or to be performed with a carelessness which, though not designed to be irreverent, has too often appeared to be so. Against this tendency to extremes, we beseech you continually to guard. Cultivate the inward life of religion, in all its holy power; but carefully observe, likewise, all its instituted forms. Diligently attend to all the means of grace; and attend to them in such a manner as shall show the world the sense which you entertain of their importance and value. Avoid all late attendance on public worship, all omission of sacramental services; and let your behaviour, in respect to all that is connected with the services of the house of prayer, show how deeply you are impressed with the solemn declaration of Scripture, "Holiness becometh thine house, O God, for ever." Show that it is possible to combine this experience of the blessings of religion which constitutes its inward power, with a serious and exemplary observance of the external duties which constitute its visible form.

And we would the rather urge upon you a careful attention to this subject, because we cannot conceal from ourselves that there is, in certain quarters of the professing church, a strong wish to revive that religion of external form in which Popery itself originated, and to the principles of which, Methodism, as a revival of spiritual religion, is directly opposed. If the abettors of these dangerous and destructive errors behold, among the professors of more correct views of religion, any carelessness as to the observance of the outward duties of religion, whether manifested by irregular attendance, or by a negligent manner of performing them, they will avail themselves of such conduct to promote the interests of their own system; arguing from it, that a high profession of the power of godliness is inconsistent with the due observance of its proper forms. Let none of you, beloved brethren, ever give such advantage to those whose religious views we cannot but regard as being in direct opposition to the Gospel, as a system of redeeming grace. Attend, with regularity and devout reverence, to all the ordinances of religion, seeking in them for a closer communion with God, and by this devotion of your time and personal services, confess Christ before men, accustom your families to this performance of sacred duties, and call, by your pious example, the multitudes of your countrymen, who now habitually break the Sabbaths, and neglect the ordinances of God, to come and worship with you before the Lord your Maker.

And we particularly call you most seriously to consider the especial obligation which appears now to rest upon all members of Christian churches, to pay a more than ordinary attention to the sanctity of

the Sabbath, arising not only from those gross violations of the law of God on the subject which are so alarmingly prevalent, but from the still more alarming prevalence of such modes of justifying them as not only take away all real sanctity from the Sabbath, but, if pushed to their legitimate extent, would sap the very foundations of divine revelation. Never forget that the law of the Sabbath is a part of what has always been considered as that sacred summary of religious and moral duty, given to us in the Ten Commandments, written with the finger of God himself. Have no fellowship, therefore, with those who teach men to break this commandment, by denying its moral obligation. And be careful yourselves to obey the commandment in the terms in which it is given. "Remember the Sabbath-day to keep it holy." Where Sabbath-violations prevail, the blessing of God cannot rest; and be assured of this, that where the providential blessing of God rests not, there is no security for either personal, domestic, or national prosperity. Let your conduct show that you desire this blessing for yourselves and your families; and let it bear a faithful and explicit testimony, not only against the various ways by which the Sabbath is now so extensively desecrated, but also against those dangerous pleas by which it is sought to justify them.

We have been calling you, dearly beloved brethren, to take to yourselves the armour of righteousness on the right hand and on the left. An important reason for this is found in those revived expectations and efforts of Popery which constitute a painfully-remarkable feature among the undeniable signs of the times. To this dangerous system Mr. Wesley was always, and very decidedly, opposed, because he regarded it as being directly, unchangeably, and actively hostile to that great work of saving men for which evangelical truth was revealed, the Christian ministry instituted, and the Holy Spirit sent forth to dwell perpetually in the church of Christ. To this system, therefore, were we not ourselves steadily and visibly opposed, we should be unfaithful, not only to the cherished memory of the venerable Wesley, and to the relations in which we all stand to the religious societies which he was the great instrument of founding, but likewise, and chiefly, to those great principles which he has transmitted to us, and which we believe embody the saving truths of the Gospel. Popery cannot stand, if Methodism be true, supposing its principles to be carried out with fidelity. It, therefore, Popery be rejoicing in the anticipation of approaching triumphs, let all who love the name of Wesley, and the truths which he spent his life in proclaiming and which surrounded his dying bed with sacred glory, faithfully labour to counteract the influence which it may seek to acquire, and oppose to it the mightier influence of the truth which sends men for salvation directly to the mercy-seat, by the new and living way consecrated by the blood of the one oblation once offered. For this, as well as for other reasons, co-operate with us in seeking to promote by all proper means, the healthy extension of Methodism; and, whenever the providential opportunity is presented, to check the boasts, and to impede the progress, of what we consider to be antichristian, and, therefore, most dangerous error.

### Biblical Department.

DIRECTIONS FOR THE PRIVATE AND DOMESTIC READING OF THE SCRIPTURES.

(By the Rev. Dr. Leitch.)

As a knowledge of the meaning and scope of the sacred records should be the first object of pursuit, let them be first resolutely explored for this purpose, and let a habit be formed of interrogating ourselves upon the import of what we read, till some definitive or precise idea be obtained of most of the passages and paragraphs that come before us. For want of this habit, many texts lie in the mind like ears of wheat, from which the grains have never been beaten out and used for nourishment. It is incredible how much the mind may learn of the Scriptures by the exercise of its own powers of reflection and meditation, and what is so learnt, has the double advantage of increasing the ability of the mind for future acquisition, and of remaining more firmly fixed in the memory, than it could be by any other process of less mental exertion. In those instances where satisfaction cannot be

obtained by the mind's own inquiries, the very exercise will lead probably to the discovery of other truths; and will fix the place in question so deeply in the mind, as to make it promptly avail itself of any incidental elucidation.

Next in importance to the act of obtaining the meaning, is the disposition to rely upon what is obtained, as clearly and satisfactorily authoritative. By the same rules that we judge of other language we must judge of that of Scripture. Words must be taken in their conventional sense, metaphorical truth must be believed as well as what is literal, and care must be taken to preserve the analogy of faith—that is, things must be interpreted in their due proportion, order, and connexion. The truth thus elicited should be relied upon with implicit confidence, all questions upon its propriety or reasonableness being superseded by the character of its Author. To receive what He states, upon no other ground than our perception of its propriety, would be no honour to him, since on the same ground we should receive the testimony of the most worthless of human beings. He must be believed for his own sake. He claims the submission of the whole man; of our understanding to his understanding, in the affair of doctrines, as well as of our will to his will in the affair of precepts.

"The master saith it," was an end of all dispute among the disciples of Pythagoras; and surely "God hath said it," ought to be a sufficient ground for implicit faith and confidence.

Let the meaning of what is stated be branched out by us, in the exercise of our reasoning faculty, into all the forms of truth to which it fairly, obviously, and evidently leads. Many things are in the Bible, that are not there in so many words or letters, but necessarily arising out of what is stated by a just process of reasoning; and as God, who gave the first truths, perfectly saw all that were inevitably contained in them, he is equally accountable for the latter as the former; and they demand our regard and reception on the very same authority. Not to exercise our reason here, would be to overlook its legitimate province, and greatly to narrow the sphere of revealed truth. It would be to prevent the general principles of Scripture from being applied to our particular cases with authority, and to set aside the belief of the Trinity, the observance of the Christian sabbath, and the reception of the Lord's Supper by females, as well as many other things of a like nature, which, on the ground above mentioned, are not only justifiable, but imperative and obligatory. Yet the perversion and prurency of human reason must be still more narrowly watched, since its misuse, whether in the line of addition to the Scriptures or subtraction from them, must be accompanied with the most disastrous results to the immortal soul.

It would be well for every man who can afford it, to have a Bible of his own, with as large a margin as possible, to which should be transferred the observations that are met with on certain texts, or references to the books that contain them, when such books are likely to continue in our own possession: where this is not the case, a few spare leaves at the end may receive the extracts at length, with corresponding figures to the texts elucidated. The memory will thus be refreshed at the distance of years, and numerous hints be retained and treasured up for further use, which would otherwise have entirely escaped the recollection, or remained in a very indistinct and unsatisfactory state of impression.

It has been found an admirable expedient for enriching the mind with an exact and copious knowledge of Scripture, to maintain the habit of regularly committing some portions of it to memory. On this point the language of the late Rev. R. Robinson, of Cambridge, in a posthumous volume of excellent sermons, is very appropriate. "We suppose that a good man's memory ought to be well furnished with Scripture, and for this purpose we have often advised young people to get by heart every night, the last thing they do before they go to rest, one verse, to think of it till they drop asleep, and in the morning, when they wake, that verse will probably be the first thought. This will always afford a subject for a morning meditation, and the practice continued for seven years will fill and enrich the mind with the word of God. A great advantage, through life, and double, when along with old age, dimness of sight or blindness comes, so that

however desirous, we cannot then read the holy book."

"I have already experienced," says the editor of these Sermons, "the happy effects of this plan, first, on my two daughters, the one 7, the other 9 years old, who, after following the practice a few weeks, naturally ask me for a text every evening on retiring to rest, and as naturally repeat it to me on their first salutation every morning; and secondly, on myself, who find this method an additional support in what I have felt to be, in the most forcible sense, since the loss of the ornament of her sex, the most amiable, excellent, and best of wives,—'the house of my pilgrimage.'"

Let the ends we have in view in reading the Scriptures be rigidly scrutinized. Some ends are absolutely sinful, and others injurious, by their influence in relation to more important ones. We may read them to justify ourselves in some favourite error either of faith or practice, in which case we are not to wonder if we should be punished by meeting with that which will appear to give the desire countenance or sanction, and thus rivet the error on our heart. We may read to gratify the mere desire of knowing, and thus contract a habit of withholding the heart, and affections, and sensibilities of our nature, from what is read, which will at length prove fatal to the power of receiving any impression at all. Or we may read for purposes of criticism and controversy, to a neglect of our own personal interest in what is revealed, and any practical use to be made of it. Too many read the Scriptures only *afficiatly*, when the mind is made a mere repository to contain the knowledge of them for others, without deriving from it any benefit for themselves. All this is wrong and needs to be corrected, by a due regard to the proper and highest end for which the Scriptures should be perused. Next to our conversion, the great end of reading the Scriptures should be, the furtherance of our sanctification, or conformity in sentiment and conduct to the Divine Being. We shall then cultivate a habit of *applying* to ourselves what we read, and of appropriating the various parts of Scripture to our own use. Its texts, like well painted portraits, will be made, while we are in the act of admiring their beauty, to turn their eye directly upon ourselves. Like the industrious and instinctive bee, we shall retire from the garden of the Scriptures laden with products for our own hive, from various and very different herbs and flowers.

