

a ministry and a government for the people who had been raised up,—a necessity which rested upon the obvious alternative that they must either be furnished with pastors of their own, or be left without sufficient aid in the affairs of their souls. This led him closely to examine the whole matter; and the subject of church discipline was seriously discussed at several conferences.

(To be continued.)

## The Wesleyan.

MONTREAL, THURSDAY, AUGUST 20, 1840.

THE civilized nations of mankind, in the successive ages of the world, contemplating with complacency their own imaginary intellectual superiority—their genius, discoveries and improvements—their advancement in arts and sciences, and general knowledge—have been tempted to adopt the ancient sentiment: "No doubt we are the people, and wisdom will die with us;"—a sentiment which has perhaps never been more proudly indulged than by the present generation. The Aeronaut, descending from his lofty flight—the Miner, emerging from the bowels of the earth—the Navigator, returning from his long and perilous voyage of discovery—the Astronomer, who has brought his knowledge from worlds remote, the distances, magnitudes and laws of which he has ascertained—the Contriver and conductor of stupendous machines, propelled, on land and water, by steam—the originator and inventor of those thousand other useful or curious arts and machines, which, in rapid succession, have called forth general admiration;—may be tempted to imagine that, in their different discoveries and labours, they have excelled the genius and achievements of all that have ever lived and laboured before them. Let them, however, look to the history of the past, and contemplate the labours and ruins of former ages. Let them look at the pyramids of Egypt, and the splendid ruins of its stupendous architecture—mark the sculpture of Greece and the antiquities of Rome—let the astronomy of the Chaldeans, the machines of Archimedes, the mathematics of Euclid, the poetry of Homer, the eloquence of Demosthenes, the logic of Aristotle, and the philosophy of Plato, be remembered; and it must be acknowledged, that the human mind was as powerful and fruitful in inventions three thousand years ago, as at the present period.

If, however, it be a fact that the results and monuments of human ingenuity and power which distinguish the present age are not so demonstrative of the intellectual superiority of the present generation over former ages, as may be fondly imagined by some; they doubtless possess a moral character, and a character of excellence and usefulness, unknown in the inventions and works of the ancients. The pyramids of Egypt are, indeed, stupendous masses, which for thousands of years have astonished the traveller; but what are they but stupendous monuments of the tyranny of Pharaoh, and the slavery of his people, by whom they were erected. The temples and palaces of the Gentiles were splendid specimens of architectural skill, and models for after ages; but they were the shrines of cruelty, pollution and idolatry: whereas the efforts of the human mind now, in the cultivation of the arts and sciences, and in those gigantic labours in which so many thousands are now engaged, are prompted by enlightened philanthropy, and are directed to the civil, social and intellectual improvement of mankind, and are calculated so to aid scientific research and commercial enterprise, and to bring the remotest nations and countries into correspondence

and intercourse with each other, as to establish a bond of national amity and union among them, and mutually to advance each others general interests.

On this subject we extract the following closing remarks in Mr. Grattan's speech, at the late celebration of the "Cunard Festival" at Boston:—

"The million of dollars to be now annually appropriated by the Government of England, for facilitating her intercourse with the various and remotest portions of the American continent and islands, forms so much tribute money paid to the great principle of general civilization, whose whole spirit is embodied in the sentiment that brought us here today. Oh, sir, if it depended on me—and, thank Heaven, it requires no man's exertions to impress it on this assembly—this sentiment should sink deep into the hearts of both countries, like some cherished precept of their common religion of Christianity, in all its length and breadth—binding them together in one bond of family regard and generous rivalry, elevating the views and purifying the objects which should be mutual between them—the improvement of the American and English nations, two populations forming one great people—and through them advancing the civilization, the freedom and the happiness of the whole human race. Such is the career which these two mighty nations are now running—such is the goal which their glorious spirit of enterprise must eventually reach—such is the triumph, one great step in which we are at this moment celebrating."

But that which more illustriously distinguishes the present period from all former ages, is, the benevolent, and especially the religious institutions and exertions to which it has given birth. And as a Christian nation, we are not ashamed to declare before the world, that we regard our Bible and Missionary Societies, our Sunday School and Tract institutions, and other kindred schemes of Christian philanthropy, as the chief glory of the age; because we regard them as the "light of the world," and the "salt of the earth," and because we believe them to be the means by which the blessings of Christianity and civilization will be universally diffused among the nations of the world, and the temporal and eternal interests of the human race secured. We shall, therefore, ever consider our journal as legitimately and usefully employed, in furnishing our readers, from time to time, with information concerning the operations and successes of these great, because Christian and divinely honoured institutions.

