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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 13, 1842.

No. 22.

Poetry.

THE CHURCH'S LAMENT FOR ST. JOHN.

(By the Rev. Thomas Dale, A. M.)

He hath gone to the place of his rest,
He is safe in the home of his God;
And we who have loved him, forsaken, oppress'd,
Submissive would bow to the rod.
Though his accents can cheer us no more,
His love yet may speak from the grave,
And thus on the broad wing of faith may we soar
To One who is mighty to save.

Our friend and our father we heard,
On earth, paint the glories of heaven—
But now the lone church, like a wandering bird,
To the home of the desert is driven.
Entranced on his visions we hung;
Our hearts and our hopes were above;
For the words of persuasion fell soft from his tongue,
And the soul of his teaching was Love

In vain the stern Tyrant assail'd
With threats of the dungeon or grave;
He spoke but the word, and the timid no'er quail'd,
In pangs that had master'd the brave.
The babe hath endured, while its frame
With the scourge and the torture were torn,—
The maiden, the mother, in chariots of flame
To glory triumphant were borne.

For what were thy terrors, O Death?
And where was thy triumph, O Grave?
When the vest of pure white and the conquering wreath
Were the prize of the scorn'd and the slave?
O! then to our Father was given
To read the bright visions on high;
He gave to our view the full glories of heaven,
We heard, and we hastened to die.

Some died,—they are with thee above;
Some live,—thy triumph is for thee now;
But who shall recall thee, blest saint, from the love
That circles with glory thy brow?
Long, long didst thou linger below,
But the term of thine exile is o'er,
And praises shall mix with the tears that must flow
From the eyes that behold thee no more.

Praise, praise, that thy trials are past!
Joy, joy, that thy triumph is won!
The thrones are completed; for thine is the last
Of the twelve that encircle the Son:
O Lord! shall the time not be yet
When thy church shall be blessed and free?
Thou who canst not forsake, and who wilt not forget,
Come quickly, or take us to thee!

Religions and Missionary Intelligence.

WESLEYAN MISSIONS.
(From the London Watchman.)
Concluded.

The Rev. Dr. TYNG, Minister of the Protestant Episcopal Church of Philadelphia, in the United States of America, said—I feel it, Mr. Chairman, and my christian friends, much more sensibly than any speaker who has preceded me, a very peculiar honour to have been invited to address this meeting, even at this late moment; for, although the suggestion was made to me the other day in the room of the Secretary, I had hardly supposed I should be called up until the resolution which I now hold was placed in my hand. I come, Sir, from a land, where we might as well forget the proud oaks that tower in our forests,—the glorious Capitol, that we have erected in the centre of our hills,—or the principles of truth and liberty, which we are endeavouring to disseminate throughout the world,—as forget the influence and power of Wesleyan Methodism, and the benefits we have received thereby. (Loud cheers.) And although, Sir, I do say, in the language of the noble Lord who first addressed this meeting, I am not only an attached member, but for these many years have been an attached minister of another church,—we have no established church in our land,—yet such have been my associations from the very youth of my

ministry up to this day with my beloved brethren and friends in the Methodist Episcopal Church of that country, that I feel every where at home in their meetings, and every where connected with them with a spirit that seeks no apology for speaking. (Cheers.) I recollect it is written of the land of Canaan in the blessed book of inspiration, that there were no fences there,—there was a curse on every man that removed his neighbour's landmark,—and such was the dependence on the reverence for the authority of God, and the recollection of the power and presence of their great Jehovah, that perhaps we should find, if the history of that nation were developed, few instances in which that great commandment was voluntarily contravened. I suppose what these fences would have been in Canaan, the sectarian divisions are in our christian church, (hear, hear,) and when that church, under the outpouring of the spirit of God, comes back to Canaan again, the landmarks will be enough to designate our territory, and 'he fear of God enough to prevent intrusion beyond our proper bounds. (Cheers.) In the whole length of my ministry, and to the utmost extent of the feeble powers which a gracious God has been pleased to give me, I have felt it my solemn and imperative duty, in every way, to carry forward the principles of christian union, and to overturn and cast into entire oblivion, if it might be, within the circle of my influence, that spirit which "bites and devours" the members of the body of Christ.—(Cheers.) I hold, that vital practical Christianity is the fireside of comfort to a man's dwelling; and that everything like sectarian division, though necessary and expedient, is but the wall of the edifice, the beauty of which, if it hath any beauty, a man must be in the street to see. (Cheers.) Now, Sir, the principle of our land is to dwell, as much as possible, by the fireside, and as little as possible in the street.—(Cheers.) We have, therefore, no need of a large ecclesiastical police. (Loud cheers.) Our climate drives us to a shelter, and our indisposition to roam much abroad, renders the number of our street-walkers few, and every year lessening upon our hands. (Hear, hear.) This is the spirit in which we are labouring at our work. In the church with which God has been pleased to connect me, we know but little of those errors which my reverend brother preceding me has called semi-popery; and we have known but little of that name, for, in the ignorance of our back-wood spirit, we thought it was Popery itself. (Loud and long-continued cheers.) We have never been accustomed to designate it by anything like a conciliatory or softening epithet; but have contended with it from the very beginning, under the deep impression, that Flander's lace could not cover a cloven foot, nor was a cloven foot to be respected, though decked in foreign importations of luxury and power. (Cheers.) We have stood upon that ground, and, in the whole number of our body, the men who favoured the spirit and principles of Popery thus developed, would be found like the blighted berries upon the topmost bough, when the frost had succeeded the harvest, and nothing is left which man desires to gather. (Cheers.) The Wesleyan body, in our country, is what the Wesleyan body is throughout the world, in the circle in which it is acting, and in the influence which it exercises,—standing, I was going to say, manfully, but I check the spirit, and say humbly, at the feet of Jesus, labouring for him, and accounting it its highest honour if it may but bear the cross while he, in all his glory, should be permitted to wear the Crown. (Cheers.) You may ask, then, what I have particularly to do beyond that which Wesleyan Methodism? Perhaps little, for although my habitual associations are with my beloved brethren and friends in this connexion, yet we are a busy people, and each bee must work to keep up the

honey of its own hive. (laughter.) and we are led to suppose, that the best way of beautifying spiritual agriculture, is, like the best way of beautifying the face of the earth, for each man to cultivate, to the best advantage, his own farm, and not for every one to spend his strength in leveling the highway. (Hear, hear.) We are hard at work in our own enclosures, not building them up to keep our friends out, but seeing that, when they are ready to come in, every thing shall be sufficiently attractive to reward them for the visit they may make.—(Cheers.) But I am sorry to intrude these desultory remarks. I feel but little disposed to take up your time, further than by a simple recollection which occurs to my own mind, as I have been seated on this platform, in connexion with the very "representatives of which are here assembled. I knew, Sir, some thirty years ago (to show the influence which Wesleyan Methodism has produced in humble circumstances)—I knew an individual, brought up in all the luxury which wealth and the circumstances of station in society could give, and who, when God was pleased, in his love, to open the eyes of his understanding, to make him see the necessity of a Saviour, and to lead his heart in its darkness to look after Jesus, "if haply he might find him," had not a single acquaintance amongst those with whom he stood united by the ties of nature, nor a friend amongst those to whom fashionable life had bound him, who understood, for a moment, the feelings of his heart. I knew him, when he went from place to place amongst those who, at the altar of God, had bowed together, and the simple answer he received was, that he was deranged, and a fitter subject for a physician than a divine. I knew, Sir, an elderly Methodist woman, a superannuated maid-servant in the family of a distant connexion of this young man, for whom, as a reward for her services, her master had built an upper chamber over a back building in the yard, where she might dwell in quietness, supported to the end of her life by his benevolence. When she first heard, through the junior members of the family, that this young man had become "deranged," she sent for him to visit her; and she was the very first individual who understood the state of his mind; and, as she led him to see Jesus, and God in him, and the glory of the Cross, and the finished work of man's salvation, she was made the minister of God for good to that young man's soul.—An apostleship was finished, and years, years have past since she has received honour and glory. That young man, Sir, was called into the ministry of the Gospel.—For these five and twenty years he has attempted to preach the truth which that day he was enabled to embrace; and the Providence of God has brought him here this day to tell the tale. (Loud and continued cheers.) The Providence of God has brought him this day to tell, in the midst of affectionate hearts, who feel the same spirit which animated that old woman, the simple story of God's dealings with him, through the instrumentality of Wesleyan Methodism. (Cheers.) Has he not reason then, to love it? And, though his ministry has not been connected with it, (such has been the call of God,) has he not reason to look forward to the joyful hour, when one of the happiest faces he will meet in glory, shall be the countenance of a ransomed maid-servant, a follower after Christ? (Loud cheers.) This respectable audience will excuse me for this recollection. It occurred to my mind so forcibly, as I was brought into the midst of this vast assembly, that I could not repress the recollection; and it may serve as a reason why I should, with great pleasure, second the resolution I hold in my hand. (Cheers.) There was exhibited the influence which may be exercised upon a youthful mind, when God directs the voice of a humble minister, by the mighty power of a glorious spirit. I beg leave

with these remarks, to second the resolution. (Loud and continued cheers.) The resolution was unanimously carried. Dr. BUNTING said he would take this opportunity of reading a letter from the Right Hon. Sir George Rowe, who had almost uniformly honoured the meeting with his presence. The Right Hon. Gentleman expressed his deep regret and disappointment at being unable to attend, and stated that his absence arose from the circumstance of his being the President of the Jewish Operative Institution, in which capacity it was necessary for him to take the chair at the meeting of the society, which was now being held. (Hear.) Dr. Bunting also read a letter from "The Chesholm," in which that Gentleman said.— "I am not quite certain whether or not I shall be able to get to Exeter-hall on Monday. . . . I feel very great interest, not only in the Missionary labours of the Wesleyans, but in that body generally, for I consider them one of the main supports of the Protestantism of our country. If I can manage to do so, it will afford me unqualified pleasure to attend the meeting." The Doctor also read a letter from Sir Augustus D'Este, addressed to Dr. Alder, to the following effect:— "MY DEAR DOCTOR.—You know how very uncertain my unsatisfactory state of health must, upon all occasions, make my personal attendance, and I am unable to attend so great a meeting to-day. That no loss, however, may be sustained by my absence, I beg to forward my humble contribution in support of the Society." (The enclosure was a cheque for ten guineas.) Dr. Bunting was also sorry to state that Mr E. Tennent, the excellent chairman of last year, was prevented from attending by the pressure of official business. The Society was very much indebted, in several respects, to Mr. Tennent for his continued kindness, and therefore deeply regretted his absence. The Rev. Doctor then read a letter from Mr. Tennent, stating that he was under the necessity of attending the West Indian Colonies' Committee, but assuring the society of his most anxious interest in all their proceedings. (Cheers.) J. P. PLUMPTREE, Esq., M. P. for East Kent, said—Mr. Chairman and my Christian friends, I can assure you I sincerely regret that it was not in my power to be present at the opening of your meeting; and I also must express the regret I feel, that I must very shortly, after having had the honour of addressing you, retire from the meeting, on account of that press of business which has been alluded to in the note read by the Reverend Doctor from my hon. friend Mr. Emerson Tennent, and which does press upon us who are members of Parliament very heavily, especially at this time. But, although I cannot partake fully of the pleasures of the day, yet I am thankful to be able to appear amongst you, if but for a short time, to assure you of the delight I feel in being permitted, in some little measure, to labour with those who, I believe, love the Lord Jesus Christ in sincerity, and who desire, as far as in them lies, to extend the boundary of his kingdom. (Cheers.) I have had much satisfaction, as a member of Parliament, in presenting, during the course of the present session of Parliament, a large number of petitions. I believe I may say about forty, from different congregations of the Wesleyan body. I greatly rejoice to find, that whilst there may be amongst some a readiness to imbibed a spirit of indifference in matters bearing upon Protestantism, that the followers of John Wesley—say, I would rather call them the followers of Jesus Christ,—(hear, hear.)—are ready still to protest against error,—are ready still to lift up their voices against Popery itself.—(Cheers.) And, Sir, in allusion to the remarks made by a reverend brother on my right, [Dr. Tyng.] I would say that I, as a

