

iniquitous proceedings of the inquisitors, against persons that are accused of holding, what they call, heretical opinions.

That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the Emperor Frederic II. and Lewis IX. King of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederic II. are well known—edicts every way proper to excite horror, and which rendered the most illustrious piety and virtue incapable of saving from the cruellest death such as had the misfortune to be disagreeable to the inquisitors. These abominable laws were not, however, sufficient to restrain the just indignation of the people against these inhuman judges, whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy, nay, even with temerity and imprudence. Accordingly, they were insulted by the multitude in many places, were driven, in an ignominious manner, out of some cities, and were put to death in others; and Conrad of Marburg, the first German inquisitor, who derived his commission from Gregory IX., was one of the many victims that were sacrificed, upon this occasion, to the vengeance of the public, which his incredible barbarities had raised to a dreadful degree of vehemence and fury.

Dr. Southey says, that from the year 1481, the victims of the Inquisition in Spain amounted to more than 30,000 burnt—17,000 in effigy—200,000 condemned to punishments short of death, but which involved utter ruin, and entailed perpetual infamy on their families. Multitudes of them suffered on the charge of Judaism.

Dr. Croly, in his work on the *Apocalypse*, and in his interpretation of Rev. xiii. 18, says:—“The number 666 is not the name of a man, nor contained in a name of any kind; it is a date, and, to a certain degree, a description; its purpose is to mark the birth of the Inquisition, and to connect that birth with the Papacy.”

The natural paraphrase of the verse (18) is thus:—“The Inquisition has been, in the preceding verses, described and denounced, by the Spirit of God; but, to remove whatever doubt might arise from mere description, and to pave to posterity that it is the Inquisition which is here denounced and held up to the abhorrence of Christians by the Divine Spirit; the exact date of its origin shall be given. That origin shall be when the title of HEAD OF ALL THE CHURCHES, the impious name of the Beast, shall have reached its 666th year, ‘‘shall number 666.’’ That name was given in 533. The Inquisition shall be born in 1198.”

The prediction was exactly fulfilled. In the first year of Pope Innocent III., the first year of the complete supremacy, when the Papacy was enthroned spiritual and temporal lord of the civilized world—in the year 1198, was the portentous offspring of its nature and its crimes, THE INQUISITION, issued to mankind!

BIOGRAPHY.

MEMOIR OF WILLIAM BATES, D.D.

DR. BATES was an eminent nonconformist minister of the seventeenth century. He was born in the year 1525; but of the place of his birth, or the particulars of his family, his contemporaries have left us no record. He was educated at the University of Cambridge, where he took the degree of Bachelor of Arts in 1647, and was admitted Doctor of Divinity in 1660. Soon after the restoration, he was appointed Chaplain to King Charles II., and was also, for some time, minister of St. Dunstan's in the West; from whence he was ejected by the act of uniformity. He was one of the commissioners at the Savoy conference in 1660, for reviewing the public liturgy, and assisted in drawing up the exceptions against the Book of Common Prayer. He was likewise chosen on the part of the nonconformist ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute with Dr. Pearson, afterwards Bishop of Chester; Dr. Gunning, afterwards Bishop of Ely; and Dr. Sparrow, afterwards Bishop of Norwich.

The object of this conference was to persuade the dissenters to fall in with the requirements of the Church of England, in regard to its rituals and ceremonies. But to the sophistical reasonings of Gunning, who seemed disposed to forward a reconciliation between the Church of England and that of Rome, Dr. Bates constantly urged, that on the very same grounds on which they imposed the crucifix and surplice, they might bring in holy water, and all the trumpery of popery. On this occasion, the Doctor displayed heroic firmness of mind, at the same time that he conducted himself with great wisdom and moderation. Whenever he spoke, what he said was solid, judicious, and to the point, which procured him great respect from his brethren.

When he retired from his charge at St. Dunstan's church, in 1682, he took leave of his flock in the following terms:—“I know you expect I should say something as to my nonconformity. I shall only say thus much: It is neither fancy, fiction, nor humour, that makes me refuse to comply, but merely the fear of offending God. And if, after the best means used for my illumination, such as prayer to God, discourse and study, I cannot be satisfied about the lawfulness of what is required, if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next.”

Dr. Bates was honoured with the friendship of the Lord Keeper Bridgman, the Lord Chancellor Finch, the Earl of Nottingham, and Archbishop Tillotson. He was offered the deanery of Litchfield and Coventry, at the restoration; but he declined the offer; and, according to Dr. Calamy, he might have been afterwards raised to any bishopric in the kingdom, could he have conformed to the Established Church. He resided for the latter part of his life at Hackney, where he died on the 19th of July, 1699, in the seventy-fourth year of his age.