CERTAIN as is the final and universal triumph of Christianity, and glorious as that triumph will be: the agents and friends of the Missionary cause are sometimes called to pursue their way amidst dark and painfully mysterious dispensations of divine providence. The Wesleyan Missionary Society, a few years since, sustained a severe loss in the death of one of their most devoted Missionaries, the Rev. Mr. Threlfall, who was massacred in an African kraal, by the people to whom he was sent to preach the gospel of peace; and recently, as is generally known, the London Missionary Society has been deeply afflicted by the tidings of the tragical death of the Rev. J. Williams, who was slaughtered by the savages of Erromanga, while on a visit of Christian mercy to their shores. At the late meeting of the last mentioned Society, the Rev. Dr. Morrison, in moving a resolution relative to this melancholy event, made the following just and affecting remarks:—

"He said, he must have been something more or less than human who could look with calmness or composure of spirit at that affecting providence which this resolution records, and which, as by some mighty up-heavings of the natural elements, has spread desolation and horror through the whole range of the christian community of this

country. For a season after the first intelligence of our sad loss reached our shores, we ventured to hope against hope, and beguiled our fears and our suspicions by an unwilling belief. But now the sad reality has burst upon our bleeding and almost broken hearts. It has burst in all its bitterness and all its woe, and we must say, and I feel my Bible demands I should say—for these events are not to be passed slightly over—with the patriarch of old, "The hand of God hath touched us. How is the mighty fallen in the midst of the battle. Oh, Williams! thou wast slain in thy high places; our hearts are distressed for thee, our brother Williams; very pleasant hast thou been unto us; Oh, how are the mighty fallen, and the weapons of war perished!" But while we venture thus to feel, and thus to express our feelings, we dare not forget that it is yet well, supremely well, with the martyr of Jesus. His cross has been exchanged for a crown that shall never fade, and from the blood-stained shores of Erromanga his happy spirit has ascended to his Saviour and his God. There are some dispensations, however, of Divine Providence, and this appears to be one of them, so profoundly mysterious, that we can find no relief under their pressure, save in the settled conviction of the infinite wisdom and benignity of the Divine government. We hear a voice this day accosting our ears from the excellent glory, and saying, "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." Let us, therefore, bow—humbly bow—beneath this stroke of an inscrutable Sovereignty. Oh, let us remember that though clouds and darkness are round about Jehovah, yet that righteousness and judgment are the habitation of his throne, and that mercy and truth shall go before his face. We may assure ourselves of this, that it is our ignorance alone that invests the affecting providence which has overtaken us with such a character of mystery. (Hear hear.) Could we see the end from the beginning, could we look at events with the eye of Omniscience, could we fully comprehend the whole series of the Divine operations, the connexion of one event with another, and of all events with one grand and perfect whole, we should feel, we should see, as we cannot feel or see this day, that the providence which has overtaken us is in perfect consistency with the infinite kindness as well as rectitude of God's moral government, and that all God's ways to this great Institution have been in the strictest harmony with his own spotless purity, benevolence, and goodness. (Hear.) It is not our province, and never can be, to attempt to expound the hidden purposes and designs of the Divine mind, for God giveth no account of his matters to any. Yet let us not forget, but cherish the thought, that our martyred brother has assuredly been taken from the evil to come; that the heart-rending death which has befallen him has thrown around him, and the work in which he died, a halo of imperishable glory; that he has fallen at a time, and in circumstances, in which the bright inheritance of a spotless reputation has been bequeathed by him to the cause of christian missions; (cheers;) that the very manner in which he has fallen is such as, by the grace of God, to operate in the most powerful, and, I trust, abiding manner, upon the zeal and devotion of the christian church in that great cause to which he devoted himself."

We feel obliged by the kind notice which has been taken of the *Wesleyan* by the conductors of the press, here and at Quebec; and are glad that the design and general arrangement of the publication appear to meet general approbation. We can assure our friends that it will be our steady and conscientious endeavour, by the avoidance of all party questions and exciting topics, not only as connected with general politics, but matters of secular, local interest; to render the journal a useful and acceptable vehicle of religious instruction and information to the community in general, leaving the discussion of the great questions arising out of political events, whether here or elsewhere, to the abler pens of those who conduct the secular journals of the province.

CONSIDERING the name and design of this publication, our readers will not be surprised by our