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THE WESLEYAN.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS AND FRIENDS IN LOWER CANADA,
IN CONNECTION WITH THE BRITISH CONFERENCE.

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

VOL. I.—No. 15.

MONTREAL, THURSDAY, FEBRUARY 18, 1841.

[NEW SERIES, No. 9.]

DIVINITY.

THE MIRACLES OF CHRIST.

BY REV. RICHARD WATSON.

WHAT IS A MIRACLE?

It is not every extraordinary event which occurs in nature, although figuratively and popularly so denominated. There may be extraordinary floods, droughts, earthquakes, atmospherical appearances, meteors, changes in the animal economy, and unlooked-for coincidences of events; and yet all may be resolved into the laws of the natural world, operating under peculiar circumstances, and none of them may necessarily suppose any special or immediate interposition of Deity, at least in order to authenticate any revelation of his will. Hence, not every portent which a people uninstructed in natural philosophy might be disposed to call miraculous, is to be clothed with that character; nor every occasional remarkable effect, which the wisest of men shall not be able to resolve into some known natural law, as the force of imagination in curing certain kinds of diseases and infirmities. The effect may be shown from various circumstances to be natural only, although the law under which it is produced is yet unknown, and may, in all future time, elude the keenest investigation, and the most splendid course of philosophical discovery. But a miracle is an effect produced by the immediate interposition of God, contrary to, or above the ordinary laws of nature, and that for the confirmation of some doctrine or message as from himself, and having his sanction, though it should be delivered to us by the ministry of men like ourselves.

In the miracles of Christ there are,

1. MIRACLES which were made SUBORDINATE TO AN EXPLICIT DECLARATION OF HIS DIVINITY.

The divine character of our Lord was indeed indicated by the very manner in which he performed his "mighty works." He wrought them not in the name of another, but in his own name; nor does he ever adopt the style of a servant. His attitude, his language, are always authoritative, never ministerial. "Isay unto thee, Arise." "I command thee to depart out of him." "He rebuked the fever, and it left her." This very manner distinguishes him from the prophets of the old and the apostles of the new dispensation. But we also see several of the miracles themselves employed as occasions to assert the loftiest claims of divinity. Thus, in the case of a paralytic, Christ associates a miracle of healing with his authority as God to forgive sins. When the man was first brought, he does not heal him, but declares his sins forgiven. And when this startles the Pharisees, he performs the miracle in support of a prerogative which, as none can forgive sins but God, unveils at once his real character: "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, he saith to the sick of the palsy, Arise, take up thy bed, and go unto thine house." Again: when, by a miraculous influence exerted upon them, he drove the buyers and sellers out of the temple, he not only, by a super-human majesty of aspect, terrified the crowd of guilty profaners, but claimed as his own that temple in which he often appeared as a common worshipper: "My house shall be called a house of prayer; but ye have made it a den of thieves." And when he cast out devils, they are sometimes constrained to confess him as the Son of God before all the people; and when they ask, on one

occasion, "Art thou come to torment us before the time?" they tremblingly acknowledge him to be the supreme and universal Judge, vested with the high and divine prerogative of awarding the rewards and punishments of a future life.

The same great truth shines forth, also, in a second class, which we may call,

2. MIRACLES OF IMPRESSIVE MAJESTY.

This, indeed, is a deeply-interesting class of those "signs which Jesus did." He was to appear among men with great humility, and to sojourn with them in the utmost lowliness of condition. He was to be "despised and rejected of men;" to submit to every indignity with patient resignation; and, "as a sheep before her shearers is dumb," so was he not "to open his mouth." He was thus to live, and thus to die; and yet, even in these his days of humiliation, he was to gather a people to himself, who were to receive him as "the Son of God, the King of Israel," and so to believe in him as to commit their eternal all into his hands. Such a task had been too difficult for the strongest faith, much more for the hesitating and flitting belief of his disciples, had there not been among his works not merely the common miracles which authenticated the prophetic mission, but "signs" which should manifest his superior character and personal glory. The cloud which enveloped him during his humbled state on earth was dark; but it was the cloud of the Shekinah; it was the Lord who "dwelt in the thick darkness;" and the shrouded Divinity occasionally beamed forth. Long continued was his humiliation; and these bursts of a superior nature, though transient, gave new impulses to a failing faith, or at least held unbelief in suspense until the final demonstration was given, that "he who emptied himself," and "made himself of no reputation," was "in the form of God, and thought it not robbery to be equal with God."

