

lic commissary, and Duke George ordered the senate to present him with a gilt cup, and a considerable sum of money.

"But notwithstanding the Bull itself, and the pledge of public safety given to him, some young men of family advised, on the 29th of September, in no less than ten places, bills containing threats against him. Terrified by these, he took refuge in the monastery of St. Paul, and refused to be seen. He complained to Caesar Pflufius, and obtained a mandate from the Rector of the University, enjoining the young men to be quiet; but all to no purpose.

"They have composed ballads on him, which they sing through the streets, and send to the monastery daily intimations of their hostility. More than one hundred and fifty of the Wittenberg students are here, who are very much incensed against him."

He subsequently adds, that the startled missionary finally fled by night to Fribourg.

This inauspicious commencement was never recovered. The power of reason was against the violence and folly of the Papal anathema. The crimes of the monkish orders, and the grossness of manners even among the higher ranks of the Popish clergy, had long disgusted the people. When a great reasoner arose, and demanded why should those things be, and whether they were sanctioned by Scripture, the eyes and understandings of men followed him with the eagerness of newly-awakened faculties, as he pointed page by page to the Scripture denunciation of the voluptuousness, the ignorance, and the tyranny of the Romish priesthood. The Papal sceptre was from that hour the staff of the magician no more; the day of darkness, and of the creations of darkness, was gone; the true prophet stood in the presence of the kings of the earth against the pompous worker of delusions. The Reformation came in its simplicity, but bearing the commission of God; and as Moses put to shame the spells of the Egyptians, it extinguished the false miracles of Rome, and led forth the people to a liberty that could never have been achieved by man.

The public opinion now sanctioned and sustained the natural disgust of the German sovereigns to an insolent assumption of power, which had so long divided the allegiance of their subjects. The Elector of Saxony, with a promptitude unusual to his cautious policy, declared himself wholly adverse to the promulgation of the Bull in his territories. The Elector of Brandenburg, and Albert of Mecklenburg, took the public opportunity of their passing through Wittenberg, on the way to so important an exercise of their functions as the Emperor's coronation, to hold a long and friendly conference with Luther. He received, from quarters of high rank, assurances of protection, and offers of asylum, in case of his being obliged to retire from Saxony. The general population expressed their feeling by the loudest indignation, and the most unmeasured menaces, against the agent employed to promulgate the Bull. Even the high Ecclesiastics and Universities shrunk from the responsibility. The Bishop of Bamberg sheltered himself under some verbal criticism from publishing it in his diocese. At Louvain, though the heads of the University burned Luther's books, a strong party of the students and people insisted on burning a number of the works of his opponents at the same time. At Mentz, the bureaux of the books were in hazard of their lives. At Erfurt, the students tore the copy of the Bull, and flung it into the river! the Rector of the University publicly giving his sanction to their pulling down every similar copy, and opposing Luther's enemies by all the means in their power. The bishop of Brandenburg dared not publish it; and even in the immediate presence of the Romish See, in Venice and Pologna, the doctrines of the Reformation were felt and honoured.

Luther's letter on this formidable trial of his own strength, and of the fidelity of his friends, exhibits a firmness and determination worthy of his immortal cause.

"The Pope's Bull has come at last. Eckius brought it. We are writing here many things to the Pope concerning it. For my own part, I hold it in contempt, and attack it as impious and false, like Eckius in all things. Christ himself is evidently condemned by it. No reason is assigned for summoning me to a recantation, instead of a

trial. They are all of fury, blindness, and madness. They neither comprehend nor reflect on the consequences.

"I shall treat the Pope's name with delicacy, and conduct myself as if I considered it a false and forged Bull, though I believe it to be genuine. How anxiously do I wish that the Emperor had the courage to prove himself a man, and, in defence of Christ, attack those emissaries of Satan!

"For my part, I do not regard my personal safety,—let the will of the Lord be done!

"Nor do I know what course should be taken by the Elector; and, perhaps, it may appear to him more for my interest that he should suppress his sentiments for a season. The Bull is held in as great contempt at Leipzig as Eckius himself. Let us, therefore, be cautious, lest he acquire consequence by our opposition; for, if left to himself, he must fall.

"I send you a copy of the Bull, that you may see what monsters are in Rome. If those men are destined to rule us, neither the faith nor the church have the least security. I rejoice that it has fallen to my lot to suffer hardship for the best of causes; but I am not worthy of such a trial. I am now much more at liberty than before, being fully persuaded that the Pope is Antichrist, and that I have discovered the seat of Satan.

"My God preserve his children from being deceived by the Pope's impious pretensions. Erasmus tells us, that the Emperor's court is crowded with creatures, who are tyrants and beggars; so that nothing satisfactory is to be expected from Charles. This needs not surprise us; put not thy trust in princes, nor in the sons of men, in whom there is no stay."

(To be continued.)

The Wesleyan.

MONTREAL, THURSDAY, JAN. 7, 1811.

