

T H E W E S L E Y A N .

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE.

VOLUME II.

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Wesleyan Missions.

GREAT ANNUAL MEETING.

ON Monday, April 29th, the ANNUAL MEETING of the WESLEYAN MISSIONARY SOCIETY was held in Exeter Hall, London. The attendance was, as usual, numerous and respectable; indeed, every part of the spacious Hall was well occupied. The proceedings commenced a little before eleven o'clock, when the Rev. Dr. Bunting gave out two verses of the hymn—"From all that dwell below the skies,"—after which the Rev. Thomas Jackson, President of the Conference, engaged in prayer.

Dr. BUNTING said—The Society will be happy to know, that we are favoured to-day with the presence of a gentleman, whom, on former occasions, we have desired and expected to see, but who was then prevented by providential dispensations from meeting our wishes. (Applause) I can assure him, that in reference to those dispensations, to which I will not further allude, he had the most affectionate and sincere sympathy of the persons who assembled at our meetings, and that our humble and earnest prayers were offered up to Almighty God on his behalf. (Hear, hear.) To-day he is with us; and I am most happy that the chair is to be occupied by a gentleman whom we all esteem, not only for his private worth, but for those christian principles which he has always shown himself willing to profess and to advocate in his public and senatorial character, (loud applause.)—a gentleman whom we esteem as one of the leading advocates in parliament for the sanctification of the Christian Sabbath, (applause.)—a gentleman whom we honour and esteem as the uncompromising advocate of those Protestant Principles (great cheering) with which this Missionary Society will never be ashamed or afraid to avow, that it considers spiritual religion throughout the world to be essentially identified. (Applause.) I have the honour to announce that John Pemberton Plumtre, Esq., member of parliament for East Kent, will now take the chair. (Loud cheers.)

Mr. PLUMTRE on assuming the chair, was greeted with warm applause. He proceeded to address the meeting to the following effect:—My christian friends, if I have, as our worthy and much-esteemed friend has told you, been prevented on two previous occasions, by afflictive dispensations, from meeting you in this Hall, I trust that those very dispensations, —accompanied, I would humbly hope, by the grace of God,—have taught me more and more to prize

those great objects which you have in view in your assembling together this day. (Hear, hear.) And what are those objects, but to publish to the world the knowledge of Jesus Christ, and the great salvation that is by him? This is, indeed, a simple, but an unspeakably sublime and important object. I trust you feel the great importance of that wisdom which this, and similar societies, are seeking to disseminate; —not the wisdom of this world, which cometh to nought,—(though that, indeed, we by no means despise, when it is founded upon, and consecrated by, the word of God.)—but the knowledge of the only living and true God, and of Jesus Christ whom he hath sent. (Hear, and applause.) This wisdom is, to its possessor, at once honour, and riches, and happiness, and life everlasting. With this treasure, the poor African is rich indeed; with this wisdom the benighted Hindoo is indeed enlightened. Without this treasure, and without this wisdom, the greatest prince is a beggar, the most profound philosopher is in darkness; but with this wisdom, and with this treasure, the poor African, the wild New Zealander, and the benighted Hindoo, may look to the Saviour, and say—

Without thee poor, give what thou wilt beside;
And with thee rich, take what thou wilt away.

(Applause.) I have, with much interest, my christian friends, surveyed the fields of your labours; and I believe they may be almost said to be co-extensive with the world itself. I look with great interest, and with the highest satisfaction, upon that fervent charity which seems to prevail among your missionaries, and among the members of your body; and I hail with gratitude, and with, I trust, unfeigned thankfulness to the great Lord of the harvest, that large measure of his grace and blessing with which he has been pleased to accompany your exertions. Attached as I am, conscientiously, to the principle of an established religion, (loud applause,) and to the religion that is established in this our happy and privileged country, (applause.)—for though there is much of evil and much of trouble in the midst of it, yet a happy and a privileged country I must esteem it in the main, especially when I compare it with other countries of the world,—I say, attached conscientiously as I am to the established religion of this our land, I am free and candid to say, that I could not occupy the situation to which your kindness has called me, did I not believe that I am now in the midst of a body of Christians, whose great leading principle it is to render unto Cæsar the things that are Cæsar's, (loud applause,) and unto God the things that are God's.

M A S C O L O R S A F E T Y A F I L M

(Hear.) I have read with the highest satisfaction some of those rules which are for the guidance of those whom you send out to engage in your missionary work, and you will perhaps allow me to notice one or two which especially struck my mind.

"We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty, as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable Wesley was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family, which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you, that you will preserve the same character of religious regard to good order, and submission to the powers that be, in which we glory. Our motto is, 'Fear God and honour the King; and we recollect who hath said, 'Put them in mind to be subject to principalities and powers: to obey magistrates, and to be ready to every good work.'"

I find also the following, amongst the instructions to those labouring in the West Indies—

"The Committee caution you against engaging in any of the merely civil disputes or local politics of the Colony to which you may be appointed, either verbally or by correspondence with any person at home, or in the Colonies. The whole period of your temporary residence in the West Indies, is to be filled up with the proper work of your Mission. You are not to become parties in any civil quarrel; but are to 'please all men for their good to edification;' intent upon the solemn work of your office, and upon that eternal state, in the views of which the Committee trust you will ever think and act."

Now, from all I have ever been able to hear and to observe, I have found with great satisfaction, that upon these rules—which are not rules of your society or body alone, but rules of the great Founder of our faith,—you act at home, and your ministers and missionaries are guided by them abroad. With the highest satisfaction I have lately heard how well, how loyally, and how peaceably your ministers have demeaned themselves in the West Indies. [Hear, hear.] This circumstance is to me, and to all who desire the happiness of our West India fellow-subjects, a matter of the highest gratification. I do trust, and hope, and pray, that in this spirit your labours will be continued, and that we shall all unite in the desire to exult and to glorify Jesus, our common Saviour. It is to him we would direct the attention of our poor perishing fellow-subjects, and poor fellow-sinners; it is his name that we desire to magnify, as the name of Him who came to seek and to save that which was lost, and who is able to save to the uttermost all that come to God by Him. I trust, my dear christian friends, that our meeting together this day will be accompanied with the divine blessing,—that we shall find it good for us to be here,—and that we shall all endeavour to promote that simple yet grand object for which we have assembled—to make known Jesus Christ the Saviour, even to the ends of the world. [Applause.] In his name may we lift up our banner; by his Spirit may we be influenced, and quickened, and actuated; and thus going forth, and thus going forward, we may hope that he will still be with us, and that he will honour you—as he has greatly honoured you already—in being instruments of casting down the idols of the poor benighted heathen, and making known his great and precious word throughout the world. [Applause.] I will not detain you longer, than by again expressing the gratification I feel in being permitted to be among you to-day, and my earnest desire and heartfelt prayer is that the blessing of the Most High God may be in the midst of you. (Loud Applause.)

The Rev. JOHN BEECHAN then read an Abstract of

the Committee's Report, presenting a view of the Society's operations in every part of the globe. It commenced with Ireland where there are 23 missionaries and 34 schools. In this mission field much remains to be done; and the Committee expressed their thankfulness for the prospect of additional funds from the Centenary Committee, "to be appropriated to the extension of Scriptural education in Ireland;" there being only four Scripture readers employed under the auspices of the society. The Report next proceeded to give many interesting particulars of the missions on the Continent of Europe and in the Mediterranean—including the stations in Sweden, Germany, France, Spain, and Malta. In the capital of Sweden the labours of the Rev. Mr. Scott continue to be crowned with success. The royal sanction had at length been obtained for the proposed chapel which is now in course of erection; 100*l.* had been received as a contribution from the Swedish Missionary Society; and Mr. Scott's sister had taken the charge of the Mission School at St. Bartholomew's. The successful operations of the society in Ceylon and continental India, were next adverted to; and, in concluding this part of their report, the Committee expressed their gratitude to the friends of the society, for their efforts to effect the withdrawal of the government sanction to East Indian Idolatry, and indulged the hope that this stain upon the British character, and formidable obstruction to the spread of the Gospel would speedily be removed. The Report next stated several gratifying circumstances as to the state and prospects of the South Sea Missions; a new mission, under favourable auspices having been established among the aborigines of Australia. In detailing the labours of the society's Missionaries in New Zealand the Committee adverted, with thankfulness, to the failure of the attempts made in parliament to reduce New Zealand "to the condition of a British Colony, on the plans and principles of the New Zealand Association;" and stated that the committee of inquiry appointed by the House of Lords, the members of her Majesty's government, and other hon. gentlemen, constituting the large majority against the second reading of the bill, were justly entitled to the gratitude of the friends and supporters of missions. It appeared from the report, that in the Friendly Islands, and the interesting group of Feejee, the missionary cause was prospering, and a yet larger measure of success was anticipated, when the missionaries obtain the assistance which the "Wesleyan Missionary Ship," recently purchased, is intended to afford. In the Friendly Islands there are 7,716 members in society, 7,555 children in schools, and upwards of 1,200 converted natives, teachers in schools, chiefly gratuitous. In Feejee there are already 213 converted natives, members in society, besides 84 on trial. The committee adverted with satisfaction to the appointment of the Rev. John Waterhouse, as the General Superintendent of the Society's Missions in Australia and Polynesia. The abstract of the report then gave in succession, interesting accounts of the Missions in Southern Africa, including Cape Town District, Little Namaqualand, and Great Namaqualand;—the Albany and Kafferland District, where the missionaries are prosecuting their labours with great encouragement; the Bechuana District where the operations have assumed an encouraging aspect; in Western Africa, where the state of the work is very gratifying; in the West Indies, to which the committee referred with more than ordinary satisfaction, especially Jamaica, notwithstanding that the missionaries "have been harassed by an unnatural opposition, excited against them by two faithless brethren." The general conduct of the negroes connected with the society, afforded additional cause for gratitude, and the faithful and successful services in this country of the Rev. Edward Fraser, who has returned to his labours in

the West Indies, veneration and esteem trying circumstances in British North America which rendered dispensably necessary a deputation from Robert Alder, one of the members elected by Mrs. Alder to visit the scene and propose of carrying out the present state of

The Rev. Dr. I... ed himself, and s... your, in the addre... bine two qualities... commended by th... I will endeavour... our friends will ke... time to think. (I... I am not too muc... endeavour to be s... an exceedingly l... here to-day, as th... a kindred associ... blessing of God u... on uninterrupted... from year to year... the darkening c... our country, and... through our metr... land, though our s... ment to patise in... fresh impetus—i... (Hear.) It is no... watchword is "C... we shall go, till... lar associations i... countries, there... nent, or a portio... tribe of men, th... the glorious g... sp... py in standing... not be permitted... co-adjutor, who... the pledge of pea... was repeatedly... nutes.) In tead... sent warm hearts... to tell you, that... world, and its su... er and nobler en... sticks of timber... if I could give v... should have muc... when to stop, w... cause involving... and which ascri... were made. Th... unintentionally... (Laughter.) H... timent with whi... vations, (renew... upon the part of... you are in debt... happiness of sec... laughter,) know... witnesses every... ter and applaus... gentleman has le... ing you, which... (Renewed laug... mention one c... be remembered... upon which we... cuum; and we... experience, that

the West Indies, were spoken of with feelings of affection and esteem. The report next adverted to the trying circumstances in which several of the Missions in British North America were placed;—circumstances which rendered it extremely desirable, if not indispensably necessary, that they should be assisted by a deputation from this country, and the Rev. Robert Alder, one of the General Secretaries (accompanied by Mrs. Alder,) had cheerfully undertaken to revisit the scene of his former labours, for the purpose of carrying into effect such arrangements as the present state of things imperatively require.

