

THE WESLEYAN.

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"LET US CONSIDER ONE ANOTHER TO PROVOKE UNTO LOVE AND TO GOOD WORKS."—HEBREWS X. 24.

VOL. I.

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NO. 6.

DIVINITY.

THE WITNESSING CHURCH.

A SERMON,

BY THE REV. JOHN HARRIS.

"Ye are my witnesses, saith the Lord, that I am God."—Isaiah xliii. 12.

[CONTINUED.]

III.

Now, if such be the design of the church, and such its illustrative history, let us, *thirdly*, attempt to enforce that design; and we shall find that the motives of the Christian church, and its responsibility as a witness for God, are greater now than at any preceding period. Not only do all the original motives to this duty exist, but they exist in aggravated force, and others, in addition, have come to reinforce them.

1. For instance, the first witnesses for Christ required no higher motive to duty than the divine command of their risen Lord. They no sooner saw that he *designed* his church to bear his testimony to the world, than they hastened to obey. Brethren, that design is not merely essentially the same—it is now more apparent than ever. Could those first witnesses return to the church on earth again, they would find that the history of every church, since the time of Christ, had unceasingly illustrated and enforced that design, without a moment's intermission. "He that hath ears to hear, let him hear what the Spirit saith unto the churches." And this is the language of the Spirit, as he conducts us over the ruins of once flourishing churches—"Exist aggressively, or not at all. Behold in the state of every existing Christian church, an illustration of the principle, that to act the evangelical missionary church is to prosper—to neglect it, is to languish and perish."

2. "But is there the same necessity for a witnessing church now as at first?" The wants of the world are more urgent than ever; or, what amounts to the same thing in the matter of our responsibility, we are better acquainted with them, and our facilities for meeting them, as far as Christian instrumentality can meet them, are greater than ever. The map of the world, in the days of the Apostles, was only the map of a province, compared with that which lies open before us. Every geographical discovery since, has only served to enlarge our ideas of the great Satanic empire. Oh! in what a small majority does the Christian stand! What a fearful expanse of darkness around him!—and that darkness how dense!—and what hideous enormities does it conceal! There, cruelty has its chosen habitation, and feasts perpetually on human blood. There superstition has its temples, and its sacrifices of human suffering, and its music of human groans. There, sin has its priesthood—its ceremonial of murder, and its ritual of lust!

By a very slight effort of the imagination, we can cause the hosts of evil to pass before us—and what a spectacle to behold! First, come the Jews out of all nations under heaven, each with a veil over his heart, and stained with the blood of the Just One. Next, nominal Christians, by myriads, and from all parts of Europe, headed by one who drags a bible in triumph, as a dangerous book, and embraces an image, or an amulet, instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the islands of the Eastern sea, Egypt and northern Africa, the inhabitants of the largest and the fairest portions of the globe. After these, the swarthy tribes of Africa, central, western, and southern,

with their descendants of the Western Indies, laden with the spells of witchcraft, and covered with the charms of their Fetish worship. Now come the aborigines of the two Americas, and the islanders of the great Pacific—fresh from the scalp-dance, the cannibal feast, or the worship of the snake-god. Next, the selfish Chinese, one-third of the species—in appearance, all idolators—in reality, all atheists—a world of atheists, to whom all truth is a fable, and all virtue a mystery. Last comes India—the nations of southern Asia, and the many islands of the Eastern sea, a thousand tribes, including infanticides, cannibals, and the offerers of human blood, dragging their idol-gods, an endless train, with Juggernaut at their head, worn with the toil of their penances, and marked with the scars of self-torture. And who are these that close the train? The Thugs of India, just discovered—a vast fraternity of secret murderers—the votaries of Kallee, who has given one-half of the human race to be slaughtered for her honour. Oh, God, and is this *thy* world! Are these *thy* creatures! Where is thy church? Oh, righteous Father, the world hath not known thee, and thy church, appointed to declare thee, hath neglected to fulfil her trust! Christians, did you count their numbers as they passed? Six hundred millions at least. Did you ask yourselves, as they passed, whither they were going? Follow them, and see. Can you do so, even in imagination, without feeling an impulse to rush and erect the cross between them and ruin? That is your office—that is the great practical design for which the church exists, to go and testify this faithful saying, *that Christ has come to save them all.* "Ye are my witnesses, saith the Lord."

3. And this reminds us of another inducement—the testimony of the gospel is divinely adapted to them. It is not the fearful burden of Isaiah, threatening judicial blindness and hardness of heart, or we might hesitate to go. It is gospel. It is a message from Pity to Misery—an invitation from Mercy to Guilt. It is a gift from the fulness of God to the emptiness of man. The witness for Christ takes with him a treasure more precious than the ancient Jew, could he have taken the ark of the temple. Christian missionaries, you take with you tears—the tears of incarnate compassion; blood, the expiatory blood of the Son of God. "Before your eyes," said the Apostle to the Galatians, "Jesus Christ hath been evidently set forth, crucified among you." Brethren, you go to India with the cross, to repeat the scenes of Calvary—to let the Hindoo see Christ crucified before his eyes. Do you feel sufficiently the grandeur of your message? You go to Africa with the identical gospel that Paul took to Rome. You go to China with the identical blessing that Christ brought from heaven. Oh, it was the consideration of their subject—its necessity, its adaptation, its infinite grace and glory, which fired the Apostles—which made them think little of life itself, when this was at stake—which made them wonder that any should suppose that persecution could affright *them* from their office—which gave them the air of ambassadors, the port of kings—which would have led them, if necessary, to contend for precedence with an angel. You go to address a nature which, however depraved, was originally pre-configured to the truth, and the message you bear is divinely adapted to the moral state which that depravity has created—and the Spirit goes with you to give it effect. You go to tell the victims of imposture of essential truth—to point the eye of the Hindoo widow from the corpse of her husband to Him who is the resurrection and the life—to tell the infanticide mother that she may save her offspring, and may press them to

her heart—to tell the followers of Boodha of a true incarnation—and the parched pilgrim of the desert, of a well of water that springeth up to everlasting life—and the devotee of the Ganges, of the washing of regeneration, and the renewing of the Holy Ghost—and the self-torturing votary of cruelty, that the name of God is love—and the self-immolating worshipper of Juggernaut, of the sacrifice offered once for all, and of the blood which cleanseth from all sin. Oh, find out the nation where guilt has been hourly accumulating ever since the time of the deluge; and the command of Christ is, "Go to it." And, having gone, challenge them to produce the one guiltiest man of their nation; and the command of Christ is, "Offer him redemption through the blood of the cross." Have they, as many of the nations have, a fabulous tradition that such or such a cavern is the mouth of hell? Ask them to lead you to it; for even there, could the dreadful spot be found, your commission would extend—to the very brink; for He whom you preach is able to save even to *that* uttermost.

Brethren, in testifying to the necessity and divinity of the gospel, you occupy higher ground than did even the apostles. Since their day, nearly eighteen hundred years have added their testimony to the fact, that man by searching cannot find out God—that spiritual deliverance, to be effectual, must come direct from heaven; and nearly eighteen hundred years have only served to demonstrate the sufficiency of the gospel remedy. Guilt, which might destroy a world, has been cancelled by it—iron chains of sin have been burst asunder—hearts filled with pollution, made habitations of God—where Satan's seat was, happy communities have been formed—earth has been blessed by it—and heaven has been hourly growing louder in its praise. In affirming its necessity, then, all history is speaking in your voice; the nations that have perished—all the lost—rise up and confirm your testimony, and urge you to repeat it with a deeper, and yet deeper, emphasis. And in proclaiming its efficacy, the thousands who, in every age, have been saved by it, urge you to speak louder in its praise—the chorus of all heaven comes to your aid, ascribing "salvation to the Lamb that was slain."

4. Again, think of the certainty that the testimony of the gospel shall ultimately and universally prevail. We do not undertake to say that the present kind of Christian instrumentality alone will cause it to prevail—that no new machinery, no miraculous agency, will come to its aid. But, whatever the means employed, the end will be gained—and gained as the result of all that had in any way been scripturally done to obtain it—the gospel, in the most enlarged sense, shall be preached as a witness to all nations.

Where now is Diana of the Ephesians? Where now are Jupiter and the gods of Greece?—and where the whole Pantheon of Rome? The first Christians testified against them, and they vanished. Witnesses for Christ came to Britain—and where now are Woden, and all the Saxon gods, Hesus, and all the more ancient and sanguinary rites of the Druids? Brethren, the idols we assail have long since been routed; and the sword we wield routed them. The gods of India are the same, under different names, which Italy and Greece adored: the sword of the Lord chased them from the west; and shall it do less now in the East? Many of them are already fallen. "Bel boweth down, and Nebo stoopeth." And the Christian missionary, approaching and standing before the most crowded temple and the firmest throne that idolatry boasts, is divinely warranted in taking up a burden against it, and saying, "Thy days are numbered, and thine end

draweth near." Yes, if there be stability in a divine decree—merit in the mediation of Christ—if any truth in the doctrine of his reign—any power in the agency of his Spirit, the prediction shall be fulfilled. Prior to the ultimate triumph of the gospel, indeed, unnumbered events may transpire which have not yet been conceived. It is possible, even, that the affairs of the kingdom of Christ may at times assume a doubtful aspect, and his people may begin to wonder how *he* can retrieve them. But he sees no difficulty—he feels no perplexity. At any moment, he can touch some secret spring, which shall, silently and imperceptibly, but most effectually, change the whole aspect of his affairs. Looking on to the end, he sees *nothing desirable which he has not provided for*—nothing adverse which he has not provided against. The history of the world, to the latest period of time, is written already in his mind. Every province of idolatry and error has its limit and its date appointed there. The angel is already selected who shall eventually shout, "Babylon is fallen, is fallen." The chorus is appointed whose voices are to resound, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Halleluia, for the Lord God Omnipotent reigneth." Brethren, if we listen, we can hear that voice too: for even now are they rehearsing for the glorious day—and every hour increases the chorus, and every echo that reaches us rebukes our indolence as witnesses for God, and proclaims the dignity of our office, and the certainty of our success.