the work of God. We have witnesses on this platform, such specimens as we have witnessed to-day; but the wily and arch enemy has intruded topics of discord, that we may give ourselves to the study of ecclesiastical questions, instead of giving ourselves more intensely to the study of the promotion of the kingdom of God and the conversion of souls. [Cheers.] I have a great mind to take the liberty, which I think my office warrants me in taking— [Cheers.] You know that I am no very obtrusive man though perhaps not destitute of some kind of courage, yet you know I am not very obtrusive in my opinions and sentiments. I think I am not dictatorial, but I will now take the liberty to caution my Methodist friends. While we are defending our position, do let us keep to our great work;—keep to justification, —keep to sanctification —keep to the witness of the spirit; —keep to the conversion of men, —keep to your itinerant principles, —go everywhere; —keep to your noble Missionary enterprise; —let nothing divert you. [Cheers.] By the grace, and mercy, and blessing of God, we will be true to principle, true to our calling, true to the designation of our great head, and we will still go on, in spite of these ecclesiastical contests, to the conversion of the world, [loud cheers;] and we will leave the settlement of these questions about our orders, and our calling, a little longer; [hear, hear;] and then we will demonstrate, in the course of fifty or a hundred years hence,—or our successors shall do it,—whether or not we are Christians,—whether or not we are a branch of the holy Catholic Church,—whether or not we have been doing the Lord's will and the Lord's work. [Cheers.] Sir, these considerations are to be associated with our pecuniary embarrassments and difficulties. A dispensation of the gospel has been committed to us. We are obliged, then, to proclaim it;—we have no right to hide it, in order that we may save money, pitiful and paltry money, [Hear, hear.] What is that when compared with the salvation of men?—with the extension of the Redeemer's glory? Why, I very much doubt whether any of us have yet made any sacrifice, scarcely any sacrifice at all, except the poor. [Hear, hear.] The poor have done it: they give up their pence, and it is to them a real sacrifice. [Hear, hear.] But I want to know whether a man who is laying up something like £5,000 or £10,000 a-year, and should find it in his heart to give one, is making any sacrifice? I hold it, the only question is, whether he shall, when he dies, leave 50,000 or 100,000 behind him instead of 5,000 more. [Hear, hear.] My own impression and belief is, we have not yet arrived at the elevation of Christian charity required by what God calls us to accomplish. I do not find in the commission anything about support, and provision, and all that. I find this—"Go ye into all the world, and preach the gospel." That is the commission,—that is the calling,—that is our designation,—and then all the rest is supposed to follow. It seems that God, the author of the Apostolic commission, never dreamt his people would be backward to contribute of their substance. Sir, we must, we are obliged to carry out the great command of the Saviour, and to preach the gospel, everywhere, means or no means. [Cheers, and laughter.] Everybody knows that I am no very great economist. I do not know very much about these means, it is true; and when I ventured upon the position, I rather thought I should expose myself to a cheer of the sort I have just heard; and yet, when the first ministers of Christ went out, had they purse or scrip? When John Wesley went forth to carry the gospel message, had he a large sum of money in his pocket? He had got his horse, I suppose. [A laugh.]

Dr. Bunting—And his Oxford fellowship. [Laughter.]
The Rev. J. Dixon—Dr. Bunting says—"his Oxford fellowship." Well, let us take John Nelson, if you please. Had John Nelson a large sum provided, when he, in company with our noble and great Founder, ate blackberries in Cornwall, lay on a boarded floor, their saddle-bags for pillows, and then congratulated each other, during the night, that both sides of their bodies were not raw. [Laughter, and cheers.] Sir, I am sure of the validity of my position, that the Gospel is to be preached,—it must be preached,—it is to be preached; and we are a true church, we must do our part towards it. Then we will leave the question as to finance with the consciences of

our people, and let them fail to support us if they dare. [Cheers.] I think our friends at the Mission-house have done exactly right in advancing before us. They ought to be before us; and they may depend upon this, that unless they go before the people will not support them. They have a right to expect you (addressing the Secretaries) in advance. You are devoted to a great work, of which we are only the auxiliaries, and if you wish to have our countenance, and our speeches, and our contributions in the country, let me just tell you, that you must present yourselves before us, if you please, just when you have paid off one debt by contracting another. [Cheers.] The work we have to do is of transcendently greater importance than any little embarrassment or difficulties we may have to meet with; and if you intend to remain quiescent till you can perform the work of the world's conversion, amidst perfect peace and sunny days, you will remain long enough. It is in the midst of toil, perplexity, difficulty, opposition, embarrassment, and everything which presses upon the human mind, that the human mind is rendered strong and vigorous. No man was ever very great who was not tried, no wisdom ever ascended very high, which had not ascended in the midst of dark difficulties to its elevation; no faith was ever very exalted, which had not struggled against antagonist evils; and I may say here, that this Missionary Society will come out of its present trial a much greater and better society than ever it was before. [Loud cheers.] Sir, I think, in considering our position as a society, we ought not, and cannot, lay aside a reflection upon the aspects of the divine government. Now, in order to put this point as practically as I can before the attention of the people, I will just advert to those Veddahs in the island of Ceylon. When our Missionaries first went to that interesting field of labour they skirted the coast, built chapels in the towns, and erected schools there. They moved among the civilians and the military of our country. They sought the conversion of the more educated and polite part of the native population. They seem scarcely ever to have taken much notice of these poor inland barbarians. There they were, living in rocks and caves, in a state of utter destitution of everything which marks civilization, ignorant of everything, not even given up to the common idolatry of the country. Why, Sir, it seems as if Providence had, in a most marked and almost miraculous manner, committed them to our care. We should always begin on John Wesley's rule, or rather on St. Paul's rule—"all shall know thee, from the least to the greatest,"—not from the greatest to the least. That is not the order of Methodism. Don't go and throw your light upon the top of the mountains, to the exclusion of the valleys; rather go into the valleys, illuminate the dark, dismal, low, miserable places; raise, and elevate, and convert the poorest. I know not whether our friends thought much about these poor outcasts.—It seems, however, little has been done for them. God has given them into our hands. Will you care for them, or will you not? If you intend to take them up, to interest yourselves for their conversion, there must be no diminution of zeal,—there must be no less expenditure. [Hear, hear.] Sir, I might easily remark on similar cases, as to Ashantee and the Feejee Islands, and other places. My own impression and faith lead me to the conclusion, that God is a living God,—that he rules,—that he is everywhere,—that there is an operative intelligence and wisdom,—that there is an Almighty power, equity, love, goodness, constantly pervading everything, all space, and especially superintending and directing the affairs of Christianity. But, Sir, you have no right to expect the concurrent operation of the Providence and government of God with you unless you, on your part, take up these principles, which are propounded in His holy word, and diligently act upon them. I would venture upon everything in concurrence with the pointed order of God. That is the question with me. I am not appalled by difficulties, if I am sure I am right,—right in my principle,—right in my motive,—right in my object,—right in what I am doing;—and if there is one proposition more apparent to an intelligent Christian than another, it is, that in preaching the everlasting gospel we are doing every thing which is unquestionably right. [Cheers.] Let us go on, then.—Sir, I am exhausting myself,—I am ex-

hausting you, I mean your patience; [hear, hear;] but, however, allow me in conclusion to say, that I think we owe something to our principle, and we owe something to the example of our Founder and our predecessors. Our theology is constructed on a Catholic principle,—if you please, upon an aggressive or progressive principle.—John Wesley never thought of a stationary state of Methodism; and nothing ever alarmed me so much, since I have had the honour of being a Wesleyan preacher, as the note I heard sounding so dolefully,—almost like that whistle in connexion with the railroad trains; and a most shocking sound it is; (a laugh;) it came to me something like that railroad whistle, melancholy, sorrowful, oppressive, I mean the resolution of your committee—

Dr. Bunting—What resolution?
The Rev. J. Dixon—Why, your resolution not to send out any more Missionaries. ("No, no," and dissent from Dr. Bunting.)—your resolution not to send out any more Missionaries; really, if I understood it right, to let some of them die off, was the purpose of the resolution, and not to supply the places of the dead. Is not that true? ["No, no."] I believe in the main I am right. I may not be technically right, as I represent it; but that was the spirit of it. It communicated to me one of the most painful impressions I ever received. We ought not to act upon that principle. It is not Wesleyanism. [Cheers.] Sir, we must proceed till the end proposed by our existence be accomplished and the world is saved. [Cheers.] And I trust and hope we shall gird up ourselves to-day to a noble support of this noblest cause in the world. There is nothing equal to it,—nothing approaching it in sublimity, dignity, and value. Oh, let us all resolutely determine, then, to do everything we possibly can to promote the interests of our holy religion, and the salvation of all the world. [Cheers.] I pray earnestly, that God's greatest blessing may rest upon this, God's greatest cause. (The Rev. gentleman resumed his seat amidst loud and long-continued cheering,—after seconding the resolution.)