Under his benediction bread multiplies, and thousands are fed in a wilderness; he walks upon the sea, and the yielding element sinks not beneath his footsteps; amidst the uproar of a storm, he utters his simple command, "Peace, be still," and the winds hear and die away:—"The waters saw thee, O God, and the waters saw thee, and were afraid." At the mouth of the sepulchre he cries, "Lazarus, come forth!" and the dead, aroused by his voice, and loosed from his grave-clothes, falls at the feet of Him who is "the Resurrection and the life;" and the whole series of these acts of majesty is crowned by the miracle of his own resurrection in the moment when the last spark of faith in the hearts of his followers quivered on the point of extinction. Then He, the Conqueror of death in his own dominion, appears in the midst of them, and says, "Peace be unto you." Ah! who that considers such "signs" as these, such manifestations of a divine Majesty, but, with Thomas, must fall at his feet, and exclaim, "My Lord and my God!"

3. MIRACLES OF TENDERNESS.

The works of our Lord were uniformly benevolent; and his fame, as uniting equal benignity and power, spread so wide, and inspired such confidence, that wondering multitudes brought the sick, the lame, the possessed, and the blind, out of whole regions of country, "and he healed them all." But some of these works were characterized by, or accompanied with circumstances of peculiar tenderness, and are recorded with the manifest design to encourage, in all future times, an unlimited confidence in his compassion and condescension.

The people, attracted by his teaching, follow him into the wilderness. As they had continued with him three days, and had consumed their pro-

visions, he would not send them home hungry, "lest they should faint by the way;" and he multiplies the bread by miracle, and feeds them all. "He went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people;" and as he was thus showing his compassion to their bodies, by diffusing health and life wherever he came, the sight of so great a multitude, a whole people without faithful and instructed ministers, causes a deeper flow of commiserating tenderness for their religious destitution and dangers: "and when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send labourers into his harvest."

But to the griefs and sorrows produced in families by sickness and death, our Lord was particularly and affectingly sensible; and to relieve those cases where human nature is pierced most deeply through its most amiable sensibilities, he was specially prompt. A nobleman brings the case of his sick son, and the anxious feeling of the parent is met by the instant declaration, "Go thy way, thy son liveth." Another still more agonized father comes "kneeling to him, saying, Lord have mercy on my son, for he is a lunatic, and sore vexed." The attitude of the suppliant, and his amplification of the miseries of the child, show the intensity of the father's feelings. Nay, more, he had been painfully disappointed; he had brought his child to the disciples, and they could not cure him for want of faith. But shall he depart from the Master unhelped? No. "Bring him to me," said Jesus; and he rebuked the evil spirit, and the child was restored from that hour. In going into the city of Nain, Jesus and his disciples meet a funeral; and the evangelist seems to have recorded certain affecting circumstances on purpose to show us how they wrought upon the sympathetic mind of our Lord. The deceased was a son, the only son of his mother, and that mother was a widow. The bereaved mother herself was following weeping, and many people of the city with her. Such a scene our Lord could not pass by; and when he saw her, "he had compassion on her, and said unto her, Weep not;" and having stopped the bier, he raised the youth to life, and with his own hand "he delivered him to his mother." The story of the raising of Lazarus is equally familiar to you, and I need not dwell upon it. Jesus "groaned in spirit," "Jesus wept;" and the majesty of his triumph over death was equalled by the triumph of his compassion. He healed the breach made by death in a family of disciples, and wiped away then, as he will at last, all tears from the eyes of those who love him. They are loved by him.