5. And then, think what the consequences of that success would be. Civilization? The missionary of the cross, indeed, is the missionary of civilization. This the gospel taught first at imperial Rome—cleansing her amphitheatre of human blood; and evincing that her boasted civilization had been only a splendid barbarism. Morality? The missionary of the cross is the missionary of morality. The gospel produced charity even in Judea, humility at Athens, chastity at Corinth, humanity at Rome. And wherever it has gone, in our own day, liberty, morality, education, the arts of civilization, and the blessings of commerce, have followed in its train. It has extinguished the fires of the suttee, called away the cannibal from his unholy feast, and among its latest trophies are the broken slave-chains of a million men. It elevates the barbarian into a man, and raises the man into a useful member of society. It turns the wandering horde of the wilderness into a civilized community, and calls it to take rank among the nations. There is but one art which the gospel does not promote: as the peace-maker of the world, it steps between the ranks of war, and, taking the weapons of death away, it declares that men shall learn war no more; and, joining their hands in amity, it says to them, "Love as brethren." Oh! could mere human civilization effect results such as these, how soon would her image be set up, and what multitudes would fall down and worship! But these are triumphs for the gospel alone, and triumphs which it achieves incidentally, by aiming at greater things than these.

The gospel is the power of God unto salvation. It raises the savage into the man, by making him a new creature in Christ Jesus; it prepares him for civilized society, by making him a member of a Christian church. In the zeal of its new-found existence, that church becomes a witness for Christ to others; the word of God sounds forth into all the regions round about; and similar triumphs result, only to be followed by similar labours and triumphs again. Thus, every step of present success is a new facility for a further advance, and an additional pledge of universal triumph.

Oh, there is a day—call it the millennium, or by any other name—there is a period yet destined to bless the earth, when it shall no more be necessary to witness for God, for all shall know him; the knowledge of his glory shall fill the earth, as the waters cover the sea. Happy state of Christian triumph!—a day without a cloud—the reproach of indolence wiped away from the church, and of ignorance from the world. Truth shall have completed the conquest of error—Christ shall have given law to the world—and, impress-

ing his image on every heart, shall receive the homage of a renovated race. Brethren, these are visions—but they are the visions of God—and let nothing rob us of the inspiration to be derived from gazing at them. They are visions—but visions painted by the hand of God—dear, in every age, to the church of God—gazed on, in death, by the Son of God. Yes, then they were brought and set before him, and such was the joy with which they filled him, that he endured the cross, despising the shame. Then, on the lofty moral elevation of the cross, all the ages of time, and all the triumphs of his church, passed in review before him. He saw our missionaries go forth in his name to distant climes—again he looked, and saw them surrounded by ten thousand converts to his grace. He saw the veil fall from the heart of the Jews; and heard their bitter mourning, as they stood looking at him whom they had pierced. He saw Ethiopia stretching out her hands unto God; and heard her, as the slave-chain fell from her loins, exulting in a double liberty. He heard his name shouted from land to land, as the watchword of salvation, and marked how its every echo shook and brought down the pillars of the empire of sin. He saw the race of Ishmael, that now traverses the desert tracts of Arabia—the castes of India, with their numbers infinite—the national Chinese—the Tartar hordes—the unknown and snow-concealed inhabitants of the north—the tribes of Europe—and all the islands of the sea; he saw them flocking into his kingdom—his grace the theme of every tongue—his glory the object of every eye. He saw of the travail of his soul, and was satisfied; his soul was satisfied! Glorious intimation! Even in the hour of its travail, it was satisfied. What an unlimited vision of human happiness must it have been! Happiness not bounded by time, but filling the expanse of eternity! His prophetic eye caught, even then, a view of the infinite result in heaven! His ear caught the far, far-distant shout of his redeemed and glorified church, singing, "Worthy is the Lamb that was slain!" Brethren, if we would do justice to our office, as witnesses for God—if we would catch the true inspiration of our work—we, too, must often cross, as he did, the threshold of eternity—transport ourselves ten thousand ages hence into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, new crowns to Jesus, new tides of glory around the throne of God. Realizing that scene, we should gird up our loins afresh, as if a new command had come down from heaven, calling us by name to be witnesses for God.

(Conclusion in our next.)

SCRIPTURE ILLUSTRATIONS.

[FOR THE WESLEYAN.]

THE HARPS OF ZION:

REFLECTIONS SUGGESTED BY PASSAGES IN THE 137TH PSALM.

A more affecting picture, or one better calculated to subdue the haughty spirit, and bring down every lofty imagination, cannot be conceived, than the circumstances in which the captive Israelites were found, as contemplated in this Psalm. We hear the voice of their task-masters, asking them, in their uncouth and barbarous dialect, to sing one of their national melodies: "For they that wasted us required of us mirth, saying, Sing us one of the songs of Zion;" and we see the wretched captives looking up to the willows, upon which their tuneless harps are suspended. We see them raise an imploring look; and while they endeavour to awaken tenderness in the hearts of their revilers—"How shall we sing the Lord's song in a strange land?"—the spirit of interceding grace is poured forth upon us, and we are constrained to cry out, "Remember them, O Lord, with the favour that thou bearest unto thy people." OLD MEN, tottering under accumulated years and infirmities, and beneath whose feet the grave is opening—YOUNG MEN and maidens, that should, with harp and timbrel, be making a joyful noise unto the Lord their rock—PRIESTS and LEVITES, who were wont to wear the linen ephod, and wait upon God in holy things—PRINCES and RULERS, to whom the tribes of the people had looked up with veneration and love—all, all these are now captives in a strange country: far, far

from the cradle of their ancestors, from the land which their forefathers tilled, and from the graves of their household. The recollection of former days rushes upon them; a thousand undefinable sensations spring up in their heart; the visions and dreams of a period never to return haunt their memories; and as these lead their thoughts, like the footsteps of wanderers, through their once beautiful temple, their splendid city, and their pleasant fields and vineyards, their last remaining hopes die within them; and the last vestiges of expectation are blotted out, even as images traced upon the sand are washed away by the waves and billows that roll over them. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof."

During their dispersion in Chaldea, the Jews were accustomed to hold their religious meetings on the banks of the rivers. Ezekiel, too, beheld his vision of living creatures and extraordinary wheels by the river Chebar; and that of the ram and he-goat was shewn unto Daniel, by the river Ulai. Indeed, this practice of assembling in such places, for prayer and other forms of divine worship, was continued in the time of the Apostles, as is evident from the history of Lydia's conversion: "And on the sabbath day we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."—Acts xvi. 12.

The feelings and sentiments which the conduct of the expatriated Israelites evince, were awakened in them by the love which they cherished for their country.

Pure and unsophisticated patriotism is a rare and inestimable virtue; and differs as much from that which assumes its name and deforms its beauty, as light does from darkness. Popular tumult and political ambition commonly take this word into their lips: and with it, do they try to cover their unconstitutional designs; as the Scribes and Pharisees endeavoured, by wearing phylacteries, to conceal their impiety. The disinterested love of country never totally forsook the Jews—NATIONAL PROSPERITY passed away "like the morning cloud and the early dew;" PEACE, grieved at beholding Ephraim vexing Judah, and Judah vexing Ephraim, reluctantly retired; and RELIGION, insulted in all her ceremonies and statutes, folded herself up in the luminous cloud that dwelt "between the Cherubim and Seraphim," and slowly ascended to heaven; but PATRIOTISM lingered among them, as if unwilling to depart—subsisted amid the wreck of every other virtue—and, like a solitary star, shed a pale light on the darkest periods of their history. GRIEF now brought tears to their eyes, as the rod of Moses stirred up the hidden fountains of the rock; and, therefore, they wept while they "sat down" "by the rivers of Babylon." EVIL DAYS had come upon them, and the springs of pleasure were all dried up; and, therefore, they "hanged their harps upon the willows;" but when they were asked to sing "one of the songs of Zion," the LOVE of their country animated their hearts, and enabled them to reply, with all the fervour of patriots, "If I forget thee, O Jerusalem, let my right hand forget her cunning." This virtue binds the Indian to his native place, although it be "a waste howling wilderness"—it enables the Arab to discover variety in the monotonous deserts through which he is perpetually wandering—and it inclines the Lapplander to prefer his dwelling of ice and snow, to the most superb mansion that architecture could erect. Patriotism incited Quintus Curtius to leap into the yawning gulf, which threatened to swallow up the republic; it impelled Winkelred to fall upon the spears of the Austrians, at the battle of Sempach, by which a breach was made for his countrymen, that enabled them to gain a complete victory; and it exercises over every virtuous man, a magnetic influence, that is constantly attracting his affections towards the place of his birth.