The Rev. Dr. L'ATON, of New York, then presented himself, and said,—Mr. Chairman, I will endeavour, in the address I am now about to make, to combine two qualities, which will, I am confident, be commended by this vast assembly. In the first place, I will endeavour to speak so as to be heard; and if our friends will keep up their applause, I shall have time to think. (Laughter.) In the second place, if I am not too much interrupted by applause, I will endeavour to be short. (Laughter and applause.) I am exceedingly happy in being permitted to stand here to-day, as the representative to this body from a kindred association in America, which, by the blessing of God upon its extended labours, has gone on uninterruptedly, and with increasing prosperity, from year to year, to the present hour. Even when the darkening clouds of providence overshadowed our country, and commercial distress rolled heavily through our metropolis, and indeed throughout the land, though our society was compelled for a little moment to pause in its onward course, yet it received a fresh impetus—it gained new accessions of strength. (Hear.) It is now again prosecuting its march; our watchword is "Onward;" and onward, I doubt not, we shall go, till, by co-operation with this and similar associations in England and in other Christian countries, there will not be found a solitary continent, or a portion of a continent, or an island, or a tribe of men, that will not have preached to them the glorious gospel of the risen Saviour. I am happy in standing here on another account. May I not be permitted to say that myself and my honoured co-adjutor, who will also address you, stand here as the pledge of peace. (Tremendous applause, which was repeatedly renewed, and prolonged some minutes.) In stead of bristling bayonets, we come to represent warm hearts. (Renewed applause.) We came to tell you, that we consider the conquest of this world, and its subjugation to Christ Jesus, a far higher and nobler enterprize than disputing about a few sticks of timber. (Hear, hear; and loud applause.) If I could give vent to the feelings of my heart, I should have much to say, for where shall a man know when to stop who advocates a cause like this?—a cause involving, in fact, the interests of the globe, and which ascribes glory to Him by whom the worlds were made. The last honourable speaker, certainly unintentionally, has stolen one part of my speech. (Laughter.) He closed his address by the very sentiment with which I intended to commence my observations, (renewed laughter,)—congratulating you upon the part of your report which announces that you are in debt. (Laughter.) I have however, the happiness of seconding his congratulation, (increased laughter,) knowing that in the mouth of two or three witnesses every word shall be established. (Laughter and applause.) I am happy that the honourable gentleman has left me some reasons for congratulating you, which, in his kindness, he did not absorb. (Renewed laughter.) I will, with your permission mention one or two of those reasons. It will be remembered that it is a philosophical maxim, upon which we are all agreed, that nature abhors a vacuum; and we have gone so far in christian hope and experience, that we know equally well, that christian

benevolence, a thousand fold more abhors a vacuum. [Much laughter.] But I will mention another reason. I do not know how it is in this country, but in ours we have found out that those steam vessels work the best that work the returning stroke upon a vacuum; we have steam for the direct stroke, and the vacuum for the returning one—that is the way our steam vessels get a-head; [laughter;] and that is also the way we get a-head with our benevolent institutions. [Renewed laughter.] We come up every year, and tell the people what a large vacuum there is in our funds, and the people have learned to abhor the vacuum so much that they throw in their contributions, until we are almost compelled to cry, "Hold, there is enough!" [laughter and applause.] I feel inclined, with your permission, to make a pledge on behalf of the committee. You know, my friends, we are all beggars; [laughter;] but then, let it be distinctly understood that this society are none of your common kind of beggars. [Renewed laughter.] We have no notion of coming to-day and saying, "Oh only help us this time and we will never trouble you again;" (laughter); oh no; you shall have no such begging as that. [Laughter and applause.] But, on behalf of the Committee, I will put my pledge on the form of this petition: "If you will only pay up the £9,500 we are in debt, we solemnly pledge ourselves, that, whenever we get into trouble, we will come to you directly again." [Loud laughter and applause.] Now, Mr. President, if you don't like that, you may just consider it as so much idle wind; and, as you have been so kind as to establish a ferry-boat between England and New York, if when next you want the missionary cause pleading, you will slip a two-penny post letter across, we will endeavour to send you more men, a thousand times better than ourselves, and will help you to beg again. (Laughter and cheers.)

The Rev. Dr. BRAMAN (the other delegate from America) said—Mr. Chairman, I am not included in the list of speakers appointed to take a part on this occasion; but I cannot resist the call which has been made upon me, to bear my testimony in favour of that amazing enterprise in which you are engaged. I came into this assembly, as I supposed, a stranger from a far distant country; but I am impelled by my own feelings to acknowledge that I find in this meeting I am quite at home. (Applause.) I have had the honour of being, for some years, a corporate member of the Board of Commissioners for Foreign Missions in the United States of America; and, as their representative, I rejoice to meet your society on this occasion. (Hear, hear.) Although I am not myself a Wesleyan, my heart beats warmly on the subject of foreign missions, and I sympathize deeply with the movements of this society. There are two or three points to which with your consent, I will allude. It will doubtless be in some measure gratifying to this audience to be informed, that I attended the last meeting of the Board of Commissioners for Foreign Missions in my country; and I rejoice to inform you, that the same heavenly pulse, excited by the same divine Spirit, which I believe influences your hearts on this occasion, beat high at that meeting, as it does in this. Though our country was labouring under deep and heavy commercial depression, there was in that meeting but one feeling—that sacrifices should be made adequate to the occasion, and that our watchword in the great work of glorifying God in the world's salvation, should be, "Onwards! onwards! till victory shall crown us with success." (Great applause.) I felt, with great force, the statement in the Report of this morning, that many emissaries are sent abroad by the Church of Rome. (Hear, hear.) A considerable portion of our own country, large and extensive as it is, is still missionary ground; its population is thinly scattered,

and the country presents, in many directions, a wide and almost untrodden waste. It is to such states that there are sent, from the old Roman Catholic kingdoms of Europe, those emissaries who are promoting the cause of darkness and of mischief. A thought occurred to me, while I was listening to the report this morning, that it would be well, if while Rome is thus directing her energies to the conversion of Protestants, Christians of all denominations would unite to send out missionaries to Rome, to hold up the standard of living and burning truth, high in the realms of corruption and superstition. (Applause.) A very interesting allusion has been made to these efforts of Romish emissaries at your mission stations. Permit me here, to state a very interesting fact, which is some where embodied in our annual reports, bearing upon this point. You have all heard of the glorious triumphs of the cross—a nation, as it were, being born in a day—in the Sandwich Islands. Very soon after the natives had given their idols to the fire, the Roman Catholic Missionaries, who, like another being, seemed to be going to and fro in the earth, seeking whom they might devour, came in their mischievous pilgrimage to the Sandwich Islands; and there unfolded the mysteries of what they called true christianity, describing the Protestant Missionaries as heretics. The Chief, in full assembly gave them a patient hearing; and after full deliberation returned this answer:—“Why this is the old religion over again which we have just abolished.” (Loud laughter and applause.) “We have had enough of this,” they exclaimed; “we now choose to try an experiment under a different kind of religion, and we shall adhere to the American missionaries.” (Applause.) My mind was not a little interested by another allusion in your report, which collaterally, if not directly, respects my own country—that is the slavery of the West Indies. As you have already been informed, by the Rev. Factor, who so kindly introduced myself and colleague to your notice, I am from the boasted land of freedom, where they talk a great deal about liberty, and yet hold slaves. (Hear, hear.) But, although I come from a land where they hold slaves, I am still the friend of universal emancipation; [cheers;] and I congratulate our Wesleyan brethren, that they have had no small share in conferring emancipation upon the slaves in the West Indies. I rejoice that your Missionaries may now preach, in the West India Islands, to the former, and that many of the liberated negroes have become the freemen of the Lord Jesus Christ. I am no prophet, but I am impelled by strong feeling to declare—in a country where I may speak my sentiments without fear, (loud cheering.) that I have not always been permitted to do so in my native land—that I believe the time is not far distant when, a brighter sun passing over the land of my nativity, you may send Wesleyan Missionaries, and all tongues may be sent by other denominations, to preach to emancipated slaves in America. (Tremendous applause.)

EDWARD LYTTON, Esq., moved—

That the Meeting do devoutly and gratefully acknowledge the goodness of Almighty God in the encouragement to continue and persevere in exertions to the Missionary cause, and that it is gratified to see the same is vouchsafed to the endeavours of the Wesleyan Missionary Society, and regards with interest the progress of the cause of the Mission in India, and particularly refers to the Mission.

The Rev. Secretary, Secretary, Vicar of Ashton, seconded the resolution. He said—Mr. Chairman—As I am not particularly acquainted with what took place in the Mysore, to which the resolution now proposed to you makes special reference, I will offer a few observations with regard to the general objects of missions. The peremptory command of our Lord to his disciples, is equally binding upon us—“Go ye into all the world, and preach the Gospel to every

creature.” (Hear, hear.) When we reflect upon his encouraging promise that he will be with us, and when we contemplate those difficulties in the missionary field which have been already surmounted, we ought cheerfully and vigorously to engage in this great work. When we consider the statements embodied in the report, and the gratifying information which we have received from missionary labourers, we have great reason to be thankful that God has fulfilled his gracious promises in the success which he has vouchsafed to our endeavours. (Hear, hear.) Whether we consider the temporal or everlasting welfare of our fellow-creatures, we must be rejoiced in witnessing the success of this and kindred societies. [Applause.] But we do not merely seek the happiness of our fellow-creatures in this world, but the great and ultimate object to which we look forward, respects the accomplishment of their everlasting salvation in the world to come. This consideration I would ever wish to keep in view, and to impress upon the minds of others. Our aim is, to promote the glory of God and the welfare of mankind, not only in this country but throughout the world. [Hear, hear.] And it will be delightful, when we meet in a happier and better world, to see men of every kindred and nation, and people, and tongue, casting their crown before the throne, and ascribing glory to Him who has redeemed them by his precious blood; and to be conscious that this glorious and eternal work has been accomplished by the instrumentality of missionary efforts. Having again read the resolution, the Rev. gentleman was applauded on resuming his seat.

Mr. SERGEANT JACKSON, (M.P. for Bandon) was warmly cheered on rising to propose the third resolution. He said—Mr. Chairman, ladies, and gentlemen, I have accepted the invitation which the managers of this meeting have done me the honour to give, because I hold in the highest possible respect, that excellent body of men of which they constitute a portion. As an Irishman, I can attest, with my hon. and learned friend, [the latter part of whose speech I had only the good fortune to hear.] and in common with every man who knows the state and condition of Ireland, that they are a most useful, meritorious, and excellent body of men. [Hear, hear.] In fact, when one of the rev. gentlemen, now present, did me the honour to invite me to attend here, I expressed a sentiment which I now take the liberty of repeating, that I regarded them as a very considerable portion of the “salt of the earth.” [Hear, hear.] They are beneficially engaged, to my knowledge, in the South of Ireland, with which I am particularly connected, and perhaps no part requires more the attention of good men in the advancement of every good word and work; and in no respect are their labours more needed, or more cheerfully given, than in the department of the spiritual education of the people. I find that the resolution which has been entrusted to me, refers more directly to the foreign operations of the society than to its domestic operations. I am not one of those who, in the slightest degree, undervalue the exertions of missionary societies in foreign parts. I know it is the bounden duty of all christian men to advance the cause of foreign missions as much as it is in their power. But I think we must all agree, that it is equally necessary, and, as far as the opinion of an humble individual may be received, that it is equally our duty to look at home, and endeavour to advance the cause of true religion among our neighbours and countrymen. I think it is the first duty of every man to look at the circle of his own family; to introduce there the word of God, and to bring up the rising generation, in his own particular circle, “in the nurture and admonition of the Lord.” [Hear, hear.] But I would not circumscribe his labours within these limitations. No; he should extend his labours to the inhabitants of the parish in which he resides; and

then to the inhabitants of the parishes which he dwells. And, as a parcel of the real interests and the pleasure by every possible means, to be a burthen to the stone tied about the neck of her, if she were interested were of no national strength. A point of natural light of the earth. The nations; they are evil (as which but they are also [Hear, hear]; at right path, let the excellent men, who are engaged in this, are an efficient number for these twenty-four hours to promise [Applause.] Because its labours are, and twenty. Every body knows of every other allusion to the mean you to unite in it—to strengthen it, by contribution [Applause.] M

“That, whilst there are opportunities for improvement in New Zealand, other parts of the world, that the existing population with its present facilities, this meeting pledge of increasing the population of the society.”

Now, [said the speaker] to which I must refer in my next meeting. Increase to carry forward the object of the meeting, to their in “darkness at the sacred scriptures the land the holy is, emphatically want. It is but Municipal Corp does poor “Pad tions? [Continue that throughout Ireland—Leinster southern district the poor peasantry hundred, or even meaning of the wish to give you accomplished by Ireland; but, by protest against tion in my country Education;” is, to exclude our God. Can more arrogant vouchsafed to be more absurd the temporal in out from the people and life which construct poor sin Creator, and the of society? S

then to the inhabitants of the country in which he dwells. And, as Ireland is united to us, as part and parcel of the realm, it is our duty to advance the true interests and the religious education of the Irish people by every possible means. Instead of Ireland being a burthen to this country—instead of being a mill-stone tied about the neck of England—you would find in her, if she were properly treated, and if her true interests were consulted, the right arm of your national strength. The population are not inferior, in point of natural capabilities, to any people on the face of the earth. They have kind and excellent dispositions; they are easily excited, and led to that which is evil (as which of the fallen race of man is not?) but they are also easily led to that which is good; [Hear, hear]; and, only let them be guided in the right path, let them have a sufficient number of those excellent men, who now, only to the number of twenty-three, are engaged in Ireland—let them have a sufficient number from that excellent school from which these twenty-three have emanated—and I will venture to promise you a rich and abundant harvest. [Applause.] Do I reproach this excellent society because its labours are limited to twenty-three missionaries, and twenty-three schools? By no means. Every body knows the operations of this society, and of every other also, must be circumscribed in proportion to the means at its disposal. I therefore call upon you to unite in the recommendation of this resolution—to strengthen the hands of this most excellent society, by contributing to fill the purse of its treasurer. [Applause.] My resolution is—

“That, whilst dwelling with satisfaction on the numerous opportunities for increased usefulness which present themselves in New Zealand, Fejee, Western Africa, and various other parts of the world, and impressed with the affecting fact that the existing prosperous Missions of the Society cannot, with its present funds, be maintained in a state of efficiency, this meeting pledges itself to renewed exertion for the purpose of increasing the regular and permanent income of the Society.”