Study the prophetic parts of Scripture; not only those which have been fulfilled, or are fulfilling, for the strengthening of your faith, but those which yet point to the future, for the exhilaration of your hope. It is true, their chief use is suspended on their accomplishment; but to suppose that they are of no use till then, is to overlook their avowed design, and to be inattentive to the blessing promised to the diligent student of them at the time in which they were given. They are a light shining into the darkness of futurity, and shewing us objects there, which, though not to be discerned now in the exactitude of their forms or places, are of such a character as to animate our breasts and to direct and stimulate our exertions. Let the general objects thus revealed be set before our minds, and their certain arrival will be anticipated. The times in which we live call particularly for this study; they are times that have given birth to some extraordinary events, and such as have excited the expectations of others, and awoken the mind of the world. It is clear, that some new and great era is about to be introduced, from the wearing out of the old systems, and the unusual stir and bustle upon intellectual subjects among all classes. To be ignorant at this day of the class of events to which unfulfilled prophecy points, at least as to their general character, would be doubly criminal. Nor need we, while our inquiries are soberly limited and restrained, be under any anxiety about the results of this investigation. The very abuses of it tend to correct themselves.

The method of reading the Scriptures in private should be regulated by the end more immediately had in view. Selections from them seem most suitable for devotional purposes; and these of a greater or shorter length, according to the frame of the mind, taking care never to read more than the mind can relish and digest. But for the purposes of information and extensive acquaintance, they should be read in course, after some such order as that marked in these pages; and that not by single

chapters or short portions, a way in which we read no other book whatever, but by whole books, or considerable parts of them at a time. The mind can in no other way become so well acquainted with the general scope of the sacred writer, whose book is under perusal, or perceive his peculiar use of terms, or catch his spirit, a circumstance so essential to the full impression and effect of his production.

With reference to the family, it will be found of great advantage to let each member of it take part alternately in reading them aloud.\* This creates interest, breaks monotony, and powerfully contributes to fix what is read, in the memory. It is, at the same time, a remedy against the drowsiness which is apt, in the absence of actual employment, to follow the fatigues of the day. Should any one be exempted from taking his part with the rest, it ought to be the head of the family, who may reserve himself for the employment of pointing out the coincidence of what is read with other places of holy writ, and for asking and answering questions. The times for this exercise should after deliberation, be fixed, and never departed from but on very urgent occasions. The word of God thus read, morning and evening, if only by a chapter at a time, will be nearly gone through in a twelvemonth, and may thus be read through several times in a life. And this ground will bear to be retravelled without any fear of its becoming wearisome, or losing its interest. The Bible, by the fulness of its matter, furnishes new ideas on every re-perusal, while, by the diversified circumstances of life, its former discoveries assume a fresh appropriateness. He who traverses a desert may be unwilling to explore again the same dreary and uninteresting path; but not so, he who walks through a land of variegated scene, where at one place the prospects enchant his view, at another the choicest fruits offer themselves to his taste, and at another, mines of the richest minerals disclose their treasures at his feet.

### Religious and Missionary Intelligence.

(From the London Watchman of May 25.)  
LONDON MISSIONARY SOCIETY.

The forty-eighth anniversary of this institution was celebrated at Exeter Hall, on Thursday, the 12th instant. The weather was unpropitious; but the attendance was numerous. The chair was taken by the Hon W. F. Cooper, M. P. The service commenced by singing the 50th hymn, Missionary collection, and the Rev. Dr. Russell of Dundee implored the divine presence and blessing.

The Rev. H. Townley said, he felt great pleasure in introducing to the meeting a beloved brother, who was formerly his fellow laborer in India, and for whom he felt the highest esteem and veneration. He was an evangelist who had no need to be ashamed. In India he was a lion. Having completely mastered the Bengalee language, he, in the most dauntless manner, stood up in highways and the marketplaces, on the precincts of idol temples, in short, anywhere and everywhere, to make known the everlasting Gospel. Being a native of Switzerland, he felt some timidity, lest the important and interesting communications he had to make should in any way lose their effect from his imperfect knowledge of the English language. But though, on this account, he wished to bespeak the kindness of the meeting, it would soon be perceived that little introduction was necessary. He would, therefore, at once introduce to the meeting the Rev. Francis Lacroix of Calcutta.

The Rev. A. F. Lacroix then came forward, and was received with loud cheers. After thanking the meeting for this cordial reception, he spoke as follows:—It is recorded in the Acts of the Apostles, that Paul and Barnabas, on their return from the missionary tour which they had undertaken at the request of their brethren at Antioch, gathered the Church together to rehearse the things which God had done for them, and how he had opened a door of faith unto the Gentiles. I wish, on my return from India, after a sojourn there of upward of 20 years, that it were in my power

to relate to you similar success in that far distant land. But though I may not be able to do this to the same extent, I am sure it will not be uninteresting to you to hear what is the actual state of things, and what are the present prospects of India. Since my arrival in England I have been led to conclude that rather more is thought of the progress of the Gospel in India than facts will warrant. I feel it, therefore, my duty to place before you things as they are, and to show the dark as well as the bright side of the picture. Viewing India in general, I grieve to say that it is still the domain of the prince of darkness, and its myriads of inhabitants are still living "without God, and without hope in the world." Idolatry, with all its superstitious, and all its revolting practices, is still the religion of the land. Panteists are still insulting the Deity by ascribing to him almost every evil action that can be committed; the example of the gods is still polluting the minds of the people, and giving them most erroneous and pernicious notions of sin; Brahminical tyranny is still enslaving the native minds, and what I am sure will excite a deep and painful interest in a very large portion of this audience, the entire female population (one half, that is, of the whole number) is still sunk in the deepest ignorance, and kept in the most degrading bondage. Caste is still exercising its most baneful influence in restraining charity, in preventing incentives to personal exertions, and in engendering pride; the practice of exposing the sick on the banks of the Ganges is still murdering its thousands, and increasing the agonies of death in its tens of thousands; falsehood, perjury, and every species of crime, are still heaping guilt on the heads of the people, and crying for vengeance to Heaven. Yes, all these lamentable things are still found existing in India. It is true that some individuals have embraced Christianity; but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing 50,000,000 of inhabitants, perhaps not more than 13,000 have become professing Christians; while the real Christians, taking as such all who are members of a Christian Church, do not amount, it is to be feared, to one thousand; that is, one Christian to 50,000 heathen. How much, how very much, yet requires to be done, ere this part of the world can be called the Lord's! What would you think of the cause of a legitimate sovereign in a province containing 50,000 inhabitants, if, when there had been a rebellion against his authority, there was only one individual who remained well affected to him? I do not state these things with a view to discourage you—God forbid; but to excite you to greater exertions, and especially to more fervent prayers for India. It is to be feared that, in proportion to the supposed success in that land, the prayers of the people of God for it have been fewer and less frequent, it being, generally, not prosperity, but adversity and need that drive men to prayer; and of these latter causes you have now heard enough to call forth the most earnest supplications of the people of God. I must here state, however, that the comparatively unfavourable state of things in India is not to be wondered at when you consider the scantiness of the means and the paucity of the laborers employed. In Bengal and Agra, there is only one efficient missionary to 1,000,000 and a half of idolaters. What could be accomplished with such instrumentality in this large metropolis, which contains, I believe, about the same amount of population? Suppose that, in this metropolis, (where there are thousands of people living in the fear of God, and delighting in holiness,) instead of hundreds of ministers there were but one laboring among the whole population from Paddington to Blackwall, and from Holloway to Camberwell; would not the whole of this city soon be filled with infidelity, and be overlaid with every superstition and vice which is found in heathen countries? If this holds good of London, with a professing Christian population, what might be expected to occur in India, with the same inadequate instrumentality—a land of idolaters, imbued with the strongest and the most deep-rooted prejudices, and enslaved by a corrupt and interested priesthood? But, while duty compels me to state the dark side of things in India, I would not wish you to infer that nothing has been done there, much less that it is a barren soil from which no prom-

ising harvest for the Lord can be expected. O no! far, far from it. On the contrary, I am very happy to state, that wherever a sufficient quantity of labor has been employed for a sufficient time, a most pleasing process of renovation has been witnessed, and many beneficial results have been produced; leading to the certain conclusion that, if the same means which have locally proved so successful, were more extensively used, the most happy effects throughout the whole country might be confidently anticipated. And while I state, that wherever missionary labor has been extended the most pleasing results have been produced, candor requires me to say that missionary labors have not entirely, and alone produced such results. In the intercourse of Europeans with the natives—in the progress of the press, and the general information which, under the providence of God, it is the means of circulating—and in various other ways, do we see the happiest effects produced. Among other results, I would mention the less degree of veneration which is now shown to idolatrous priests, and to idolatry,—the falling off—and it is very considerable—in the pomp and in the expenses connected with the religious festivals,—the less obscene character of the figures carved on the temples, on the cars of Juggernaut, and on the engines of idolatry,—the fact that very few new temples are now being built, while many of the old ones are permitted to fall into decay;—the partial, and, in some instances, total destruction of native theological colleges,—the reluctance of many Brahmins to temple employments, owing to the gains of idleness being no longer sufficient to support them,—the fetters of caste gradually loosening,—the extraordinary anxiety of numbers to obtain a liberal education;—the far better attendance of the people on the preaching of the Gospel, and especially where it is preached most frequently,—the far fewer objections made to it, and the giving up, in despair, by many of the advocates of idolatry, of all attempts to support it by means of public argument. I cannot, in this stage of the meeting, forbear reading a passage from a native newspaper, which I received by mail, from India, a few days ago. It is printed in the Bengalee language, and the translation which I shall submit to the meeting will show in what light the efforts of missionaries are viewed by the natives. Many Europeans who have been in India, having taken little trouble, while staying there, to inquire about these matters, return to this land entertaining a feeling almost of contempt for the labors of missionaries. They say, "We never saw the missionaries, we never heard of their labors, we never perceived that any thing had been done by them." No wonder if they did not inquire. Hear what the natives, the very best witnesses, have to say on the subject. This extract is an address by a writer in a paper which is devoted to the advocacy of Hindooism, to the members of a certain society, calling itself a holy society, and instituted for the protection of their religion. The extract refers especially to the efforts made by my beloved friend, Dr. Duff, for the education of the young, but it has reference also to missionary efforts in general. Now hear how this man expresses himself. Addressing his countrymen, he says—

"O! most holy men, do not boast of being any longer Hindoos. You think your children will remain faithful to the religion of their fathers, and join your religious bodies to defend Hindooism. Give up such hopes. The missionary gentlemen, who have left their own country to come to India, are now, in their own bands, perambulating every lane or corner, in order to destroy the Hindoo religion, and foolish boys, like greedy fishes, being deceived by the hook of hope of gain, are caught by the hook of their sorceries. What will happen hereafter nobody can tell. Like the sacrificial block at Raighat, the blocks of the missionaries are day and night ready, and whenever they find an opportunity, they bring their oblation and kill their victim. We are more afraid of the padres, (missionaries) than either of cholera, fevers, or snake bites; for those may be healed by charms and medicines; but for the diseases which the padres inflict, neither charm nor medicine avail any thing. We cannot find great fault with the padres, for it is the glory of their own religion, that they have crossed seven oceans and thirteen rivers (a com-

mon saying among the Hindoos) to come into this country, and are now spending immense sums to convert the Hindoos. Our religion, having no means of defending itself, is dying; it is going to its home; that is to say, to the house of Jem; (Jem is the god of hell,) and the holy men of Dharmatola (a society for upholding Hindooism) will not even once apply the medicine of their exhortations, for the restoration of their dying religion! Why quarrel with each other! If the children join the white-faced sages you will soon have nothing to quarrel about!"