The love which the Israelites bore towards their country, caused them to weep when they remembered it.

It was precious in their sight, because God had promised it to them: first, in Abraham, (Gen. xii. 6, 7,) and again in Jacob, (Gen. xxviii. 13.) In pursuance of these promises, Joshua, as captain of the host, led them into it; during the administration of Solomon, they enjoyed full and peaceable

possession of it; and it shone forth among their types and figures, as an emblem of heaven, the incorruptible inheritance which the Lord had laid up for them. They wept for the distressed state of their church and country; they wept at the remembrance of their religious enjoyments; they wept on account of their past unfaithfulness; they looked upon their harps, hanging upon the willows, and they remembered the pleasure which they often derived from making "a joyful noise unto the Lord, the King;" and then they lifted up their voices and wept.

Their grief was so intense, that it constrained them to hang up their harps upon the willows.

Solomon, in order to describe the church in a prosperous state, employs the following beautiful imagery: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." This captivating group of metaphors sets forth the loveliness which the church displays, and the joy which she diffuses, when the pleasure of the Lord is prospering in her hand, and the light of his countenance shining upon her head. But now, her glory is turned into shame—her beauty is like a moth-eaten garment—and the sound of lamentation is heard in all her borders.

The harp is a musical stringed instrument, of great antiquity, of a triangular form, and played with the fingers. The ancient Hebrews called the harp, the pleasant harp; and not only employed it in their devotions, but in their entertainments and pleasures. Upon this instrument none could play so skilfully as the inspired minstrel, David; in this respect, as well as in many others, did he excel all his contemporaries; no sword spread such havoc among "the armies of the aliens," as did his; nor was there among all "THE HARPS OF ZION," one that breathed such divine melody as did his harp. While walking through the sacred scriptures, (the streets and courts that are round about Jerusalem,) we meet with the royal musician at every step; and while our ears listen with delight to the sublime odes which he is continually performing, our souls partake of the rapture which the Apostle experienced when he heard "the voice of harpers harping with their harps;" and singing "as it were a new song before the throne, and before the four beasts, and the elders." Hence, in the 43d Psalm, we see him going up to the tabernacle, and uttering aloud his determination to serve the Lord: "Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God." We are at a loss for words to express our admiration of this inimitable bard, when we hear him, in the 57th Psalm, thus appealing to his instrument, and striving, as it were, to endue with vocal power, each of its speechless cords: "Awake up, my glory; awake psalter and harp; I myself will awake early." Nor can we be accused of indulging pious reveries, while we venture to say, that the sweet singer of Israel is now, probably, the leader of the celestial choirs, and "the chief player upon stringed instruments"—the foremost among those who "stand on the sea of glass" that is "mingled with fire," and that have "the harps of God" in their hands.

At the various religious festivals, and on all joyful occasions, "THE HARPS OF ZION" were tastefully decorated with flowers; but in the instance under our consideration, they were braided with chains, and consigned to sorrow. The removal of musical instruments, or ceasing to play them, always denoted grief or heavy calamity; hence Jeremiah says, "The elders have ceased from the gate, and the young men from their music." Jer. v. 14. Again,—"Ezekiel, foretelling the desolation that should come upon Tyros, makes use of these words: "I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard." Ezekiel xxvi. 13. Further,—as a proof that "THE HARPS OF ZION," hanging upon the willows, proclaimed, by their silence, that religion was in a very low state, we need only subjoin a part of one of the remarkable visions seen by the beloved Exile of Patmos: "And a mighty angel took up a stone, like a great mill stone, and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all; and the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee." Rev. xviii. 21, 22.

But "THE HARPS OF ZION" were not hid in the bushes, nor concealed in the hollows of the rocks, much less destroyed. No—they were only "hanged upon the willows," that the sight of them might suitably affect their hearts. The dejected captives had neither power nor inclination to be merry; God had turned their feasting into mourning, and their songs into weeping; but still, though cast down, they were not destroyed; but entertained a hope that the Lord would be gracious unto them—make bare his arm for their deliverance—restore them unto their own land—and again open their lips, that their mouths might shew forth his praise.

Heaven is the country which the Lord has promised to us; and he is now preparing it for our reception, I. Cor. ii. 9. The prospect of entering into this delightful country comforted the saints under all their trials, Heb. xi. 13-16; and, through the mercy of God, every one who condescends to read this page, may be able to exclaim, with St. Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Let us, then, remove our harps from the willows, tune them to the praises of God, and ascend to his holy hill and tabernacle, singing,—

"The men of grace have found
Lory begun below;
Celestial fruit, on earthly ground,
From faith and hope may grow;
Then let our songs abound,
And every tear be dry:
We're marching through Immanuel's ground,
To fairer worlds on high."

AMICUS.

ECCLESIASTICAL HISTORY.

CHRISTIAN DISPENSATION.

[CONTINUED.]

OUR last number brought the history of the Church down to the death of the apostate Emperor Julian, in 365, and the abortive attempt of the Jews to rebuild their temple. The conversion of Constantine, while it terminated the persecutions which the church had so long endured, and gave security and honours to its ministers and members, introduced a laxity of morals, and a state of effeminacy and luxury inconsistent with the spirituality and purity of the divine religion of the Saviour. "I have been long convinced," says Mr. Wesley, "from the whole tenor of Ancient History, that this very event, Constantine's calling himself a Christian, and pouring that flood of wealth and honour on the Christian church, the Clergy in particular, was productive of more evil to the church, than all the Ten Persecutions put together. From the time that power, riches, and honour of all kinds, were heaped upon the Christians, vice of all kinds came in like a flood, both on the Clergy and laity. From the time that the Church and State, the kingdom of Christ and of the world, were so strangely and unnaturally blended together, Christianity and Heathenism were so thoroughly incorporated with each other, that they will hardly ever be divided, till Christ comes to reign upon earth."

The attempts of Julian, during his short reign, to revive and restore the ancient superstition of the empire, drew a cloud over the temporal glories of the church. The fundamental principles, however, of the Christian doctrine (continues Mosheim,) were preserved hitherto uncorrupted and entire in most churches, though, it must be confessed, that they were often explained and defended in a manner that discovered the greatest ignorance, and an utter confusion of ideas. The disputes carried on in the council of Nice, concerning the three persons in the Godhead, afford a remarkable example of this, particularly in the language and explanation of those who approved of the decisions of that council. So little light, precision, and order, reigned in their discourses, that they appeared to substitute three gods in the place of one.

Nor did the evil end here; for those vain fictions, which an attachment to the Platonic philosophy, and to popular opinions, had engaged the

greatest part of the Christian doctors to adopt before the time of Constantine, were now continued, enlarged, and embellished, in various ways. From hence arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were every where to be seen. Hence, also, the celibacy of the priests, the worship of images and relics, which, in process of time, almost utterly destroyed the Christian religion, or, at least, eclipsed its lustre, and corrupted its very essence in the most deplorable manner.

An enormous train of different superstitions were gradually substituted in the place of true religion and genuine piety. This odious revolution was owing to a variety of causes. A ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the Pagan rites, and of blending them with the Christian worship, and that idle propensity, which the generality of mankind have towards a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. Accordingly, frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs, as if there alone the sacred principles of virtue, and the certain hope of salvation, were to be acquired. The reins being once let loose to superstition, which knows no bounds, absurd notions, and idle ceremonies, multiplied every day. Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought every where at enormous prices. The public processions and supplications, by which the Pagans endeavoured to appease their gods, were now adopted into the Christian worship, and celebrated with great pomp and magnificence in several places. The virtues that had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges, that the former enjoyed under the darkness of Paganism, were conferred upon the latter under the light of the gospel, or, rather, under that cloud of superstition that was obscuring its glory. It is true, that, as yet, images were not very common; nor were there any statues at all. But it is, at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modelled, by degrees, according to the religious services that were paid to the gods before the coming of Christ.

From these facts, which are but small specimens of the state of Christianity at this time, the discerning reader will easily perceive what detriment the church received from the peace and prosperity procured by Constantine, and from the imprudent methods employed to allure the different nations to embrace the gospel. The brevity we have proposed to observe in this history, prevents our entering into an ample detail of the dismal effects which arose from the progress and the baneful influence of superstition, now become universal.

This, indeed, among other unhappy effects, opened a wide door to the endless frauds of those odious impostors, who were so far destitute of all principle, as to enrich themselves by the ignorance and errors of the people. Rumours were artfully spread abroad of prodigies and miracles to be seen in certain places, (a trick often practised by the heathen priests,) and the design of these reports was to draw the populace, in multitudes, to these places, and to impose upon their credulity. These stratagems were generally successful; for the ignorance and slowness of apprehension of the people, to whom every thing that is new and singular appears miraculous, rendered them easily the dupes of this abominable artifice. Nor was this all; certain tombs were falsely given out for the sepulchres of saints and confessors; the list of the saints was augmented with fictitious names, and even robbers were converted into martyrs. Some buried the bones of dead men in certain retired places, and then affirmed, that they were divinely admonished, by a dream, that the body of some friend of God lay there. Many, especially of the monks, travelled through the different provinces; and not only sold, with the most frontless impudence, their fictitious relics, but also deceived the

eyes of the multitudes with ludicrous combats with evil spirits or gnom. A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practised, with success, to delude the ignorant, when true religion was almost entirely superseded by horrid superstition.