Now, [said the learged Sergeant,] that is a sentiment to which I must strongly invite the support of this meeting. Increase their funds, and you enable them to carry forward, upon an enlarged scale, the important object of their distant missions; you enable them to give, to their poor brethen in Ireland, who are now in “darkness and the shadow of death,” the light of the sacred scriptures, and to circulate widely through the land the holy word of God. [Hear, hear.] This is, emphatically, what the poor people of Ireland want. It is better than all your quack nostrums of Municipal Corporations. [Laughter.] Why, what does poor “Paddy” know about Municipal Corporations? [Continued laughter.] I will venture to say, that throughout three of the Northern Provinces of Ireland—Leinster, Munster, and Connaught, [in the southern districts they may be better informed,] if the poor peasantry were polled, not one man in a hundred, or even one in a thousand, could tell the meaning of the word “Municipal.” [Laughter.] I wish to give you a few examples of what may be accomplished by the spread of scriptural education in Ireland; but, before I do so, let me enter my solemn protest against the introduction into, and perpetuation in my country, of a system, mis-called “National Education;” (Hear, hear;) the principle of which is, to exclude from the schools the Sacred Word of our God. Can any thing conceivable by man be more arrogant as regards that great Being who has vouchsafed to give us that revelation? Can any thing be more absurd and preposterous, if we look only to the temporal interests of the community, than to shut out from the people those words of everlasting truth and life which contain every thing calculated to instruct poor sinful men in their duty to their great Creator, and their reciprocal obligations as members of society? Some time since, a society was formed

in Ireland, of which my hon. friend on my left [the member for Donegal] and my hon. and learned friend on my right [the member for Coleraine] with myself were members. The sacred, simple, universal, catholic principle of this society was, that education should be given to the poor of Ireland without religious distinction; but we laid it down as a fundamental rule, from which we never did, and, with the blessing of God, never shall swerve, that the sacred Scriptures, without note or commentary, should be used in each and every school. It being our desire to open our doors wide, not only to every class of Protestant dissenters, but also to the poor Roman Catholic population, [for they are emphatically that portion of the people who most need education] we required that catechisms, or books of religious controversy, should be excluded from the schools. If the managers of any school in Ireland pledged themselves that the Bible should be used without note or comment, and that all catechisms and controversial works should be excluded, we gave to such school all the aid in our power. We supplied them with books and stationary, trained their schoolmasters, placed them under the inspection of our visitors, and rendered them every assistance in the prosecution of their designs. The government of the country saw our operations, they approved of them, and they invited us to take a grant from the public purse. They gave us a grant, and we then enlarged the circle of our operations. In 1813 we had only one school; in 1821, when public aid was withdrawn from us, we had 1500 schools, and upwards of 100,000 scholars, the majority of whom were Roman Catholics. There never was a greater mistake than to suppose that the Roman Catholics of Ireland object to the sacred Scriptures, for there is nothing they desire more than that their poor offspring should be enabled to read God's Holy Word. If any thing is calculated to aggravate the absurdity, or rather wickedness of the assertion, it is the fact that the poor of that country literally hunger and thirst for the bread and waters of life. I want to show the present position of the vital question of National Education in Ireland. The Roman Catholic priesthood, who I believe, for very obvious reasons, never have been friendly to the circulation of the Scriptures any where, [Hear, hear,] objected to the operations of our society, because we required, as a *sine qua non*, that the sacred Scriptures should be used in the Schools. They raised a prodigious clamour on the subject. [Hear, hear.] They succeeded in obtaining the appointment of a Commission of Inquiry on the subject, and the society was examined into. All manner of complaints were made against it; it was alleged that it was a proselytizing society; but they were never able to discover a single instance in which an attempt had been made at proselytism. I, as a Protestant, cannot but feel that a mere perusal of the sacred word of truth, must inevitably lead to the enlightenment of those who are ignorant in matters of religion. I do not say that it is a proselytizing society; but when the Roman Catholics affirm that it is one, they involve in that proposition the acknowledgment that they are wrong; [hear, hear,] because, if the sacred Scriptures be the words of unerring and everlasting truth, they must lead those who peruse them into the paths of truth. Therefore, if the Scriptures proselytize people from a Church, it must be that that Church is not founded upon the Word of God. [Hear and applause.] Well, a commission was appointed—they examined a dignitary of the Church of Rome, a number of parochial clergy in connection with our own Church; and, indeed, “all sorts and conditions of men.” [Laughter.] The remarkable fact is this—that in the report presented by the Commission in 1826, having gone through the whole matter, and stated the allegations made against the Kildare Place Society, they declared that they had not been able to discover one single in-

stance in which any sinister attempt at proselytism had ever been made, in any one of the schools connected with the society. (Hear, hear.) Now, that was the report of the Commission. As I said before, it was made matter of objection that we required the Scriptures to be used in our schools. We proclaimed the fact; we expressly stated it to the government when they proffered us their aid. In consequence of the clamour raised against us, and the mistaken and delusive policy of propitiating, at any price, that powerful body, the Roman Catholic hierarchy and clergy, the grant was withdrawn. But, there cannot be a more mistaken idea than to suppose that Ireland can be governed through the medium of the Romish hierarchy. In 1831 we received notice that the grant which had been voted to us from the public purse, was to be withdrawn. And what was the result? A new society was formed, which now receives from the national funds a grant of 50,000*l.* per annum; and this sum is to be progressively augmented until it amounts to 200,000*l.* per annum. That sum, large as it may appear, is not too much to give for the advancement of education in Ireland; twice 200,000*l.*, nay, four times 200,000*l.* would not be too large an expenditure for that object; but, I ask, will not you English people require, when a large hand is put into your purse, that you get something worth paying for in return for your money? (Hear, hear.) Will you be content with a system of National Education, so called, which shall exclude from the schools the sacred Scriptures of truth? Will Englishmen, who possess and prize the word of God, consent to be parties to its exclusion from their schools? (Loud applause.) Why, who are the parties who constitute the New Board of Education for Ireland? There is a Roman Catholic Archbishop, a Protestant Archbishop, a Roman Catholic Barrister, a Unitarian, and another individual—a most heterogeneous congregation.—Laughter and applause.—The Board, thus constituted, determined that the sacred Scriptures could not be trusted to the people in an un mutilated form, and that, forsooth, a selection must be made;—puny, ignorant man, arrogantly attempting to modify that which descends from the great and eternal God. [Hear, hear.] Well, they made their selections, and sent them to the schools. It is not necessary for me to occupy your time with criticisms on this production; it is enough for me to say, that from it the vital truths of christianity are excluded. How was it possible that Dr. Whateley, the Protestant Archbishop of Dublin; the most Rev. Dr. Murray, the Roman Catholic Archbishop; Mr. Anthony Blake, and my friend Mr. Holmes, could agree upon any other than a selection of such a character? On the one hand, those passages of Scripture were excluded which were offensive to the Unitarian, and on the other, those which were considered objectionable by the Catholic, so that they took out the very vitals of the sacred word. [Hear, hear.] These publications were sent into the schools, but being strongly objected to by the Protestant population, an inquiry was instituted by Parliament, which decided against their continued use, and, thank God, we have got rid of this evil; [hear, hear;] but at this time the Scriptures are not required to be read in the schools. I would ask, what clergyman of the Church of England, what Wesleyan, what Presbyterian, what Independent, what Christian, can agree to a system of education, the principle of which excludes the word of God? (Applause.) The consequence of such a course was, that seventeen Irish bishops, and, with very few exceptions, the whole of the parochial clergy of the Established Church, protested against the system, and refused to lend their aid in carrying it into effect. What is the result? Why the Protestants of Ireland will rather endeavour to educate their children themselves, than send them to schools from which the Bible is banished. What do you think, good ge-

nerous people of England, of this application of your money? In the three provinces of Munster, Leinster, and Connaught, containing an aggregate population of five millions, including several hundred thousand Protestants, how many children of Protestant parents do you think there are in the schools? Why a thousand and a few odd children (Hear, hear.) But this is not the great evil. Put the Protestants entirely out of the case;—suppose it is not worth your while to provide Scriptural Education for your poor humble Protestant brethren of Ireland—it would be quite inexcusable to withhold from their poor Roman Catholic fellow countrymen the most inestimable blessing that can be conferred upon them, that sacred oracle of truth which is necessary to their salvation. In some counties of Ireland, not a single Protestant is to be found in the National Schools. (Hear, hear.) I state these facts, because it is necessary you should know, that the mode of National Education, pursued in Ireland, is a Roman Catholic system. [Hear, hear.] They will go on with this. [Here a person in the body of the Hall called "Question!" which was met by a general burst of applause, encouraging the hon. gentleman to proceed.] A gentleman—continued the learned Sergeant—cries "question;" and I will take the liberty of deviating from the course I was pursuing, to show that I am speaking to the question. You are called upon, by the resolution, to augment the funds of this excellent society, with a view to enable the Committee to discharge the obligations they have incurred, and extend their sphere of usefulness. Now, my argument is, that while you should by no means overlook foreign missions, you should pay especial attention to those who are near to you—to your neighbours and brethren—and I pray you to give to your poor fellow subjects in Ireland, the bread of eternal life. And now, I will mention one or two facts to show how really desirable are the people of Ireland to receive religious instruction. I will take the County of Kerry; and perhaps the gentleman who called "Question," knows something about that county. [Laughter.] It is, predominantly, a Roman Catholic county. Whilst I was upon the Munster Circuit some years ago, several clergymen of the Church of England went down to a place called Dingle, in a remote part of the county of Kerry, the inhabitants of which are almost exclusively Roman Catholics, and where, I believe, the gospel had not been preached in the memory of man. The people, with very few exceptions, speak the Irish language, with which the Clergymen to whom I have alluded were familiar. One of these gentlemen gave notice of his intention to preach in the Market-place of Dingle on a certain day. There were, in the town, several very zealous Roman Catholic Priests, who first endeavoured to persuade the people not to go; but finding this ineffectual, on the day appointed for the meeting, they actually posted themselves in avenues leading to the Market-place, armed with sticks and whips, and attempted by force to prevent the inhabitants from proceeding to the place? But did they succeed? No. Paddy is a very inquisitive fellow; [laughter;] he always likes to know what is going on. The poor people flocked to the Market-place, which they filled; and one of these excellent ministers preached to them in the Irish language. He told them of their fallen state by nature; he expounded to them the only way of salvation; he pointed them to the bleeding "Lamb of God, that taketh away the sins of the world." After describing the awful state of an unconverted sinner, he said the words of such a person, awakened to a sense of his condition, would be, "What shall I do to be saved?" An aged Irish peasant—a man who had never before heard the glad tidings of salvation, stood forth, and exclaimed in the Irish language, "Tell me that, sir; that's what I want to know." [Applause.] Now, I ask you, my English brethren and sisters, will you lend yourselves to the promotion of a system of edu-

cation, which will be literally hungers, the words of I now beg to ask the "Question," and question. [Hear;] to show that, as I look to your own and provide its in christian principle upon this meeting gislature, to give knowledge of the ther fact, to pro well as in Kerry, cultivate it, you Lord of the harve and abundant rec rish in Ireland, w tholic population is Moriarty, was when a scripture Society, was sent the meeting, by every possible di came a Protestar the sacred Script nister of the Est labours, there w tion, but the reg now numbers ne exception of tw Church of Rome is worth ten thou in other parts of God will give yo dant harvest. A der, I was going of the county o testant; in the s are only six Pro of Kerry, embr only eight Prote is, as I have al not send their cl ticipators in a s the education of cluded by movin great applause.

The Rev. T. ference, present ing.

[We regret t speech.]