The Rev. THOMAS WAUGH said, that on former occasions he had tremblingly attempted to take a part in speaking in so great and glorious a cause. He had then scarcely been able to attend to what was going on;—but it had not been so to-day. His former feelings had passed away, and he had enjoyed the greatest delight in what he had heard. The sentiments which had been expressed had reached his inmost soul, and he should never forget them. The Honourable Chairman was an Irishman, and Irishmen had credit for taking every proper opportunity of speaking well of themselves. He felt gratified at seeing the chair occupied by an Irishman on this occasion, [cheers;] and such an Irishman, too, as Colonel Conolly. His gratification had not been lessened by beholding the promising branch of a noble family, of which he had the honour to know something, moving the first resolution at this meeting. [Hear, hear.] He had been highly delighted to hear the sentiments that proceeded from that young and respectable nobleman, Lord Bernard, and he hoped the Almighty would bless him, and raise up many under his influence, who would not be ashamed of the missionary work. [Cheers.] Another thing which had given him great gratification, was the testimony borne by Lord Bernard, the Hon. Chairman himself, and others, to the successful labours of the missionaries in Ireland. He knew there were those who looked suspiciously at everything connected with that country; but still there was much in that country which deserved the countenance, the sympathy, and the support of this Society; and if there was a place on earth to which Protestantism, on the broad ground, lay under obligations to Wesleyanism, Ireland was that country. For more than 100 years the heaven of the kingdom of heaven, as connected with this society, had gone forth to that land, and who could tell not only the good it had effected, but the multiplied evils it had prevented? He did not see that if God had not directed the labours of Wesleyan ministers to the southern part of that kingdom, there would have been found, years and years ago, a single spark of Gospel light there; and if there was a resurrection, and if there was a rising from the dead, as he thanked God there was, amongst various denominations, it had undoubtedly

been in a great degree owing to the spirit of Wesleyan operations in Ireland. He had often lamented greatly the decline of that spirit of union which pervaded the Christian Churches, to the extent which it did a few years ago. That was not the case now; and he believed that the enemy which had been alluded to, again and again to-day—not the devil merely, but Popery,—and those who heard him could correct him if they pleased. He believed that the seeds of disunion had been sown by the managers and movers of that system to an incalculable extent. He believed that they had induced brother to look coldly upon brother; that they had acted upon that old principle "divide and destroy," that they might accomplish their unhallowed object. He, however, hoped better things from what he had heard to-day, which he considered would tend to discourage everything that led to disunion on the part of Christians at large. He, therefore, hailed with delight, the sentiments he had listened to on this occasion. Another thing which had given him much satisfaction was, that the respected President of the society began to think that things were improving in the Missionary Cause. Never was there a devotee of Rome who bowed to papal mandate more implicitly than he was induced to bow to the dictate of the Primate of Wesleyanism. [Hear, hear.] The best way to meet all attempts at mischief was, for every man to look at home first, and then to see that every Methodist was at his own work looking for God's blessing upon his undertakings. In that way would they prevent mischief and do good. If he possessed any influence in his native country, he should endeavour to avail himself of it upon his return to Ireland, by a reference to what had fallen from the president to-day, and discountenance every attempt at whatever was calculated to weaken their strength, or lead out of that which was within their own proper sphere. Again his attention had been directed to the involved circumstances of the society. He did not like getting into debt, but, when one got into it, it was a very good thing to get out of it as quickly as possible, and if those who heard him were willing to do their duty, he would venture to say the society could not get into debt. [Hear, hear.] He was quite convinced, that if the rich would only be as liberal as the poor, no debt could be contracted, and, on the contrary, they would be able to meet every effort, and to send the angel of the Gospel, with its spreading wings, over the broad ends of the earth. It was not many years since the Honourable Chairman congratulated the society upon finding it had got into debt £10,000. That Honourable Gentleman might treble his congratulations to-day; and yet he must say, that his rev. friends around him looked more calmly at the prospects of bankruptcy than he could do. He was induced to think they must see some way, unknown to him, of getting out of the difficulty in which they were placed. As he had been called upon to support the resolution which had been moved and seconded, directed to the society's getting out of its difficulties, he was at liberty to make an observation upon it.—Example it was said did more than anything else, and the meeting might smile at hearing anything said about an Irish example; but the example of the poor had been very properly held up as an example to the rich. Ireland had received 100,000 from this society. It had established Missionary Schools there; and he only wished that those schools could be extended far and wide over that country, and those who loved Ireland could not fail to give their support to education there. They had fifty-two schools, and yet there were 27 counties in Ireland in which there was no school at all. They did not wantonly insult those who differed from them, but he would say, give the opportunity of instruction to all, and let them take it or not as they pleased. There were many ready to receive it, and he believed, if there were 500 schools instead of 50, they might all be filled. At the same time that Ireland had received the favours of the Society, it was not to be overlooked, that who had done something,—for, within the last two years, she had thrown more than £10,000 into the funds of the Society. [Hear.] The deputation to Ireland had just finished its labours. It had gone forth from north to south, and, within his own circuit, it had increased the regular income by more than £100. [Cheers.] Between £600 and £700 had already been paid into the fund by various denominations, it had undoubtedly

people, although they were awaking from their lethargy, and showing themselves anxious to assist in cancelling this debt. He was authorized to say, that, in cancelling it, they would soon transfer to the society £200. One lady, who had just taken her flight to heaven, had left £100 in aid of the Missionary funds, and the Treasurer had received the amount. There was another matter which he would advert to, and which was still more touching to his mind. A dear friend of his had been called to watch over the last illness of a lovely boy, seven years of age. His illness was very rapid, and very severe. The poor little fellow had had the advantage of religious instruction. His mother, sitting beside him one day, asked him if he was afraid to die! "O yes, mother," said he, "I wish I had died when I was a little child, and all then would have been well with me, but now I am a sinner, and afraid to die." She directed his mind to the Cross, and he was brought to religious convictions; and, in a very short time afterwards, he said—"I have prayed to Jesus—he has taken away my guilt,—I do not now fear to die, because I believe I shall go to heaven," and then, looking at the perishing state of men, he said, "Mamma, you know I have 12s. 6d., give that to the Missions;" and in that way, just before he departed this life, with his latest breath he devoted his little all to the funds of this society. (Hear, hear.) With such a spirit abroad as this, was it likely that Christian efforts should flag, or that the ministers or members of this great machine should become paralyzed? He could not bring himself to believe so, he was quite sure that those who had done well heretofore would continue to do well, and that others, especially he could speak of those of his own country, would be found to be anxious to tread in their steps. He trusted that, in this way, not only would they very soon get out of debt, but that they would be enabled to keep out of it. [Hear, hear.]

The resolution was then put by the Chairman, and carried unanimously.

The Rev. Dr. BERTINE said—There seemed to be some little difference of opinion between their excellent and worthy President and themselves. That difference of opinion was about money. All would agree that money was most material for them, and the best way of settling the difference would be to make a collection immediately, and those who thought it a good thing to get out of debt would no doubt contribute liberally. After all, there was nothing that tempted the society so much to enlarge its sphere, and to get into debt, as having a good collection.

A collection was then made.
(Continued on the next page.)

THE WESLEYAN.

TORONTO, JULY 13, 1842.

THE BIBLE SOCIETY.

THE UPPER CANADA BIBLE SOCIETY, prompted by a just and grateful sense of the liberality it has for several years experienced from the Parent Institution, has fallen, we think, upon the very best expedient it could have adopted to give practical and substantial expression to that sentiment.—It has addressed a Circular to all the ministers of the Gospel within the sphere of its operations, requesting them to bring the claims of that noble Society before their respective congregations, and to take up a collection in aid of its funds, on the first Sabbath in August, or at their earliest convenience.

To those who cordially acquiesce in the aphorism of the immortal Chillingworth.—"THE BIBLE, I say, THE BIBLE is the religion of Protestants,"—it is impossible that such an appeal should be made in vain. The Ministers in connexion with the BRITISH CONFERENCE, will, we trust, be among the first to obey the summons, and share in the luxury of the heavenly charity. The best eulogy of the Society is recorded, and re-echoed from the ends of the earth, in the almost incredible number of languages and dialects in which it has distributed, not merely by thousands, but by millions, either portions or entire copies of the sacred Scriptures.—It has always, we confess, appeared to us one of the most inexplicable phenomena of the world of mind, that any one who regards

the Bible as the only infallible organ of Divine communications to our alienated world and who looks upon it, not as the monopoly of any privileged class of the species, but as Heaven's inappreciable donation to UNIVERSAL MAN, should be found among the enemies and assailants of a Society, which, probably, has done more during the period of its history, to disseminate the pure word of Inspiration than all other kindred Institutions on earth. In how many Pagan climes has it been the efficient pioneer, and faithful and generous auxiliary of the heralds of salvation. If the great Missionary Enterprise may be termed, emphatically, the glory—in contrast with the gloom—of the age, what agency has been so subsidiary to the intensity and expansion of that glory as the BRITISH AND FOREIGN BIBLE SOCIETY? Nor is its salutary influence seen only in carrying the light of revealed truth into the dominions of moral darkness and death; it has given a potent impulse to the conscience of Christendom, not likely soon to be followed by a general torpor, and thrown up an impregnable munition around the temple of Biblical Christianity. Thank God, no coming night of spiritual darkness and domination, however sweeping and resistless, will ever now have power to extinguish the splendour that beams from the holy oracle.

Lamentably perverted by the most predominant influence of prejudice, must the moral perceptions of that mind be which does not recognize in all this, a majestic movement of that Providence, the wheels of whose chariot are still instinct with life divine, and whose energies and resources are unreservedly surrendered at the foot of the Cross, and wielded by the hand that was stretched upon it. To enlightened Christians of every name, the Bible Society is a centre of fraternal union. The banner it displays is emblazoned with an inscription of angelic dictation—"Glory to God in the highest, and on earth peace, good will towards men." Of the essential littleness of bigotry it knows nothing. Agratifying exemplification of the true catholicity of its spirit is presented in the association of the names appended to the Circular which has elicited these observations. One of the estimable Secretaries belongs to the Baptist denomination; the other is a member of the Church of England—and either would be an ornament to any Christian Communion. We earnestly hope that the response to their reasonable appeal may be such as shall animate and cheer them on in their benignant and holy efforts. "Let no heart be cold—no hand be idle—no purse reluctant? Be it impressed on every soul that a contribution saved from a cheap indulgence, may send a Bible to a desolate family; may become a radiating point of "grace and truth" to a neighborhood of error and vice; and that a number of such contributions made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge which shall secure their present and their future felicity."

THE Rev. Mr. STINSON, on arriving at Montreal, found a large fine ship—*The Toronto*—destined for London, with superior accommodations for passengers, just ready for sea. A coincidence so favourable and apparently providential, induced him immediately to relinquish his original intention and to take a passage in her. This plan will be attended with considerable saving in point not merely of expense, but of fatigue to himself and family. They embarked at Quebec on the evening of the 29th ult.; and while "gently gliding down" the noble *St. Lawrence*, he thus writes us by the Pilot-boat:—"Pray for us—adieu—adieu,—God bless you all."—God forbid, endeared friend and brother, God forbid that we should sin against Him in neglecting or ceasing to pray for you and your beloved wife and family. May He "whose way is in the sea, and His path in the great waters," encircle you with the shield of His Almighty protection, and conduct you in safety to the land of your Fathers. May He be with you in your whole voyage "through life's tempestuous main," and when at length, you near the port of immortality, where all the ship's company meet, that sailed with their Saviour beneath, may you, like some stately vessel, richly freighted, with streamers flying, and propelled by gentle gales, have an abundant entrance ministered unto you into the everlasting kingdom of our Lord and Saviour, Jesus Christ!

Mr. Stinson and family are extremely fortunate, also, in the class of passengers

with whom they sail, forming altogether a most respectable and agreeable party; and the name of the ship itself cannot fail to awaken many pleasurable though solemn remembrances. They have prayers in the Ladies' Cabin morning and evening—a privilege which they would not have enjoyed under the absurd and injudicious regulations of the *Canard Steamers*.