Why all these instances, and many others, so affecting a tenderness and so deep a sympathy with human woe? Why, but as proofs of that great fact so strongly expressed by St. Paul, and which the splendour of the accompanying miracles was designed to render the more impressive, that he is a High Priest who can be "touched with the feeling of our infirmities," and who, having been tempted in all points like ourselves, knows how to succour them that are tempted?

4. Another class of miracles was obviously PRACTIC, or designed to impress upon our minds some important point of doctrine.

When our Lord wrought a miracle to obtain a sum sufficient to pay the tribute-money demanded of him and Peter, he intended to teach his disciples subjection to the fiscal laws, of the power of

which they might be the subjects, and to pay "custom to whom custom, tribute to whom tribute, honour to whom honour," are due. When, by a miraculous impression, he drove the traders from the temple, he taught that the places and the acts of worship are to be kept scrupulously free from the intrusions and distractions of secular things. The miraculous draught of fishes was designed to indicate the success of the Apostles in their work of evangelizing all nations; for he immediately subjoins the moral, "Fear not, Simon, from henceforth thou shalt catch men;" and then they forsook all and followed him, as well understanding his meaning, in order to be fully trained for this glorious ministry. Perhaps, too, by this miraculous draught of fishes, he intimated to them a truth which they at least afterwards well understood, and habitually recognised,—that their success in the ministry of the Gospel would be the sole result of the same miraculous power working in the depths of the hearts of men, which had wrought an effect in the depths of the ocean; so wondrous, too, as to be a certain demonstration, that the effect was not to be attributed to the skill of the fishermen, but to the power of God alone.

Several other instances might be given; but it must often have in particular impressed you, that the miracles of our Lord were, in a great number of instances, intended to teach,

5. THE DUTY AND NECESSITY OF FAITH; that is, a personal trust in his power and mercy. This is so important to us, that we may dwell upon it a little more at large.

As mere proofs of Christ's mission, his miracles of healing had been quite as strong, if he had not required faith, as an act of trust, from the persons who applied to him for relief, since they might have been appealed to by himself and his followers with equal force of argument, independent of the inward previous moral disposition of those who were the subjects of his healing power; and, in fact, are always so appealed to, when adduced as proofs of the claims of Christ, without any allusion to this circumstance whatever. This shows that our Lord intended, in such cases, something beyond increasing the number of those miraculous attestations which proved his mission to be from God. He taught, in fact, that something more than mere assent, however deeply founded in conviction, would be required of men in order to their salvation. The faith which his religion was to make the condition of justification and sanctification, and all other spiritual blessings, was to be a *personal trust* in his power and grace; and he singularly honoured such a faith in those who came to seek relief from him for their various bodily infirmities, manifestly in order to show how he would honour it in us whenever exercised. Mark the striking character of the instances by which this is illustrated.

A leper comes in this faith, and, worshipping him, says, "Lord, if thou wilt, thou canst make me clean;" and the confidence so simply but emphatically expressed met with its instant reward. "And Jesus put forth his hand, and touched him, saying, I will, be thou clean; and immediately his leprosy was cleansed."

A centurion sends to Christ, praying that he would come and heal his servant; but, as he was drawing near, sends other messengers, saying, "Lord, I am not worthy that thou shouldst enter under my roof; wherefore, neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. For I also am a man set under authority, having soldiers under me; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Here was faith! He declared, in fact, his full persuasion that our Lord had as absolute a command over diseases, as he himself had over the soldiers placed under him, and that he had only to bid them come or go, and they would obey him. Hence, though Christ should remain at a distance from the diseased person, he believed that he had only to "speak the word, and his servant should be healed." This faith was not only commended by our Lord, but honoured and confirmed. He did not go to the house; but he uttered his command, and "they that were sent returned to the house, and found the servant whole that had been sick." The disease had indeed obeyed the command of Omnipotence, and had fled!