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The Rev. Rev. Dr. Bun him the honou part in the pro had reluctant that he had fo

cation, which withholds from these poor people, who are literally hungering and thirsting after righteousness, the words of eternal life? [Hear, hear.] And I now beg to ask the gentleman in the crowd who cried "Question," am I not speaking and arguing to the question. [Hear and applause.] I am endeavouring to show that, as advocates of Missions, you should look to your own neighbour—your sister kingdom—and provide its inhabitants with education founded on christian principles. [Much applause.] I will call upon this meeting one and all, to demand of the Legislature, to give to our poor brethren in Ireland a knowledge of the word of salvation. I will state another fact, to prove that in other parts of Ireland, as well as in Kerry, if you sow good seed, and carefully cultivate it, you may, under the blessing of the great Lord of the harvest, confidently anticipate a sufficient and abundant recompense. (Hear, hear.) In one parish in Ireland, with an almost exclusively Roman Catholic population, the Protestant minister, whose name is Moriarty, was formerly a Roman Catholic; and, when a scripture-reader, from the Scripture Reader's Society, was sent to the place, he actually obstructed the meeting, by getting under the table and making every possible disturbance. That man not only became a Protestant from conviction, after a perusal of the sacred Scriptures, but he is now an ordained minister of the Established Church. At the scene of his labours, there was formerly no Protestant congregation, but the regular attendance at the parish church, now numbers nearly 300; and all of these, with the exception of twenty or thirty, are converts from the Church of Rome. (Hear, hear.) One fact like that is worth ten thousand arguments; [applause]; and if, in other parts of Ireland, you sow the same good seed, God will give you success, and you will reap an abundant harvest. When the gentleman called me to order, I was going to state, that in the national schools of the county of Limerick, there is not a single Protestant; in the schools in the county of Kildare there are only six Protestant children; whilst in the county of Kerry, embracing an immense population, there are only eight Protestant children in the schools. The fact is, as I have already said, the poor Protestants will not send their children; and the clergy will not be participators in a system, which excludes the Bible from the education of the people. The hon. gentleman concluded by moving the resolution, and sat down amidst great applause.

The Rev. THOMAS JACKSON, President of the Conference, presented himself amidst enthusiastic cheering.

[We regret that our limits prevent an outline of this speech.]

The Rev. Dr. BUNTING was sure that the meeting, being a Missionary meeting, would feel, in common with all who were the friends of missionaries, that they owed much to the example of, and to the stimulus given by, one of those societies which was earliest in the field, and which had exhibited a pattern of patience and self-denying perseverance that all kindred societies would do well to follow—he meant the Moravian Missionary Society. (Cheers.) As Wesleyans, they had all been reminded, during the circumstances that had led them recently to review their connexion as a Church, of the obligations which, through their venerated founder, Mr. Wesley, they owed to the Moravian Church, and therefore he was sure they would receive with much pleasure the gentleman whom he should next introduce to them, namely,

The Rev. PETER LATROBE, who said that the Rev. Dr. Bunting had, a short time previously, done him the honour of proposing that he should take a part in the proceedings of the meeting, but which he had reluctantly declined, on three grounds,—first, that he had for some time past been suffering from a

painfully nervous affection; secondly, because he had not had an opportunity of hearing the Report read, on which he perhaps might have founded a few observations; and lastly, because he felt that he had neither voice nor nerve sufficient to enable him to stand up before so large, so respectable, and he might add on the present occasion, so awful a meeting. On a little further consideration, however, he repented of the decision to which he had come, and he now, upon his own solicitation, presented himself before those whom he had the honour to address. He was not ashamed to avow his reason for appearing. He thought it was only right,—notwithstanding the din of applause by which they were that day greeted, from the old world and the new,—from the Continent and from the Sister Isle,—amid the tribute of respect that saluted them from other Churches on every side, that the voice, feeble though it might be, of a Moravian brother, should be lifted up. (Cheers.) The occasion was very peculiarly suited for such a testimony on the part of the Church of which he was a member. As the meeting had already been reminded, it was a missionary occasion, it was a missionary errand that brought their spiritual forefathers together, and made them become acquainted. If the venerable Founder of their society, above a century ago, made a journey to Georgia, accompanied by persons from Herrnhuth, it was only right that a missionary meeting, like the present,—one of no common interest, for it was not often that a Missionary Society was permitted to celebrate a centenary,—should enable them to bear testimony, that the same general object their ancestors had in view,—the same doctrine they were wishing to promulgate, was now, both here and on the other side of the Atlantic, being spread far and wide,—namely, the all-sufficient atonement of Christ for perishing sinners. (Hear.) He felt peculiar pleasure, therefore, in bearing his testimony to the importance of the objects in which they were so nobly engaged. He felt it a pleasure, as a member of the smallest Church of Christ, that the members of his church, though the least of all saints, were among the first to go forth to preach unto the Gentiles the unsearchable riches of Christ; and he trusted that those who followed would not be found to outstrip that portion of Christians to whom he belonged, in love to their Redeemer, and in an anxious desire that he might see the travail of his soul accomplished. His church would gladly keep its place, and still endeavour to do its own work; and perhaps, in proportion to its strength, it would be found, upon comparison, to have done as much as could have been expected of it. At the same time, he felt that they had by no means attained to the mark set before them. While his church, as a little family of Jesus, did its duty, he called upon those whom he had the honour to address, as a powerful, an influential, a numerous, and he would add, after what he had just heard, a wealthy community, to do theirs; and although the Moravians could not do, what it was evident the Wesleyans could, yet they could and would, contribute their quota.—

The world was all before them,—where to choose
Their place of toil,—and Christ would be their guide. (Cheers.)

He could assure the meeting that their Moravian brethren greatly admired the energy with which they had pursued their object;—that they heartily approved of their principles, rejoiced in their success, and wished them "good luck in the name of the Lord." (Hear, hear.)

The resolution was put, and carried unanimously.

The Rev. THEOPHILUS LESSEY, of Bristol, said— I feel, Mr. Chairman, honoured by being requested to take any part in this great and glorious meeting. Before it I do certainly shrink, under a sense of my own incompetency. I should have preferred remain-

ing in the nook of retirement, where I was enjoying most fully, the hallowed feeling which has been displayed by the successive speakers who have gone before me, and by this vast assembly; but I must obey the call. I must sacrifice my own feelings, when you and my esteemed friends around call upon me to appear before a congregation composed of hundreds, whose faces I know, and with whom I have frequently enjoyed much holy and heavenly communion; and, Sir, I cannot gaze on this congregation without feeling that I am evidently at home with my brethren and sisters here. (Hear, hear.) Greatly have I rejoiced in the warm, fraternal expressions of the distinguished gentlemen here, belonging to another church, but, who on this occasion, come forward and give us the right hand of fellowship, using that appellation which conveys sentiments of endearment more strong and tender even than the ties of consanguinity itself. (Cheers.) They are our "brethren." We reciprocate the declaration, and I am thankful that we have such brethren in Ireland. [Warm cheers.] I must, Sir, offer my humble testimony to the perfect regularity of that gentleman, who, with true Protestant feeling, threw himself into the hearts of Christians,—Christians who received him as a brother, and who will live and die by those high, noble, and Protestant principles, which he so eloquently urged. [Much cheers.] I am thankful, Sir, that we have heard so much of Ireland to-day. I speak from the overflowing of a full heart, and as a Christian. My esteemed friends, the President, Mr. Newton—the Secretary, Mr. Dixon, and several more of us, have lately been traversing Ireland, throughout its length and its breadth; and perhaps meetings so truly Christian, and spiritual, and ardent, and liberal, have never been convened at any one of the three kingdoms as we found in the sister Island. Oh, yes, Sir, what I longed to see in Ireland seems to me visible to-day, and that is a union of all our churches. [Hear, hear.] I rejoice that individuals belonging to the Established Church of Ireland, are gratified to be with us here. Oh, I have no fear for Ireland. If all the Protestants there, by whatever names they may be distinguished, will but waive their little differences,—take down their petty flags,—drop their little distinctions, and hoist the one great flag which will be the standard at the great day of Emmanuel, and let us but make one common cause, joined heart and hand against the papal monster,—[cheers.]—victory must be ours. [Great cheers.] Sir, it must be done: I speak feelingly. A battle is to be fought between Protestantism and Popery. [Hear, hear.] I am as sure of it as that I stand here. You cannot visit Ireland, especially the three provinces to which a preceding speaker referred, without strong and painful conviction, that things are hastening to a crisis. [Hear.] How that crisis will be produced I know not. A gentleman said very properly, and I hope the sentiment will be engraven on all our hearts,—“I will not carry my politics into my religion.” [Hear, hear.] Now, while I will not carry my politics into my religion, I do hope that my politics—that your politics, Sir—that the politics of all, will be of such a character, as to bear the infusion of our religion, and that all our political principles will act in correspondence and harmony with all our religious principles. [Hear.] I deprecate an irreligious policy, and I don't hesitate to say, for the time is come to speak out, that an atheistical policy,—that a jurisprudence without a God,—an administration without a religion, will not only be the curse of Ireland, but the curse of England too. [Loud cheers.] The celebrated Dr. Chalmers, who is a high authority. [cheers] tells us, that if ever we are called upon to come forward and take a high and bold station, it is when the system of political government endangers religion. (Hear, hear.) I speak now with deep feel-

ing, Sir, and let it be understood that I speak now in reference to Ireland. Property is insecure;—life is insecure. I know it. I know it, Sir, because during the period I was there, while in conversation with some of the most intelligent and most influential individuals in the south of Ireland, they told me that life was so insecure there that they could scarcely let their farms. One gentleman, who had a very extensive portion of land, said, “I could turn my tenants off, but if any one succeeded them he would be murdered the next day.” (Hear, hear.) It is a notorious fact that it is so. (Hear, hear.) Our own preacher, Mr. Reilly, told me of a very respectable person,—a very religious man, but, in one sense, unfortunately for him, a Protestant, who came, to him [Mr. Reilly] and questioned him about the best place to which he could emigrate. “Emigrate?” said Mr. Reilly, “a man of your respectable character, and family, surely you are not going to emigrate?” He replied, “I must.” “What, and take all your family to New South Wales, or some such place?” “Yes,” he said, “I am a marked man; my life is not worth three years' purchase.” [Hear, hear.] Is it not time then, Sir, that something should be done? (Hear, hear, hear.) I do, therefore, most seriously—I cannot say dispassionately, though in a certain sense I would so, but the subject is so momentous, and so intensely interesting, that it does call forth both the passions and the affections—I do say, we must meet those gentlemen on their own ground. (Hear, hear.) We must become one community,—we must become one country—England and Ireland must and will stand or fall together. (Immense cheers.) It is not England and Ireland, Sir, so much as it is Protestantism. (Renewed cheers.) It is Protestantism, in its pure, scriptural, unadulterated character. (Cheers.) It is not Protestantism mingled with Popery. It is not Protestantism endeavouring to derive a kind of artificial glory from the antiquity of Popery; (cheers) but it is the Protestantism of the Reformation. (Cheers.) It is the Protestantism of Luther and Melancthon; and it is the Protestantism of our own Ridley and Latimers. (Cheers.) Sir, it is a Protestantism watered with their blood,—it is a Protestantism sealed by their lives. It is a Protestantism which appeared in the fires of Smithfield, (hear, hear.) and, as one of those martyrs exclaimed amidst the devouring flames,—“Oh, we are kindling a light in England to-day, that will never be put out.” (Great cheering.)—Sir, it never shall be put out. (Hear, hear, and enthusiastic cries from different parts of the hall, of “Never, never.”) If Popery could extinguish it, it would have been put out long ago. If Infidelity could extinguish it, it would have been put out long ago. If cold temporising professors of Protestantism could have put it out, it would have been put out long ago. (Great applause.) But it has burnt, amidst opposition, and persecution, and I love it the most, when I see it surrounded by fire. (Hear, hear.) Oh, if I love Protestantism anywhere, it is in Ireland that I love it. It is like the bush that Moses saw in the land of Midian; it is surrounded with flames; but,

Like Moses' bush, it mounts the higher,
And flourishes—unconsumed in fire. (Cheers.)