We alluded in the preceding number to the presentation to Mr. Stinson, before his departure, of a lasting memorial of the affectionate regard of his Brethren in this District. Towards the close of the session of their late Meeting, they availed themselves of an interval in the regular routine of business, to form arrangements for that purpose. Our venerated friend, the Rev. W. Case, was called to the Chair, and a Resolution proposed and carried with acclamation—that some tangible token of their love and esteem should be presented to their worthy Chairman, on taking his leave of the District. The sum of £26 10s. was, in a few minutes, made up, and Messrs. Hetherington and Kichey were appointed to procure a gold watch and to present it to Mr. Stinson, with a suitable inscription on the interior of the case,—which was accordingly done.

REV. MR. DAVIDSON'S WITHDRAWAL FROM THE UPPER CANADA CONFERENCE.
To the Editor of *The Wesleyan*.

Toronto, July 12, 1842.

Rev. Sir,—Since the reference in your paper of the 29th ult., to the observations I made in the Upper Canada Conference on my withdrawal from that body in June last, several friends have expressed a wish for their publication. Having no objections that all should know the views and feelings by which I have been governed in this matter, I take the liberty of presenting to you the document in question for insertion in the "*Wesleyan*."

I am, Rev. Sir,
Yours truly,

JOHN C. DAVIDSON.

"By the instrumentality of Methodism I was very early placed under the influence of true religion, in my native land, being enabled in my childhood to rejoice in the forgiveness of sins, and in the ordinances of the Lord's house, conveying to my mind the light and comfort and joys of salvation. I came to this country in my 16th year; and after some months of lukewarmness and spiritual indifference, I was induced to join the Methodist society in this country under the ministry of the Rev. Mr. Madden and the Rev. Joseph Castle.

About two years afterwards I was introduced into the ministry by the Rev. Mr. Case. As I became more intimately acquainted with Canadian Methodism, I saw many things which required improvement. When the union was formed between the British and Canadian Conferences, I greatly rejoiced in it as a means of elevating Canadian Methodism, improving its system and increasing its legitimate influence on the community.

The effects produced during the continuance of the union were, in many respects, most salutary in their tone; a Missionary spirit previously unknown was awakened in the Province, the financial department was greatly improved, and before its termination tokens of growing spirituality and religious effort were every where appearing.

The same motives that led to its formation should have led to its continuance.—Many members of society left on account of the formation; but I believe none would have left on account of its continuance; for its termination was generally dreaded by our people as a calamity.

From a knowledge of the facts of the case, I cannot divest myself of the conviction, that if Mr. Ryerson had been as anxious for the continuance as he had been for the formation of the union, it would long have remained to bless our Province and benefit future generations.

When I first heard of its termination I felt it to be my duty to retire, and unite myself with the British Conference. I expressed my intention at the October Conference, and the reasons on which that intention rested, under the following heads:

1. The want of suitable persons with reference to age, experience and moderation, to guide our ecclesiastical affairs.
2. The probability of future difficulties in the Conference, arising from the peculiar character and circumstances of its governing influence.

3. The fact that this Conference must necessarily lend itself to the injury of the Funds of the Wesleyan Missionary Society at home—an agency owned of God in every part of the world.

4. A conviction that, by some greater concessions on the part of our Representatives, the union might have been maintained, in perfect consistency with the purity and efficiency of Methodism in Canada.

My Brethren strongly interfered, and requested me to change my purpose, or at least defer carrying out my intention till the following Conference in June. At the Conference in June last, under the persuasions of Mr. Ryerson and other Brethren, including assurances that the spirit of bitterness should be excluded from the *Guardian*, and that efforts should be put forth for a reconciliation, and under feelings generated by my natural reluctance to retire, in connection with what I considered the unsuitable occupancy of Belleville and Peterboro' as Missionary stations, I resolved that I would endeavour to banish from my mind all thoughts of leaving the Conference; and, notwithstanding my different views, that I would endeavour to fulfil my ministerial duties, and go on comfortably in the connexion.

Finding, however, the spirit of bitterness perpetuated in the official organ, and the probability of an arrangement with the British Conference diminishing, and being forced to withdraw my confidence from the policy of the governing influence of the Conference, I feel it to be my duty to carry out my original intention, and to exercise my ministry in some other department of the Church of Christ, where there may be a greater prospect of permanency, spirituality, quietude and usefulness.

Being now engaged for above 16 years in the active service of Methodism, I feel unwilling to retire from the promotion of its interests. And being satisfactorily persuaded that British Methodism, in its principles, spirit and system, is every way suited to promote the best interests of the Province, I have made arrangements to serve the British Conference in any portion of the Canadian work.

I mourn over the present disjointed state of Methodism in Canada;—respecting it I feel that I am completely free from all responsibility, having done all in my power to prevent it.

I feel that it is at once my privilege and duty to labour on the side with which I have the greatest congeniality in secular and ecclesiastical matters.

During the past year I have endeavoured to promote the interests of the Canada Conference in every way in my power, in the official relation in which I have stood. I have used no means to induce any Brother to retire from the connexion.

If I have taken a part in any conversation respecting the present difficulties, such conversation has, I believe, been invariably originated by others.

I retire from the Conference reluctantly, and in perfect good-will with every member. I hope that in the providence of God, and in answer to prayer, some means may be devised whereby the breach unnecessarily made in the Methodist walls may be healed, and whereby Methodism in British North America may be placed under one control, the ministers in this Conference occupying the same relation to the British Conference as is now sustained, or may hereafter be sustained by our ministerial Brethren in the sister Province.

If it should prove in vain to look for this desirable consummation, I hope both parties will endeavour to carry on the work of the Lord, in this Province, in their own way, with feelings as free as possible from unchristian asperity, and softened as much as possible with Christian charity."

Several articles designed for the present number are unavoidably postponed; among others, a few remarks in reply to the very courteous and charitable notice with which the Editor of the *Church* has honoured us, in the commencing pages of his new volume. On the subject of his confounding things that differ—not the first delinquency of the kind into which he has incautiously fallen, we have also received an admirable communication from "*A British Wesleyan*," which will have an early insertion.

POPEISM is the half-way house to POPERY, just as SOCRINISM is the half-

way house to INFINELITY; in either case the transition from the one to the other is easy, and, under favouring circumstances, perfectly natural.

WESLEYAN MISSIONS.
(Continued from previous page.)

PETER ROTHWELL, Esq., of Bolton, moved the fourth resolution, which was—
“That this Meeting, while dwelling with satisfaction on the improving state of the Society, at the same time solemnly recognizes the obligation which rests upon its Members to make increased exertions, not merely for the liquidation of the existing Debt, but also for the purpose of raising its regular and annual income to such an amount as will enable the Committee to meet the imperative claims of India; to fill up such vacancies in other missions as cannot be neglected without serious detriment to the work; and to meet that spirit of inquiry which has been excited among many Heathen Tribes and Nations by the Society's successful operations.”

JOHN ROBINSON KAYE, Esq., of Bury, seconded the resolution with sincere pleasure. It had been a matter to him, of the deepest regret, to find the Society so much involved in debt; and, as far as his influence could extend, he should do all in his power towards the speedy removal of such an incubus, so that the Society might once more go on as it had heretofore done.

The Rev. Dr. BENTING said—I must trespass on the meeting for a very few minutes. The importance of the subject obliges me to do so, for the purpose of furnishing the Meeting with a few facts. As has already been stated, on the 31st of December, 1840, the regular accumulating deficiency amounted to £30,615 12s. 9d. This out-standing debt was not rashly or carelessly incurred. It was the sure, foreseen, and inevitable result of that large extension of the Society's Missions among the perishing heathen, in former years, which signal openings of Divine Providence, and loud calls of Christian duty and compassion, had rendered imperative, and which Almighty God has vouchsafed to bless, and thereby to sanction. The very success of our earlier undertakings necessarily entailed, for a while, an increase of pecuniary liabilities, and demanding a corresponding increase of annual contributions. Of this, the Committee, in each of the years just mentioned, gave full and faithful warning. Yet “they were continually stimulated and urged onwards, not merely by the pleadings of numerous foreign applicants for spiritual help, but by the zealous and consentaneous exhortations and acclamations which met them at home, in every direction and from every quarter.” It is, therefore, in every sense, the debt of the Society at large; and we are bound to discharge it, as soon as may be found practicable, by every feeling of honour and of justice,—by every consideration of benevolence towards man, and of piety towards our God and Saviour. This obligation was officially and solemnly recognized by the Annual Meeting of the Society in 1841, and by the subsequent Conference; and the Committee were instructed to deliberate carefully on the best time and plan for making a general, vigorous, and systematic effort to deliver the Society from an incumbrance so distressing, so restrictive of our future usefulness, and entailing, while it is suffered to continue, in the way of heavy annual interest on the moneys borrowed, a large additional and unproductive expenditure. It was once hoped, that the fit season for this intended public, simultaneous, and general application to our friends, at home and abroad, might have been found in the spring of the present year. But, after much consideration and consultation, the Committee have brought themselves to the conclusion, that the best time for such an application to the Connexion at large has not yet arrived. They have been influenced in this decision, by a regard to the yet existing difficulties of our country, especially in the manufacturing districts, on whose eventual assistance so much of our final and complete success must depend. But there are many persons, in some parts of the country, who do possess the means of affording, to a cause so sacred, immediate and important aid, and who have repeatedly intimated, in the kindest terms, that they wait only for an official signal from the Committee, in order to put forth their individual efforts, and their Christian influence on their respective localities, for the special purpose of extinguishing the

standing debt, without diminishing their regular and stated contributions for the current year. Some of these, nobly and piously impatient of delay, and pondering the uncertainty of human life, and opportunity, have spontaneously, and without any direct stimulus or general concert, already forwarded various sums, amounting in the aggregate to £5,102 11s. 1d. In addition to these noble donations at home,—the first fruits and earnest of what may be hereafter expected,—the Committee have had the high gratification of receiving, unasked, as donations from our own South African Missionaries in the Albany and Kaffrarian district, the sum of £280 17s. 11d., and from those in the Bechuanaland district the sum of £70. No comment which the Committee could append to the announcement of this affecting fact could render it more touching or more exemplary to British Christians. It will command universal admiration, and ought surely to promote many of us to “love and good works.”—The Committee have also received, towards the extinction of the debt, a most seasonable donation of £4,000 from the Centenary Fund, and expect in a few days the further grant of £2,000, voted by the Appropriation Committee of the same fund; making, from that source, the sum of six thousand pounds! And, in consequence of the lamented decease of the late excellent Mr. William Dawson, that portion of the annuity which was secured to himself has of course lapsed, and a corresponding sum of £1,609 12s., part of what is commonly called, “The Dawsonian Fund,” become, according to the terms of the original subscription, the property of our Missionary Society, and the Committee intend to apply it, if necessary, to the reduction of the Missionary debt.—So large a sum as this has thus been made available for the payment of the deficiency, that the Committee, though inclined to postpone any public and urgent application to our friends at large for that purpose, feel it their duty now to announce the pleasing facts above stated, and to intimate that they are ready and desirous to receive, without delay, such further sums as any of their friends, (either individually, or collectively, by a general effort in their own several circuits and localities,) may kindly furnish. They are not altogether without hope, that a movement of this more private kind may, even in the course of a few months, produce such additional help, as will go far to the accomplishment of the great object.—These facts were stated in a private circular which was sent on Thursday last to between 100 and 200 persons. The object of sending these circulars was to make them acquainted with what had been done, and respectfully to intimate to them, that if they would all kindly respond, before this morning, probably the meeting would have to be informed that the sum of about £16,000, including the £12,000 which has been mentioned, had been raised, and that thus one half of the entire original debt had been discharged. About 40 or 50 letters, in answer, have been received, and personal communications from about as many more. The application had been very liberally responded to; but yet there is room on the honourable list, for any one, before the meeting breaks up, to have the privilege of having his name placed the “con. I hope those who hear me, will not allow so good a scheme to fail. The scheme is, to raise £16,000 to pay off half of the original debt and interest contracted since 1811. I have, on my book, £15,164 11s. 1d. towards it—cheers)—and it will be a very happy thing for me to be able to announce that I have received the whole of it. With these observations, I leave the affair in the hands of my friend, the Rev. Mr. Newton, because I feel satisfied, that if he cannot persuade the meeting to come up to the mark, nobody else can. (Cheers.)