In the absence of official information, we subjoin, in two articles of lamentable import, copied from English papers, and which we fear will prove too true. In one of them is stated the death, by drowning, on the coast of New Zealand, of Rev. Mr. BERRY, Wesleyan Missionary—once a beloved colleague in the ministry in England: a young man of great excellence, and ministerial ability. In the other is an account of a most tragical event at Tonga, one of the Friendly Islands,—where, while attempting to effect a reconciliation between the heathen and Christian natives, and to protect the mission families, Capt. Croker, of H. M. Ship Favourite, and two of his officers, were killed by the Pagan Indians, and nineteen of the crew wounded. Should these accounts prove to be true; dispensations of Providence so painful and mysterious, like the recent martyrdom of the zealous WILLIAMS and his friend, will deeply afflict the friends of Missions generally, and the Wesleyan Missionary Society in particular.

DEATH OF THE REV. J. W. BERRY.

Intelligence has been received of the death of the Rev. J. W. BERRY, Superintendent of the Wesleyan Missionaries in New Zealand. He had been on a visit to some of the southern stations, and was on his return to the principal station at Hokianga. Having to travel part of the way in the route which he preferred, in a native canoe, the mail vessel was upset on the voyage, and Mr. BERRY and twelve natives met with a watery grave. This distressing event occurred on the 26th June.

DISASTROUS AFFAIR WITH THE NATIVES OF TONGA, ONE OF THE SOUTH SEA ISLANDS.

Sydney papers of the 25th July furnish us with the details of an affair between the natives of Tonga and the crew of H. M. ship Favourite, Captain Croker; in which the Captain was killed,

and several of the men were wounded. It appears that the heathen portion of the natives had again exhibited a spirit of persecution, and the Missionaries, Messrs. Tucker and Rabone, with their families, were obliged to fly for their lives to a small fort belonging to the Christian natives. Just at this crisis, H. M. ship Favourite appeared off the island, and the Missionaries sent a letter to the Captain, informing him of their perilous circumstances, and requesting him to afford them protection. Captain Croker immediately landed with a number of armed men, and proceeded to the head-quarters of the heathen party, with the humane intention of acting the part of a mediator, and reconciling them and the native Christians. To the surprise of the Captain, he found that the heathens had a strong fortification, surrounded by a moat filled with water, forty feet wide. The place had all the appearance of having been constructed by persons acquainted with engineering: having regular loop-holes for musketry, while the entrance was guarded by a cannonade.

Some Europeans were associated with the heathens, and one of them long known in the island by the significant title of "Jemmy the Devil," took an active part in the negotiation which ensued. Captain Croker endeavoured to convince them of the desirableness and advantages of peace, and proposed that both parties should destroy their forts, and live in amity with each other. For a time he entertained the hope that his mediation would be successful; but at length, impatient of the delay which took place, he ordered a musket or two to be fired, for the purpose of intimidation. This unfortunate step, however, produced the opposite result. The cannonade was immediately discharged, accompanied by a heavy fire of musketry, by which the Captain and two officers were killed, and the First Lieutenant and nineteen men were wounded. Lieutenant Dunlap shortly ordered his men to retire; and returning to the spot where the Missionaries and their families were, took them in safety to the neighbouring island of Vavou.

ANOTHER ACCOUNT.

DEFEAT OF HER MAJESTY'S SHIP FAVOURITE.

(From the Sydney Monitor of July 25.)

The following are the facts, as related to us, and seldom has it been the task of any writer to record so dire an issue of an expedition in which British courage and British thunder were opposed to barbarians. Report says that the islanders were commanded and instructed in the defence of their fortress by an European armourer, who has been resident among them for the last eight years. On the arrival of Captain Croker in the Favourite at the island of Tonga, he found that the missionaries were embroiled in a quarrel with the heathen, or unconverted natives of the island, touching some religious dispute, and that the heathen population had retired, and eschewed all communication with the missionaries and their native converts.

As soon as the dispute had reached this crisis, the heathens took possession of a fort situated at a short distance from the beach, which they proceeded to strengthen and fortify. Captain Croker arriving at this juncture, endeavoured to effect a reconciliation between the disputants; this he had nearly accomplished, the hostile natives having received into their garrison a flag of truce sent in by Captain Croker on behalf of the Missionaries, borne by a native female. The bearer of the flag of truce and propositions of Captain Croker and the missionaries was treated with courtesy by the garrison; and after the terms proposed had been discussed by a council of war of the chiefs, convoked on the occasion, it was determined to invite Captain Croker to a conference on the subject, which that gentleman accepted.

During the time these negotiations were taking place, Captain Croker had caused three cannonades to be brought from on board his ship, and dragged to an eminence commanding the heathen garrison, being distant about five hundred yards. These guns he had mounted, and brought a supply of ammunition, to enable him to drive the natives from the fort, should they attempt to resist, or refuse to comply with the conditions offered them. Captain Croker found, on entering the garrison, that it contained about 1,500 natives, all