And shall we forsake it? (Cries of “No no”) shall we stand aside, and like the enemies of God and Christ quietly look upon those who are using their utmost efforts to destroy it, reckless of the consequences; and, when a gentleman is setting forth the noble principles of our common Christianity, shall we cry, “Question, question?” (Hear, hear, and great applause.) I thank you for that. I should have been ashamed of London friends, if I had not known there had been heart enough in them to stand by an Irish Protestant, (Cheers.) Sir, (addressing Mr. Serjeant Jackson,) you have our hearts glowing with the jus-

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tice of your case. (Hear, hear.) You have our prayers. Go back to your country, an ornament of the church to which you belong, and you will be followed thither by the prayers and by the benedictions of warm-hearted Christians here. (Hear, hear.) Go back, Sir, and tell those who are in Ireland, that our churches are with you—that we wept over your sufferings,—that we have pleaded for you at the throne of grace,—that we will petition the legislature for you—(tremendous cheering)—that ours will not be an antinomian profession—(cheers)—that we shall not love in word only, but also in deed. (Cheers.) Oh, yes, Sir, I am elevated in the midst of so much noble principle,—in the midst of so much noble feeling,—and if it were only for the sake of Ireland, we ought to double our subscriptions. (Cheering.) I have said the battle is coming. There will be a fierce contest; and how is it to be carried on? Not by the confused noise of battle—not with garments rolled in blood;—may God avert that!—[hear!]—but, by the power of truth,—by the union of the churches. [Hear, hear.] Oh, let those gentlemen, whom I rejoice to see here, go home and diffuse the same noble spirit in Ireland that they have excited here, and let all hearts be knit together for Ireland, and popery will fall like Dagon before the ark. [Great applause.] There is one cheering circumstance to be remarked on this occasion—our Centenary fund. Many thanks are due to the admirable book of my friend, the President, for diffusing a great deal of knowledge about the Centenary. We have an appropriation clause. [Hear, hear, and laughter.] You parliamentary gentlemen are quite at home with the appropriation clause. [Hear, hear.] I cannot say that we have had quite so much trouble about it, as you have, though we have had a good deal. A gentleman said to me the other day,—“Why, what will you be able to do with £200,000? It's a mighty thing for the poor methodists to appropriate £200,000.” I am afraid we must give up that name now. [Hear, hear.] We have generally been distinguished, in the church and in the world, by that honorable appellation—the *poor Methodists*; and I am sure they have deserved it in Ireland. However, it appears now, that the great deep of benevolence is broken up, and that by God's blessing, the streams are still flowing. [Hear, hear.] £200,000!—All will understand that. [Laughter.] You will understand that in the House of Commons, Mr. Chairman; and they will understand that in the House of Lords too. [Laughter.] They will all know what £200,000 means. I don't say it boastingly—I could lie down in the dust, so far as my own personal feelings are concerned,—but, I say it gratefully, that our societies throughout England, Ireland, and Scotland never were in a more spiritual, a more harmonious, and a more prosperous state. [Hear, hear.] But, Sir, it was determined in this “appropriation clause,” that £6,000 should be given to Ireland, though the fact is, that it should have been £12,000 strictly, for they are going to build a chapel in Dublin, which I trust will be a very valuable institution; but I refer to the appropriation of £6,000 for the building of school-houses all throughout Ireland. This time twelve months, our excellent friend won't be able to limit the number to twenty; but we are going to appropriate this £6,000 in the first instance; and as my friend, Mr. Newton, will perhaps remember, when we were in Dublin, a gentleman came forward to us from the neighbourhood of Wexford,—a warm-hearted excellent man he was,—who said, “Whenever you come to the parish in which I am, I will give you a piece of ground to build a school-house upon, and whatever sum you advance, I will advance an equal sum.” [Cheers.] Now, that's the feeling that prevails almost throughout all Ireland. I never witnessed such enthusiastic bursts of Protestant feeling, as I witnessed on that tour. In Dublin, in Cork, and almost wherever we went, they said, “Help us, and we will

go with you.” I would appeal to those gentlemen from Ireland, whether Protestant principles are not strong throughout all that country. Well, then, we are to have school-houses throughout the “*rural districts*.” That's a poetic phrase. Oh, yes, and it's quite pastoral. [Hear.] The “*rural districts*,” forsooth! Some of our rural districts are, no doubt, quite beautiful, and you Londoners are very fond of getting out into a “*rural district*.” I would ask my friends, who have been with me, what a “*rural district*” is in Ireland? Oh you would weep over it, and I can say most unfeignedly, that as to my journey in Ireland, not only on the last occasion, but on former occasions, I have been low spirited during almost the whole time. It is painful in the extreme to gaze on the abjectness and wretchedness of that country. But the time is coming, when in every rural district in Ireland, there will be a Methodist school. We shall then have to look on the one hand upon those schools which are adopting the immortal maxim of Chillingworth, “*The Bible, and the Bible only*,” (cheers,) and bid them “*God speed*,” telling them our hearts are as theirs;—and we shall look on the other schools, mourn over them, and pray—“*May God convert you,—may you be taught the value of the Holy Scriptures,—and may you never regard any instruction without the Bible as national education*.” [Hear, hear.] I trust we shall see Ireland regenerated, Ireland emancipated, Ireland exhibiting, what was shown to us upon a medal, broken chains and an open Bible. [Cheers.] That's what we want for Ireland. Talk about “*justice to Ireland*.”—Ireland does not want the justice of political agitation. [Tremendous cheers.] Ireland is sick of it, I know; and the great body of the people, if left to themselves, would at once break the yoke by which they are restrained. (Hear.) They are priest-ridden. (Hear.) Rome wept when Cataline triumphed: I will leave you to make the application. (Hear, hear.) But I believe we shall yet see Ireland the proudest gem of the ocean, rising on the reflected glory of the sun of righteousness, mingling its fulgence in the light which will overspread the nations of the earth in that day, when all flesh shall see the salvation of God. Ireland, believe me, will not be the last or least in the burst of triumph at the final contest. (Cheers.) Before I sit down, allow me just to mention, merely to revive in your mind what the President referred to, that this is our centenary—properly our Centenary Wesleyan Missionary Anniversary. Sir, I am happy to see you in that chair. You will never have an opportunity of sitting in that chair again on another centenary occasion; but, I trust, the blessing of that God, who has preserved us for a hundred years, will rest upon you when years and centuries cease to be counted in one eternal day. I do long for a more glorious expression of liberality. I have been told by a London friend, that you were determined to bring the income up to £100,000. That friend said, “We will pledge ourselves for London, if you will pledge yourselves for the country.” Now, what say you, Mr. Newton?

Mr. NEWTON.—I have given a pledge already.

Mr. LESSEY.—Then I am happy to be in good company, and I will, therefore, Sir, pledge myself also for the country. I have no fear for the country. I remember the celebrated Dr. Clarke was sitting at the table in the missionary room, on one occasion when we were looking over the map, and when it was observed there was a vacuum or two,—what our American friend has talked of, and says, nature abhors. Some of those present said, they did not know what to do, and talked of giving up this place, and of giving up that place. Dr. Clarke started up with his characteristic missionary zeal, and said—“No we will not give up that—we will not give up this—we will not give up any of them, but a-begging we will go—a-begging we will go.” (Much laughter and cheers.)

Yes, Sir, we will have our £100,000, but "a-begging we will go." (Hear, hear.) And, whenever we go a-begging, let us tell the friends, that we are honourable beggars,—that we came from Exeter Hall, and that the grand meeting there set an example to the whole kingdom. Ob, it is worth coming to the metropolis to inhale the fine spirit of the scene around me. This day shews me, that we shall go on better—holier and holier, and that we shall proceed in this same heavenly course, till we meet where Episcopacy, and Methodism, and Moravianism, and all other distinctions, shall be swallowed up in the unmixed glory of the heavenly world. (Great cheering.) Mr. Lessey concluded by proposing—

"That convinced that the utmost exertions of man to promote the cause of the Redeemer, must prove utterly unavailing, unless rendered effectual by the divine blessing, and adverted moreover to the formidable difficulties which the Missionaries have ever to encounter, and especially to the obstructions which in various parts of the world are offered by the increased activity of the agents of Rome, this meeting earnestly and devoutly recommends increased attention to Prayer, for the more abundant outpouring of the Holy Spirit, upon the appointed means of the conversion of the world."

The Rev. Dr. Bunting said—The next gentleman he should introduce had taken a long journey that morning, and made great exertions to expedite his arrival in town, that he might be present at the meeting. He was, the Rev. Dr. Duff, of Calcutta.

Dr. Duff came forward amidst general cheering. He said—It had fallen to his lot to have travelled that morning not less than 150 miles, for the purpose of being present at the meeting, and surely, after such a journey, it rather became him to sit down and be a listener than a speaker on the occasion. After having been for a long time scorched under the heats of the tropics, and of late half benumbed by the coolness of the North, he had come thither to imbibe something of that genial heat which diffused itself throughout the meeting. He had intended to be silent, but his friend, Dr. Bunting, would not let him alone, telling him there was nobody but himself there from India; and the very sound of that name would rouse him even were he on a bed of sickness. (Hear, hear.) The meeting had heard a great deal of Ireland, and no doubt sympathised much with the sufferings of the protestants in Ireland; but as he stood before them the sole representative of India, those whom he addressed must allow him to remind them, that they had fellow-subjects in India as well as in Ireland, and that they were just as much their brethren as if they were only separated by the Irish channel. The difference was, that they might have to be counted by millions in Ireland; but if they would only cross the vast ocean they would find a race there to be calculated by scores of millions,—130 millions on the burning plains of India, who claimed kindred with them. (Hear, hear.) It was impossible, at that moment, to enter into a general view of a theme so vast as that which affected that race of people, therefore he thought the best thing he could do would be to endeavour to unitize the views of the meeting, and to fix them on one particular spot. The society, at present, had no mission in Bengal. There had been one there, and it had been his happy privilege to mix with two Wesleyan missionaries there, than whom two more intelligent and meritorious men never left these shores. That mission had been removed only on the ground that the society might follow out the grand principle of concentration, which had been so long neglected, both there and throughout the world. The one hundred and thirty millions of people, to whom he had referred, were more or less under the same generic system of idolatry. The system was modified much in different parts, but its generic principles were the same, and he would refer to one exhibition of that system, that he might

be enabled to call forth the sympathy of the meeting. The meeting had, no doubt, heard that there were many gods in India. How many should they suppose? Three hundred and thirty millions! (Exclamations of surprise.) Three hundred and thirty millions, thereby giving two to each human being! (Hear, hear.) But when they came to consider the character of those deities it would be utterly impossible that the sympathy of such a warm-hearted body as that of the Wesleyans should not be called forth. He would call their attention to a description of one of those festivities which took place in India every year, and he would refer to one that had just terminated, and which was held in honour of one of their favourite goddesses; because they had as many goddesses as gods, and this was one of their most monstrous peculiarities. He had heard infidels talk of the religion of nature. He wished they would only go to India to see what nature was. If they really wished to know what the genuine, spontaneous products of corrupt nature were, let them go to the plains of India. Persons indeed did go there; but it was only to pilfer from them their golden stores, and then to return to stamp them with the character of infidelity. The truth was that there was much of the savage in man, and where unenlightened by religion that savage nature broke forth. What could the meeting say of the morality of a people who lived on plundering their neighbours, and who, before they went forth on their marauding excursions, prayed for success at the shrine of their divinities? There was, too, a set of men whose very profession was that of murder,—a crime which caused even the heart of a savage to start back with abhorrence,—and even these men could go to the shrine of their bloody Divinity, before setting out upon their errand, pray for success, and in the event of success, promise that Divinity a share of their booty. (Hear, hear.) Where was their morality? They heard of the character of the Hindoos; let them look at the character of their divinities, and say, where was their morality, or the shadow of a foundation for attributing morality to them? If this were the character of the Divinities, what might the character of the worshippers be expected to be? (Hear, hear.) Their own sacred books declared, that those deities could be propitiated only with blood: hence they went on to say, if a man could take some blood out of his body, and present it to a Divinity, it would be acceptable; but that if he were to accompany that blood by a piece of flesh cut from his body, it would be more acceptable. (Hear, hear.) Then their sacred books conclude by stating, that the blood of a reindeer, of a buffalo, and of a man, would propitiate the divinity for one hundred years; but that if three men's lives were sacrificed, that would propitiate the divinity for 300,000 years. (Hear, hear.) There could be nothing more loathsome than the chapter which described all the forms in which the sacrifices might be offered, and which to this hour were offered, throughout India. Close to his own residence in Calcutta, the British metropolis of India, one man was offered as a sacrifice, but no one dared to interfere. People in this country imagined, that what were called the swinging poles had, for a long time, ceased; but nothing of the sort. The mode in which those exhibitions took place was,—a pole was erected in the earth,—another pole crossed that pole horizontally, from either end of which were suspended ropes with hooks. The poor devotees came forward, and the hooks were fixed into their bodies at the extremities of their backs. The poles were then sent round and round, and the longer the devotee could endure the torture the greater the merit, and the longer the number of years he would afterwards be able to live. Several of these exhibitions took place annually in the streets of Calcutta, the metropolis of British India. (Hear.) One of them took place in front of his own house, the first year he was in Calcutta, and yet the British magistrates