The Rev. Mr. NEWTON came forward amidst long and continued cheering. He said—I believe, Sir, the true interpretation of all this is, that old friends are glad to see one another. (Cheers.) I think there is another interpretation of it, which is this, that this business of debt does not disturb our friends, and that there is, in this large assembly, a disposition to raise the amount which will just get us up to the mark, and which has been named by my friend Dr. Bunting; and, then in that case, I am sure he will look as pleasant as any of us.—(Hear, hear.) Sir, the resolution I have the honour and pleasure to submit is—

“That this Meeting has heard, with great satisfaction and thankfulness, that

although the Committee have not deemed it expedient as yet to make a formal and general appeal to the Friends of the Society for reducing the debt arising out of the deficiencies of the years 1838, 1839, and 1840, yet that so considerable a reduction of that debt has been effected by the spontaneous contributions of several friends, the liberal grant of the Committee of the Centenary Fund, and other means, as to encourage the hope that its entire liquidation will be effected at an early period.” I did, at one period, look at this debt, I confess, with feelings amounting to apprehension; and I was somewhat distressed to find, that such a Society as this was in such circumstances. However, I am now free to confess, that I begin to see daylight on the subject, and that my despondency and fears are vanishing. I believe that the debt will be cancelled; that, before this day closes, the sum specified will be realized; and that we shall go down to the country with hearts rejoicing in hope, that the period is not very far distant, when the whole of this debt will be wiped away, and when we shall have it in our power to say that we have complied with the divine command—“Owe no man anything, but to love one another.” However, I confess, I am more solicitous at this moment, as to the question of getting up the annual income of the Society to what I believe ought to be the expenditure of the Society for the time to come, than as to any other question. That is the point that presses on my mind, and what I wish to impress on the minds of my friends present, that they may go and recommend it to their friends in the country, because I see a great many friends from the country here to-day. This Missionary Society ought, at least, to have a regular annual income of some 10,000l. or 12,000l. above what it has yet reached, in order to enable it efficaciously to go on in that great work to which God in his providence has called it. Now, I have been taken by surprise upon this subject, because this resolution was not put into my hands until two or three minutes ago; and the inquiry has occurred to my mind—What should we do to effect this object? Three things have struck me. In the first place, as we all know that knowledge must go before practice, my conviction is that the religious public, as regards some portion of that public, and that the people of this country in many parts of it, are not, to this hour, sufficiently informed on the Missionary subject. With all the stores of information they possess on other subjects, somehow or other, they have not informed themselves of the urgency of the claims of the Missionary cause as they ought to have informed themselves. Well, then, what shall we do in reference to this? Why—make better use than we ever have done of all our Missionary Notices, of all of our Missionary Papers, and of all of our Missionary Reports. I would charge all those who get Missionary Reports not to keep them to themselves, but to lend them out—to circulate them in their vicinity, and to afford those an opportunity of reading them who are able to do something in support of this Society. I happened to know an instance myself, in which a gentleman of education, of influence, and of property, had a Report of this Society put into his hand by a friend. He read that report with amazement. He had no conception, as he stated, that such a great work as this was in operation; and, after reading it, he returned it with an expression of his high approbation, and accompanying that expression, with a handsome donation to the Society. (Hear, hear.) I am sure that this is not a solitary case, because I believe that there are hundreds, and perhaps thousands, in our own country who have little idea of the magnitude of the work in which we are engaged. Now, it is to my mind refreshing, that the press is teeming with Missionary publications. I have already read several narratives of Missions, and there are others coming forth, which I have not yet received by the Missionaries themselves, and which I know to be replete with information, and I am sure you will not forget a report from one of your respected Secretaries, nor indeed another from another respected Secretary of your Society. Then I turn with pleasure to those Prize Essays which have just issued from the press; I think of the “Great Commission;” and four or five more admirable addresses written on the same occasion, and about the same date; and I could travel south and north—I could go beyond the Tweed, and find one who comes from Fife, (which is far north,) of very high excellence indeed. Why, those publications, indepen-

dently of the mass of Missionary information they contain, independently of the spirit of piety and devotion which they breathe, and as specimens of sustained real, even on the ground of elegance of composition, deserve a place amongst our best English works; and I do hope they will be read by many who will feel it their duty to come forward and be the liberal supporters of this cause. (Hear, hear.) Then I would humbly submit, that we should at least take a great matter more than we have ever done, the subject of prayer, that we should settle it with ourselves this day in the presence of the Great Searcher, and that we should bring this subject more frequently, and with greater earnestness and importunity, to the throne of the heavenly grace. We know that God hears prayer, and we should not only beseech his blessing upon the Missionaries, that he may preserve their persons and their health, and that he may give his blessings to their labours, but we should especially pray that he who can turn the errors would open the hearts of men, that can give, that they may be rendered willing to contribute in favour of this cause. It has been said, that he who has the ear of God has the arm of God, and as it is the privilege of every person who has these words—“every devout man”—to have the ear of God, than it is his privilege to have the arm of God; and if the almighty arm be stretched out in favour of our efforts, what power can stay our success? I take shame and confusion to myself this day, that I have not prayed a great deal more for this cause. I resolve in future to pray more for it—not merely in the sanctuary, for our ministers all do that—not merely when we unite in social prayer,—not merely at the family altar,—but I charge it upon myself, and would charge it upon all my friends, that we all become, what I have heard designated as *Closet Missionaries*; that we carry this case into our closets, and lay it before that God who hears and answers prayer. Then, in the next place, I know there is a very intimate connection between praying and giving;—if a man is interested in prayer a great deal, if he has the means in his pocket they will soon be in his hand, and be freely distributed in support of that for which he prays.—Now it is not the question with me, “What does this man?” nor “What does that man?”—“What is his property?” or “What is my property?”—The question with me is, “What do I?” (Hear, hear.) “What do I as an individual? Am I doing what I can?” That is the question, I would not dictate to any man the way and manner in which he shall do. I know there are some that are accounting for the past; they are looking back to the period when they first became subscribers to this Society, or to some kindred Society, and are subscribing for every year during which they might have subscribed, and are thus life subscribers. There are others, and I know one gentleman in particular,—and I was struck with his plan,—who subscribes an additional guinea every year, because he knows that, at the end of every year, he has a year less to live, and, therefore, as the year passes away, so an additional guinea comes from him in aid of this Society. Now I say from my heart, Sir, and you Mr. Chairman know the meaning of that word, “Long life to that gentleman.” (Cheers.) Aye, and long life to all who will be like-minded with him, and who will resolve every year they live to give an additional guinea to this cause, because they have a year less to live in the world. Now I am happy to say, that although these are all our friends, yet they are not all the friends we have. I found a letter waiting for me on Saturday evening, when I came to town, which was not empty. It was from a friend who would have been present at this meeting, but circumstances occurred which render it impossible for him to be here. In his letter he stated, that he felt deeply on the subject, and though he is a liberal annual subscriber, and gives freely, and very often occupies the position which you, Mr. Chairman, occupy this day, and in which it is refreshing for me to see an old friend, (if you will permit me, Sir, to say so,) who has been year after year with us,—in his letter this gentleman says, that he regrets he cannot be here,—he devoutly prays that our blessed Master may be with us, and that his presence may be realized,—he refers to the debt of the Society, and wishes to contribute to the extinction of it,—he refers to the wants of the Society, and to the sending out of more Missionaries,—and he encloses to me 100l. to be disposed of, partly for the liquidation of the debt and partly for the object

—the great object of the society (Cheers.) He does more, for what gratifies me more than the donation of the 100L. is, that he tells me he is resolved to increase his annual subscription. He states that he will increase his annual subscription to the amount of 300 per annum for himself, and 200 for his better self (Cheers and laughter.) By the way, if he were here I don't know but I should take a liberty I might say, I don't know why a man's better self should not be as good as himself; (laughter.) however that is a matter to be settled in the proper place.—the grand thing for us is, that this gentleman, with his excellent wife, will be a subscriber of 500 per annum to this Society. (Cheers.) I happen to know a Wesleyan preacher, who has felt so intently on this subject, that he has had night-thoughts many a time, and he has communicated his thoughts often to me. He has thought—"Well what can be done?"—and he has come to the conclusion, that the subscription to the society must be augmented. Accordingly, that brother minister has resolved that he will double, that he will treble, that he will quadruple, that he will quintuple his subscription; that is to say, that he will make his one into five, (hear, hear;) and he has resolved that he will do this by honest and honourable means. What do you suppose those means are. He has resolved that he will go without his dinner two or three days in the week, rather than he shall not be able to do this; for, he says, he feels that he can better do without than that the perishing heathen can do without Christ. (Hear, hear.) Now, hope we shall all go away from this meeting also resolved to increase our subscriptions; and I hope we shall find this resolution carried out throughout the length and breadth of the land, for then we shall have a regular income, raised to such an amount, as that this society will be enabled to answer those calls now so urgently made upon it; and that some of those young men upon our list, now ready and longing to go away, may be sent off to some place of usefulness. I shall never forget the expression of one of them, a short time ago, to me. He said, "to this hour, I never felt tempted to murmur at my poverty,—oh, that I were a rich man;—if I were, my outfit and my passage should be paid by myself, and away I should go to some distant part of the world, there to proclaim the gospel of Christ, but I have not the money to enable me to do so, and I do not murmur at Providence,—I do not murmur at my poverty,—but I do murmur at the rich." (Hear, hear.) May you all pray that the rich may be induced to give the money, so that we may be able to send such men out. If these three suggestions are worth anything, they are heartily tendered to you, and I hope they will tend to benefit the society. I do delight in the harmonious and hallowed proceedings of this day, and I think we may all take courage and say from our hearts in the language of our venerable Founder, "the best of all is—God is with us." (Cheers.)