Here is Hindoo's testimony for those who would know what the missionaries are doing among them. Now all these facts, coupled with the still more pleasing fact of the establishment of little Christian communities, in almost all the missionary stations, which are operating as the salt of the earth, and, more or less, spreading their beneficial influence among the surrounding population, will convince you, that the soil from which all these effects have been produced, cannot be called barren; and that the efforts which have caused these effects, have not been in vain. While these elements of what has been done afford an incentive to perseverance in the good work, there is in my opinion, a far greater incentive in the fact, that India alone, of all the countries of the habitable globe, is the most prepared of the Lord for the reception of the Gospel. And, if this be true, is it not clearly the duty of the Christian Church to direct its efforts, primarily, to the promotion of the missionary cause in that country? The Israelites travelled only when they saw the cloud and the pillar, and halted only when they were directed to do so by the pillar; thus consulting the Lord in all their goings out and comings in. In the same manner Christians, who are anxious for the conversion of the world, should consult the will of the Lord as to the particular spheres which they should first occupy. And I am afraid that the omission of this clear duty has been the temporary cause, at least, of the failure of many a mission. How could it be otherwise, when men have wished to be wiser than God; when they have gone where he has not called them, and neglected the doors which he has opened? The apostles paid very great attention to the leading of the Lord in this respect. Paul, for instance, when he had determined, for reasons which commended themselves to his own mind, to go to Asia Minor and Abyssinia, because he was directed to more important fields, immediately relinquished the plan of his own devising, and went to Macedonia, where he found a people ready to receive the truths of the Gospel. And though we have no supernatural intimations to guide our conduct, still I maintain that we have, in the dealings of God's providence, equally clear intimations as to what we should do with respect to the missionary work. It is universally acknowledged, that when our Lord became incarnate, the world had been prepared for his coming by many events that affected the social, the moral, and the political interests of mankind. And it is, also, I believe, granted that these had been produced by God's immediate interposition. If, therefore, the same features are now to be found in the heathen world, can we be erring in sending the Gospel there? We surely never can err when we are imitators of God. If God thought a certain state of preparedness most suited for the introduction of the Gospel of his Son into the world, surely when the same features are now to be found in any pagan country, we must acknowledge that God has prepared that country for the Gospel, and that he wishes it to be introduced there. All the requisite features are to be found in India now. Let me illustrate my meaning. At the time of our Lord's coming, nearly the whole of the habitable globe had been conquered by the Romans, and had thus been brought under one monarchy—a circumstance which greatly facilitated the intercourse of the various nations who formed it. Well, the same has been done in India by the conquests of the British, who have united under one sovereignty, rule, and policy, innumerable tribes and nations which were formerly at war with each other—a rule so far professedly a Christian one, that it affords full and entire liberty—I acknowledge it with gratitude—to the missionaries to go wherever they wish in

\* Some families read the books of the Old Testament in the morning, and those of the New Testament that best correspond with them, in the evening; as, Genesis with John and Jude and 2nd of Peter; Leviticus with Hebrews; Exodus with Corinthians; Job with James; Psalms with Acts; Isaiah with the Gospels; and Daniel with Revelation.

THE WESLEYAN.

TORONTO, JULY 27, 1842.

This absence of the Editor on important business at Quebec, must apologize for the non-appearance of the account of the very interesting Anniversary of the British Wesleyan Sabbath Schools recently held in this city, together with some valuable communications, which shall receive due attention on his arrival.

THE LATE SUMMERFIELD.

There are few upon whose ears the mellow tones of the voice of this most amiable and eloquent Preacher ever fell, or whose hearts experienced the remarkable union which accompanied his ministrations, but must hail with more than ordinary pleasure the appearance of the selection of his Sermons and Pulpit Sketches which has recently emanated from the prolific Press of the Harpers of New York.

Such a production has long been a desideratum with the thousands and tens of thousands in America, who cherish his memory with affectionate admiration.

The value of the volume is materially enhanced, by a masterly delineation of the attributes of his mind from the pen of Dr Bond, the senior Editor of the Christian Advocate and Journal, prefixed to these precious remains of one, whom an inscrutable Providence snatched from earth amidst the budding of his consecrated genius, to shine forth in a higher orbit.

Our appreciation of his peculiar qualities of mind and heart is already recorded in the Memoir of the late Rev. William Black; but as that work is in the hands of but few of our readers, we transfer our remarks on the subject to this page.

"Of this admirable and lamented young minister, whom the Great Head of the Church made a polished shaft in his quiver, and in whom he was peculiarly glorified, the only Memoir, we believe, that has appeared, is that written by the poet Holland. To deny to that production the praise of respectable literary execution would be unjust; yet does it not, in our estimation, present a true mirror of Summerfield. We freely admit the impossibility of embodying the ideal of genius, or of transferring to the biographic page an adequate manifestation of the power of living eloquence. We cannot, however, help thinking a much nearer approximation towards that desirable result attainable in the present instance, than has been yet accomplished. At the early age of twenty three, Summerfield's mind exhibited a harmony and an expansion which very rarely anticipate the meridian of life. The unearthly invigoration of the love of Christ afforded the only satisfactory solution of the rapid development of his uncommon mental energies. Though a diligent student, time had not permitted him to attain maturity of scholarship; but he possessed in a high degree all the attributes of a mind of the first order. His understanding was clear, his judgment discriminating, and his imagination so vigorous and susceptible, that it cost him no effort to bring the tints and hues of vitality over the abstractions of truth, and thereby to impart to the most common-place topics all the freshness and interest of originality. The natural effect of his thrilling eloquence was materially aided by a person and manner the most graceful, and an aspect of angelic benignity; its moral charm was the demonstration and power of that Divine Spirit

"Who touched Isaiah's hallowed lips with fire."

"Summerfield was an extemporaneous Preacher so far as it is proper for any young minister to be so. His sermons, indeed, were any thing but unpremeditated effusions. Having enjoyed the rare intellectual luxury of poring over his manuscripts, we are prepared to state, that his preparations for the pulpit, evince the full concentration of the powers of his mind, and the best use of all the resources of

knowledge within his reach, on the subjects on which he expatiated. But though rich in thought, and logical in their arrangement, the composition is left purposely it would appear, unfinished. Definitions and exegetical remarks are generally written out with studious accuracy and precision, but the occurrence on almost every page of broken hints, followed by a significant dash of the pen, indicates the orator's impatience of the trammels and tedium of previous composition, and the stirring of deep emotion within the breast that could find full vent only amid the halloved exclamations of the sanctuary. He did not offer "to God of that which cost him nothing," but it was the altar that sanctified his gift, and the fire that consumed his sacrifice issued immediately from the propitious heavens.

"Whoever would form or exhibit a just appreciation of this incomparable youth, must, like him, be decidedly Wesleyan in his creed and predilections, in soul an orator, and in piety a saint."

"O nate, ingentium lectum ne quere totum; contentus terribi hunc tatum facta, neque ultra esse sicut."

A Proclamation appears in the last Canada Gazette, calling Parliament together, for the despatch of business, at Kingston, on Thursday, September 8.

General Intelligence.

ARRIVAL OF THE ACADIA.

The steamship Acadia, Capt. R. Ric, arrived at Boston, on Wednesday night, 20th inst., at half past eleven o'clock. She left Liverpool on the 5th of July. The news is of deep interest and importance. There has been another shameful attempt to assassinate the Queen, and the news from India and China is important.

In England, the great manufacturing and commercial distress continues to exist, but most well-disposed parties seem inclined to trace this to the over-creative power of machinery, rather than to any other cause.

Parliament is at present occupied with a discussion on the appalling and increasing distress through the country. Mr. Wallace having, on Friday, moved as an amendment to the order of the day for going into a committee of supply, a series of resolutions to the effect that Parliament should not be prolonged without an inquiry being instituted as to the extent of the distress and the best means calculated to afford relief. This has re-opened the question of the corn laws and the trading and financial policy of the late and existing governments, and there is no knowing when the debate will terminate. Mr. Bannerman has a notice of motion on the books for empowering the crown to open the ports of Britain to a free importation of foreign corn, in case of necessity, before the re-assembling Parliament. The bill incorporating the Tariff has passed its third reading in the House of Commons, and as it will probably not be delayed in its passage through the House of Lords, it will soon take its place among the statute laws of the land, along with the Income Tax Act.

House of Commons, June 21.—Mr. Ward's motion in favour of the vote by ballot, was lost by 290 to 157.

Considerable inconvenience has arisen amongst the trading community by the government having issued their proclamation for cutting and defacing light gold, as the greater part of the sovereigns in circulation and all the half sovereigns have lost weight by friction. The indisposition of the people to render themselves liable to the loss occasioned for some time a scarcity of silver, but the currency is gradually recovering itself. The minister explained that the act was adopted at the present period from a consideration of the state of the exchanges, and that it would have led to abuses had notice been given of the intention.

The convict Francis, who fired at the Queen, has been reprieved. There does exist a doubt that the pistol was loaded with a destructive substance. He still asserts that he had not intended to injure her Majesty, but did it with a view to get provided with a home for life similar to that of Oxford. He will be transported for life to a penal settlement.

The announcement of his reprieve had scarcely been made known when the public were alarmed by a report that another and exactly similar attempt had been made upon

her Majesty's life. The details are almost too fearful for notice. It appears that as the royal cortege was returning on Saturday from the Chapel Royal, in St. James's, to Buckingham Palace, a deformed youth presented and snatched an old rusty pistol at the carriage in which her Majesty was seated. He was seized by another youth who wrested the weapon from his hand, but the policeman in attendance refused to take him in charge, believing it to be a hoax, on which he was permitted to escape. He was apprehended in the course of the day, when it was discovered that he had recently and repeatedly been heard to say that he admired the conduct of Francis, and regretted that he did not succeed in his attempt; that Francis was a brave fellow, and he wished he had been in Francis' place, for he would do for the Queen, that he had a prime air-gun and pistol and he would use them in the same cause. The pistol had an old flint lock, with a screw and rifle barrel. Upon detaching the barrel, which was done with some difficulty, from the screw having become exceedingly rusty, owing to its long disuse, there were found in it a portion of very coarse powder, a piece of tobacco-pipe, and some paper wadding. His motive is supposed to be the same as that of Francis.

Earl De Grey is about to visit Bohemia for the benefit of his health, but will resume the administration of the Irish Government on his return.

A London paper, the British Queen, states that, during the last few weeks the Premier's health has become materially impaired, and that his indisposition is making alarming strides. In the absence of any assigned cause, it may probably be attributed to mental anxiety and harassing fatigue.

Meetings of the shopkeepers of Manchester, Wolverhampton, Leicester, and other large towns, have been held to consider the prevailing distress. The Chartists continue active in the manufacturing districts. The Anti-Corn-Law Association has not relaxed its agitation.

The accounts from all parts of the country respecting the prospects of the harvest are of the most cheering description. The rains have been moderately copious in every direction, and vegetation, which in the light soils was in many places feeling the effect of the drought, with some severity, had already got an extraordinary stimulus. If the weather continues equally propitious, we shall have wheat harvest on the average a fortnight to three weeks earlier than last year.