From this period, and during the succeeding 1000 years, the history of the church is blotted, in every page, by the record of heresies, superstitions, cruelties, immoralities, or war. They were, indeed, ages of darkness and corruption to the church. The transfer of the sceptre (says Croly) to the East had largely increased the influence of the Roman See. Veneration for his spiritual office pointed out the Bishop of Rome as the natural mediator with the barbarians, the protector of the city, and the representative of its distant monarch. But a darker temptation than this honourable alliance of the people, soon arose. Rome and Constantinople—the one, proud of the imperial residence, the other of its ancient sovereignty—disputed the primacy of Christendom. The spirit of ambition spread; and, after long and factious struggles, the council of Chalcedon recognized the five patriarchates of Rome, Constantinople, Alexandria, Antioch, and Palestine. Leo, the Roman Bishop, protested in vain against the equality of the Bishop of Constantinople; the Emperor sided with the Council. But the papal power was already fixed on a foundation not to be shaken by councils or emperors. The fifth century had been from the beginning one fierce convulsion. The Northern Invasions had often clouded Rome altogether from the sight of the sovereigns of Constantinople. When peace came, less a remission of war, than a pause for whetting the blunted sword, and re-nerving the barbarian arm; the allegiance of the man who held the keys of Rome was not to be lost for points of ceremony. An additional source of power was found in the quarrels of the Eastern Sees, of which the rank and remoteness of the Pope made him the frequent exhibitor. He thus rose, until the edict of Justinian at length solemnly conferred the fatal and guilty title, which first fixed him within sight of empire.

Fortune had made Justinian an emperor, necessity had made him a warrior and legislator, but nature had made him a monk. He brought to the throne the prejudices of the cloister and at the head of a dominion, still the steepest and most powerful of the earth, gave himself up to the hopeless perplexities and bitter personal vindictiveness of monkish controversy. "The Emperor," is the exclamation of his malignant contemporary, "sits like a private man, closeted whole nights with old priests, doing nothing but turning over church writings." The perpetual feuds of Constantinople gave ample employment to this midnight diligence. But they were all suddenly eclipsed by the bolder novelty of Nestorianism. A peculiar homage to the Virgin Mary had been for some time growing up in the East; it had at length approached to divine worship, and the Virgin was named "The Mother of God!" Nestorius, a Syrian Bishop, distinguished for learning and eloquence, fearlessly pronounced the doctrine impious; and, even in the hearing of the palace, declared that the Virgin Mary was but the mother of Christ in the human nature; and that the divine nature, however mysteriously joined to it, could, as God, neither be born nor die. Justinian plunged headlong into this sacred war; persecution soon reinforced his argument for the divine maternity, and, by an imperial decree, he laid Nestorius and his disciples under the spiritual ban. Some of the anathematized, in their distress, appealed to the common arbiter, Rome. To govern by artifice was the pride of the Emperor; and this unkingly craft led him to the extraordinary concession of the Papal supremacy—a measure pregnant with eternal division to his empire, hopeless schism to his religion, and still deeper and darker consequences to the world. Ancient Rome had reigned for more than twelve hundred years. But the pen which wrote the decree of Justinian was to give birth to the dominion of another Rome of a still longer duration, armed with a sterner power, and using it with a more unchangeable and remorseless pressure on mankind.

In the beginning of the memorable year 533, Justinian sent two of the Eastern Bishops, as his envoys, to state his case before John, "the most

holy Archbishop and Patriarch of Rome." They were furnished with an imperial rescript, detailing the controversy, expressing "the Emperor's anxiety, in all instances, to communicate matters touching the General Church to his Holiness," and declaring, "that for the purpose of preserving the unity of the Apostolic See, and the existing establishment of the holy Churches of God, he had lost no time in subjecting and uniting all the priesthood of the entire East to his Holiness." The rescript further declared the Roman Bishop "Head of all the Churches;" and concluded by making the "knowledge of the doctrine held by his Holiness, the standard of the faith, and source of unity to all the Christian world."

This momentous paper was not left to the dubious fate of the royal archives. The doctrine that the Pope was "the Universal Bishop," was thrown into the shape of law; the substance was repeated in the various forms of the Justinian Code, and was thus made general and immortal. It may be hopeless now to detect the entire motives of this vast concession in the subtle, yet feeble system of the imperial policy. The chances of the Vandalic war, which he was about to commence, and which must have made the extinction of the religious feuds of Constantinople more important than ever; the hope of retaining an interest in the heart of Italy, which it was the imperial purpose to reconquer; or that common frenzy, which makes the true polemic think all sacrifice cheap for the triumph of words; all might have urged Justinian to purchase the voice of Rome. But, however worthless the motives, the act was done, authentic and unquestionable, sanctioned by all the forms of state, and never abrogated—the act of the first potentate of the world. If the supremacy over the church of God had been for man to give, it might have been given by the unrivalled sovereignty of Justinian.

From this era the Church of Rome dates the earthly acknowledgment of her claim. Its heavenly authority is referred to the remoter source of the Apostles. But the turbulence of the period was adverse to all titles but those of the sword. Fifty years had scarcely passed before the Patriarch of Constantinople dared to assume the name of "Universal Bishop." He found in Gregory the Great an antagonist, who fiercely resisted the usurpation: pronouncing, whether in the heedless wrath of controversy, or in the more unaccountable ignorance of his own distinctions, that to arrogate the name of "Universal Bishop," was to be Antichrist. But the oversight was soon repaired. Boniface the Third obtained from the Emperor Phocas the recognition of the original title; and the Bishop of Constantinople was consigned to the second rank, until the remaining union of the churches was at an end.

BIOGRAPHY.

MEMOIR OF THE HON. ROBERT BOYLE.

ROBERT BOYLE was a philosopher, who ranked with Bacon and with Newton; he was the seventh son of the celebrated Earl of Cork, and was born at Lismore, in Ireland, January 26, 1626, the year that Bacon died. He was committed to the care of a country nurse, with instructions to bring him up as hardy as if he had been her own son. "For his father," he tells us, "had a perfect aversion for the fondness of those parents, which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them, as if they were made of butter or of sugar." He thus gained a strong and vigorous constitution; which, however, he afterwards lost in a considerable degree, by its being treated too delicately. When he was about three years old he lost his mother, who was a most accomplished woman; and whom he regrets on that account, because he did not know her. A second misfortune was, that he learned to stutter, by mocking some children of his own age, of which, though no endeavours were spared, he could never be perfectly cured. Eton has the honour of his early education, which was perfected by private tutors, and lastly at Geneva. After having travelled over various parts of the continent, he settled in England, and devoted himself to science, especially to natural philosophy and to chemistry; and till the close of his existence, he unremittingly persevered in his scientific pursuits. Of the Royal Society he was one of the first members;

but he declined the office of President, as he did also that of Provost of Eton College. Philosophy, however, did not wholly engross his time; much of his leisure was given to theological studies, to the composition of moral and religious works, and to the advancement of religion: for which latter object he expended very considerable sums. Among his pious acts, was the founding of a lecture for the defence of natural and revealed religion. As an experimental philosopher, he displayed indefatigable ardour, and uncommon penetration and skill; and he, undoubtedly, opened the way to many modern discoveries. As a man, his character was of the most estimable kind; his manners were singularly mild and courteous, and he possessed piety without bigotry, learning without arrogance, and charity without ostentation. Boyle was never married. He died on the 30th of December, 1691, a week after his favourite sister, Lady Ranelagh, to whom he was affectionately attached, and with whom he had lived for the most part of nearly half a century.

"His knowledge," says Bishop Burnet, "was of so vast an extent, that if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of the Hebrew very far into the rabbinical writings, and the other Oriental tongues. He had read so much of the fathers, that he had formed a clear judgment of all the eminent ones; he had read a vast deal on the Scriptures, had gone very nicely through the various controversies in religion, and was a true master of the whole body of divinity; he entertained so profound a veneration for the Deity, that the very name of God was never mentioned by him without a pause, and a visible stop in his discourse; in which Sir Peter Pett, who knew him for almost forty years, affirms, that he was so exact, that he did not remember him once to fail in it. To those who conversed most with him in his inquiries into nature, it was obvious that it was his leading object in that, on which, as he had his own eye constantly fixed, so he took care to put others often in mind of it, viz. to raise in himself and others more exalted thoughts of the greatness and glory, and wisdom and goodness of the Deity. Such was the impression of this upon his own mind, that he concludes the article of his will, which has a reference to the Royal Society, in these words: "Wishing them also a happy success in their laudable attempts to discover the true nature of the works of God, and praying that they, and all other searchers into physical truths, may cordially refer their attainments to the glory of the great Author of nature, and to the comfort of mankind." His charities were princely, and of which some notice has been already taken, in his efforts for disseminating the knowledge of the gospel in various parts. He expended seven hundred pounds in printing an edition of the bible in the native Irish, and having it distributed among those who spoke it.