That is a beautiful and affecting instance we before referred to, and which is recorded in Mark ix. A father brings his child, sorely tormented by an evil spirit, the subject of long and terrible suffering; and to his imploring solicitation, "If thou canst do any thing, have compassion upon us and help us," Jesus replies, "If thou canst believe, all things are possible to him that believeth;" and the poor man, in an affecting struggle between faith and doubt, cries out, "with tears," sufficiently expressive of the violence of the inward conflict, "Lord, I believe; help thou my unbelief." Even this staggering, wavering faith—the faith which, weak as it was, still struggled for the victory in an honest mind—was not rejected, and the child was healed. "O thou of little faith!" that hearest this, be thou of good courage; try the same experiment; put forth all the strength of thy faith, feeble as it may be; let it wrestle with thy unbelief; let it be exercised in its measure; and thou shalt not be disappointed of the blessing for which thou also art entreating thy Saviour.

But the most singular case is that of the Syro-Phœnician woman. First she utters her loud and plaintive cry, "Have mercy upon me, O Lord, thou Son of David! My daughter is grievously vexed with a devil." No small degree of faith, indeed, was implied in this address itself; but it was to be severely tried, and more gloriously manifested:—"But he answered her not a word." Next the disciples themselves intercede for her: "Send her away," by granting her request, "for she crieth after us;" she is exceedingly distressed and importunate. But he answered and said, "I am not sent but to the lost sheep of the house of Israel." Even these cold words, pronounced in her hearing, did not cast her into despair; for "she came and worshipped him;" and in one of those short bursts of desire from a full heart, which express more than many words, she exclaims, "Lord, help me!" Our Lord's next reply was still more appalling, still more out of his usual manner: "But he answered and said, It is not meet to take the children's bread and to cast it to the dogs;" purposely using the reproachful language of his countrymen to the Gentiles, in order to put her faith to a still sharper test. But even this saying, which must have withered the strongest faith, had it not been secretly sustained by his own influence, only gives rise to an ingenious plea, suggested at once by the strongest desire and the deepest humility: "And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Her request was granted. At first sight, our Lord seems to yield to importunity; but no, it was to faith: "O woman, great is thy faith;" faith far above the ordinary measure—faith which had to triumph not only over the difficulty of the case, but over the chilling repugnance of our Lord's manner and replies—faith whose eagle eye seemed to search every feature of his countenance—which penetrated into his very heart, saw compassion rising there, fixed on that alone, urged the plea with reiterated earnestness, and carried off the blessing.

What, then, were all these instances designed to teach, but the necessity and acceptableness of faith in our case also; to excite an entire and filial confidence in all his people, in all ages, and in all their afflictions and sorrows "of mind, body, and estate?" He is Jesus still; he honours the trust which honours his faithfulness and love, and to this moment "all things are possible to him that believeth." "Trust ye then in the Lord for ever; for in the Lord Jehovah is everlasting strength."

Lastly, we have TYPICAL MIRACLES.

I call many of "the signs which Jesus did" typical, because they appear to have been intended to represent and symbolize something higher and greater than themselves, great and illustrious as they were; and because they appear to have been a designed mode of teaching by action.

Our Lord's absolute power over the elements and laws of nature, so often and so illustriously demonstrated in many instances, indicated that the government of the natural world was placed in his hands as Mediator. He rules, he sustains, and he will destroy it.

Devils were subject to his word and name; and this showed forth a doctrine which might well spread joy through the whole earth, that he came

to establish a dominion which should first control, and finally subvert, that dark and fatal empire which Satan had established in the human heart, and over the whole world. In the anticipation of this, he rejoiced in spirit, and said, "I beheld, and lo, Satan as lightning fell from heaven!" and he left an Apostle to give the moral application when he was inspired to say, "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

When he was miraculously transfigured before his disciples, he exhibited a most impressive type of that glory into which he was himself about to enter, and into which he purposed, also, to introduce his disciples, that they might behold and partake of it for ever.