IMPORTANT TO THE CORN TRADE.—Since the printing of the bill for the new tariff of duties on the 17th ult., an important relaxation has been introduced by the committee of allowing corn in the bonding warehouses an allowance for natural waste, viz.—If warehoused one and less than three months—wheat, barley and rye, 1 1/2 per cent; oats, 2 1/2 per cent.

Three and less than 6 months—wheat, barley and rye, 2 per cent; oats, 3 1/2 per cent.

Twelve months and upwards—wheat, barley, and rye, 3 per cent; oats, 5 per cent.

Except on Spanish wheat, barley, and oats, and on wheat and barley kiln-dried abroad, which are to have only half the above-mentioned allowances; and none is to be made on kiln-dried rye.

THE TEA TRADE.—The China news has not had any particular effect on the London tea market, though it serves to confirm the steadiness that has characterised it for some time past. The business done lately solely by private contract has been to a very fair extent, and the deliveries last month were highly satisfactory. The letters from China will not reach till next week. On the 30th ult the stock of tea in London was 32,167,785 lbs. and at the corresponding date of last year 27,046,221 lbs. In addition to the stock now held, about 2,300,000 lbs. have just been received by three or four vessels that have come in.—The stock of cotton constitutes 21,527,000 lbs. of the total quantity on hand. The deliveries this year have been 17,515,837 lbs. or an increase over those to the corresponding period in 1841, of nearly 600,000 lbs. The imports have greatly increased, being 19,569,186 lbs. this year without the 2,300,000 lbs. above specified, against only 5,393,779 lbs. to the end of June last year.

Our reports of the last have rather fallen off this year, but the home consumption

from London has risen from 11,351,145 lbs. to 12,055,837 lbs. These statistics at the present time are of some value.

LOSS OF AN EMIGRANT SHIP.—Letters were received on Monday, at Lloyd's, of the total loss of the emigrant ship Kent, Capt. Gardner, on the night of the 8th of last month, in the Western Ocean, off the Seven Islands, during a heavy snow storm. The vessel, it appears, belonged to Greenock, and was bound to Montreal, having nearly seventy emigrants on board. The disaster, it is said, occurred between 11 and 12 o'clock, by the ship running on to a mass of sunken rocks a short distance from the coast. Owing to the severity of the storm which prevailed at the time, for a length of time it was expected that she would fall to pieces. Providentially, however, she held together until daybreak, when the whole of the emigrants were safely landed on the coast, though in a most deplorable condition, many of them having lost every thing they had possessed. The ship was about 600 tons burthen, and is together with her cargo reported to be insured.

THANKSGIVING PRAYER.

A form of Prayer and Thanksgiving to Almighty God, for His late merciful Preservation of the Queen from the atrocious and treasonable Attempt against her Sacred Person, on Monday, the 30th of May, 1842. To be used at Morning and Evening Service, after the General Thanksgiving, in all Churches and Chapels throughout England and Wales, and the town of Berwick-upon-Tweed, on Sunday, the 5th of this instant June, or so soon as the ministers thereof shall receive the same; and to be continued for thirty days afterwards.

Almighty and Everlasting God, Creator and Governor of the world, who by Thy gracious providence has oftentimes preserved Thy chosen Servants the Sovereigns whom Thou hast set over us, from the malice of wicked men; we offer unto Thee our humble and hearty thanksgivings for Thy great mercy now again vouchsafed to us in frustrating the late traitorous attempt on the life of our Sovereign Lady Queen Victoria.

Continue we beseech Thee, O merciful Lord, Thy watchful care over her. Be Thou her shield and defence against the devices of secret treason, and the assaults of open violence. Extend Thy gracious protection to the Prince her Consort, the Prince of Wales, and the whole Royal Family. Direct and prosper her counsels, and so guide and support her by Thy Holy Spirit, that evermore trusting in Thee, she may faithfully govern Thy people committed to her charge, to their good, and to the glory of Thy holy Name.

And to us and all her subjects, O Lord, impart such a measure of Thy grace, that under a deep and lasting sense of Thy manifold mercy, we may show forth our thankfulness unto Thee, by loyal attachment to our Sovereign, and dutiful obedience to all Thy commandments.

Give ear, we beseech Thee, O merciful Father, to these our supplications and prayers, which we humbly offer before Thee in the Name and through the Mediation of Jesus Christ, our only Saviour and Redeemer. Amen.

FRANCE.—The Paris papers are devoted almost exclusively to the elections.

Telegraphic despatches continue to communicate success in the provinces adjoining Algiers. The last is dated June 25.

SPAIN.—A new ministry has been formed as follows:—Rodil, Minister of war and President of the Council, Almadovar, Foreign Affairs; Zumalcarregui, Justice; Ramon Calstrava, Finance, Capaz, Marine; Torres Salonet, Interior.

No collision has as yet taken place in the Cortes between the new ministry and the coalition, and it was even believed that the latter would remain for the present on the defensive.

The contractors for the first issue of the loan of 160,000,000, had acquiesced in the demand of the Minister of Finance, and consented to reduce the discount to 12 per cent.

The army of the north has been dissolved. The troops of which it was composed are to pass under the command of the Captains-general of the 10th division, (Navarre) and the 11th to the Basque provinces.

PORTUGAL.—We have advices from Lisbon to the 27th of June. Neither the slave

trade nor the commercial treaty were signed. The Duke of Palmella will immediately join the Administration as Foreign Secretary and President of the Council, and Senhar Compelo will be replaced in the Marine Department by a statesman of more undisputed administrative capacity. The result of the elections was an immense majority for the government. In all the provincial districts they were successful, and defeated only in Lisbon.

**HUNGARY**—The Augsburg Gazette states that on the 9th of June, disturbances of a serious nature broke out in the city of Pesth, in Hungary, occasioned by the discontent of the journeymen tailors respecting some differences with the masters of the corporation in the matter of a savings bank. Sixteen hundred of these men refused to work, and marched in a body out of the town. Some cavalry were sent against them, and forty were brought in as prisoners. Immediately an attempt at rescue was made by the journeymen and the populace. The town-house, which contains the prison, was attacked—its windows demolished, and the lights in the streets destroyed. The military were obliged to act, and many were wounded on both sides. The next day 3,000 shoemakers had threatened to join the tailors, and much apprehension was entertained for the tranquillity of the town.

The riots continued on the 11th, and were only appeased by the magistrates consenting to the release of the prisoners, excepting three however. According to the Leipsic Gazette, thirty persons have been named or wounded in this affair.

**THE EAST**—Letters from Constantinople are to the 15th June.

At an extraordinary council held at the Porte on the affairs of Syria, the various points of the question were fully debated, each foreign minister giving his opinion on the subject; and it appears that they unanimously agreed, that the policy hitherto pursued by the Divan with respect to that country, was conformable to the real interests and dignity of the government, and should consequently be persevered in.

We have letters from Alexandria of the 23th June.

It was reported that Mehemet Ali had offered to the Porte to send seven regiments of the line to assist in disarming the Syrian mountaineers.

Ibrahim Pasha left Cairo on the 9th for Upper Egypt, to superintend the erection of sugar mills, which he is building for his own account.

The Pasha has acceded to the proposal submitted by the British Consul, that the import and export duties be for the future levied upon valuation of merchandise, and in Egyptian Currency, without reference to the Tariff of 1839.—The trade in cotton had also been declared free, the five per cent. due upon the imports becoming payable from the 27th of June.

**OVERLAND MAIL—INDIA AND CHINA.**—The Indian Mail arrived at Marseilles on the 29th of June. The following telegraphic despatch reached London on Friday. General Pollock had joined Sir R. Sale at Jellalabad, re-establishing on his march the authority of Thomas Khan Sulpoora. He was to march on Cabul as soon as he was joined by Colonel Boulton. General England had re-united troops, forced the passes, and joined General Nott at Candahar.

The destruction of the garrison of Ghuznee is confirmed. Colonel Palmer left the citadel on the 26th of March, and took up his quarters in a portion of the town.—There, as in the case of Cabul, the Ghazees, apparently without orders, attacked the troops, and a frightful slaughter ensued. The leader of the insurgents, Shumshoodeen, interfered, and took the officers under his protection, and they are described as now living as prisoners in the citadel. About 100 only of the sepoy are supposed to have escaped.

The death of Sh-h Soojah is also confirmed; he fell by the hand of Zomaun Khan, brother of Dost Mohammed. The most satisfactory intelligence had been received of the Cabul prisoners; Captain McKenzie, one of their number, had been permitted by Akbar Khan, to visit the camp at Jellalabad on parole, as the bearer of a despatch from Maj. Pottinger, and to treat for the ransom of his companions. He brought news of the death of General

Elphinstone, on the 23rd of April. The other prisoners were doing well, and had been treated with considerable kindness. It is said that an enormous sum had been demanded for their ransom, but the terms were not known, although Capt. McKenzie had returned to the Afghan camp with the answer to the proposals with which he had been entrusted.

The accounts from China are interesting.—On the 18th of March the Chinese, 10,000 or 12,000 strong, tried to retake Ningpo, while another force attacked Chirghae. In both instances they were repulsed with considerable loss.

The details have been received. The mail is despatched from Bombay on the 23rd of May, ten days earlier than usual, in order to avoid the monsoon. The Chinese were allowed to enter Ningpo without opposition, but on reaching the market place were attacked on all sides by the British troops, and instantly routed. When they got within one hundred yards of the British guns, a terrific fire of grape and canister was poured upon them. They fled in confusion, leaving about 200 dead. The 19th regiment was then sent in pursuit, but up to the last accounts had not yet returned. A simultaneous attack had been made upon Chinghar. The enemy were again routed. The British did not suffer a single casualty at either place.

The Mandarin also contemplated an attempt upon Chusan, for which purpose they had collected a considerable force on the island of Taisun. Their intentions were, however, frustrated, by the Nemesis having been sent to reconnoitre, and ascertain the extent of their preparations. A boat having been despatched from this vessel, was fired on by the Chinese, when pulling into a creek. The steamer's crew were immediately landed. They succeeded after killing many of the enemy, in capturing 30 junks, supposed to have been intended to convey troops to Chusan.

By a notification from the plenipotentiary, it appears that the Chinese will be suffered to use their own discretion in fortifying the banks of the river between Whampoa and Canton; but that if they venture to erect new works below the former place, hostilities will be immediately resumed.

The state of trade at Canton had improved, many sales having been effected during the latter part of the month of March. Opium was sold at very low rates.

Trade has been carried on as usual, but with the exception of cotton, not upon remunerating prices. Barter was the only means of commercial intercourse.

Sir Henry Pottinger continued at Macao.

**DISCOVERY IN AUSTRALIA.**—A discovery has been made lately in the northern part of Australia of a new river. The inhabitants were stated to be neither numerous nor troublesome. The temperature varied from 52 to 82, and as this was mid-winter, month of July, 40 feet above the level of the sea, it is easy to see that summer heat would be oppressive to European constitutions. Nothing else, however, could be expected in the parallel of 19 deg. The whole distance across that immense island or continent, from the Gulf of Carpentaria on the north, where the Albert disembogues itself, to Spencer's Gulf on the south, is about 900 miles, of which 300 miles have been explored northward from Adelaide by Mr. Eyre. The Albert admits of tracing nearly a hundred miles in a direction to the south, so that there remain still about 500 to explore.