He contributed largely to an impression of the Bible in Welsh; and during his life, he contributed three hundred pounds annually to advance the design of propagating Christianity in America. His liberality, also, towards such literary persons as needed his assistance, was extraordinary; and, according to Bishop Burnet, who was often his almoner, for several years before his death, he distributed one thousand pounds a year among the French refugees, who had fled from that country to escape persecution, and others who had taken refuge in England from the calamities of Ireland. And in all his charities he adhered as strictly as possible to the injunction of his divine Master, "Let not thy left hand know what thy right hand doeth." The works of this eminent philosopher were collected and printed in five volumes folio, London, 1744; and a valuable abridgment has been published by Dr. Shaw, in three volumes quarto.

By a codicil annexed to his will, in 1691, he provided for the delivery of an annual course of eight sermons, since called "Boyle's Lectures," whose design, as expressed by the institutor, is to prove the truth of the Christian religion against infidels, without descending to any controversies among Christians, and to answer new difficulties, scruples, &c. For the support of this lecture he assigned the rent of his house in Crooked Lane, to some learned divine within the precincts of London, to be elected for a term not exceeding three years. But the fund proving precarious,

the salary was ill paid; to remedy which inconvenience, Archbishop Tennison procured a yearly stipend of fifty pounds forever, to be paid quarterly, charged on a farm in the parish of Brill, in the county of Bucks. To this appointment we are indebted for many excellent defences of natural and revealed religion.—*En. Rel. Knowledge.*

The Wesleyan.

MONTREAL, THURSDAY, OCTOBER 15, 1810.

HAVING, in our recent "Supplement," informed our friends and the public of the dissolution of the union between the British and Upper Canadian Wesleyan Conferences; and having published, from the "Minutes," the entire proceedings of the British Conference in relation to that subject; we shall at present forbear entering further into particulars, and wait the result of the meeting of the Canadian Conference, which is announced to take place on the 22d instant.

We can, however, assure the members and friends of both connexions, that on our part, and especially on the part of our esteemed brother, the Rev. Mr. Stinson, every effort will be made to effect an amicable arrangement of such matters as remain to be adjusted, of a local nature, that the least possible injury to the cause of religion may result from the separation of the two bodies: and that it will be the earnest endeavour of the agents of the British Connexion in this province, to maintain that "friendly relation" with the Ministers and members of the Upper Canada Conference, "which ought to exist between all parts of the Wesleyan family."

We have also gladly availed ourselves of the "Supplement," to publish the Annual Pastoral Address of the British Conference to the Wesleyan Societies throughout the world: a document, which, on account of the various important subjects which it embraces, and the sound and practical views of religion and morals, and of the duties and obligations of professing Christians, which it unfolds, is deserving the serious perusal of the persons to whom it is addressed, and, indeed, of Christians of all denominations.

BRITISH AND FOREIGN BIBLE SOCIETY.—At a meeting of the Committee of this noble institution, held January 6th, 1810: with a view of most effectually counteracting the infidel efforts of the advocates of *Socialism*, and "meeting the exigencies of the present times," by a wider circulation of the Holy Scriptures throughout the United Kingdom; it was resolved to reduce the price of the Nonpareil Bible (in sheep) to 1s. 6d., and the Brevier Testament to 6d. In pursuance of this resolution, during the ensuing five months, the Society issued 117,109 Bibles, and 170,643 Testaments—at a loss, however, of £10,832 10s. 9d. To meet this loss, the friends of the Bible cause in London, resolved to create a *special fund*. This generous proposal originated with the Southwark Auxiliary Society, the members of which responded to the call of their Committee, by extra donations amounting to nearly £1000; and it was believed that, by other Auxiliaries following their example, the whole amount of loss occasioned by the recent reduction in price, would be made up. *The best book among books is now the cheapest book in the world!*

In the reign of Edward I., the price of a fairly written Bible was *twenty-seven pounds*. The hire of a scribe was but three halfpence per day. The purchase of a copy would, of course, have taken such a person the earnings of fifteen years

and three months of constant labour. A Bible may now be purchased for *eighteen pence*, which a child may now earn in a day! For this we are indebted, through the good providence of God, to the discovery of the art of printing, and the British and Foreign Bible Society.

MISSION TO THE HUDSON'S BAY TERRITORY.—We are happy to inform our readers, that a letter has been received from the Rev. JAMES EVANS, Superintendent of Wesleyan Missions in Hudson's Bay Territory, dated 2d July. He had proceeded, with his wife and daughter, about 3000 miles since leaving Montreal, and had arrived within about a day's journey of his destined station, all in good health. He expected, after making some domestic arrangements there, to proceed on a visit to York House Station, on Hudson's Bay. While toiling in the inclement regions of the north, to spread the Gospel of God our Saviour among its barbarous inhabitants, he earnestly solicits the fervent prayers of the friends of Missions, for the success of himself and his colleagues, expecting and desiring no rest until they find it in heaven. We have also heard that, through the good providence of God, the Rev. G. BARNLEY reached his station, at Moose Factory, in safety.

Since the above was written, we have received a long and interesting letter from the Rev. Mr. RUNDLE, connected with the above Mission, who had reached Norway House in safety, and who was about proceeding to his station, 1000 miles further into the interior.

DURING the proceedings of the late Annual Conference, Dr. BURNING moved for permission to introduce the two Ashantee Princes who were then in Newcastle. This was most readily granted, and the Princes, with their travelling Tutor, the Rev. THOMAS PYNE, took their seats on the platform.

The PRESIDENT, in addressing them, expressed his satisfaction at seeing them, as coming from a far distant land, where the Methodist Society had long had, still had, and was about to have, still more numerous Missions. He trusted they would go back to their own country, with favourable impressions as to this country,—as a free, happy, and industrious country, and, more especially, that they would see that the religion which is here taught and professed, had made England what it was. That it was a holy and happy religion, and tended to the furtherance of happiness among men.

The Rev. THOMAS PYNE, in rising to reply, stated, that he believed it was the sincere desire of the young men who accompanied him to do good to their country. He believed that they thought religion to be the source of all good to a country, and that they were grateful to the Wesleyan Methodists, and especially to their Missionary Society, for what they had done for their country, and especially to Antigua, and would do all they could to further the objects of the mission. He hoped that the Conference and the British public would not lose sight of them, but follow them with their prayers. He was glad that they were to return to their own country in company with Mr. Freeman, and the Missionaries who would be sent out with him. In conclusion, he observed, that he hoped the time was not far distant, when all Christians would learn to love one another, and that as there was no hostility between the Methodist Society and the Established Church, so there would be an harmonious feeling between all religious bodies, which should compel the world to say: "See how these Christians love one another."

BEWARE OF LAW!!!—The following fact may be relied on, as shewing the process and result of a certain law proceeding, which took place not long since, in this province. The parties shall be nameless.

Mr. Y. sued Mr. Z. for £10, with interest £2 12s. 6d.; for which the defendant had given his note. The expense in obtaining judgment was £7 12s., and interest after judgment £4 5s.: making a total of £24 9s. 6d. Defendant's moveables were sold at sheriff's sale for £20 11s. 6d.: which, deducting £8 17s. 9d., expense attending sale, left £15 11s. 9d. still owing by defendant. Three lots of land, of 100 acres each, were then sold for £25: which, deducting £9 8s. 6d., expense of sale, met the sheriff's demand within 3d., which was paid by defendant's attorney, to prevent the sale of the fourth lot of land. So that, to meet the whole demand of the original debt of *ten pounds*, with interest and law expenses, Mr. Z. had to sell property to the amount of *forty-five pounds, eleven shillings and sixpence*, which was not one half its value!

LORD DURHAM.—Without offering any opinion of our own on the private life, or public and political conduct, of the deceased nobleman, we put the following on record, to shew the extreme views of political partizans, and how questionable and unenviable is posthumous fame:—

The noble Earl was not an angel, but a frail man, of no very high order of intellect. Feeble and ambitious, he cultivated his small talents to the highest point of which they were capable; and feeling that they did not gain for him the prize to which he thought his abilities, and zeal, and sacrifices, entitled him—his defensive pride, alarmed, took the form of haughtiness and arrogance, as defensive pride commonly does when so irritated.—*Standard.*

He has finished a busy and not unimportant career, but one in which the vanity of human ambition, and the bitterness mixed up with it, are both strongly marked. His lordship was pre-eminently a disappointed man; and although the traces of his violent and headstrong spirit are still visible in the position of parties, it would be difficult to point to one really useful object which he has accomplished.—*Record.*

We have reason to know, that, since his withdrawal from public affairs, he has expressed an intense patriotic interest in the settlement of the Canada question, and a disinterested anxiety not to allow any private considerations to interfere with its satisfactory adjustment. His heart was in the cause of his country. Such a man the country could ill spare—according to our short-sighted views.—*Patriot.*

LITERARY NOTICE.

THE CONSTITUTION OF MAN, considered in relation to External Objects. By George Combe. Edinburgh. People's Edition.