were so magnanimous as to put themselves to the test, or perhaps themselves, or perhaps creatures, by the ropes breaking, and they fell victims to men. (Hear, hear.) There would be a sufferer; but no, there would be a shout of detestation man form; and when migration was proposed that that man enormous crime. The evening of a and to thousands of places, it wall, or a second sharp instrument mangled. [Hear, hear.] into any thing like meeting must be itself was exhausted [hear, hear.] that would refer to one propose it as a thousands who to guess at the consisted in this. a vow that the upon the earth, and the chilling one hand a little seeds. With the under the lower seeds in it; and there, without nourishment which and germinate, bones. [Hear, of every day's to the great festival inform the meeting Calcutta, which India. It is situated which was washed side were British houses were raised a large broad street. Early on the morning of thousands of them were grouped twelve, or four group being much respects present Merry-Andrews were uttering of gestures; some bamboo canes, which the fangs spears, some cymbals; and ostrich's feathers much resembling country. The as the eye could with other spectacle, and the first the spectators looked of the temples. the temples here ing God. No the deluded and deluded was performed dark, were pleased less form of life

were so magnanimous that they would allow men to put themselves to death, without either interfering themselves, or protecting others if they interfered. (Hear, hear.) If, as sometimes happened, the poor creatures, by the violence of the motion, or by the ropes breaking, should be dashed away, in that case they fell victims to their superstition—they were dead men. (Hear, hear.) It might be supposed, that there would be a shout of commiseration over the sufferer; but no, idolatry was as cruel as the grave. there would be but one shout, and that would be a shout of detestation at the man, as a monster in human form; and why?—because the doctrine of transmigration was prevalent to this hour, and they would say that that man must have been guilty of some enormous crime in a former birth. [Hear, hear.] The evening of another day was devoted to hundreds and to thousands casting themselves down from elevated places, it might be from a platform, a high wall, or a second story window of a house, upon sharp instruments, by which they were most cruelly mangled. [Hear, hear.] Indeed, if he were to go into any thing like a detail of these abominations, the meeting must become wearied, because imagination itself was exhausted in devising the means of torture, [hear, hear,] that were practised among them. He would refer to one, and he believed that if he were to propose it as a problem, not one of the assembled thousands who heard his voice would be able even to guess at the mode of torture resorted to. It consisted in this. A number of devotees entered into a vow that they would lay down on their backs upon the earth, exposed to the blazing sun by day, and the chilling dews by night. They would have in one hand a little of the earth, and in the other a few seeds. With the one hand, they would place the earth under the lower lip, and with the other plant the seeds in it; and the vow was, that they would lie there, without moving, or speaking, or receiving any nourishment whatever, until the seeds should sprout and germinate, and then they would return to their homes. [Hear, hear.] This was but one specimen of every day's practice in Calcutta. But, to return to the great festival that he had adverted to, he would inform the meeting that there was a huge temple at Calcutta, which is the most celebrated temple in all India. It is situated upon a large plain, one side of which was washed by the River Ganges, along another side were British officers, and upon another, large houses were ranged, and in front of the temple was a large broad street leading to the favoured divinity. Early on the morning of the festival day, hundreds of thousands of persons were to be seen. Among them were groups of devotees, consisting of ten, twelve, or fourteen persons—three or four of each group being most fantastically dressed, and in many respects presenting somewhat of the appearance of Merry-Andrews at English country fairs. Some were uttering exclamations, others making all sorts of gestures; some carrying cords, others rods, others bamboo canes, and occasionally a serpent, from which the fang had been extracted: some carrying spears, some pitch, some charcoal, some tinkling cymbals; and many crowned with all manner of ostrich's feathers waving upon their heads, very much resembling a procession of hearses in this country. The line of persons was to be seen as far as the eye could reach. On one occasion, he went with other spectators into the western side of the temple, and the first thing he observed was one or two of the spectators knocking their heads against the porticos of the temples. The temples in India were not like the temples here, consecrated to the worship of the living God. No they were receptacles for dumb idols, and deluded and deluding priests. All the worship there was performed outside; inside, and almost in the dark, were placed the idols; and there was an endless form of lifeless ceremony and bleeding woe.

As the villagers and spectators passed by the idol, they threw down whatever money they possessed; others were picking it up and putting it out of the way; until, on the other side there was actually to be seen a large heap of money—gold, silver, and copper. It was then that he felt most acutely. When he looked back and contrasted the scanty, shrivelled, liberality of those who, in his native country, called themselves by the name of Christ, with the pile of money which he saw thrown down there, [hear, hear,] he could not help exclaiming, "What, and was it so?" [Cheers.] Was it so, that the fear of a monstrous idol could extort from men that which the blood of a bleeding, dying Saviour failed to do? (Much cheering.) Was there more in a stone than in the redeeming love of Christ? If there was not, what conclusion could he come to but this,—that there was a number among us who had only a name to live, but who, in reality, were dead. [Hear, hear.] But he had almost forgotten himself; having only returned the other day from cold, calculating Scotland, he had nearly forgotten that he was at that moment in the midst of a Wesleyan Society, [cheers] which had lately out-Wesleyed even Wesleyan liberality. [Cheers.] Returning to the temple, his pain was not the less when he beheld the monster-block that was worshipped. Their own sacred books had described it, and what was the description? She was represented with a most ferocious countenance, with wild dishevelled hair, hanging down behind to the feet; with a protruding tongue; with thick hanging lips, which, with other parts of the face were streaked with blood; with three eyes, one staring in the forehead; and a crimson current down the breast. Then she was represented with ear-rings in her ears—and what were they?—the representations of human bodies. [Hear, hear.] She was represented as wearing a necklace, and it was of human skulls. She was represented as having a giraffe, and it was of human hands,—all said to have been those of thousands slain in her battles. [Hear, hear.] On passing to the other side of the temple, he found a number of men with sharp instruments in their hands. Upon the devotees passing those men, one would hold out his arm, which would be perforated, and a rope passed through it; another would put out his tongue, which would be perforated, and then a rope or a rod would be passed through it, or a serpent with its fang extracted. When one group had had those operations performed upon them, another would be ready to undergo the same, and so another and another. [Hear, hear.] A number of groups having thus passed, then commenced their act of worship, in the bleeding and death-struggles of beasts; because, alas! even in 1839, to the discredit of British Christians, they still believe in India that by the blood of beasts sins could be propitiated. [Hear, hear.] They commenced by the destruction of animals. They went round with flaming torches, throwing a quantity of them into vessels filled with pitch, which caused immense quantities of smoke, with sulphuric smells, to fill the air. Simultaneously with this, they struck up their music, and immediately those who had the cords and rods through their perforated bodies, had them pulled backwards and forwards, and then arose another and another shout—"Victory to Kalee!"—"Victory to the great Kalee!" (Hear, hear.) Such were the shouts raised on the occasion; and though finding himself at a distance of 15,000 miles from his native land, yet he could not help feeling his soul flit back with lightning speed to the place of his nativity, and recalling to his recollection that happy land and the happy observance of the Sabbath there. (Hear, hear.) He could not but remember the solemn stillness of a Sabbath morning throughout Scotland, and he would now say in Old England, the sweets of which he tasted only yesterday, for he had spent that day in a

rural district of England, and he could bear testimony to its solemn stillness. At the temple of Kulee, he could not help recollecting how, at the sound of church bells, the cities here poured forth their multitudes of worshipping people, and the villages their groups of peasantry, to go forth to the pure worship of the living God; and when he contrasted those pictured and remembered scenes with the infernal ribaldry which was being enacted before his eyes, how could he help exclaiming,—surely that must be the employment of a spirit, the foulest of the foul." (Hear, hear.) If it were practicable to bring that exhibition before the present assembly, was it probable—was it probable, possible, conceivable,—that any one there would be able to give sleep to his eyes, or slumber to his eyelids until he had done ten thousand times more than ever for the purpose of putting an end to such appalling, revolting practices. (Great applause.) Oh, there was a loud—an emphatic call from the millions of India, upon professing Christians of this country. (Hear, hear.) In their name, and for their sake, he called upon the meeting to come forth to the help of the Lord against the mighty, and against the actors of those dark atrocities. (Hear, hear.) He had given the meeting but one single specimen out of the hundreds that might be adduced. What then must be the aggregate? He called upon them to come forward in a case of such inconceivable necessity, and prove themselves to be worthy of bearing the name of a man, who truly proved himself to be, without the least disparagement to any body of British Christians whatever, the modern apostle of England. (Much applause.) He called upon them to come forward and show themselves worthy of the name of their Founder, who was one of nature's own nobles, deriving his nobility from a higher source than hereditary rank, or the whims and caprices of an earthly sovereign. (Renewed cheers.) O that the Lord would raise up another Wesley, who should go forth in the spirit of Elijah of old, to awaken and shake the British churches out of their deadness and slumbers. (Immense applause.) Oh that another Wesley might arise among them, that he might out-rival the last,—and that he might have entwined around his brow hereafter, as already their venerable Founder had, a garland bestudded with jewels, yea with myriads of redeemed souls, sparkling with the radiance of the sun of righteousness,—souls called forth, not from Britain alone, but from the land of the negro, the Hot-tentot—the Indian, and all other parts of the known world. (Cheers.) Rouse, then, he would say unto the meeting, and by the grace of God, resolve, that the future year shall infinitely outdo all the past. Oh that the Almighty would rend the heavens, and come down in the midst of them all, in something like a Pentecostal effusion of his spirit, for without that, nothing effectual could be done. (Hear, hear.) When that took place in every district, the cry would be universally raised, which was partially raised by the venerable Wesley in many villages in his own time,—“What shall I do to be saved?” If this cry were universally raised, then in every hamlet, and in every village, would contributions pour into the Christian treasury with the profusion of Indian idolaters, though he grieved to be obliged to make use of such a comparison to a Christian audience. (Cheers.) Then, indeed, would the inhabitants of the earth be moved by a power which the Almighty alone could put in motion;—then would the earth yield its increase;—then would all kindreds, and tribes, and tongues, and people unite in one song,—one universal shout of “Hallelujah unto him that sitteth upon the throne, and to the Lamb, for ever and ever, Amen.” (The Rev. gentleman sat down amidst great applause, in state of extreme exhaustion, from the ardent exertions he used in the delivery of his speech, of which but an imperfect notion is conveyed by this report; nor can the fervour and eloquence with which it was

delivered, or the applause which it elicited, be described verbally.)

The Resolution was put by the Chairman, and carried unanimously.

The Rev. JAMES DIXON, of Sheffield, moved—

“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 the Rev. Dr. Bunting, the Rev. John Beecham, the Rev. Robert Auer, 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.”