**PASSENGERS.**

From Liverpool to Halifax—Lady Bagot, Miss Bagot, Miss G. Bagot, Miss F. Bagot, Miss Sadler, Miss Worth, Miss Barker, Mrs. Dano, Mr. W. James Page, Captain Higge, Mr. Thomas Holderness, Mr. Webber Smith, Captain Crawley, R. E. Mr. Morrow and Son, Servants; Mrs. Brand, Lady Bagot's male servant.

From Liverpool for Boston—Mr. Hutton and Lady, Mrs. Jenkins, Mr. J. R. Gowley, Mr. Charles Wyse, Dr. Wymand, Messrs. Boddins, Griswold, Little, Munroe, Watson, Large, Kendall, Dr. Gemmett, Messrs. Allen, Auerburg, Hammond, Paul and Son, Miller, Jaulben, Gibb, Mottish, Hubbard, Child, Lovering, Shaw, Whitehead, Coetwell, Captain Gallow and Son, Messrs. Pottomly and Christian; Servant, Mrs. Jenkins.

From Halifax for Boston—Mr. Toppings, Mr. Hutchings, Mr. Molson, Lady and two daughters.

(From the Emigration Gazette, June 15th.)

**EXTRACT FROM THE MEMORIAL OF THE NORTH AMERICAN COLONIAL COMMITTEE.**

To the Right Honorable Lord Stanley, Principal Secretary of State for the Colonies.

In 1833, the Commons House of Assembly of Upper Canada, addressed the Home

Government, praying for relief, and, among other reasons assigned for the free admission of their products into the markets of Great Britain, were the great distance of the wheat growing districts in Canada from the sea, and the high price of transportation, always affording a natural and certain protection to the British grower, which is fully borne out by the annexed statement, marked A, showing the expense to the Canadian grower of the transportation of wheat to this country to be 24s. 2d. currency, or 23s. 7d. sterling, per quarter. A further expense attends the transmission of wheat from the western parts of the United States, and this natural protection of the inhabitants of Canada are desirous of increasing, by imposing a duty on American grain, and other produce, on their frontier, so as to protect their own home growth in their own as well as in the British market. Strong expressions of this opinion have been made recently in Canada, for which reference may be made to the petition from the merchants of Montreal, and to that from a very large body of agriculturists in Western Canada, recently forwarded through the Canada Company, the sentiments contained in which have been brought under your lordship's notice very recently, and similar addresses and representations have been repeatedly sent home of late years, all tending to show the importance attached by the inhabitants of Canada to an open trade with Great Britain, and to protection in their own market from the competition of the rest of the world, and of the United States in particular, who themselves protect their home growth by duties.

The Committee believe that the great objection entertained in this country to the admission of the agricultural productions of Canada into the home market, free of duty, is the fear that it would not be limited to the articles grown in the Colony, but that the grain and other productions of the United States would be introduced through the Colony, as if they were Canadian. To obviate this, and protect their own agriculture, the Colonists are willing to impose a sufficient duty on their frontier forthwith, but doubts have been expressed whether this trade would not be conducted by smuggling across the frontier, notwithstanding any regulation in the Canadian ports.

The Committee have made inquiry into this question, and they believe that no such smuggling would take place, for the following reasons:—

First, the inhabitants of Canada, whose prosperity depends entirely on agriculture, are very anxious for the protection which a duty levied on their frontier would afford them; and they would unanimously support the execution of the law for that purpose.

Secondly, the growth of wheat in the United States, the chief article respecting the introduction of which through Canada any anxiety exists, is confined to that part of the country bordering on Canada to the west, where the boundary line between the two countries is formed by the lakes, and the produce must necessarily, therefore, be shipped and landed on the Canadian ports or shores. If in the former, which are few in number, the duty would always be levied, and if attempted on the latter, which would be difficult, the expense of transportation, the landing in boats, and taking up the country, would be attended with such expense, as to render it well worth while to the parties to pay the duties at the ports in preference.

Canada has now become an exporting country, and will be capable gradually of supplying Great Britain with any quantity of corn that may be required, if the British market is opened to her productions. We are desirous of drawing your lordship's attention to the importance of encouraging the importation of corn from a country which will assuredly receive payment for it in British manufactures, and to the great advantage to this country of such an exchange; particularly considering that the cultivators in Canada are persons settled there, who were unable to maintain themselves at home, but who have now become growers of food enough for their own support, and a surplus to exchange for the labour of their fellow-countrymen at home; and every part of this trade, from the cultivation of the farm to the navigation of the Atlantic with the produce home, directly supports the British manufacturer and farmer.

The Committee would therefore strongly recommend that the agricultural productions of the North American Colonies should be admitted into the home market free of duty; that the Colonists should be encouraged to impose such duties on foreign productions as they think desirable for the protection of their own growth and that of the British agriculturist; and that the inter-colonial duties should be so regulated as to give an advantage to the Colonists in the inter-colonial trade over the inhabitants of the United States and other foreigners. Canada and the British North American Colonies would then really become an integral part of the British empire, and rise rapidly in wealth and importance, and the most beneficial results would be produced. Confidence would be reposed in the future prosperity, peace, and welfare of these valuable Colonies, and every British subject seeking a new settlement in North America would at once decide upon establishing himself in the British territories.

The present system of duties never gave satisfaction to her Majesty's subjects, either in the Colony or the mother country. Their continuance must inevitably direct the attention and energies of the Colonists to encourage manufactures for the purpose of creating a home market for the produce of their soil. This can only be effected by imposing increased duties on our manufactures, and must lead to the establishment of the same adverse interest which exists in the Eastern States of America.

If taxes were imposed by the Colonists on foreign productions imported, particularly wheat and flour from the United States, for the purpose of raising revenue to defray the expenses of the local government, the taxation on manufactured or other articles imported from home, might be reduced to a proportionate extent, and the coasting trade of Great Britain might be more easily extended to the utmost limits of Canada, with all other restrictions than those which exist between London and Dublin or Edinburgh.

Not only would the Colonists receive their supplies of manufactured goods from the mother country, but the inhabitants of the great western country of the United States would find it for their interest to obtain their supplies of goods by the Canada frontier, and for all the purposes of commerce, this country would derive the same advantages as if that great western land continued to be a Colony of the empire.

Instead of the continued doubt and uncertainty which prevails in British North America, every inhabitant would be made to see and feel, from the increased value of his products and the diminished cost of the articles he consumes, as well as from the rapid extension of their internal trade, the full value of his connexion with the mother country, and a far more certain and permanent reliance might be ensured.

A very important meeting was held in London, on the 18th ultimo, of the "Consulting Council" of the British American Association for Emigration and Colonization, His Grace the Duke of Argyll in the chair. Among those present we notice Sir Allan McNab, Isaac Buchanan, Esq., Dr. Rolph, &c. A report was brought up embodying some of the objects of the Association, the substance of which, as condensed by the *Niagara Chronicle*, we give below:—

Agents in aid of the Association, are to be appointed throughout the three kingdoms, the main establishment being in London. The Association has purchased four seignories and the adjoining proportion in Eastern Canada, containing about 200,000 acres of land, within about 40 miles of Montreal. Arrangements have been made through which very extensive tracts will be acquired at a minimum price in Canada West, and also in Prince Edward's Island, and New Brunswick. The fisheries of the American seas will engage the serious attention of the Board. Sir Allan McNab is the Chief Commissioner, and to him the superintendence of all the estates of the Association in British America will be entrusted, he undertaking to place permanently a considerable portion of the stock of the Association in Canada at par. An issue of 10,000 shares in the capital stock is to be made in England immediately, and an equal amount in Canada.—*Toronto Herald*.

(Continued from page 179.)

the land, and enables them to prosecute their labors with perfect security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great king would appear in Judea, whose sway would be universal, and would alter the whole state of things—which expectation was accompanied by the idea of great moral revolutions, and the overthrow of the existing religious systems. Well, the same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting in the age in which we are living the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian missionaries in India have tended to convey to the natives the impression, that a new order of things is at hand. It is owing to this that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? If you mark, again, the settling down, in many parts of the Roman empire, of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his revealed will, and other things—the same state of preponderance is now to be met with in India through the same causes. Europeans, instead of Jews, have settled everywhere; a city is prepared for the spread of some kind of knowledge, there are churches and chapels where the natives see a purer worship, there are copies of the sacred oracles, books, and tracts, widely disseminated, which are favorably operating upon the people, and very probably far more favorably than the same causes formerly operated upon the Roman empire. But there are still other signs of the times which preceded the first establishment of Christianity, to be found in India. When heathenism was going to fall in the Roman empire, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it, and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And—would you believe it?—the very same experiment is now being resorted to in India.

There are many learned Brahmms, and among them the followers of Rammohun Roy, who, entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavoring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas; and, according to which system, its adherents are to worship only the God of nature, without any sensible representations. Their object is candidly avowed in a paper, which was published not long before I left India. There they actually state that they will endeavor to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited to the people of the present enlightened age than their own system. Take, again, another great national and moral revolution—the revolution of the sixteenth century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the west, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priestcraft which obtained in those days. Well, in India, events of a precisely similar description are happening, which promise just as favorably for the advancement of truth. There are the study of European science and literature, the efforts of the press, the intercourse with Europeans, and the labors of the missionaries; and there is the fact, that many leading men among the natives have already shown a want of confidence in their own system of religion. Indeed, so much does this improved feeling prevail in the metropolises of India, that I know of numbers who are quite ready, as soon as a favorable opportunity presents itself, to bid farewell to Hindooism, to which they adhere now only through the fear of ob-

lony and of persecution. I appeal to you, then, whether from the north pole to the south pole, there is a single nation which is so visibly prepared of the Lord for the reception of the Gospel as India? If, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand, and to view India as the principal sphere of their labors, though without neglecting other lands? Would you entertain a doubt as to what it was your duty to do, if you had heard an audible voice from heaven commanding you to carry forth the Gospel with power and strength to India? The extraordinary display of so many striking facts, which show such a promising display of preparation in India, is the voice of Providence, as distinguishable as if it had been heard from heaven. Yes, God has intimated to you that it is his will that India should be evangelized even now, without delay. O that British Christians may not turn a deaf ear to the voice of their God and Saviour, else the unimproved talent may be removed from them by the removal of British sway in India; and it is my firm opinion, that the late disastrous events in that country were permitted by Providence to show us how exceedingly easy it would be for him to remove that sway for ever. When the divine will has been so plainly expressed as it has, in my opinion, been, with respect to India, it would seem almost preposterous—at least, superfluous, to use any other argument.