To associate Phrenology with Infidelity will be, we are aware, to incur from the admirers of the former fanciful theory, the charge of ignorance and illiberality—especially when we are told that its principles are found to harmonize with the truths of Revelation, and that men of science, genuine Christians, and orthodox divines, have acknowledged its truth and importance. As to its harmonizing with divine revelation, that is the very thing which we take upon us to deny, so far, at least, as concerns the work before us: and as to certain scientific men—good men, and Christian divines, patronising this theory, all this may be as true, as the popularity which the celebrated Bishop Berkeley's tar-water-panacea acquired some eighty years ago; or, that physicians, divines and noblemen were among the admirers and followers of that fanatical impostor, Joanna Southcott; or that the extravagancies of the pseudo-science of animal magnetism, have been found in the creed of philosophic men.

Without going into the philosophy (if it has any) of the phrenological theory, as it is expounded

by its different advocates; the position we would take is—the anti-scriptural character, and consequently infidel tendency, of Phrenology, so far as its principles are explained in Mr. Combe's "Constitution of Man,"—a book which has had a wide circulation in England, and is extensively known on this continent. It has been republished in the United States, in at least a sixth edition, with an additional chapter by Joseph A. Warne, A. M., Brookline, "On the harmony between the Scriptures and Phrenology." How far it is possible for Mr. Warne, or any other of the admirers and advocates of Combe's phrenology, to make their favourite hypothesis square with divine revelation, we leave our readers to judge, when they shall have considered the following extracts, which contain—

Fi.—A denial of the total and inherent depravity of human nature, and of the necessity of divine influence to the moral renovation of man.—

It is asserted that

"Man's corruption consists in the tendency to abuse his faculties, and not in any inherent viciousness attributable to his nature itself."

"I have heard it said that Christianity affords a better and more instantaneous remedy for human depravity than the improvement of the cerebral organization: because the moment a man is penetrated by the love of God in Christ, his moral and religious affections become far stronger and more elevated, whatever his brain may be—than those of any individual whatever, without that love, however noble his cerebral development, and however much he may be instructed in natural knowledge. I observe, however, that in this life a man cannot become penetrated by the love of God, except through the aid of sound and efficient organs." p. 89.

"If the philosophy now explained shall carry home to rational men the conviction, that the order of nature fairly admits of the practical exemplification of these precepts by the development of its inherent resources, a new direction must be given to the pursuits of the religious instructors of mankind." p. 90.

"Christianity stands before us, therefore, at present, as interpreted by men who knew extremely little of the science of either external nature or the human mind. They have conceived it to be a system of spiritual influences, of internal operations on the soul, and of repentant preparation for another world, rather than an exposition of pure and lofty principles inherent in human nature itself, and capable of being largely developed, and rendered practical in this world." p. 90.

"Many excellent and sincere Christians have been educated in the belief, that human nature is entirely corrupt and wicked; and when, in consequence of private or public devotion, they become conscious of vivid love to God and benevolence to men, and of aspirations after general purity and excellence, springing up in their minds, they ascribe these emotions exclusively to the direct influence of the Divine Spirit—without being in the least aware of the extent to which a large development of the moral organs, combined with an active temperament, contributes to this effect." p. 94.

Now, we would ask, how the principles unfolded in these extracts can be made to harmonize with those truths of divine revelation which relate to man's moral and fallen condition as a sinner, and the doctrine and necessity of divine influence in his spiritual regeneration? Where do we find recognized in the Holy Scriptures those "pure and lofty principles inherent in fallen human nature," of which Phrenology makes its boast? or those "inherent resources" which the principles of this mental philosophy are able to develop, and which will render it necessary for the ministers of religion, as students and teachers, to become Phrenologists, in order to the proper and successful discharge of the functions of their office, especially as the "religious instructors of mankind?" If

Mr. Combe has fairly stated the principles of Phrenology on the subjects contained in the above extracts, then we assert, that their harmony with Divine Revelation can never be established, and that those principles are anti-scriptural.

Secondly,—Phrenology, as expounded by Mr. Combe, involves the unscriptural doctrine of fatalism or invincible necessity in the constitution and destiny of moral agents.—We give the following extracts in proof:—

"David Haggart was a dexterous and enterprising thief and pickpocket, who was executed at last for murdering the jailor of Dumfries, with a view to escape from justice."

This statement is accompanied by a sketch of the head of this notorious villain, and is thus characterised: Firmness large—Conscientiousness deficient—Cautiousness rather large. The author then proceeds:—

"If individuals having brains resembling those of Haggart, who was remarkable for dishonesty, should be placed in situations of trust, in which there should be presented to them temptations to deception and embezzlement, which could be resisted only by strong sentiments of justice, their misconduct, sooner or later, would be almost certain, owing to the great size of their animal organs, and the deficiency of their organs of conscientiousness." p. 51.

Again:—

"I have seen several striking instances of persons, who, after making a great profession of religion, ultimately disgraced it; and I have observed that, in all these instances, without one exception, the organs of the inferior propensities were large, and those of one or more of the moral sentiments deficient."

Once more:—

"A well-constituted brain is a condition essential to the existence of Christian dispositions." p. 90.

If this be Phrenology, we ask again, is the doctrine either Scriptural, Christian, or Rational? Where is the ground of human responsibility? or where can there be virtue or vice in human conduct, morally considered, if men must act according to their "cerebral organization," be it favourable or unfavourable to justice, benevolence and piety? If Phrenology be true, it was not without reason that a certain Counsel, once addressing a jury, pleaded the unfavourable moral organization of the prisoner in extenuation of the crime which had been proved against him; and that another individual, whom we knew, himself a prisoner at the bar, charged with murder, having killed a friend in a duel, urged the same plea, his having acted under the uncontrollable influence of an organization, for which he was not accountable. The harmony of such doctrines—with a Religion which is eminently a "reasonable service"—and with a Revelation, which every where represents man as an accountable being, warning him of evils which he has, or may have, power to avoid, and commanding and encouraging him to the practice of virtues, which it empowers him to perform,—such harmony is impossible.

Thirdly,—We object to the "Constitution of Man," according to Mr. Combe's system, as anti-scriptural, in reference to the nature and efficacy of Prayer. The views of the writers which our author cites and adopts on this subject, are, indeed, consistent enough with the fatalism which his scheme of mental philosophy involves; but, in our judgment, are utterly inconsistent with the nature and design of prayer, as an appointment of the all-wise Benefactor of man, revealed in his Word.

In this scheme, Prayer is represented, in the effect of it, as its mere reflex influence upon our own minds:

"Prayer only works its effect upon us, as it contributes to change the temper of our minds, to beget or improve right dispositions in them, to lay them open to the impressions of spiritual objects, and thus qualify us for receiving the favour and approbation of our Maker."

"The Being that governs the world, (citing Lord Kames,) governs it by laws that are inflexible, because they are best; and to imagine that he can be moved by prayers, oblations, or sacrifices, to vary his plan of government, is an impious thought, degrading the Deity to a level with ourselves."

The immutability of Jehovah, as a Being "with whom is no variableness nor shadow of turning," is a perfection of the Divine Nature which we recognize, and devoutly adore. But the Scriptures represent it as the "plan" of God's government of free moral agents, to bestow blessings in connection with the "prayers, oblations, sacrifices," and obedience which he has enjoined, and to withhold them from those who are prayerless and disobedient. That the promises and purposes of the Almighty, in his moral government of men, are frequently conditional, and dependent on the obedience of his creatures to his revealed will; the history of the Bible abundantly declares. Take one instance—the case of Eli and his wicked sons: "There came a man of God unto Eli, and said unto him, Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me (in the priesthood) for ever; but now saith the Lord, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed." I. Samuel, xi. 27-31. Again,—"Ye have not because ye ask not; ye ask and receive not, because ye ask amiss." James iv. 2, 3.—Where, then, is the impiety of believing that prayer, as an act of obedience to the Divine command, will move the Deity to deal with man in a way of mercy, and in the bestowment of blessings, in which way he has declared he will not deal with him if prayer be neglected?

We have already extended this article to too great a length, and must conclude by observing, that there is introduced into the work on which we have animadverted, just enough of truth—striking facts—and amusing anecdotes, to render it attractive and interesting to persons who are fond of curious and metaphysical speculations—while, in our opinion its general impression and tendency are decidedly unfavourable to moral and religious improvement. It is granted that a writer may be more orthodox in his philosophy than in his theology, and vice versa. But as the philosophy and theology of Divine Revelation must necessarily harmonize, every scheme of philosophy, which claims to be in accordance with that revelation, must harmonize with its morals and theology. We think we have proved, from the work before us, that Phrenology and the Bible do not harmonize. If, therefore, Mr. Combe has faithfully expounded the principles of his favourite theory, we reject it, not only as not having the warrant of revelation, but as being opposed to some of its plainest dictates, and most essential truths. We have no wish to provoke any discussion or controversy on the subject of Phrenology. We have only discharged our duty, in warning our readers of a book, popular indeed, but, in our judgment, mischievous and infidel in its tendency.

REASON can never shew itself more reasonable, than in ceasing to reason about things that are above reason.—Flavel.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE AMERICAN BOARD.