The Rev. ROBERT NEWTON, who was received with great applause, said—I think with great pleasure, Mr. Chairman, to second the Resolution which has just been submitted to you. Having the privilege of being personally acquainted with the individuals there named—knowing well the men and their communications, and how much the Wesleyan Society and the friends of Missions generally owe to those individuals, I can most cordially second the resolution and thanks to those officers. [Hear, hear.] And allow me, Sir, to say, though the hour of the day is so far advanced, that it gives me infinite pleasure to meet you on this occasion in the situation you now so worthily occupy. The last time, Sir, I had the honour of addressing you, was when you presided at a meeting of the Auxiliary Bible Society, I believe in the town of Dover. I like to connect in my own mind, Bible Societies and Missionary Societies together. [Hear, hear.] Let the one send forth the Book—the Book—and I am one who considers the Bible to be the Book—the Book of the Scripture, which is the only invaluable book containing inspired rules,—let that great society multiply copies of that volume, let copies of it be rendered to all parts of this habitable globe,—let the inhabitants read therein the words whereby they may be saved, and when they are so reading, then let the Missionary Society send forth the living teacher, to ask as was asked of old,—“Understandest thou what thou readest?” [Hear, hear.] Let them give the standing rules,—our Institution will give the teachers;—conviction will be produced, the inquiring attentive mind will be furnished with the truth,—under the blessing of God, the instituted rites of Baptism will be administered,—and then will the man go forth on his way rejoicing. [Cheers.] It has been my privilege, to attend, I think, all the Anniversary Meetings of this Society but one. I have on this, as well as on occasions in bye-gone years, enjoyed feelings of a most pleasurable and animating description,—but I concur with my friend Mr. Dixon in saying, that I think this is the best,—the last is the best of all the meetings we ever had. [Hear, hear.] We must not say that former days were better than these,—I think they were not equal to these. This has been the day of days, and a day that I think will be remembered with devout gratitude to Him, whom we are bound to serve. [Hear, hear.] I am one of those who have a very warm heart towards Ireland. (Cheers.) How could it be otherwise? I have been for the last fifteen or twenty years employed by you to visit that country, and can I have witnessed, as I have witnessed, the hospitality, the kindness, of our Irish friends,—and can I, on the other hand, have witnessed that state of things to which such impressive reference has been made by preceding speakers,—without feeling an intensity of interest for them. (Hear, hear.) Sir, I am persuaded that an immense portion of our fellow-subjects on this side of the water know but little of the state of Ireland. I do believe, that what has been so forcibly put forth this day, will create a mighty moral influence. I am sure its influence will be felt in our own country; it will be carried across to Ireland; and I augur much from

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what we have felt of the result to Ireland. [Hear, hear.] My friend Mr. Lessey told me he was low spirited when he was in Ireland. Now, I was just the contrary; my last visit to Ireland was one of my most pleasurable journeys in that country; for I never before witnessed such strong Protestant feelings as I witnessed in the towns of Dublin, Belfast, and other places. (Hear, hear.) We have had considerable demonstrations here to-day; but yet every thing here has been calm—smooth compared with what I have seen in Ireland, [hear, hear, laughter.] we—our Protestant brethren in Ireland are one with us, and we are one with them. [Hear, hear.] I will not say as Mr. Lessey said—“We will stand or fall with them”—and we will with them, but fall we cannot. [Cheers.] Fall we cannot, if the arm of Omnipotence sustains us;—fall we cannot, if the truth of God sustains us. Irishmen and Englishmen, we will stand by the Bible; the Bible, and the Bible only, is the religion of Protestants. [Enthusiastic applause.] Now, as a practical proof that what has been stated is beginning to operate, I hold in my hand a card from some lady. I have not the honour of knowing who she is, but, it has been addressed to me, and the words are “a guinea for Ireland.” [Hear, hear.] She pledges herself to call and pay it at the Mission House. If she does not, Mr. Secretary, I know who will; and I now hand the card to you. As regards the great work in which we are engaged, I have thought on former occasions, surely when we retire from this meeting, we shall exert ourselves more to procure a large accession to our income. Now, I do think more about that, this day, than I have done before; and I do feel more convinced this day than ever, that this will be the case. [Hear, hear.] Is it possible that we can have listened to that overwhelming address delivered by our Rev. Friend Dr. Duff, if he will allow me to call him so, for though this is the first time I have had the honour of seeing him, I know many of his friends in North Britain; and he, I am sure, is the friend of all who are the friends of our common Christianity. [Cheers.] Can we have listened to that powerful, overwhelming address, which he, with so much of interest, so much of fervency, of imagination, and of Christian zeal, has delivered, and can we retain any portion of the feelings which were then so highly and so powerfully excited in every bosom here,—and can we believe the facts which he so impressively detailed, and not resolve that we will, from this day, individually add to our former doings? [Hear, hear.] We have thought about the miseries and wretchedness of the heathen before,—but I am mistaken if we shall not now heave sighs more deep, shed tears yet more profuse, and offer up prayers yet more frequent and fervent, than we have ever done, that the Almighty may send out his light and his truth to the darkened habitations of idolatry; and that the people may be converted to the truth, as it is in Jesus. [Hear, hear.] Shall it be said that Paganism, that Hindooism, with all its cruelties, with all its licentiousness, with all its blood, shall command a heap of money, consisting of silver, and of gold as well as of copper,—literally a large heap, and that we shall only have a scanty pittance devoted to our divine and heavenly destined religion? [Hear, hear.] Where is christian principle? [Hear, hear.] Oh, we must be consistent with our christian principles; we must carry them out, and act in accordance with them, and then we shall give more to this glorious cause than we ever did before. [Hear, hear.] Now, the mover of this resolution has congratulated the meeting, and one or two other gentlemen have done the same, that you had exceeded your income 10,000*l.*, and thereabout;—I am not quite sure whether I can go all the length to which you have gone. It does prove, indeed, that there are urgent calls, pressing claims,

from the east, from the west, from the north, and from the south; and it does prove that your committee are men of faith,—men of strong faith. But what then? We have heard something about an Antinomian faith;—that must not be our faith. [Hear, hear.] Our faith must be practical. I hope, if the committee contract debts, they have some good grounds for supposing that those debts will be discharged. [Hear, hear.] A society, as well as an individual, I apprehend, has a character to maintain; and we must take care not to sin against one of our own rules, which is, that no member of our society shall contract debts without the prospect of discharging them. [Hear, hear, and laughter.] Now, Sir, I beg to know from you whether that rule applies to public bodies? [Much laughter.] Whether it applies to Wesleyan bodies as well as to individuals? If it does, why then it becomes a grave matter of consideration for us, and I believe it will be for this large assembly to say, whether these debts shall be discharged or not. [Hear, hear.] It is very true that when one looks at such an assembly as this, if one only has the nerve to stare it in the face, for I am sure I feel it to be very imposing,—one may regard those debts as of small amount; and I don't wonder that the gallant Colonel having this meeting before him, should have looked down upon this 10,000*l.* and regarded it only as “two-pence.” [Immense laughter.] I don't wonder at that at all. But then there come to Hatton Garden the pounds, shillings, and pence; and the bills and the accounts which press in there must be discharged. (Hear, hear.) Well, but I hope on this occasion, the Centenary of our Society as Wesleyans, we shall have a sufficient justification of the faith which the committee have exercised, in so much exceeding the regular income. (Hear, hear.) There are various ways by which this may be done. I hold in my hand five guineas which I shall have the pleasure of putting into the plate by and by, the produce of what? Of a beautiful Tulip,—(Laughter.) a Tulip of no ordinary name neither, and the first year of it. “Five guineas, the product of a beautiful Tulip of the first year, and of the name of Victoria.” (Hear, hear, and much laughter.) I hold in my hand, what is better still—a cheque on a Bank in this Metropolis for ten guineas. What is that? It is from a gentleman who has already been in the habit, for many years, of giving us five guineas as his subscription. He called me on one side the other morning in Queen-Street, and said—“My conviction is that the easiest and best way of increasing the income of your Society, and of enabling the society to pay off those arrears, will be for all who can afford it to double their subscriptions.” (Hear, hear.) I am afraid, Sir, my speech will be a sort of business speech, to-day; but it is business that we are now upon. (Hear, hear.) Well, that gentleman, (P. Cressel, Esq.) doubled his subscription;—I have not his authority for mentioning his name, but I believe he will forgive me for doing so, (hear, hear.) and I believe there are others in the country, as well as in London, who have determined that they will double their subscriptions rather than that our work shall not be extended, or that the Society shall be in debt. (Hear, hear.) After all, Sir, what is it we give, in this way, compared with some? I was at a meeting in Lancashire, a few weeks ago, where a brother on the platform stated, that an individual had informed him that the facts he had heard had banished sleep from his eyes for the next night. There came a note the next morning from the individual to the Superintendent, saying—“From what I heard last night I received the conviction that I ought to do what I can to send the Gospel among the heathen. I herein enclose you all the gold I have in the world—six sovereigns.” But this is not all. This young man, who has already been employed on the Sabbath-day in the

villages around as a local preacher, adds to the presentation of all the gold he had—"If I should be deemed a proper person to go on a foreign Mission, I hereby subscribe myself—I offer myself—all I have, and all I am, to go and carry the news of salvation to my fellow perishing men." (Hear, hear.) I heard a case some time ago which affected me exceedingly:—A widowed mother's only son, (though she had two or three daughters) felt it in his heart to offer himself a candidate for a foreign Mission with us. He was accepted. The time came when he must leave his mother's roof, and take leave of those most dear to him; but oh, the parting moment, when that came! The mother, the son, and the sisters, joined in prayer to God, and then the son took leave of his sisters. They retired, overwhelmed with grief; and then the mother and the son threw their arms around each other's necks, and remained for some time in silence, except giving vent to the sobs connected with the tears they shed. At last the mother, as though raised above herself, and out of weakness made strong, said, with a firm voice,—“My son, call your sisters back again.” He went and called them into the room. “Now,” said the mother, “let us again kneel down;” they did so; and she gave utterance, in a firm tone, to a prayer, in expressions like these—“Oh, God! I received this my son from thee.—The first time I heard his voice I gave him to thee. Thou knowest how often in my closet since, I have given him to thee; and now that thou hast deigned to accept him, I give him to thee and to thy work; accept him, preserve him from evil, make him very useful, and if we never meet again on earth, may we meet in heaven.” (Hear, hear.) Again on earth they never can meet;—he is in the high places of the foreign field, and God is blessing his labours; but his widowed mother has passed away from this world of sorrows and of grief, and her sainted spirit is now before the throne of God. (Hear, hear.) I say, then, if widowed mothers offer their sons, and their only sons, assuredly we ought to be ready to offer our money, to support the cause. (Hear, hear.) Sir, I shall not trespass much further, but I do most cordially second the Resolution, and do anticipate we shall have a good collection this day. I remember that, twelve months ago, I was introduced to this society, by name, and a collection. I suppose my old companion is not far off now. (Laughter.) He is about somewhere, I dare say; he is an expected guest; I think he is always a welcome guest too. I hope the assembly, if they don't smile upon me, will smile upon him; I am sure they will shake hands with him; and in doing so will not hold out to him an empty hand; and then with an excellent subscription, we will all take fresh courage. (Much cheering.)

The Resolution was then put and carried unanimously.

Dr. BUNTING said, his friend Mr. Newton should not be disappointed in the expectation of seeing his old companion, because the collection had, at that moment, commenced behind him, and it should be made throughout the meeting immediately.

The collection then proceeded, during which, Dr. Bunting read a list of subscriptions.

The Rev. Dr. then moved the following resolution:—

“That the cordial thanks of the Society are especially due to the Rev. Thomas Jackson, President of the Conference, the Rev. Robert Newton and the Rev. Theophilus Lessey, for their excellent sermons preached before the society during its present anniversary; to the Rev. Dr. Bennett and the Rev. William Barton, for their very acceptable 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' Association, 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.”

THOMAS WALKER, Esq., cordially seconded the resolution. It had been said that this was the best meeting that had been held at Exeter Hall. The substantial proof of that was not at that moment made manifest; but, in a little more time the amount of collection would show what the fact was: he trusted that 100,000*l.* would be raised for the year, but that would greatly depend upon every one acting under the conviction that it was incumbent upon him and her to do all that he and she could. (Hear, hear.) He would say, let the meeting act upon its first and best convictions. There was nothing to be done without trouble or some sacrifice. Those who heard him must neither regard trouble nor sacrifice, but consider that every one of them had it in his power to do something. If all of them would only bear in remembrance this Society throughout the year, and also keep in mind, associated with it, in reference to what they could do for it, these three letters T—r—y, it would be found at the next anniversary that great things had been accomplished. (Hear, hear.)

The resolution was then put and carried unanimously.

THOMAS FARMER, Esq., moved—

“That the very cordial and respectful thanks of the society are due to John Pemberton Plumptre, Esq., M. P. who has kindly presided over the meeting.”

GEORGE THORNEYCROFT, Esq., felt extreme pleasure in seconding this resolution.

The resolution was put to the meeting by Mr. Farmer, and unanimously agreed to.

The CHAIRMAN then rose and returned thanks.

Dr. BUNTING said—Before the meeting separated, he wished to communicate a piece of what he might call good news; not that he thought it good news to learn that their supporters had been removed to another state of being, but it was gratifying to know that those who had been friends to the Society, had continued to be so till their dying hour; and he had to state, that Mr. Richard Threllfall, the father of the lamented missionary of that name, who was murdered some years ago in Africa, had departed this life on Wednesday morning last, and left a legacy to the society of 1000*l.* (Hear, hear.)

The Rev. Doctor then read over an abstract of the expenditure for the last year.

The Doxology was sung; and the PRESIDENT pronounced the benediction.

The Wesleyan.

HALIFAX, MONDAY, JUNE 10.

ACCORDING to the intention which we announced last week, we publish this week an extra number, giving the account of the aggregate Missionary Meeting held in London. We have no doubt that the speeches will be read with interest by many who will hereby have access furnished to them, at least much earlier than by any other plan. We shall give the usual No. on Monday next.

A more than ordinary dearth of intelligence has been felt during the past week—the following are the principal items of importance.

Montreal.