The Rev. ALFRED BARRETT, of Leeds, (Author of a Prize Essay,) without any observations, seconded the resolution. Upon the Rev. gentleman sitting down, a general call was made for him throughout the Hall.—After a short time, he rose and said—He felt extreme difficulty in attempting to address that large assembly, oppressed as he was with overmastering emotions. At the best, he could render the cause but very little aid. It appeared to him, however, to be an encouraging circumstance, and a sign of advancement, to find that not only the great, the noble, and the highly gifted assisted this cause, but likewise the obscure and the inefficient. On behalf of the Church of Christ, he might, perhaps, be able to plead, that this cause had connected with it purity of motives, comprehensiveness of moral vision, and every thing that bespoke attachment to Christ and concern for a perishing world. (Hear, hear.) There were many claims upon the public attention at the present day.—many causes calling for our attention to them,—and men were very angry if we did not pay attention to them and to the authority they possessed. He might, perhaps be permitted to claim authority for this cause; and he claimed authority for it on the ground of the unceasing and gracious spirit which had possessed many of its adherents. Was it ever known, that an individual had crossed the Atlantic thirteen times, not to accumulate money, but to spend it as did Dr. Coke? Was it ever known, that an individual spent his life in converting the Negro, without shewing the holy influence upon his own

mind, as did the Rev. Mr. Watts? Was it ever known, that any individual pressed through crowds of suspicious Africans, into the very chamber presence of Ashantee, and there proclaimed that he came to declare another kingdom,—a kingdom that should never end,—as did Thomas Freeman!—On these, and many other grounds, which he could mention, he claimed authority for this cause of God. He might claim,—to place it before the meeting without arguing it, as did the Apostles, throwing it upon the authority of the Almighty God. His authority was not like that of the wind in the fable, which roared around its object, and endeavoured to obtain, by fitful gusts, that which it could not obtain by mild perseverance; it was more like the permeating rays of the sun, which shone into and irradiated the minds of men, driving before it the thick obscuring of natural vision. At present, the cause might seem to be noiseless, when compared with the hum and bustle of mankind in this large metropolis; yet God was not the less with it on that account. God worked in omnipotence, though it might be in sign. (Hear, hear.) This cause must prosper; it had been forewritten to prosper;—it had already prospered. By and by, the scene would be changed, and the triumphs of the cause be published by the seven last thunders and the trumpet of God.

The Rev. Mr. CRYER, Missionary from Madras, said, that he had thought, while listening to the proceedings, that there must have been a desire excited, in a great number of breasts, to go out to preach the gospel in distant lands. The Missionary cause was not one now that was doubtful. Every one felt it to be an honourable cause,—the cause of God, which had for its object the salvation of our fellow men. (Hear.) He had felt the excitement very much indeed; but he did not owe his Missionary feeling to the excitement of this or any other meeting. It was now a great many years since he had first drunk in the Missionary spirit. He might say, he had drunk it in with his mother's milk. It was his privilege to have been born in the town in which the third Wesleyan Missionary meeting had been held, and ever since then he had felt the Missionary spirit burning in his bosom; indeed it had grown with his growth and strengthened with his strength. Perhaps he had had sufficient, in some of his foreign trials, to have quenched the flame, if it could have been quenched. If ten years' labour under a tropical sun,—if personal sickness,—if personal trials,—if family sickness,—if family deaths,—and a variety of hardships scarcely to be enumerated,—could have reduced or destroyed that flame, it would long since have been extinguished: but he felt it to be as strong that day as ever; and he felt, in consequence of having been permitted to attend this meeting, it had been a blessing to him, as he trusted it would be to many others. (Cheers.) He had heard one of the respected Secretaries of the Society say, a short time ago, that he had never known a returned Missionary, who did not try to prove that his field of Missions was the most important field. He thought that this was as it ought to be, because whosoever returned from the field of zealous labour would have pressure from within and pressure from without, and would come with his heart full of the wants and the woes of the people he had left behind; and he could not fail to come and say, that his field of labour was the most important;—he could not fail to feel it to be such. He, (Mr. Cryer,) had been somewhat sorry, that Missionaries had not preceded him at this meeting, so as to have taken up part of the Missionary field. Had that been the case, he had no doubt they would have endeavoured to shew, that theirs were the most important parts occupied by the society. This was as it ought to be; because when all the various parts were brought forward, they, taken together, made the most important whole the world ever saw. The society expected not the conversion of the African only,—not the conversion of the South Sea Islander only, but the conversion of the whole world. The great object was to bring the whole world under the influence of Christianity. (Hear, hear.) For his own part, in proof that the field from which he had returned was one of the most important occupied by the Missionary Society, he would simply refer to one or two particulars. He looked upon India, with its 120 millions of inhabitants, in a political point of view. Amongst them were nearly 100 millions of our fellow subjects, the mass of whom were admirers of English rule; and only let them

have the privileges which they had a right to expect, and they would continue to be attached to us. But how were we to retain India! Senators might devise better means for that purpose than a man in his situation might be able to suggest, but he would say, for one thing, let them have the Gospel; for he was persuaded, that that would attach them to the British Crown. (Cheers.) Upon his return home he touched at the Cape, and there conversed with his brother Hodgson, who told him, that if the Society would only send out their Missionaries along the coast of Africa, they would do more good than all the slave cruisers that could be sent from England. (Hear, hear.) So, as to India; he would say, if the Society could only send out a sufficient number of Missionaries to India, they would do more towards effectually retaining India as a British possession, than all the armies that could be sent there. Look at India as a commercial field. It was capable of producing all the silk, cotton, indigo, rice, tea, coffee, and many other things, which this country might require for centuries to come: and let it be recollected that that would be the produce of free labour,—not of slaves, but of free labour by our fellow subjects, who obey the British Laws, and would continue to assist in making this country happy. He would not enter upon the question of India receiving our produce though his own opinion was, that it might become one of the best markets for the reception of our manufactures and produce. There was, however, another point more particularly deserving notice. In a religious point of view, India was exceedingly important. It was not to be understood, that the 120 millions of whom he had spoken were all idolaters, though they were nearly all destitute of Christianity. There were amongst them a great mass of Mahomedans, and a great mass of what the Mahomedans term infidels. The majority of them, however, were idolaters; and it was in that point of view that India was most important as a Missionary station. There they told us that they had 330 millions of gods. These gods were worshipped in almost every form. They were of every shape:—some of the human shape, some of birds, some of reptiles; some made of gold, some of silver, some of wood, some of stone, and some of clay;—and these were the gods that were worshipped in India! He had asked sometimes as large a crowd as he at that moment saw before him, if they felt that any of their gods could bring them pardon for their sins? The answer he had received was, "no, because they had not attended to their worship as they ought to have done." He went on to say, that he stood a single Christian before them, and testified to them, that he had received forgiveness of his sins by faith of Jesus Christ. Their reply was:—"You have obtained that, because of the merits of your forefathers." To which he had said, "no," because they had been like himself originally very sinful, but it was because of his own faith in Jesus Christ. Some of their temples were very stupendous, covering eight or ten acres of ground, and rising up high enough to pierce the clouds. He had visited a great number of them in the southern districts. He had gone into them, around them, and been permitted to preach the Gospel within their walls; and they had asked him if they would not do for Christian worship? To which he had said, "no, no," because their very walls were engraven with uncleanness, and, like the old leprous house, they must be taken down, ground to dust, and cast to the four winds of heaven. (Hear, hear.) There was another view in which India was very important, and he alluded to it in reference to other nations. He regarded India as the key to all the nations that circled round it; and, notwithstanding all that the Society had done, if nations were to be born in a day, India must be the field selected. Let India be taken possession of as it ought to be, and then we should find the road open to all those nations of the north, and soon bring such nations, studded as they were with human beings, to the faith of Christ Jesus. The resolution which had been put into his hand referred to the debt of the Society, and he must ask, what was the Society about to do for India? This was a question which he should have wished some of the former speakers to have put. If it was the largest field, what was the Society doing for it? The word debt had not such influence upon any part of the human family, as it had upon the Missionaries labouring in India. There were but very few Missionaries there. He had been touched al-

most to tears, upon hearing that part of the report read, which related to India. In India, they "stood as a rank which had been thinned by death, sickness, and desertion." That really was the case. They were a very small company, and they had been thinned by death, sickness, and desertion. The Society had nine Missionaries on the continent of India:—he spoke of those actually in India at this moment. He begged to be allowed to allude to a circumstance which took place during the forward march of our armies in the north western part of India. The Meeting would recollect the name of Ghuznee. In the progress of our army northwards, it became necessary to reduce that fortress, and it was reduced. The gates of the city were thrown open. Four companies of European soldiers were appointed to storm the fortress, and the rest of the army, English and Hindoos, were ready to enter. Those who stormed the fortress marched in, and found the soldiers inside panic struck; but there was some confusion respecting the orders which were afterwards given, and, instead of the rest of the army marching up, orders were supposed to be given that they should retreat; upon which those inside, finding there was only a handful of men there, began to fight like tigers; till the main body marched up, took possession of the city and then all were subdued. Now, our little handful of Missionaries were just like those few men. The Society had sent in their little company,—they had taken possession, but now the Hindoos, the Brahmins, and many others exclaimed, "Unless you send forth the great body to assist them, conquest cannot be achieved." (Hear, hear.) Now, was this little band to be destroyed? The debt—the debt—that was the point no doubt. But he knew that the answer of the meeting would immediately be, that that should not be so; and rather than that those few men should perish on the field, he was quite sure that the friends present would say, they would not only extinguish the rest of this 16,000L, but, if necessary, they would double the amount required to be raised. They could not be allowed to perish. The Society had Englishmen to deal with, and English hearts. He, for one, would not be responsible for their destruction. He knew that if he was to say that he would give himself, that that would not relieve the debt at all, but, on the contrary rather augment it; rather, however, than that these should perish, he would go himself to their assistance. (Hear, hear.) He knew the difficulties of the country. He had struggled with the difficulties of the language, but he had mastered them. He knew the dangers of the climate, which had sent him home emaciated and all but worn out; but he had rallied—he had recovered,—and felt fit once more to go to the scene of usefulness. There were difficulties, then, which persons in this country knew, and could know, but little of. They were not such as might be supposed here;—they were not the crossing of lands without roads, or of waters without bridges, and the evading of tigers and lions on the way; but they were difficulties in the mind, and such as he had had to struggle with and overcome. (Cheers.) Another thing, and he had done. He hoped that no one would suppose that we were the only persons who sent Missionaries there. We should find, that the ground was already occupied, and perniciously too. There were the Roman Catholics. (Hear, hear.) Whether Puseyism was considered as Romanism or not, there was Romanism there; and he had gone round amongst them, and seen their worshipping blocks of wood and stone, carved with their own hands, in the most idolatrous manner. There were Roman Catholics,—and there were Socinians. He had had Socinian tracts put into his own hand. The Socialists had likewise found a footing there, as though they did not know that the Hindoos were Socialists almost to a man; and actually in Leeds the other day, the Socialists jeeringly said, in their publication, "Why, your going out to India with your Missionaries will be mere trash,—you can get no body to join them there, except induced to do so for a glass of rum and water." But, let them thus slander our cause, the Society was aware of the importance of its Missions,—it sent out salvation to the soul; God had opened up the way; he had given the field; and he [Mr. C.] only asked the meeting to give the money,—to find the instruments with which to carry forward this great work. Only let India have assistance it would open up the path to all Asia, and God would restore to those who gave every

penny which they had generously given to this great cause. (Cheers)

The Rev. Mr. Newton said, that when he addressed the meeting, he was not at liberty to mention the name of the gentleman who had sent him the letter with the 100 enclosed, but he now had permission to say that it was Francis Riggall, Esq., of South Lincolnshire, from whom he had received it. [Cheers]

The Chairman was about to put the Resolution to the Meeting, when

The Rev. Dr. Bunting interposed. He felt inclined to move an amendment to the resolution. The amount he had received upon his book towards the liquidation of the 15,307. (the half of the debt) was 15,195, and he hoped the whole would be made up before the resolution was parted with. Which twenty of those present would undertake to make up the balance.