In external appearance, Dr. Bates was extremely handsome; his countenance mild, yet dignified; his voice remarkably soft and pleasing; and his style highly polished for the age in which he lived. Dr. Calamy says, that he was generally reputed one of the best orators of the day, and was well versed in the politer parts of learning, which so seasoned his conversation as to render it highly entertaining to the more sensible part of mankind. His apprehension was quick and clear, and his reasoning faculty acute, prompt, and expert. His judgment was penetrating and solid, stable and firm. His memory was singularly tenacious, and scarcely impaired at the period of his death. His language was always neat and fine, but unaffected. His method in all his discourses, would bear the test of the severest scrutiny. Mr. Granger says, that Dr. Bates was a man of a good and amiable character; much a scholar—much a gentleman—and no less a Christian. His moderation and sweetness of temper were known to all that conversed with him, among whom were eminent and pious men of various persuasions. Dr. Tillotson's friendship for him began early; and as his merit was invariably the same, it continued without interruption to the end of that prelate's life. He is esteemed the politest writer of the age among the Presbyterians.

His works were collected and published, in a thick folio volume, after his decease; and a new edition of them appeared in 1815, in four volumes octavo, with a Memoir prefixed. His “*Harmony of the Divine Attributes in the Work of Man's Redemption*,” has been deservedly popular.—*Jones' Chris. Biog.*

NAPOLEON ON SUICIDE.—On board the Bellerophon, he observed to Las Casas, “My friend, I have sometimes an idea of quitting you, and this would not be very difficult: it is only necessary to create a little mental excitement, and I shall have soon escaped. All will be over, and you can then tranquilly rejoin your families. This is the more easy, as my internal principles do not oppose any bar to it;—I am one of those who conceive that the pains of the other world, were only imagined as a counterpoise to those inadequate allurements which are offered to us there. God can never have willed such a contradiction to his infinite goodness, especially for an act of this kind; and what is it, after all, but wishing to return to him a little sooner?”

The Wesleyan.

MONTREAL, THURSDAY, OCTOBER 29, 1810.

•• We have been informed that a number of friends to the *Wesleyan* are desirous of becoming subscribers, and have given in their names upon condition of being supplied with the whole of the back numbers, because some of the articles have been continued from the commencement—which makes it desirable that they should each possess a complete set. We regret that, in this respect, we are unable to meet the wishes of our friends, without repenting two of the numbers—which we do not feel ourselves at present justified in doing, on account of the unprecedented low price of the work. We beg, however, respectfully to inform those friends who wish to become subscribers, that as those articles which have been continued through the previous numbers are concluded in the present, it is our intention to commence with the next number a new series of our Journal, and to print a sufficient number of copies to meet the extra demand; so that, with No. 8, new subscribers may begin the *Wesleyan*.

THE Wesleyan Mission Ship “*Triton*,” with her noble band of Missionaries, arrived at Hobart Town on the 7th of April, and sailed on the 23d of the same month, for Hokianga, New Zealand.

We have just received the thirty-sixth Report of the British and Foreign Bible Society, which, notwithstanding difficulties which the Committee speak of meeting them in their operations abroad, and hindrances which they experience nearer home—is more than usually interesting, from the perseverance and encouraging success of their agents and operations throughout the world: exhibiting the delightful fact, that the cause of the Bible Society is still an ADVANCING CAUSE.

It appears that the Society has promoted the distribution, printing, or translation of the Scriptures, in whole or in part, in one hundred and thirty-six different languages, or dialects. The total of its issues from its commencement in 1804, is, twelve millions, three hundred and twenty-two thousand, four hundred and seventy-one Bibles and Testaments. The total expenditure of the Institution is, two millions, six hundred and forty thousand, one hundred and sixty pounds, thirteen shillings, and four pence. “What hath God wrought?”

ATHEISM.—Mr. M'BRYON, a member of the Wesleyan Connexion, once dining in a large company at an inn in England; a farmer present was very profane in his conversation, and finally declared before the company, that he did not believe there was a God. Mr. M'B. reproved him in vain for his impiety; and at last, rising from his chair, and solemnly addressing himself to the blasphemous man, said, “Sir, I believe that there is a God, and I believe that he hears my prayers. Dare you try, Sir, if there be a God?—If you dare, kneel down and I will pray, and see whether that God does not strike you dead!” The man was terrified at the proposal, rose up hastily from the table, and rushed out of the room—could the company induce him to return.

WESLEYAN ENTERPRISE.—It is a remarkable fact, that in the history of most of the colonies, founded of late years by Great Britain, the first house of public worship erected is generally a Wesleyan chapel. This is worthy not only of commendation, but of emulation.—*Baptist Adv.*