There is one other consideration, however, which I am sure will have some weight with you. If missionary efforts are not at the present time more energetically directed toward India, there is a fearful probability that that country will be cursed with the blasting scourge of infidelity, and become a nation of godless and unprincipled men. The days of Hindooism are numbered. Of this I entertain not the least doubt; and it is the opinion of all those in India who have studied the subject with care and attention. They know that the ancient system of superstition is doomed to fall ere many generations have passed away. The rapid march of intellect; every thing, in short, happening in India, leads us to this conclusion. But the question is, shall the system be replaced by Christianity, or by a system of cold and heartless infidelity? God forbid that the latter should be the case; yet I fear that it will be so unless great exertions are made to prevent that calamity. My chief reason for entertaining that apprehension is this. For some years, a system of scientific education has been introduced into India, from whence religious instruction is most jealously excluded. All the colleges and schools connected with the government come under this description. Those in the Bengal and Agra presidencies cannot contain less than 10,000 young men who belong to the most influential and respectable class of the inhabitants, and who, when they grow up to manhood, will give its tone to, and be the leaders of society in India. Yet are they now in the awful position of never hearing a word in their schools about the way of salvation. That such an education must tend to make them infidels you will easily be able to conceive, if you consider how the enlightened instruction they receive removes and corrects numerous erroneous ideas with respect to many things in the visible world which they had imbibed from their shasters, and sacred books; for you are aware that the Hindoo shasters claim to be infallible guides on scientific subjects as well as theological; to tell the cause of rain, of thunder, and of the rainbow, and the size and dimensions of the earth, and to explain many other material effects. But what will be the consequence? These young men, finding that their sacred books contain palpable deviations from truth, will naturally enough conclude, that they themselves and their forefathers have been grossly deceived; and forsaking Hindooism altogether, and giving up their shasters, they will become, as numbers have already done, infidels, under the various denominations of Materialists, Deists, and Atheists.

And how can this evil be averted? By introducing Christianity there more extensively than you have done hitherto. It is of vast importance that Christianity should be energetically supported in India, in order to sustain its character, and to confirm

the testimony which the missionaries have given respecting it. The heralds of the truth in Bengal, or in India generally, fully trusting that the societies which sent them out would support them as they required, have told the Hindoos that Christianity is that religion which must ultimately prevail throughout their land. Judge, then, what distressing effects will be produced, when, instead of those means being more amply supplied, they are still scantily furnished. Judge how painful it must be to the missionary, when, owing to the paucity of means, he is obliged to close a school, or to give up a station, and has to hear the heathen tauntingly allude to the fact. They will say, on such occasions, "What a good thing it is that we did not listen to this man, for had we done so, he would have left us to shift for ourselves, just when we had broken our caste, and destroyed our connection with our fellow countrymen." Such is the language of heathens, heard with these ears, on the failure of missionary efforts. What responsibility then rests upon missionary societies to prosecute and extend the work which they have begun in India? They owe this to the sacred character of the work which they have undertaken—they owe it to the faithful men whom they have sent there to execute their plans, and who trust to their support—they owe it to the heathens, whom they have just sufficiently enlightened to make them feel their defects, but not enough to remove them,—to disturb the present, but not to establish and give stability to a better system. But how can missionary societies provide means unless powerfully supported by the British public, who have so frequently pledged themselves at meetings like this to aid the cause to the utmost extent of their power, but who have not sufficiently redeemed the pledge?

Another remark, and I have done. I have read of many of your naval commanders, who, when pressed by a superior force, instead of surrendering their vessels to the enemy, have nailed their colors to the mast, with the determination to conquer or to die. This is the very disposition I wish to see you, as British Christians, exhibiting toward India. O! that you would determine, in the strength of the Lord, that, having once planted the standard of the cross in that land, nothing shall induce you again to lower it in the smallest hamlet where it has already waved; and that you will not relax in your endeavors till that standard of peace and good will to man has been erected in every city and town and village, from the Indus to the Brahmputra, and from the Himalaya mountains to Cape Cormorin.

The resolution was then put from the chair, and carried by acclamation.

Wm. Evans, Esq. M. P. moved the following resolution:—

That this meeting, considering the general and unprecedented commercial depression which has long prevailed, cannot but receive the announcement of an increase in the society's income with unusual satisfaction. It remarks, with pleasure and with hope, the liberal offerings of the young, especially of those in sabbath schools, and above all, it is gratified and encouraged by the zeal and liberality of the Mission Churches, from which nearly a fourth of the society's income has been derived. Nevertheless, contemplating the misery, degradation, and guilt of hundreds of millions of uneducated heathens, regarding also the wonderful facilities afforded by divine Providence for enlarged Christian efforts, and solemnly recognizing the unalterable command of the Lord Jesus, that his Gospel should be preached to every creature, this meeting urges on all the friends of the society, both at home and abroad, the imperative duty of persevering, systematic, and enlarged liberality, while it trusts that their most generous efforts will be sustained and sanctified by the spirit of devotion."

The Rev. Dr. Fletcher, in seconding the resolution, after adverting to the pressing claims of India, and to the subjects of congratulation in the report, particularly the increase in the society's income, urged the necessity and advantages of cultivating a missionary spirit, & identifying the missionary cause with all that belongs to our personal, our social, and our public religion. Let us (he continued) rise above all that is little, and mean, and selfish, and oppose

the anti-Protestant, anti-Christian errors, that have met with the most effectual refutation in the facts and appeals of this day. I regard the cause of missions as the most important operation in the cause of God, because it is the best practical refutation of infidelity, and the most complete antagonism of the modern heresy of Puseyism. We see the God of missions directly proving the origin of missions to be from himself. If the Puseyites were Scriptural in the notion that there is no divine authority—I mean no proper validity—in ministers of a certain order, not sanctioned by episcopal power: if this were true, here is God himself proving that wherever the Gospel of the kingdom is preached, wherever the Gospel is maintained, wherever the character of the Gospel is exemplified, there is true apostolical succession—there is the sanction of Omnipotence itself; and I care not where they have received ordination, or from whom they have received it, if the truth is exhibited, if holiness is displayed, if sinners are saved. Every missionary on this platform is an apostolic man—every missionary brings before you the best signs of apostleship; and, blessed be God, every minister can look around upon the seals and signs of such an apostleship, in the ignorant instructed, in the sinner converted, in the wretched made happy, and the victims of delusion and sin raised to the high dignity of sons and daughters of the Lord God Almighty. We wish no other proofs, but would ever recognize this principle, and cherish this spirit. I rejoice in the establishment, and still more in the power and prevalence of this great society. I am now approaching the rank of the seniors; and I can recollect, nearly 40 years ago, when the venerated band of devoted men occupied the platform of this society in a very different place from this. I can well recollect, though not yet old, the controversies which were carried on as to the propriety and policy of missionary enterprises, and the gloomy forebodings of the Scott Warings, and Twinings of that day, in reference to the cause of God among the heathen. Where are they now! The cause was then frowned upon by leitered men, and was laughed at, as the folly of fanaticism, by the higher classes of the land: while to mention the missionary name, even so recently as the time of the Demerara martyr, was to call forth sneers and ridicule. But now, blessed be God, we see senators and distinguished men, in the highest ranks of life, supporting the cause of missions. We see literature now devoted to the support and advancement of that cause; and poets think it not beneath their dignity to strike their lyre to set forth its praise and honor. Adverting to this point, let me say that the year that has just closed has been one of the most distinguished and important years of our society. I would not undervalue the missionary literature of our own institutions and of other societies. I bless God for what has been done by the "Polynesian Researches" of Ellis, and the valuable work of Dr. Philip on South Africa, and all the interesting volumes published by other missionaries. But look at the accessions to the literature of last year. See what volumes, rich in the treasures of learning and research, important in argument, and delightful in spirit and in temper, have issued from the press, and others are still in progress. I feel that God has not left the cause of missions without abundant witness that hearts are still turned to feel the claims, and talent to defend the interests of this rising cause. Amid commercial depressions and political convulsions, it is an omen for good that there are hearts, and that there are heads anointed with the Spirit of God. My beloved friends in the Christian ministry, my beloved friends in Christian societies of all orders and names, I would say, "Onward" must be your motto; "Onward, onward" must be your cry; you must raise up the Gospel standard, till every mind is enlightened, and every heart is brought to bow to the authority, and love the name of the Son of God!

The Rev. W. G. Barrett, in the course of an able address, referring particularly to the West Indies, gave the following account of the results and labors of the Society mission, in the island of Jamaica:—"We commenced (he said) in the year 1834. The society had long had a valuable mission in the neighboring colonies of Barbice and Demerara: and as several

favorable openings were presented in the island of Jamaica; and as there was an abundance of land to be possessed without trenching upon another man's labour, we thought it right to embrace them. There is, even now, room for more missionaries. In two parishes of Vere, adjoining the one in which I live, there are 15,000 inhabitants, and there is not one single resident missionary of any denomination. But, after an absence of upward of 7 years from my native land, I rejoice to stand here, and to have an opportunity of asserting that the success which has attended our labors has far exceeded our most sanguine expectations, and has been such as to lead us to thank God and take courage.— We have in the island of Jamaica 11 principal stations, and connected with them we have upward of 6,000 persons in attendance upon our ministry, 1,500 catechumens, or inquirers, persons desirous of uniting with the Church, and 500 communicants,—a people not gathered from the ranks of other Churches, but a people who, civility and religiously considered, were not a people—who have now, however, with ourselves, obtained a finer spirit, whereby they cry, 'Abba, Father.' We have been obliged, in the island of Jamaica, to exercise the greatest caution and vigilance in the admission of members to the Church, and suffer me for a moment to dwell upon this topic. Since the formation of our Churches we have not had to exclude, in all parts of the island, more than 25 members. In alluding to the vigilance we are obliged to exercise, I speak as the representative of my beloved brethren there, with whom I hope to spend my last days on earth. We have never sought high attainments in learning, large Biblical knowledge, or any thing of that kind, but we have simply sought credible, satisfactory evidence of their conversion to God, and wherever we have seen persons display this, where their light has so shone, that others seeing their good works have glorified God, we have held out the right hand of fellowship, and said, 'Come in with us, and we will do you good.'

I must just mention one word about schools. We have in them upward of 1,600 children in daily attendance; and I regard the schools among these people to be of the greatest importance. If ever we are to have a good and noble band of native teachers and preachers, it must consist of men whose minds have been trained, and disciplined in our schools. If ever Africa is to be regenerated, it must be by means of its own sons and daughters deported from the islands of the west, and these men and women must have been taught the principles of the Christian religion in our schools.

Let me say a word with regard to the liberality of our people in the West Indies. About the middle of last year I received from our society a communication, requesting me and my brethren to see if we could not endeavor to do more in a pecuniary way on behalf of the society than we had ever done. I met the people on the Sabbath afternoon, and read the letter of the secretaries. It was cheerfully responded to. I stated, that if they would come to me in the vestry after service I would put down their names as subscribers, and thus commence an auxiliary society. They now raise, in addition to their other collections, for pew rents, &c. the sum of £105.