When the band came to apprehend him, and he, by putting forth but for a moment a supernatural power, and speaking with but a mitigated accent of authority, arrested the arresters, so that "they all went backward and fell to the ground," he showed with what ease he can confound his adversaries; and indicated that more terrible manifestation of his majesty, when the proudest potentates of earth, with all their princes and nobles, shall cry out at his second advent, "Rocks, fall on us! and mountains, hide us!"

When, whilst in the act of dying, he rent the earth, and opened the graves, so that many of the saints came forth, he gathered the first-fruits of his people from the grave, and then exhibited a type of the general resurrection, when "the dead in Christ shall rise first." And the miracle of his own resurrection was not only the grand proof of his mission, but the type and pattern of our triumph over death and the grave. It taught that the same body shall be raised: that "this mortal shall put on immortality;" and that human nature glorified shall become a permanent inhabitant of heaven.

CHRISTIAN USEFULNESS.

THE Bible makes it our duty to instruct men; supplies the means of converting men; puts a net into our hands, which it obliges us to cast into the sea; and which, when so cast, is sure to enclose immortal souls, and draw them to Christ and Heaven. Our Saviour said to Peter, "Fear not; from henceforth thou shalt catch men." (ver. 10.) He did catch them by hundreds and thousands. Although this master fisherman has gone to his reward, his gospel net remains; and if hands can be found to cast it, no doubt it will "catch men" as well as it ever did before.

The Christian revelation was undoubtedly meant to be a common benefit. It is the word of our common Father, and is addressed to the entire family of man. The apostles were commanded to declare to others what had been first revealed to them, and to cause the joyful intelligence to circulate throughout the world. Ordinary ministers are appointed to study and preach that word; parents are to teach it to their children, and masters to their servants; one generation is to tell it to another; Christians are to send it to the heathen; scholars are to translate the heavenly word into all the languages of the babbling earth: this complicated process of instruction is to go on, until every nation and tribe shall hear in their own tongue the wonderful works of God. Every man, whatever may be his circumstances in life, may, in some way or other, help forward this glorious work. If we cannot do it directly, we can do it indirectly. Peter and the other fishermen of Galilee, at the time referred to in the text, were unable to preach the word themselves; as yet, they were not instructed in the mysteries of the kingdom of heaven. Of course, it was impossible to teach what they did not themselves understand; but they were able to give some assistance to Jesus Christ, and that assistance he readily accepted. He borrowed their boat for the occasion; and then desired them to push it a little from the land, that he might speak to the people with greater convenience and more general effect. Some persons who could not preach themselves, have lent their house to a preacher, and thus introduced the gospel into some benighted neighbourhood. Others, who have been utterly unqualified to fill a pulpit, have persuaded their ignorant neighbours to accompany them to the chapel. Parents, so deplorably ignorant that they could not instruct even their own children, have contrived to send them to a Sunday-school; while

men occupied in business, women encumbered with families, ladies tenderly and delicately brought up, day-labourers and servant-maids, have enlightened and converted the heathen by providing the means for sending out missionaries. Now, to be employed in any way in making known the word of God, is always an honour, and never an injury. Was not Simon Peter honoured when his boat was selected and borrowed? This was a mark of special favour of which a king or an emperor might have been proud. This was indeed an honour, but it was no injury. Our Lord only requested the use of that which was unemployed. He perceived the fishermen were gone out of their boats, and were washing their nets; and as all the vessels were lying idle, he requested the use of one for teaching the people. The Jews were required to teach the words of the law to their children, not by neglecting their labour, but by improving their leisure hours: "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 7.) Jesus Christ will thank no man for being idle under a pretence of serving him. He does not wish you to leave your business, to starve your children, or to defraud your creditors, in order to give your time and money to his cause. He asks only for those superfluities which are unemployed in the necessary concerns of life. Gather up these fragments of your time and property, and present them to him; and he will so accept and bless your offering, that with them he will feed, and instruct, and convert, and save the world.—*Rev. Samuel Jackson.*

The Wesleyan.