The thirty-first Anniversary of this venerable institution was held at the Richmond-street Church, in Providence, commencing on the 9th ult., and continued until Friday the 11th, with far more than usual interest and happy effect. There were present about forty corporate members, and one hundred and thirty honorary members. In the absence of the President of the Board, the Hon. Theo. Frelinghuysen took the chair. The meeting was opened with prayer by the Rev. President Day. The first document presented was the Treasurer's Report, which, after being referred, was subsequently declared to be correct. The receipts of the Board were stated to have been \$211,619.01, being \$2,378 less than the income of the preceding year. The expenditures, \$216,601.37; exceeding the receipts \$4,910.33: increasing the debt of the Board to \$21,083.42.

The Prudential Committee of the Board then commenced the reading of their Report, which embraced interesting points of information. The several parts were assigned to Committees, whose reports, and the remarks they elicited, constituted the greater part of the doings of the meeting.

The number, condition, and labours of the several Missions of the Board were presented. During the year, 6 missionaries and assistants have died; 21 have been dismissed for various causes; 27 new ones have been appointed; 19 sent out upon the field, viz. 2 to Turkey, 7 to Syria, 2 to the Nestorians, 1 to South Africa, 1 to the Sandwich Islands, 6 to the Indians.

There are now under the control of the Board, 25 missions: the Cyprus mission having been connected with that to Turkey. These missions embrace 80 stations, at which there are 131 ordained missionaries, 10 of whom are physicians; 10 other physicians; 14 teachers; 10 printers; 11 other male, and 186 female assistant missionaries; making in all, 365 missionary labourers from this country. To these must be added the 15 native preachers, and 107 other native helpers; making the whole number dependent upon the Board, 487—six more than ever before.

The number of printing establishments belonging to the Board is 15; of presses 32; of type foundries 5; of churches 55; of church members 17,234: making, in one or two instances, the largest churches in Christendom. Of those received into the church last year, 10,810. The number of seminaries for boys 8, containing 412 boarding scholars; of preparatory boarding schools for boys 6, containing 100 pupils; of female boarding schools 10, containing 295 pupils: making the whole number of boarding schools 24; and of boarding scholars, of both sexes, 807; of free schools 415: affording instruction gratuitously to more than 20,000 children. The number of books and tracts printed during the year, is about 685,000 copies, and 45 million of pages: making the whole of the issues since the commencement of missionary operations, about 250 million of pages.

The missions were stated to be generally in prosperous condition, some of them, as we know, extraordinarily so. The difficulties of the several stations were given, especially the trials of the Sandwich Island mission, resulting from the visit of the *L'Artemise*, excited great sympathy. A paper was presented by the Prudential Committee relating to it, giving the particulars of it, and a forcible statement of the wrongs inflicted upon the missionaries. This paper was referred to a Committee, of which Chancellor Walworth, of New York, was made the chairman: who subsequently made a report, which, emanating from such high judicial authority, was listened to with great interest. As there is no necessity of adhering to strict chronological order in our report, its purport may as well be given here.

The report stated, that, in order clearly to prove the injustice of the whole procedure of the frigate, it was not necessary to take into account the nature of the government of the islands, nor, indeed, its relation to the French. The manifesto of Captain Laplace was manifestly injurious and wrong, whatever the claims of the French. To force a religion upon a people who manifest reluctance to its reception, could be justified by no circumstances. It was clearly against the first principles of international law. Nothing but the express con-

sent of a people could justify such introduction. The right to be tolerant or intolerant towards any religion, is one which inheres in every government; and, however the principles of that government may be censurable, there is no right in any other nation to demand their abrogation. Leave to introduce teachers or missionaries hostile to the government, had never been given to the French; and their thrusting them upon an unwilling people, cannot be regarded in any other light than that of flagrant outrage. Especially, the animadversion upon the American missionaries is to be regarded as false and insulting. The charge made in the manifesto, of their participation in the persecution of Catholic priests several years ago, appears, from every evidence, wholly untrue. Such a persecution would have been opposed to their own views of right, and to every principle of the religion they are striving to propagate. If they had engaged in any acts of intolerance, the Board and the Christian world would not be slow to disapprove it. That they should have regarded the Catholic priests with suspicion and alarm, certainly was to be expected. They were labouring hard to elevate a benighted people. The hope was kindled that it should soon take its station in the rank of evangelized nations. They could look upon the Catholics only as the enemies of their enterprise, whose influence would be to induce a degradation quite as hopeless as their original barbarism. But even in these circumstances of provocation, facts are abundant to shew, that no effort was made on the part of the missionaries to expel them from the islands. It was their duty, indeed, to preach the gospel, and in preaching that, they must have impressed upon the government and people, the conviction of the dangerous character of Catholicism. But beyond that they did not go. They were expressly exculpated from all participation in the expulsion of the Catholic missionaries by the king himself. So far from it, one of them urged upon the king and chiefs the duty of toleration, and of granting the leave of residence to persons of every religion. All that can be said is that the missionaries did not interpose their influence to prevent the expulsion; and that no right or claim could possibly demand of them. No blame can possibly attach to them. They acted with great forbearance, and with the highest sense of justice and honour. And every evidence exists, that no means have ever been resorted to by them, underly to influence either the government or the people. The visit of the war-vessel, and the conduct of the French captain, are, therefore, injurious and disgraceful. It does not fall within the scope of the interests and duties of the Board to notice other parts of this strange procedure. It belongs to the civilized world to pass judgment upon the character of the act of dictating at the canon's mouth, to a helpless people, offensive terms of peace; and forcing, against their will, the introduction of intoxicating liquors. We may trace to the wise and manly prohibition on the part of the government of the use of these, most of the opposition manifested to the missionaries.

The Committee concluded the Report, of which the above is but a meagre sketch, by a resolution expressive of the opinion of the Board, that there lies no just ground of complaint against its missionaries.

The Report expressed also a kindly sympathy with the trials and difficulties of the missionaries; and the confident expectation, that, at the last day, it would appear that a mighty work had been done through their instrumentality.

The Report further stated, that there had been a powerful and extensive revival of religion among the natives; and that, during the years 1838 and 1839, there had been, after due probation and acquaintance, not fewer than 51,698 admissions into the churches in the Sandwich Islands.

BEYROOT.—A communication has been received from Mr. Thompson, twenty-five days after the commencement of the rebellion. It is the opinion of the Rev. Eli Smith, that the results of the insurrection would be favourable to the gospel. It appears that the storm is already over, and that the Syrians have submitted to the Pasha. Mehemet Ali will, therefore, be relieved from this perplexity, and can attend wholly to the negotiations made for him in Europe.—*New York Evangelist.*

MISCELLANEOUS.

IDUMEA.

(From "Incidents of Travel," by an American.)

I HAD NOW crossed the borders of Edom. Standing near the shore of the Elanitic branch of the Red sea, the doomed and accursed land lay stretched out before me, the theatre of awful visitations and their more awful fulfilment; given to Esau as being of the fatness of the earth, but now a barren waste, a picture of death, an eternal monument of the wrath of an offended God, and a fearful witness to the truth of the words spoken by his prophets:—"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." "From generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow: the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. Seek ye out the book of the Lord, and read: no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever; from generation to generation shall they dwell therein."—Isaiah xxxiv.

I read in the sacred book prophecy upon prophecy, and curse upon curse, against the very land on which I stood. I was about to journey through this land, and to see with my own eyes whether the Almighty had stayed his uplifted arm, or whether his sword had indeed "come down upon Idumea, and the people of his curse, to judgment." I have before referred to Keith on the Prophecies, where, in illustrating the fulfilment of the prophecies against Idumea, "none shall pass through it for ever and ever," after referring to the singular fact, that the great caravan routes existing in the days of David and Solomon, and under the Roman empire, are now completely broken up, and that the great hadji routes from Mecca to Damascus and Cairo, lie along the borders of Idumea, barely touching and not passing through it, he proves, by abundant references, that to this day no traveller has ever passed through the land.

The Bedouins, who roam over the land of Idumea, have been described by travellers as the worst of their race. "The Arabs about Akaba," says Pococke, "are a very bad people, and notorious robbers, and are at war with all others." Mr. Joliffe alludes to it as one of the wildest and most dangerous divisions of Arabia; and Burckhardt says, "that for the first time he had ever felt fear during his travels in the desert, and his route was the most dangerous he had ever travelled," that he had "nothing with him that could attract the notice, or excite the cupidity of the Bedouins," and was "even stripped of some rags that covered his wounded ankles." Messrs. Leigh and Banks, and Captains Irby and Mangles, were told that the Arabs of Wady Moussa, the tribe that formed my escort, "were a most savage and treacherous race, and that they would use their Frank's blood for a medicine;" and they learned on the spot, that "upward of thirty pilgrims from Barbary had been murdered at Petra, the preceding year, by the men of Wady Moussa;" and they speak of the opposition and obstruction from the Bedouins as resembling the case of the Israelites under Moses, when Edom refused to give them passage through his country. None of these had passed through it; and, unless the two Englishmen and the Italian before referred to succeeded in their attempt, when I pitched my tent on the borders of Edom, no traveller had done so. The ignorance and mystery that hung over it added to the interest with which I looked to the

land of barrenness and desolation stretched out before me; and I would have regarded all the difficulties and dangers of the road merely as materials for a not unpleasant excitement, if I had only felt a confidence in my physical strength to carry me through.