Mr. Farmer rose and said, he would pay the whole. [Much cheering.]

The Rev. Dr. Bunting then had the pleasure of announcing, that one half of the debt was now swept away, and he had to add his hope that the other half would be speedily cancelled also.

The original Resolution was then, by consent, amended to the effect, that one half of the debt had now been paid off, and expressive of confidence in the friends of the Society that the remainder would likewise soon be liquidated. The Resolution so amended was put and carried unanimously.

The Rev. James Dixon said—I am desired, because I happen to occupy a particular position, to move the resolution which I shall take the liberty of reading—It is—

“That deeply impressed with the importance and necessity of a Native Agency for extending the Missionary work in heathen countries in general, and especially where the climate is unfavourable to the health of Europeans, this Meeting most cordially approves of the resolution of the Committee to set apart a portion of the Annual Income of the Society for the better training of Native Teachers in Africa, the West Indies, Polynesia, and other parts of the world.”

I feel great pleasure in having the honour to submit, what I conceive to be one of the most important resolutions of the day, to the attention of the Meeting. I happen to have a very deep and decided impression of the very great importance of the measure adverted to. I cordially approve, and I take the liberty of saying I am the type of the Methodist connexion in the expression of this opinion,—I cordially approve of what has been done, and I trust more will yet be done. [Hear, hear] Mind is mind everywhere; man is man; religion is divine, wherever it is experimental and genuine;—spiritual gifts co-exist with it, and we have a right to expect, in the progress of our work, if that work is of God, that everywhere a spiritual gift will be given, or if you please, a talented ministry will and must be raised up, to carry forth the great work. [Hear, hear] It wants, however, the fostering care and attention of the Committee, and their agents abroad, and I am sure that the great end we contemplate—the conversion of the world—will not be effected otherwise than remotely and distantly by our exertions, except by the preaching and the pastoral labours of men raised up in every climate. But we shall have occasion to watch over them, superintend them, train them, and, if you please, establish Theological Institutions everywhere. The resolution only adverts to those portions of the Missionary field—the West Indies, Western Africa, and Polynesia—the most important parts certainly; but I hope to live to see Methodist schools established in every main and important part of the Missionary field. (Cheers.) I beg pardon for saying what I have, but I suppose it was intended I should say, at least a little, on the question, or the resolution would not have been committed to me. I think we are right in this;—I believe we are,—it is providential. These measures have been adopted, but they are only initiatory; we, therefore, must go on, and I believe the great work of God will be most successfully promoted by native agency in every part of the world.

The Rev. Wm. Arthur, from India, felt that he stood, on this occasion, in circumstances to himself the most delightful, as regarded the prospects of India, of any in which he had been placed since his return from that country. It was generally admitted, and generally felt, that India had

its peculiar claims, but there had been those circumstances connected with the great mission of this society, which had prevented those claims having hold on the society to the extent to which otherwise they would. He had felt deeply delighted, and his heart had leaped within him for joy, on hearing Mr. Lomas, on Thursday morning last, direct the attention of the society to that great field, as one from which great things were to be expected.—Let but such minds as that possessed by that excellent man grapple with the subject, and then all the difficulties in its way would disappear, and every argument in its favour tell. He had felt greatly delighted also, on this occasion, to hear from his friend, Mr. Cryer, so admirable a vindicator of that country, and so powerful an appeal in favour of aid being sent out to the poor men labouring there. It was really most astonishing to be in the habit of hearing places called “the most important,” and leaving India out of the enumeration. It had been well said, that India was not an out-post of Satan. Satan had sown the tares, and appeared as if he felt that he might now leave them to themselves to wallow in ignorance and in barbarism. In Asia it was otherwise. There he was taking the greatest pains;—there he was reaping the fruits of his labour, and wielding his influence over mighty nations. In India, no doubt, the influence of Satan’s subtlety was to be seen in the grossest depravity. It was not an outwork easily cast up and soon to be taken. It was not a redoubt that was to be taken without great danger. It was a citadel, where the war would have to be carried on, with the most uncompromising determination. India presented greater opposition to Missionary enterprise than any other part of the world, and it was no less strange than true, that, because of this, many great Catholic minds had said, “Let us turn to the places from which we shall have the speediest return; let us send ten Missionaries where, in a year, we may convert the most souls.” That was a proposition that ought to be fairly and fully weighed. It was a question between hundreds and millions eventually. India was not a little island, but a mighty continent, requiring to be raised not merely from ignorance and barbarism, but from its own conceived greatness to another greatness, of which it had never dreamt. The Society might be able to convert more men in one year in other places, than it could in India, but it would never be able eventually to achieve the mighty victory any where else that was to be achieved in India. It was a Continent, opening up connections to other mighty influential nations; and it was a country, moreover, possessing incalculable wealth, and greatly under the sway of Popery. That was a sketch of the people we had to contend with,—a sketch of the opposition and conflict that warred against our Redeemer there; and were we, therefore, to turn away from it, and say, “We will take the feeble opposition first, and the point we can attack without fear or danger!” Why Chusan fell before the British arms in a few hours, but mighty India required a struggle of many years; and which, he would ask, was the worthiest conquest? (Cheers.) Richness of return must ever be preferable to rapidity of return; and richness of return was to be received from India. If empires were to be redeemed, and a claim made on the missions in furtherance of that great end,—yet we were to look out for an easy redemption, and not run our heads against violent opposition! Why not? Was that to be the tone of the Wesleyan Missionary Society? (Hear, hear.) Was it to select the feeble points of the enemy’s kingdom,—not to go up where the battle was thick, but hang back, and say, “we will not go up to the help of the Lord against the mighty!” (Hear, hear.) Surely not.—This was not the disposition and feeling that ought to pervade the friends of Missions. It was not the Spirit with which the Great Author of our religion attacked the enemy. He did not turn away from opposition, but directed his first attack against that place, not only where the system of opposition was most consolidated, but where the excitement was the most exasperated. It was at Jerusalem where he began his attack, and where the opposition was the fiercest. (Cheers.) We did not go on in our own wisdom; and though it were a rock against which we directed our attack, our instrument being the Word of God, it was and would be more

powerful than “the hammer that breaketh the rock.” Our reliance was upon the majestic arm of the Almighty, which moved on towards the accomplishment of its ends, unembarrassed by any difficulties and unimpeded by any dangers. (Hear, hear.) The blessed Gospel was the instrument, and were we to file it down to some impotent thing, only to be used when men would qual before its first approach? That being so, the question came to this,—were we doing our duty in India? Nine European Missionary Ministers amongst five hundred millions of men? Was that the true representation of Methodistical zeal and Methodistical love? (Hear, hear.) Did we expect that nine men were to carry out the revolution there? Asia was not mentioned in the resolution, and he greatly knew why. Perhaps the reason was, that we had done so little for it, that we did not feel its wants. If instead of nine, we had ninety men there, we should feel her wants more. There were those 120 or 150 millions of men, all our fellow-subjects,—all bound to allegiance to us,—all impressed with our national greatness,—all persuaded that our statesmen were the wisest and our soldiers the bravest in the world; and yet we were only to give them nine Missionaries! They were not merely our fellow-subjects, but, taking them as men, they were all our brethren. Look at the whole of them, and was there one among them to whom, before the Great Being we addressed as Father, we could deny the name of brother—a brother sprung from the same stock, endowed with the same immortality, lost in the same sin, hurrying to the same grave, and redeemed by the same blood as ourselves;—a brother, alienated from his father and from the community of his family, ignorant of his birth-right, bound up in slavery, and hastening to destruction—a brother, who was ruined, but who might be restored; a brother who was lost, but who might be found; a brother who was dead, but who might yet live. Could the friends of missions look at all those millions, and contemplate each of them in the aspect of a brother, and then tell them they had done all they could and would do? Surely not. (Cheers.) Let but that one principle be taken into consideration, and he was quite sure that this day’s collection would be doubled, and more so,—that the benefits to India might be doubled, and more than doubled. (Hear, hear.) But some said, we should not give from feeling, but from principle. He most heartily concurred in that sentiment; but what was the principle of the question between the meeting and the natives of India? He believed it to be this—“Thou shalt love thy neighbour as thyself.” (Hear, hear.) Was it because the friends whom he addressed had studied their principles, and stood by their principles, that this society was now in debt? Although half of the debt had this day been extinguished, still the Society was in debt. The Society had 3,000 members more this last year, and yet only one more missionary. Was this because we acted on principle, and because we loved our neighbour as ourselves? Or was it not rather because principle had been postponed to the cold feeling of a calculating selfishness? Let but the heart of every Methodist act on principle for a single day, and the rest of this incubus of a debt would be shaken off at once, as the mountain, warmed by the returning spring, shook from its sides the winter’s snow, and then India would, instead of having only nine, soon have ninety missionaries. (Cheers.)

The resolution was then put to the meeting and carried unanimously.

The Rev. Wm. Arthur congratulated the hon. chairman, himself, and the meeting, that at this advanced period of the day a resolution had been put into his hand which needed no speech. It was a resolution that would commend itself to every person’s reason when they heard it. It would be accorded to by the views, the feeling, the judgment, and the taste, of hundreds who were present. It was a resolution that required no explanation,—no illustration,—no proof. It did not require enforcing, therefore he had only to read it, and it was—

“That the cordial thanks of the Society are due to the Rev. Dr. Buchanan, Minister of the Tron Church, Glasgow, the Rev. Dr. Harris, President of Cheahunt College, the Rev. John Lomas, and the Rev. Alfred Barrett, for their excellent Sermons preached before the Society, during this Anniversary; to the Rev. James Dixon, President

of the Conference, the Rev. Robert Newton, the Rev. Thomas Waugh, the Rev. Dr. Hannah, the Rev. P. C. Turner, and the Rev. Thomas Cryer, for their very acceptable Pulpit Services on the same occasion, to all other Ministers who have publicly advocated the cause of the Society during the past year, and to the Auxiliary and Branch Societies, the Ladies’ Associations, the Juvenile Societies, and their respective Committees, Treasurers, Secretaries, and Collectors, both at home and abroad, for their very successful exertions on behalf of the Funds of the Institution, in which exertions they are most earnestly entreated to continue and abound, and that, while recommending increased exertion, this meeting solemnly recognizes the importance of connecting with every effort and contribution to the cause of Missions, unceasing prayer to Almighty God for His furthering blessing.”

The Rev. Wm. M. Bunting seconded the resolution, which was put, and carried unanimously.