MONTREAL, THURSDAY, FEB. 18, 1841.

SINCE our last, the union, or rather re-union of these Provinces has been proclaimed; by which they become again one immense colony, in extent much greater than Great Britain and Ireland. This we consider to be an important event—a measure which we trust will result in general unanimity and prosperity to the country. We are no politicians; but let this Legislative Union of the Provinces have a fair trial—and our noble Constitution, when restored in a new Parliament, have fair play—and we doubt not that Canada will become one of the happiest and most prosperous Colonies of the British Crown. Let it then be the prayer of the Christian Churches, that such may be the result.

DECLARATION.

LEADERS' MEETING, ST. JAMES STREET CHAPEL,
Montreal, February 10, 1841.

THE following paragraph from the *Guardian* of the 3d inst. was read:—

"From all the information I have obtained, I believe a majority of the members of the Wesleyan Societies in the Eastern or English Townships of Lower Canada, as well as considerable portions of the Societies in Montreal, Quebec, and several towns and villages in that Province, would unite with the Wesleyan Methodist Church in Canada, were its Ministers sent among them."

"E. RYERSON."

Resolved, 1. That this meeting has heard with astonishment the statement made in the extract from the *Guardian* which has now been read, and believes it to be utterly untrue in reference to the members of any one of our Societies or Congregations in this Eastern or Lower Canada District; and would especially declare and record its cordial, unwavering, and unabated attachment to the British Conference, and to those Ministers of that Conference now labouring in this city and throughout the District—and that Mr. E. RYERSON and his friends are entirely mistaken as to any encouragement they might expect to meet with in any

attempt of theirs to divide or disturb our united and peaceful Society or Congregations in this city or circuit.

Resolved, 2. That the Declaration which has now been unanimously agreed to, be published in the next number of the *Wesleyan*.

(Signed.)

J. HILTON, Sen., *Steward & Leader.*
W. LUNN, "
J. FERRIER, "
W. PAWSON, "
C. WALKER, "
J. HOWELL, "
R. LATHAM, "
J. PATTON, "
P. REYNOLDS, "
G. ROGERS, "
T. JENKING, "
J. GRIFFITH, "
J. MILLEN, "
J. HILTON, Jun. "
R. WRIGHT, "
R. WADSWORTH, "
J. BEATTY, "
F. BETHIEL, "
R. CAMPBELL, *Steward.*

The above are the whole of the Stewards and Leaders belonging to the Wesleyan Society in Montreal, with the exception of Mr. JOHN MATTHEWSON, who is at present in Europe.

DURING the last four weeks, special religious services have been held daily in the Wesleyan Chapel, St. James Street, in this city, with a view to the revival and increase of the spirit of piety and zeal among the members of the Wesleyan Society and Congregations, and the religious benefit of all who might be disposed to attend them. And we have the pleasure to say, that these services have been all numerously attended, and, with very few exceptions, by persons apparently under real and deep concern for the salvation of their souls. A goodly number have already, through faith in the Divine Redeemer, passed from a state of penitential distress and mourning, to the peaceful and privileged condition of those who, from experience, can say, "There is therefore now no condemnation to them which are in Christ Jesus." Some fallen professors have been restored—and the comfort, faith and love of believers in a very encouraging degree promoted and established. Beside the assistance which the stationed ministers have received from Rev. Messrs. TURNER, STINSON, RAINE, and MANLY, who have visited Montreal during the continuance of these services, they have been favoured with the valuable labours of the Rev. J. CAUGHY, who, during the last three months, has so eminently contributed to the revival of religion with which our friends have been favoured in Quebec. His powerful, awakening discourses—earnest, affectionate, and faithful appeals, and his vehement longings and efforts for the salvation of souls, have arrested general attention, and affected many hearts.