When I awoke in the morning, the first thing I thought of was my horse. It almost made me well to think of him, and it was not long before I was on his back.

Standing near the shore of this northern extremity of the Red Sea, I saw before me an immense sandy valley, which, without the aid of geological science, to the eye of common observation and reason, had once been the bottom of a sea or the bed of a river. This dreary valley, extending far beyond the reach of the eye, had been partly explored by Burckhardt: sufficiently to ascertain and mention it in the latest geography of the country, as the great valley of El Ghor, extending from the shores of the Eilat gulf to the southern extremity of the Lake Asphaltites, or the Dead Sea; and it was manifest, by landmarks of Nature's own providing, that over that sandy plain those seas had once mingled their waters, or, perhaps more probably, that before the cities of the plain had been consumed by brimstone and fire, and Sodom and Gomorrah covered by a pestilential lake, the Jordan had here rolled its waters. The valley varied from four to eight miles in breadth, and on each side were high, dark, and barren mountains, bounding it like a wall. On the left were the mountains of Judea, and on the right those of Seir, the portion given to Esau as an inheritance; and among them, buried from the eyes of strangers, the approach to it known only to the wandering Bedouins, was the ancient capital of his kingdom, the excavated city of Petra, the cursed and blighted Edom of the Edomites. The land of Idumea lay before me, in barrenness and desolation; no trees grew in the valley, and no verdure on the mountain-tops. All was bare, dreary, and desolate.

But the beauty of the weather atoned for this barrenness of scene; and, mounted on the back of my Arabian, I felt a lightness of frame and an elasticity of spirit, that I could not have believed possible in my actual state of health. Patting the neck of the noble animal, I talked with the sheik about his horse; and, by warm and honest praises, was rapidly gaining upon the affections of my wild companions. The sheik told me that the race of these horses had been in his family more than four hundred years; though I am inclined to think, from his not being able to tell his own age, that he did not precisely know the pedigree of his beasts. If anything connected with my journey in the East could throw me into ecstasies, it would be the recollection of that horse. I felt lifted up when on his back, and snuffed the pure air of the desert with a zest not unworthy of a Bedouin. Like all the Arabian horses, he was broken only to the walk and gallop, the unnatural and ungraceful movement of a trot being deemed unworthy the free limbs of an Arab courser.

The next day the general features of the scene were the same, eternal barrenness and desolation; and, moving to the right, at one o'clock we were at the foot of the mountains of Seir; and, towering above all the rest, surmounted by a circular dome, like the tombs of the sheiks in Egypt, was the barren and rugged summit of Mount Hor, the burial-place of Aaron, visible in every direction at a great distance from below, and on both sides the great range of mountains, and forming one of the marks by which the Bedouin regulates his wanderings in the desert. Soon after we turned in among the mountains, occasionally passing small spots of verdure, strangely contrasting with the surrounding and general desolation. Towards evening, in a small mountain on our left, we saw an excavation in the rock, which the sheik said had been a fortress; and, as of every other work of which the history is unknown, its construction was ascribed to the early Christians. It was a beautiful afternoon; gazelles were playing in the valleys, and partridges running wild up the sides of the mountains, and we pitched our tent partly over a carpet of grass, with the door open to the lofty tomb of the great high-priest of Israel.

SATAN, in Scripture, is called a "prince" and a "god." But as a "prince" he is an usurper, and as a deity an idol. He is a prince without right, and a god without divinity.

SIR WILLIAM HERSCHELL.

[We can vouch for the truth of the following musical anecdote, having resided in the town where it occurred, and being acquainted with relatives of some of the parties mentioned, by whom it has been authenticated.]—Ed.

Sir William Herschell was a German by birth, and son of a musician: in which profession Sir William was educated, and excelled on several instruments. He was Master of the Band of a Regiment, which was quartered in Halifax, (England,) in the year 1770. It was here proposed by some of the principal inhabitants to erect an organ in the church, and subscriptions were entered into for that purpose. Sir William was elected organist, principally through the recommendation of the late J. Bates, Esq., who was the son of the then parish clerk of Halifax, and whose acknowledged judgment in the science of music, insured success to the candidate whose cause he espoused. The following anecdote details the manner in which Herschell succeeded:—The organ was opened with an oratorio. Mr. H. and six other persons became candidates for the organist's situation. A day was fixed on which each was to perform in rotation. When Mr. Wainwright, of Manchester, played, his fingering was so rapid, that old Snetzler, the organ-builder, ran about the church, exclaiming, "He run over de keys like one cat, he will not give my pipes time to speak!" During Mr. Wainwright's performance, Dr. Miller, the friend of Herschell, enquired of him what chance he had of following him? "I don't know," said Herschell, "but I am sure that fingers will not do." When it came to his turn, Herschell ascended the organ-loft, and produced so uncommon a richness, such a volume of slow harmony, as astonished all present; and after this extemporaneous effusion, he finished with the old 100th Psalm, which he played better than his opponent. "Ay, ay!" cries old Snetzler, "tish is very good, very good intee. I will luff tis man, he give my pipes room for to speak." Herschell being asked by what means he produced so astonishing an effect, replied, "I told you fingers would not do," and producing two pieces of lead from his waistcoat pocket, said, "One of these I laid upon the lowest key of the organ, and the other upon the octave above, and thus, by accommodating the harmony, I produced the effect of four hands instead of two." This superiority of skill obtained Herschell the situation. It is well known that he subsequently became one of the most celebrated philosophers of the age—the discoverer of the Georgian planet, and of the catoptric or reflecting telescope. He first became Doctor, and afterwards Sir W. Herschell.

DESTRUCTION OF LIFE BY WAR.—The three great capitals of Khorasan: Maru, Neisabour, and Herat, were destroyed by the armies of the Mogul Zingis; and the exact account which was taken of the slain amounted to 4,347,000 persons. Timur, or Tamerlane, was educated in a less barbarous age, and in the profession of the Mahometan religion; and yet, in his camp before Delhi, Timur massacred 100,000 Indian prisoners, who had smiled when the army of their countrymen appeared in sight. The people of Ispahan supplied 70,000 human skulls for the structure of several lofty towers. A similar tax was levied on the revolt of Bagdad, and the exact amount, which Cherefeddin was not able to procure from the proper officers, is stated by another historian at 90,000 heads.—Gibbon.

WAR—ITS PERIODS AND EXPENDITURE.—Of 127 years, terminating in 1815, England spent 65 in war, and 62 in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period 36 millions, was ended by the treaty of Ryswick in 1697. Then came the war of the Spanish succession, which began in 1702, concluded in 1713, and absorbed 50 millions of our money. Next was the Spanish war of 1739, settled finally at Aix-la-Chapelle in 1748, after costing us nearly 54 millions. Then came the seven years' war of 1756, which terminated with the treaty of Paris in 1763, and in the course of which we spent 112 millions. The next was the American war of 1775, which lasted eight years. Our national expenditure in this war was 136 mil-

lions. The French revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of 464 millions. The war against Buonaparte began in 1803, and ended in 1815; during these twelve years we spent 1159 millions, 771 of which were raised by taxes, and 388 by loans. In the revolutionary war we borrowed 201 millions; in the American, 104 millions; in the seven years' war, 60 millions; in the Spanish war of 1739, 29 millions; in the war of the Spanish succession, 32½ millions; in the war of 1688, 20 millions. Total borrowed in the seven wars during 65 years, about 634 millions. In the same time, we raised by taxes 1189 millions; thus forming a total expenditure on war of Two THOUSAND AND TWENTY-THREE MILLIONS OF POUNDS STERLING.—Weekly Review.

I HAVE but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees, at one view, the whole thread of my existence—not only that part of it which I have a ready passed through, but that also which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will either avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it—because I am sure that he knows them both, and that he will not fail to comfort and support me under them.—Addison.

POETRY.

HYMN OF THE UNIVERSE.

PARAPHRASED FROM GOETHE.

(From the *Britannia*.)

Roll on, thou Sun! for ever roll,
Thou giant, rushing through the Heaven,
Creation's wonder, nature's soul!
Thy golden wheels by angels driven;
The planets die without thy blaze,
And cherubim, with star-dropt wing,
Float in thy diamond-sparkling rays,
Thou brightest emblem of their King!

Roll, lovely Earth! and still roll on,
With ocean's azure beauty bound;
While one sweet star, the pearly moon,
Pursues thee through the blue profound;
And angels, with delighted eyes,
Behold thy tints of mount and stream,
From the high walls of paradise—
Swift-whirling like a glorious dream.

Roll, Planets! on your jangling road,
For ever sweeping round the sun;
What eye beheld when first ye glowed—
What eye shall see your courses done?
Roll in your solemn majesty,
Ye deathless splendours of the skies!
High altars, from which angels see
The incense of creation rise.

Roll, Comets! and ye million Stars!
Ye that through boundless nature roam;
Ye monarchs, on your flame-winged cars!
Tell us in what more glorious dome,
What orb to which your pomps are dim,
What kingdom but by angels trod—
Tell us where swells the eternal hymn
Around His throne—where dwells your God?

HAVALI.

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