On Thursday morning several loyal families from La Tortu and the surrounding country arrived in town, in consequence of the threats to which they have lately been sub-

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jected by the rebels, and the fears entertained that their lives were in danger. Among the number is Mr. Vitty, who was so severely wounded when Mr. Walker was killed at the breaking out of the rebels last year.—*Montreal Herald*.

A case was tried in this city on Saturday, the 18th, before Messieurs Leclerc, Brown and Barron, where the accused party, a Canadian, named "Antoine Vien," stood charged with having, "on the 5th inst. enticed a soldier of the 15th Regt. to desert." The case having been clearly established by numerous witnesses, the prisoner was sentenced to 6 months imprisonment, and to pay a fine of Forty pounds sterling. He stands committed till the fine is paid. Vien is from the parish of St. Mary, and it was high time that this species of offence, which is one of frequent occurrence, should be punished in a manner calculated to put an end to it.—*Transcript*.

We are glad to see that the trade of Nova Scotia is thriving, which is more beneficial to the public than the labours of all the political parties, who really do little else but destroy public prosperity.—*Quebec Gazette*.

The Kingston Herald says it is reported in town that Archdeacon Strachan is to be made Bishop of Upper Canada.

MONTREAL, May 22d.—We understand, that yesterday, the Agency of the Upper Canada Bank here refused to take its own notes in payment for a draft, although the usual discount of 1½ per cent, was offered. The consequence is, that the Bank of Montreal and the City Bank have refused to take the Upper Canada Bank notes at the usual discount, or indeed, on any terms, as they now hold the same irredeemable paper to a very large amount, at considerable loss, as it is so much dead, unproductive capital.—*Courier*.

TORONTO RUMOURS.—Our Venerable Archdeacon goes home early next month to be consecrated Bishop of Upper Canada. Sir George Arthur, on his resignation, to be replaced by the Hon. Fox Maule.—*Palladium*.

DISPUTED TERRITORY.—It appears from the documents which we this day publish, that the authorities of the State of Maine, are determined to hold and to exercise, sole and undivided controul over the whole of the territory said to be in dispute; they have driven off Mr. M'Lauchlan from his wardenship, and forbade his interference respecting the Timber cut by trespassers or others!—*St. John Chronicle*.

NEWFOUNDLAND.—Papers received during the week furnish the Lieutenant Governor's Speech at the opening of the Session. It is a sensible, business like sort of document, though some of the Papers find fault with him for not commencing public business by abusing the Assembly.

A question of privilege vs. prerogative, almost immediately arose between the Governor and the House. His Excellency having appointed Hugh W. Hoyles, Esq. to be acting Clerk of the Assembly, during Mr. Archibald's absence on leave, that body refused to receive him, and appointed Mr. Walter Dillon. The Governor, therefore, intimated, that if they persisted, he must prorogue them and refer the matter home, and a call of the House was ordered for the further consideration of it on the following Wednesday.

A destructive fire broke out at St. John's, N. F. on the 12th, which consumed the whole block of buildings on the north side of Water Street, extending from the fire-break on the west side of Beck's Cove, to Mahon's Lane. Fifteen houses were destroyed, most of them belonging to the late Messrs. Duggen and Mahon. Many of the houses in the adjacent ranges were more or less injured, and much furniture lost or destroyed.—*Novascotian*.

The Schooner Abigail, of and from Barrington, Henry Doane, Master, reached this place yesterday morning at one o'clock. In coming out of Barrington Harbour, wind on shore, she struck twice on the Beacon Ledge, but received no injury. She was out in the late gale, the fog being so thick that she could not make the land until last Saturday evening, when she put into Liverpool. The Rev. Mr. Knowlan, Lady and three of their Children, were passengers.—*Gazette*.

POSTSCRIPT.

WE received on Saturday afternoon from papers received by the Great Western at New York, intelligence from England down to May 17th. As this is important, we gladly present a brief outline to our readers; at the same time we beg to observe that the next arrival may bring word that the matters are not quite so bad as represented.

New York June 1.

ARRIVAL OF THE GREAT WESTERN.—Just as we were going to press the Great Western was announced. She sailed on the 18th, and brings London and Liverpool files of the 17th, both inclusive. It is now half past three o'clock, and as we have but this moment received our papers, our extracts must be very brief. A ministry had been formed under Wellington and Peel, which after retaining office for a few days resigned in consequence of the Queen having refused at the suggestion of Wellington to dismiss certain ladies of her household who were related to some of the liberal party.

The Melbourne cabinet resumed office on the secession of the Tories, and still held it, and were likely to hold it on the 17th instant.

LONDON, MAY 6.—The Court of Exchequer gave judgment this morning in the case of the Canadian prisoners, and declared that the return of the writ of Habeas corpus was complete, and that the men were in proper custody. They will, therefore be transported to a penal colony.

6 o'clock, P. M.—Smithfield is crowded. The Police are in great numbers and several of them mounted. The Chartists have not yet appeared, but as they have threatened to attend, Harvey particularly, a row is anticipated.—

Half past 7, P. M.—The Chartists have assembled in great numbers. The crowds of women and children beggar all description. As we now write, we hear heavy guns firing, and it is reported the mob are running in all directions, followed by different bodies of troops to the music of women and children's screams and dreadful outcries.

Mr. Abercromby has resigned the Speakership of the House of Commons, and it is said will be immediately elevated to the peerage.—The government has issued a proclamation for the suppression of meetings for the purpose of military training, and also for the suppression of unlawful assemblages of armed individuals. At Manchester several leading Chartists have been arrested.

The Steamer British Queen is announced to start from London on the first voyage to the U. States, June 20. The projector, Mr. Junius Smith, we learn will be a passenger.

Toronto May 24.

NEW LIEUTENANT GOVERNOR.—We stated in the Express of the 27th ult., that Sir George Arthur had been re-called. This gratifying information we gave on the authority of a friend in London, who has more than once put us in possession of important news concerning Canada, in advance of our contemporaries. It now appears that the Hon. Fox Maule is the man who has been selected to succeed Sir George Arthur, and who may be expected shortly to arrive. We know very little of Mr. Maule, except that he is said to be a Scotch Reformer of the Durham breed. We have reason to believe, however, that the new appointment has been merely made with reference to the great constitutional changes about to take place, and which for obvious reasons render the absence of Sir George Arthur necessary. A new election may be expected before long. Let the Reformers be wide awake. The day of retribution is at hand.

TO CORRESPONDENTS.

A. J. W. is received with thanks. His attentions greatly oblige. The delay in forwarding the Wesleyan shall be required into.

We cannot publish a letter, addressed to the Editor, signed E. T. We may here observe that no communications will be inserted in the Wesleyan, unless we are in possession of the writer's name.

The poetry from Bathurst in our next.

Miscellaneous.

EDUCATION IN EGYPT.

(FROM THE RECORD.)

We have been favoured, by the committee of the Ladies' Society for promoting Female Education in the East, with the following literal translation of a Turkish letter, addressed to them by the ladies of the Royal Harem, at Cairo, and accompanied by some beautiful specimens of needle-work:—

"To the most honourable members of the Society which takes the trouble and furnishes the means necessary for the encouragement of instruction and education in the females of Eastern countries.

"This time we have received a document of friendly testimonials from your part, together with choice presents of inestimable value, and of uncommon beauty and elegance, being the fruits of your ever-virtuously-employed hands in your hours of convenience.

"Your benevolent souls, in the plenitude of divine piety, impelled by an ebullition of compassion and affection for humanity, have manifested to a high degree a joyful perseverance to promote among ourselves, that is to say, among the generality of females, the acquisition of instruction and education for the purpose of their happiness and tranquility in life; and, truly, you have been to us a subject of wonder, of satisfaction, and example worthy of our imitation.

"Being the followers of the amiable example of your excellencies in the guardianship of innocence and purity, we also feel that it is an obligatory duty to exert ourselves to the degree permitted by the isolated state in which we live, to employ the means and ways which are necessary for the happiness of those who will be parents, and who will have families and children in these countries; that is to say, to spend and sacrifice a portion of the power and means which God has granted us, for the purpose of instructing and educating those of our girls who have blossoming on their cheeks the flowers of youth.

"Moreover, the philanthropy which you have manifested in favour of the instruction and education of the females of our countries, has filled our hearts with tender emotion; your approbation of the feeble degree of effort and zeal which have been employed by us towards the same object has encouraged us, and the testimonials of affection which you have vouchsafed to present us have pleased us.

"In conclusion, we request that you will be pleased to accept, as a proof of our thankfulness and gratitude, and in our obedience to the received usages of friendship, the poor offerings which are of things in vogue with us, and which are the fruits of the occupation of our friendly hands; and we pray God the Most high that you receive eternal rewards for your benevolent labours to augment happiness among the females of the divers countries of the East, and that it may increase in you as it increases in them; and we take this opportunity to inform you that your delegate, the gentlewoman Holiday, employed in your service in these parts, has pleased us with her rare knowledge, and her exemplary conduct has laid the foundation of affection.

(Signed) "The eldest daughter of H. H. Nady Hanum.

"The youngest daughter of H. H. Zeineb Hanum.

"The lady of H. H. Ibrahim Pasha.

"The lady of H. H. Ibrahim Pasha, the younger.

"The lady of H. H. Tossoum Pasha.

"The lady of H. H. Abbas Pasha.

"The lady of H. H. Ismael Pasha.

"The lady of H. H. Ahmed Pasha.

"13th day of Romazan, 1251."

DISCOVERY OF AN ANCIENT CHAPEL.—Some years ago Messrs. Powell and Edward, cutlers, of Chester

discovered at the back of their premises some traces of Gothic architecture, and to a certain extent they removed the rubbish which has hitherto concealed the arch work. However, conceiving it was merely a cellar which had in course of time got filled with rubbish, they did not proceed in clearing it until a few weeks back. To their credit they have carried upwards of one hundred loads of rubbish out of the place, and now is exposed to view to the lovers of antiquity, a chapel upwards of fifteen yards long, fifteen and half a feet broad, and fourteen feet in height. The arches are Gothic, beautifully groined, resting on pilasters, about half way down the wall, very much resembling those at the entrance into the cloisters of our cathedral near Little Abbey-square; the whole is in an admirable state of preservation. At the west end are two niches in which the baptismal or sprinkling founts (for holy water) have been kept, one of which was found in the rubbish, and is now placed in the situation it originally occupied; the other was broken by the workmen. At the east end of the chapel are steps which have led up to the altar; and on the south side of the chapel are a flight of steps leading into a subterraneous passage, now choked up. It is plain that this was anciently a place of worship for the monks belonging to the monastery of Grey Friars, which was situated near where the St Bride's New Church, opposite the castle, now stands. Many conjectures have arisen as to the date of the foundation of this place of worship; but all is mere conjecture, as nothing has been discovered which could lead to fixing the point of time.—*Chester Gazette*.

"Education," says Burke, "is the cheap defence of nations." "This maxim," says Dr. Chalmers, "is one of the weightiest oracular sayings which has ever fallen from any of the seers or sages of our land;" As to its author, he says—"His was the wisdom of intuition; so that, without formal development or the aid of a logical process, he often, by a single glance, (as in the case before us,) made the discovery of a great principle, and, by a single word, memorably and felicitously expressed it."—*Scott's Guardian*.

The Rev. Mr. Moriarty, a convert from Popery, has, in the remote town of Dingle, Kerry, in which a Protestant was not formerly to be found, collected a congregation of 200 converts. The sermons and services are given in the Irish language, which the Rev. gentleman uses with the fluency of a native. His exertions have brought on him and his flock the persecution of the Catholic priests.

M. Arago has proposed a plan for discharging clouds, in cases of storms, of the electric fluid which they contain, and thus preventing the frequent occurrence of hail-storms, which, as is well known, are generally produced by two currents of clouds, charged with positive and negative electricity, crossing each other. It consists in an improvement upon Franklin's experiment of the kite, with which he obtained an electric spark from a cloud, and afterwards Dr. Romas, of Norae, and Messrs. Lining and Charles, of the United States, produced electric flashes three and four feet in length. M. Arago recommends that a balloon, properly secured, armed with metallic points, and communicating with the ground by a rope, covered with metallic wire, like a harp string, should be kept permanently floating in the air at a considerable height over the spot which it is wished to preserve from the effects of lightning or hail; and he expects that by such an apparatus as this a cloud might have its electric contents entirely drawn off without any damage being caused, or that at least the intensity of a hail-storm would be greatly diminished. The experiment is so simple that it is well worthy of a trial.—*Galignani's Messenger*.

Printed by W. Cunnatell—Marchington's Wharf, June 19, 1852.

VOLUME II.

Mr. Editor.—The three years since by J and addressed to the tain stanzas from his

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