The Rev. George Pritchard, missionary from the South Seas, gave some interesting details of what the Gospel has accomplished in the islands of the Pacific. In the course of his address, he took occasion to observe:—We (the late Mr. Williams and himself) visited the Navigators' Islands, a field occupied by our Wesleyan brethren. We spent a happy Sabbath there, and rejoiced to find that the cause of Christ was prospering in their hands. I learned from a senior missionary that they had in communion 8,035 members, 1,400 of whom were daily employed in communicating Christian instruction to their fellow-countrymen, some as schoolmasters, others as local preachers. There is only one group more to which I will refer, and that is the Sandwich Islands, occupied by our American brethren, in connection with a few native teachers, who have been sent from the Society Islands. They have been favored with a great outpouring of the Spirit; they have had 15,000 added to the Church in the whole group within the last two years. So that they have now stand-

ing in Church fellowship 20,000 of those who were formerly heathen. Putting these islands together, there are not less than 200,000 inhabitants who have abandoned their heathenish customs, and are now enjoying the blessings of the Gospel of peace. Among these groups, we have, in connection with our own and three other societies, full 40,000 of these former idolaters and cannibals, now sitting down, from month to month, at the table of the Lord, commemorating the dying love of our adorable Redeemer.

The Rev. R. M. Watt, at great length, described the successful progress of missionary operations in Africa.

F. J. Smith, Esq. briefly supported a resolution, "Praise God, from whom all blessings flow, was then sung, and the benediction having been pronounced by the Rev. J. Arundel, the meeting separated.

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS

(Abridged from the Record.)

The Thirty-fourth Anniversary of this Institution was held on Friday morning, the 6th of May, in the Great Room, Exeter Hall, which, long before the hour for commencing business, was crowded with a respectable assembly. On the platform, amongst other eminent persons, were the Bishop of Ripon, the Earl of Chester, the Marquis of Cholmondeley, Lord Ashley, the Chevalier Bunsen, Sir G. Rose, M. P., Sir R. Inglis, M. P., Sir E. Codrington, and a large body of clergymen. On each side of the platform were ranged the Hebrew boys and girls belonging to the schools of the Society, who sang several hymns in Hebrew and in English, accompanied by the fine-toned and powerful organ erected in the hall.

At eleven o'clock, the chair was taken by Sir T. Baring, the President of the Institution. They had met, he said, to plead the cause of Israel, and he would venture to say, that their Society yielded in importance to no other religious society in existence. He rejoiced that the heads of the Established Church now took the lead in this Society. (Applause.) With but exceptions, (and from two of those no answer had been returned,) they had with them the whole hierarchy of the Church of England, with the Archbishop of Canterbury as the Patron of the Society. (Applause.) Both the preceding and the present Government had exercised their authority to give effect to the objects of the Society. To Lord Palmerston and to Lord Ashley, through whom Lord Palmerston was induced to take an active part in the cause, the Society's thanks were especially due. (Applause.) But he did not stop there. God, in whose hands were the hearts of all men, had been graciously pleased to influence the King of Prussia to visit this country, and to make a proposal for the establishment of a Protestant episcopate in the Holy City, to further which design his Majesty presented the munificent donation of 15,000*l.* (Great Applause.) In conclusion, the Chairman urged upon his auditors the duty of supporting this cause, for they should remember that all their religious and highest privileges had been conveyed down to them through the instrumentality of God's ancient and chosen people. (Hear, hear.) He announced the receipt in a letter of 20*l.* from "A lady," the profits of a work on the Liturgy, sold at the Society's office. (Applause.)

The Rev. W. AYLAST read the Report from which we gave the following extract.—

After noticing the establishment of the new bishopric at Jerusalem, the Episcopal patronage enjoyed by the Society, the princely maintenance of the King of Prussia, the services rendered by Lord Palmerston, and Lord Ashley, and other topics related to by the Chairman, the committee say they must not pass, without notice, the zeal and zeal of Dr. McCaul, to whom, by desire of the King of Prussia, and with hearty concurrence of the heads of the Church, the bishopric in Jerusalem was tendered, he declined, however, but shortly time for acceptance and refusal, declaring his firm belief, that the episcopate of St. James was reserved, in the providence of God, for the brethren of the apostle accorded to the Jews. (Hear, hear, and applause.) The aggregate amount of contributions received during the past year is 24,600*l.* 8*s.* 9*d.*, being an increase of 1,760*l.* 9*s.* 7*d.* above the receipts of the preceding year.

This, the largest sum ever received in one year, is a gratifying proof of the increased interest which is felt by the Church of Christ in the Jews. This amount has been contributed in the following proportions.— General purposes of the Society, including the Jerusalem Mission and Scripture Funds, 2,541*l.* 13*s.* 8*d.*, Hebrew Church at Jerusalem, 1,313*l.* 10*s.* 2*d.*, Hospital at Jerusalem, 1,200*l.* 8*s.* 8*d.*, Jewish Converts Relief Fund, Jerusalem, 511*l.* 1*s.* 0*d.*, Operative Institution, Jerusalem, 511*l.* School of Industry, Jerusalem, 55*l.*, Temporal Fund, 107*l.* 10*s.* 3*d.*, total, 24,600*l.* 8*s.* 9*d.* Although there is a diminution of 307*l.* 11*s.* 7*d.*, under the head of Jerusalem Church Account, of 433*l.* 15*s.* 10*d.* under the head of Temporal Relief, the increase of the General Fund actually amounts to 2,502*l.* Upon the contributions of Auxiliary Societies, there is an increase of 2,255*l.* 10*s.* 2*d.* From the Irish Auxiliary the sum of 2,300*l.* has been received during the past year, an increase of 101*l.* 10*s.* over the remittances of the preceding year. After defraying the expenses of the year, the Committee have in hand, for general purposes to carry on the work of the Society, the sum of 5,000*l.* vested in Exchequer-bills, and 1,782*l.* 19*s.* 2*d.* cash. On account of the Hebrew Church at Jerusalem, they have 1,514*l.* 0*s.* 10*d.*, and on account of the different funds for Temporal Relief, 500*l.* in Exchequer-bills, and 361*l.* 11*s.* cash, making a total balance of 5,500*l.* in Exchequer-bills, and 3,096*l.* 11*s.* in the hands of the Treasurer. Two of the Society's missionaries having died during the past year, the Committee had opened a separate fund to provide for widows and for disabled missionaries. From April, 1811, to March last, there were issued 8,691 copies of the Scriptures, whole or in parts, in the Hebrew, German, Dutch, Jacob-Losh, and English languages, eighty one of the Hebrew Liturgy, and 7,160 copies of the *Old Pains* and other tracts. A grant of 126 English and foreign Bibles was received from the British and Foreign Bible Society. The greatly increased circulation of the *Jewish Intelligencer*, now amounting to 5,500 copies monthly, may justly be regarded as a cheering proof of the increased interest which is felt in the spiritual welfare of Israel. The Episcopal Jews' chapel was closed for a short time during the last summer to undergo a considerable alterations and extensive and indispensable repairs. The sum of 131*l.* was raised by private contributions towards defraying the expenses, and the remainder had been paid from the funds of the Society. It had not been reopened many weeks when it was used on that memorable occasion when the Bishop of Jerusalem closed his ministrations among a congregation where he had often born a part in preaching God's word and in administering Christ's ordinances, prior to his departure for the Holy City. On Monday morning, November 8, the Bishop administered the holy sacrament, in Hebrew, to a considerable Hebrew congregation, and in the evening of the same day his lordship preached his farewell sermon before your Society, from Acts xx. 22—24. There was a large attendance of the Committee, and the chapel was so crowded, that many could not get in. During the past year six adults and five children have been baptized at the chapel, making a total of thirteen individuals admitted into the Church of Christ. Many applications for admission into the Boy's school have been refused for want of room. Six boys and eight girls were admitted during the past year. Four boys have left, one being bound apprentice, and the others having been taken on by their relations. Two girls have left for service, and two others been taken on by their parents. There are now fifty-two boys and thirty-four girls in the school. The Hebrew College, after a second year's trial, confirms the hope that it will soon yield a regular supply of tried and well-instructed candidates for the Missionary office. In the course of the past year there have been some resident students, of whom seven are Hebrew, and two Gentile Christians, two candidates for missionary employment not resident, and the two senior boys from the Hebrew school, making a total of thirteen. Of the students mentioned, one has returned to Jerusalem as assistant in the medical department, one has himself voluntarily resigned his connexion with the College, and a third has been appointed to the important station of Beyrout. The Rev. J. C. Reichardt, who has been engaged in the

London Mission for the last fourteen years, finds his labours among the Jews in the metropolis every year increasing, and his connexion with the Operative Jewish Converts' Institution affords him an extensive field of usefulness. In consequence of the spirit of inquiry which has been excited among the Jews, and the frequent arrival of inquirers from foreign parts, who come over to England for the express purpose of investigating the truth of the Gospel, the number of applications for Christian instruction and baptism has very much increased. Mr. Reichardt has ten adult Jews under a regular course of instruction, whom he is preparing for baptism. The Institution, which has been established for the purpose of teaching Christian Israelites a trade, so as to enable them to support themselves in some honest calling, could formerly accommodate only twelve adults, but it has lately been greatly enlarged, and is now capable of receiving thirty inmates. The number is at present twenty, of whom fourteen are baptized, and six are still receiving instruction as candidates for baptism. The whole number of adults who have been connected with this Institution since its commencement in 1811, is 131, of whom eighty-six have been baptized. Mr. A. Saul continued to prosecute his labours in London until the close of the last year, when he was directed to proceed to Brussels as the scene of his future labours. Mr. J. A. Peritz has been engaged in circulating tracts, and in conversing with those whom he visits in his own houses. At Liverpool, the Rev. H. S. Joseph has been chiefly occupied in visiting Academies in different parts of the kingdom, and pleading the cause of the Society. Mr. Lazarus has been employed in circulating Scriptures and tracts among the Jews in Liverpool. The appointment of Mr. J. W. Johns, as architect to the mission at Jerusalem, and his departure for Jerusalem, together with the Rev. J. Nicolson, were mentioned in the Report for last year. They were joined in the autumn by Mr. Berghman, who had also formerly acted as a medical assistant in the mission. Mr. Berghman's assistance was highly valuable, as he found Mr. Johns ill at Beyrout, and Mr. Nicolson was also seized with fever soon after his arrival. The communications received from Bishop Alexander, since his arrival there, are most encouraging. The poverty and disease prevalent amongst the poorer classes of Jews make it indispensably necessary to maintain an hospital at Jerusalem. The Report noticed in detail the operations of the Society's missionaries, agents, and friends at Tunis, Constantinople, Smyrna, Beyrout, Poland, Cracow, Posen, Konigsberg, Danzig, Berlin, Kreuznach, Breslaw, Offenbach, Brussels, Strasburg, Metz, &c., and concluded with a strong appeal to Christian charity, faith, and zeal, in behalf of the Jewish nation.

The Bishop of Ripon, in moving the adoption of the Report, called upon the assembly to unite with him in praises to God for the blessings he had been pleased to vouchsafe to the Society. (Hear, hear.) The lapse of another year had brought them nearer to that consummation for which they all prayed and hoped, and though it was not for them to know the "times and seasons" which the Father has placed in his own power, yet they had the sure word of prophecy on which to rest their faith, and by which to strengthen their zeal. (Hear, hear.)