Richard Crook, Esq., of Laverpool, had also the pleasure to propose a resolution which, he was sure, required no speech to recommend it. It would, equally with the last, speak for itself—

“That the cordial thanks of the Society are due, and are hereby presented to the General Committee, to Thomas Farmer, Esq., and the Rev. John Scott, the General Treasurers, and to the Rev. Dr. Bunting, the Rev. John Beecham, the Rev. Dr. Alder, and the Rev. Elijah Hoole, the General Secretaries, for the valuable services which they have severally rendered to the Society, in the direction and management of its affairs during the past year.”

John Howard, Esq., of Leeds, had much pleasure in seconding this resolution. He seconded it most cordially, because he felt that to have been the treasurer and secretary of this society, for the last three years, must have been anything but a sinecure. (Hear, hear.) A good deal had been said about the debt, and he as heartily wished it done away with as Dr. Bunting could wish for that happy event. He did not like debts, nor did he take exactly the same view of this subject as either the worthy President or Mr. Newton. There were various opinions in the country as to the actions of their Committee in London. Some censured them, and found fault with them. His reply to those observations was—“Go and take a seat at this Board—go and hear the appeals, before you form your opinion.” (Hear, hear.) He confessed, that he felt, if he had a seat in that Committee, the debt, instead of being £30,000, would have been £60,000. (Cheers, and laughter.) There had been a proof of the necessity of an increased expenditure by the society in what had been addressed to that meeting to-day. If Missionaries from the north, and from the south, and from the west, had come forward, and made similar statements to those made by the Missionaries from the east, ample reason would have appeared why the debt should have been much larger than it really was. (Hear, hear.) He had a deep interest in this cause, and that interest had grown with his growth. He believed the cause only wanted the opportunity of taking a proper hold on the Christian public, and then the most sanguine hopes of its sincerest friends would be realized. No doubt the society was under deep obligations to the gentlemen to whom this resolution referred, (hear, hear,) and if an additional proof of that obligation had been required, it was found in the more than handsome manner in which Mr. Farmer had come forward to meet the call that had, a short time ago, been made on the meeting. (Cheers.)

The resolution was put and carried unanimously.

Mr. Wagon here intimated that he had just received a note which stated that an Irishman had sent £5. (Cheers.)

Mr. Newton likewise said, that he was authorized by a lady, who had just left the meeting, to say that she would give 20 guineas, for which he would be responsible. (Much cheering.)

Thomas Farmer, Esq., had an easy and pleasant task to perform in the duty he was about to discharge. In his own name, and that of his respected colleague, he begged to say that they felt under great obligations to the meeting. They felt obliged by their presence, and particularly obliged by the presence of their honourable chairman, who had graced the meeting on many former occasions, and not grown

wary of their proceedings. Hear, hear. Having paid his footing, he might be perceived, though late in the day, to address a few words in reference to the general subject before the meeting. He had been told, the other day, that he was the Sir Robert Peel. He was at a loss to know, at the moment, in what respect he resembled Sir Robert, except indeed in the colour of his hair. His friend told him he resembled him in his way of thinking. Not content with that, he set himself about trying to find out if he resembled him in any other way. Upon reflecting, he found, that their respective fathers had begun the world under circumstances which showed, that where there was moderate ability, assisted by some mind and perseverance, in this country, a man might attain to moderate independence, and sometimes to great affluence; the former was the case with his father, the latter that of the father of Sir Robert. He remembered, likewise, that the one and the other valued alike their privileges, and that when this country was threatened with an invasion they both came forward—his father standing in the Royal Exchange to receive voluntary donations, and Sir Robert's father giving the largest donation, namely, £10,000. Sir Robert, among the great, was eminent in his station. He had chosen his own path and attained to great eminence. He (Mr. F.) was taught to choose a humble one, and he had attained to an honour which he considered not inferior to Sir Robert's position; (cheers) and, as his choice had been made in the sanctuary, if he were faithful to the trust that had been imposed on him, when weighed in the balance, he believed he would not be found wanting. (Renewed cheering.) They had now arrived at a period in which Sir Robert had difficulties to contend with, and so also had he. (Laughter.) Sir Robert proposed an income tax, and an income tax proposed he (Mr. F.) (Laughter.) Some said, an income tax was not so good as a property tax. He should, in this instance, say a property tax; and if he were called upon to give an authority for that, he would say—“Honour the Lord with thy substance, and with the first fruits of all thine increase.” (Hear, hear.) Sir Robert proposed a tariff, and he also had a tariff to submit. “Honour the Lord with thy substance and with the first fruits of all thine increase,” and “so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine.” (Hear, hear.) But there was another difficulty in which Sir Robert was, and so was he; but here he was a match for the honourable baronet. The difficulty on the part of Sir Robert was the inquisitorial way of reaching the case. The way that he (Mr. F.) would get over this part of his difficulty was, by opening a court in every man's conscience, and there having the question decided. (Cheers.) He would place before the parties the case of the widow, who dropped her two mites into the treasury, whilst her Saviour stood at a distance, beheld, and applauded the act.—(Hear, hear.) He would present to them the case of Jacob, who made his vow, that of all the Lord should bless him with, a tenth should be returned. In that Court he would have no President in the chair, except indeed the Cross of Christ, which should be placed there; and the question to be asked of each who entered should be—“How much owest thou?” (Hear, hear.) Something had been said about principle; and he desired not to detract from anything that had been said upon that point; nevertheless, he felt that they ought to act upon principle in reference to their contributions to this society. He would not presume to say how much he thought every man ought to give; but he would recommend every one to reflect upon this subject, and if he found he could not give a tenth, let him give a fifth; if he was a man in business, and could not spare a fifth, let him provide for his family, and then labour for the Lord. (Laughter.) He had great pleasure in moving a resolution of thanks to their hon. and worthy chairman. (Cheers.)

Dr. BUNTING was quite sure that it would meet with the heartfelt concurrence of the Assembly, and, in that approval, he sincerely and cordially concurred.

The Rev. Doctor then put the resolution to the Meeting, which was carried with acclamation.

Colonel CONOLLY said, that if anything could add to the distinction of taking the chair, it was the manner in which the chair

had been so ably supported. They were all seriously embarked in this great cause, and the feelings of the Assembly were so deeply interested, that he should be doing wrong to trespass further than simply to return the warm expression of his humble thanks.

The Rev. Mr. WAGG then engaged in prayer, and the proceedings concluded.

General Intelligence.

TRIAL OF FRANCIS FOR HIGH TREASON.
The trial of John Francis, for attempting to shoot Her Majesty on Constitution-Hill, took place at the Old Bailey on Friday, June 17th. The Court was very full, but, from the regulations which had been made, not inconveniently crowded. After a full investigation, which elicited the most conclusive evidence of the prisoner's guilt.

The jury having consulted for a few minutes in the box, retired at twenty minutes to four o'clock to consider the verdict, and returned into Court at five minutes past five, and brought in a verdict of “Guilty on the second and third counts; we think there is some doubt on the first.”—The prisoner, who turned pale when the verdict was given, was called on by the Clerk of the Arraigns—John Francis, you stand convicted of high treason, what have you to say why the Court should not give you judgment to die according to law? The prisoner, who seemed dreadfully affected, returned no answer. Silence was then proclaimed, and the three judges (Chief Justice Tindal, Mr. Justice Patterson, and Mr. Baron Parke) having put on their black caps, Chief Justice Tindal proceeded to pass sentence of death upon the prisoner, in the following terms:—John Francis, a jury of your country have, after a patient investigation, found you guilty of the crime of the deepest and the most detestable nature known to the laws of this country—I mean the crime of treason, and for that crime I have now to pass upon you the judgment of the Court. Let me beseech you to apply yourself for the short time you have to remain in this world, to endeavour, by your contrition and penitence for the dreadful crime you have committed, to obtain the pardon of Almighty God, who by his interposition, prevented you from completing the horrid act which you had imagined. Pray to that almighty Being that, as he has been pleased to interpose to prevent the further aggravation of your offence, so also will he be pleased to show mercy to your soul. It now only remains for me to pass upon you the sentence of the law, which is—that you, John Francis, be taken from hence to the place from whence you came, that you be drawn from thence on a hurdle to the place of execution, and that you be hanged by the neck until you be dead; that your head be afterwards severed from your body and that your body be divided into four quarters, to be disposed of in such manner as her Majesty shall seem fit, and the Lord have mercy on your soul. At the conclusion of the sentence the prisoner fell fainting back into the arms of the gaolers, and he was led away sobbing most piteously.

INDIA.—There are no later dates from the theatre of war in India; but the latest account being only a telegraphic one, was necessarily very imperfect and very incomplete.

The gallant General Sale, besieged in Jellalabad by Akbar Khan, at the head of 6,000 Afghans, being apprehensive that Akbar was about to raise the siege to attack General Pollock in the Khyber pass, made a sortie in which he completely routed the Afghans, burned their camp, seized all their stores and ammunition, and recovered four of the British guns taken at the Cabul massacre. The victory cost the life of one of the bravest and best officers in India, Colonel Denie. In a style equally gallant and daring, General Pollock forced the Khyber Pass, on the 5th of April. Lieutenant Cumming, a promising young officer, was here killed. There was not the least doubt entertained of the junction of the forces under General Sale and Pollock being effected. Lord Ellenborough was commencing a course of vigorous operations. Accompanied by his secretaries he had proceeded to the Upper Provinces of Bengal, to be nearer the grand scene of action. The news of the murder of the Shah Soojah, by his own people, was confirmed.

THE GARRISON OF GHUZNEE.—The following melancholy passage is extracted from a private letter, addressed to one of his friends in England, by an officer of the 3rd Native Infantry.

“AHMEDABAD, April 22, 1842.—Intelligence have just arrived that these poor fellows have been destroyed to a man. There were about 25 officers and 700 men, sick included. The Sepoys could not hold

their muskets, and the Ghazis referred to in the P. S. perceiving this, closed upon and destroyed them.”

CHINA.—We have received intelligence from China. The latest date from Macao is 14th March, 19 days later than that brought on the 13th of March to Bombay by the Island Queen. The news is perfectly unimportant, and amounts to little more than the plenipotentiary remained at Hongkong, and had not made known the time of his departure for the north.

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

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,
- Spruce 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, Gluc, Putty, Sand Paper, &c. &c.

- Linseed 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.
- Quilled 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

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

Ready Money the Spirit of Trade!!!

THOMAS CLARKE,
HATTER AND FURRIER,
RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts 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 Lace, Mohair Barding, Cockades and Militia Ornaments. The highest price paid, or 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

NEW CUTLERY.

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.

C. & W. WALKER,
MERCHANT TAILORS,
181, KING STREET, TORONTO.
All kinds of ready-made clothing constantly on hand.—Terms moderate.
Toronto, Oct. 6, 1841. } 2

FASHIONABLE
TAILORING ESTABLISHMENT,
128, King Street, Toronto,
& King St., Kingston, opposite Bryce & Co's.
REDUCED PRICES.

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broadcloths, Cassimeres Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING. Having bought for cash, at reduced prices, they are able to take off ten per cent, of their usual charges.

IF Cle gymen's and Barristers' ROBES made in the neatest style.
Toronto, Oct. 6, 1841. } 2

The Wesleyan
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EDITOR:—REV. M. RYCHER, 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, Peterboro', and H. C. BARWICK, Esq., P. M., Woodstock.
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