Lord Ashurst, in seconding the motion, said,—Never since the time that this Society first saw the light, had there been produced so many and so important events for the past, and so rich in hopes for the future, as the Report which had just been read to the Meeting. ("Hear, hear, and applause.") Was there one present who, a year ago, would have imagined that one-tenth part of what they had heard would have been realized? Their progress had been wonderful. Difficulties had arisen, only to be overcome, they had passed through doubts and fears, they had passed from the dismal to the bright by sudden alternations, and the business of years had been completed within a few months. Now, no one engaged in this mighty work would take on himself the slightest particle of honour, for when he reviewed all that had occurred, whether before or after the consecration of our Hebrew Bishop, sure he was that the most unthinking mind would freely confess that nothing but an overruling Providence, nothing but the determinate will of the Supreme Power, could have hastened this event in his own time, and brought



it to so speedy and so joyous an issue (Applause.) A great and wise Prince had approached us with his alliance in this cause, and his enlightened, generous, and intellectual people had answered his appeal by their voices and their contributions, and testified that the cause was common, the duty universal, and the benefit everlasting. (Applause.) After many years of estrangement, the sister Churches of Protestant England and Protestant Prussia had now entered on the path of reconciliation. It was a noble and a heart-furring thing to see two great Protestant nations combined for the purpose of relieving and exalting the oppressed, the despised, and the destitute of the earth. (Applause.) But it was still more noble and still more heart-stirring to see them banded together for the maintenance and the propagation, the peaceful maintenance and the peaceful propagation, of their common faith, and while foreseeing, as they must, that dangers and difficulties might arise, calmly and fearlessly awaiting the issue, knowing full well that in the providence of God the great cause in which they were engaged must eventually triumph. And the truth of history, the truth of prophecy, and the truth of religion, attested that, perhaps we ourselves, but certainly our children, might be blessed with the sight of that great and ultimate consummation when the usurped supremacy of Rome should sink for ever—applause—into the dust before the lawful supremacy of Jerusalem. (Loud and repeated applause.) Before he sat down he must communicate to them that he had just received a letter from "A friend of Israel" contributing 115*l.* of which 50*l.* was to be applied to the Jerusalem Bishopric Fund, 50*l.* for the Jerusalem mission, and 15*l.* for the general purposes of the Society. (Applause.)

The Rev. F. BIKERSTEDT proposed the second Resolution, which referred to the patronage of the Episcopal Bishops.

The Rev. H. STOWELL, in seconding the resolution, expatiated on the distinguished patronage extended to the Society, and in reference to the appointment of a bishop to Jerusalem, said, that he did not marvel at Rome and those who sympathized with her being jealous of the appointment. For who was now the lawful Metropolitan of the Universal Church, if such there were on this side heaven? Dr. Alexander, the Bishop of Jerusalem, where the first Christian Church was formed, and which the Saviour himself graced with his presence, having laid the foundations by his preaching, and sealed them with his blood. (Hear, hear.) The jealousy of Rome was exemplified in her sending out a rival bishop to Jerusalem, who according to the *Tablet* newspaper, the organ of Rome in London, was designated, not inaptly, the "Bishop of Babylon." (Laughter and applause.)

It was not the first time that Caiaphas had prophesied against his will, and contrary to his wish. It was not the first time that Antichrist had taken his pen, dipped it in the ink of prophecy, and written the fulfilment on his own brow. (Hear, hear.) For who ever hear that a bishop of Jerusalem should be destroyed? The prophecy was sure, however, that "Babylon must fall." (Applause.) The Rev. Gentleman, after dwelling on their privileges and duties as Christian Protestants and Christian Churchmen, concluded by urging them to increased diligence and zeal in this cause, always remembering that the excellency of the power was with God alone.

The Rev. Dr. McCALL (brother to the learned principal of U. C. College,) proposed the third Resolution. In a speech of some length the Rev. Gentlemen defended the appointment of a bishop to Jerusalem against the objections which had been urged against it from various quarters, particularly stated in a pamphlet entitled, *Protestant Churches in the East*.

The Rev. W. MARSH, the Chevalier Bunsen, (Envoy of the King of Prussia,) the Rev. J. A. SEUR, and the Hon. and Rev. H. M. VILLIERS, also addressed the audience on the operations and encouraging prospects of the Society.

(From the London Watchman.)

WESLEYAN MISSIONARY SOCIETY, PARIS.

The religious services of our twenty-fourth annual district meeting began on Sunday, the 3rd April, when the Rev. Charles Cook preached at the Chapel Rue Royale and the sacrament was administered to the preachers, and to a goodly number

of other communicants. The Rev. J. Philp preached in the evening. Sermons were preached in French, on the same day, at the chapel Rue Montmoutant, by the Rev. Messrs. De Jersey and Howard; and at the Barriere du Roule, by Mr. Leale. On Monday, a public prayer meeting was held. On Tuesday evening the Rev. Mr. Gaudin preached in French at Montmoutant. On Wednesday evening a public meeting was held for conversation, on the best means of promoting a revival of religion in countries professing Christianity. The speakers were the Rev. Messrs. Cook and Philp, the Rev. Mr. Baird, of the United States of America; and W. Toase. On Thursday evening the Rev. Mr. Hancock preached in French at Montmoutant. On Friday, Mr. Massot preached at Rue Royale in the same language; and on Saturday evening, the week was closed by a public prayer meeting, in French and English, at Rue Royale.

The increase of our members, during the past year, has been 72, besides 124 which remain on trial, making a total increase of 200.

On Sunday, the 10th April, Mr. Philp preached at noon in the chapel Rue Royale, and Mr. Lyon in the evening. A love-feast was held at 2 o'clock. Mr. Cook preached in French at Montmoutant chapel in the morning, and administered the sacrament; and Mr. Henry Martin preached at seven in the evening.

On Tuesday the 12th, a missionary meeting was held, in French, at the chapel Montmoutant. The meeting was successively addressed by the Rev. Messrs. Charles Cook, who presided, Henri de Jersey, Peter Lucas, Henry and Lewis Martin, and M. Farjat.

On Sunday the 17th, our new, neat, and commodious place of worship was opened by sermons, in English, at noon and in the evening, by the Rev. Thomas Jackson, of London; and by a discourse, in French, at half-past 2, by the Rev. Theophilus Marzials, pastor of the Protestant Church at Lille. The congregations were very good, and a gracious influence rested upon the minds of the people.

The religious services of this memorable occasion were continued on Monday, by an interesting sermon by the Rev. R. Baird; and were terminated on Tuesday evening, by a sermon, in French, by the Rev. Chas. Cook. The collections and subscriptions in Paris, towards the expenses incurred by the fitting up of the chapel, now amount to about 2,000 francs, or 80*l.* sterling. We are also indebted to several friends in England for their generous contributions. An account of receipts and expenditure will be forwarded to them as soon as the tradesmen's bills can be settled.

Education is the guardian of liberty and the bulwark of morality. Knowledge and virtue are generally inseparable companions, and are in the moral, what light and heat are in the natural world, the illuminating and vivifying principle. \* \* \* Every effort ought to be made to fortify our free institutions; and the great bulwark of security is to be found in education—the culture of the heart and the head, the diffusion of knowledge, piety, and morality. —De Witt Clinton.

Advertisements.

Earthenware, Wholesale and Retail.

JAMES PATTON & Co. Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per *Souter Johnny* and *Mohawk*, and expect a farther supply by the *Thorburn*, *Alpha*, and other vessels. McGill-street, Montreal, } May 17, 1842 } 19

LOOKING GLASSES, PICTURE FRAMES, &c. &c.

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold, Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

ALEXANDER HAMILTON, King Street. Toronto, October 6, 1841. 2

BOOKS FOR SALE.

THE following Books have been sent to the Superintendent of the Hamilton Circuit for sale, and may be had on application to him, viz. — The Wesleyan Methodist Magazine for 1836, half calf, 17s. 6*d.* Ditto for 1839, half calf, abridged, 11s. Southey's Commentary on the Old and New Testaments, 2 vols. half calf, 2*l.* 5s. Ditto ditto ditto cloth 2*l.* Benson's Commentary on the Old Testament, 4 vols. cloth, 4*l.* Centenary of Methodism, russia, gilt, 15s. Sunday Service of the Methodists, 12mo, gilt, 32mo, sheep, and 32mo, calf. Wesleyan Methodist Hymn Book. Centenary of Methodism, abridged, 18mo, 1s. 6*d.*, 20 per cent. discount to schools. Crowther's Sermons, 10s. Roberts' Oriental Scripture Illustrations, 22s. 6*d.* Memoirs of Mrs. Harvard, of Ceylon, 2s. Discourses by the late Dr. McAll, with sketch of his life by Dr. Wardlaw, 2 vols. cloth, 8vo 26s 3*d.* Class books, Orphan Eternity, Bogatzky's Golden Treasury, Wesley on Christian Perfection, Life of Rev. W. Black, by Rev. M. Richey, A. M.; Mrs. Rowe's Devout Exercises, Holroyd's Tables for the reading of the Holy Scriptures, Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers. Sermon of Rev. R. Cooney, Wesleyan Minister. Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher, Ford's Sermon on Consolation in trial. Hamilton, June, 1842. 7

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, Wellington Buildings, King Street, Toronto.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, October 20, 1841. 3

PAINTS, OILS, PUTTY, BRUSHES, &c. &c. &c.

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before, and such as he can, therefore, with the utmost confidence, recommend to his Customers,—among which are

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
  - Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
  - Saxon, Brunswick, Imperial, Chrome, and Emerald Greens.
  - Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome,
  - Spree and Common Yellow, English and Dutch Pinks,
  - Terra de Sienna, raw and burnt, Umber, raw and burnt,
  - Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson.
  - Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.
  - Lanseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilted do. Camel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.
- To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.
- ALEXANDER HAMILTON, No. 5, Wellington Buildings, King Street. Toronto, Oct. 6, 1841. 2

Ready Money the Spirit of Trade!!!

THOMAS CLARKE, HATPER AND FURRIER, RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Miss and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes, together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Furtrimming. Robes made to order. Naval and Military Laces, Mohair Barding, Cockades and Milina Ornaments. The highest price paid, in cash, for Shipping Furs. Toronto, Feb. 8, 1842. 2

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMBERLAIN, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW. Toronto, Oct. 6, 1841. 2

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THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description. German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit. Country Store-keepers are invited to call and examine for themselves. SAMUEL SHAW. Toronto, Dec. 29, 1841. 8

J. E. PELL, LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture-Frame Maker, Glazier, &c.

Removed to King Street, nearly opposite the Commercial Bank. Toronto, Dec. 15, 1841.

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The Wesleyan

Is published, semi-monthly, for the COMMITTEE OF MANAGEMENT, at the corner of New and Newgate Streets, Toronto. EDITOR:—Rev. M. RICHEY, A.M. ADVERTISEMENTS will be limited to one page, and inserted at the usual rates. TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance. AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterborough, and H. C. BARWICK, Esq., P.E.M., Woodstock. K. J. J. THOMPSON, AND CO., PRINTERS.