The meetings, it is expected, will be continued for some time longer—and when terminated, we hope we shall be able to report that they have resulted in a large ingathering of souls to the visible and spiritual fold of the Saviour.

REMARKABLE DEATH OF A WESLEYAN MINISTER.—Died, on the 28th November, at Bigton, in the Lerwick Circuit, Shetland, the Reverend WILLIAM SHEPHERD, in the 24th year of his age, and the first of his ministry. He was drowned while walking too near the sea on a small island, at the south of the mainland, by a sudden swell of the ocean, which overwhelmed him, and carried him away! He was a young man of deep and earnest piety, and his early removal is a matter of universal regret.

We have received the "Wesleyan Missionary Notices" for January, containing further information concerning the afflictions which have lately befallen our Polynesian Missions. "It appears to be satisfactorily ascertained already, that the Heathen Chiefs were the aggressors in the late unhappy conflicts at Tonga; that the Christians had suffered continual annoyance, and serious injuries both to life and property, from the persecuting spirit of their assailants;—that great and repeated efforts were made by the former to obtain a pacific settlement of the disputes;—that, even when they thought themselves to be under the necessity of carrying on defensive hostilities, they evinced a forbearance, and an anxiety to prevent or diminish the destruction of human life, which contrast very favourably with the ferocious and sanguinary habits of their former state of Heathenism, and prove that Christianity, if it have not yet fully imparted the blessings of peace, has materially mitigated, in the conduct of those who have professed to embrace it, the horrors of warfare;—and, above all, that, in the judgment of Governor Sir GEORGE GREYS, and others most competent to give an opinion, the Missionaries at Tonga have conducted themselves, in their most trying and critical circumstances, as Christians and Missionaries ought to do. We trust and believe that future accounts will confirm the views which we thus express. From the insulated statements which have appeared in the Sydney Journals, the public in general may not have learned the material fact, that the late distressing conflict between the Christian and the Heathen parties in Tonga, is by no means a solitary instance of the kind, but rather one of a long-continued series of similar collisions."

The following extract of a letter from the Rev. CHARLES TUCKER, dated Nukualofa, Tongataboo, April 15, 1840, shews the unsettled state of the Island, and the perilous circumstances of the Mission and Mission families, for some time previous to the tragical catastrophe already narrated in a former number:—

We have been anxiously waiting for an opportunity of forwarding to you communications for some months past, relative to the state of the work of God on this island—not having had any means of sending letters since October, 1839, when I wrote to you per Captain Wright, a whaler. Since then, some very important events have taken place on this island—events affecting the moral and political condition of a great part, if not the whole, of the inhabitants of Tongataboo. Indeed, I consider this to be the most important epoch to Tonga which has occurred since the introduction of Christianity here, as you will learn from the sequel of this letter. Our situation in January and February, as Missionaries, was painful and perilous; but the Lord mercifully supported and preserved us in the day of trial; and, having obtained help of Him, we and ours continue unto this day.

There has been another disturbance on this island, and "the horrid alarm of war" has been sounding in our ears. I cannot state all the particulars of this painful event in this sheet, but have kept a journal of the facts as they occurred, which I shall transcribe and forward by the first favourable opportunity. In the meantime, I send you the following outline of what has taken place:—

On Tuesday, the 14th of January last, the Heathen belonging to Ata, at Hihifo, murdered four of our people, who reside in a fortress about a mile off, while at work, and left another, a little girl, for dead, but who has since recovered. They committed this atrocious act while King Josiah Tubou and his family were on a visit there, which was the greatest insult that the Heathen could offer him. His design in going to Hihifo was, to try to persuade Ata to embrace Christianity; and endeavour to create a kindlier feeling between the Christian and Heathen party there; but his design

being frustrated by the appalling fact above mentioned, this people became alarmed for his safety, knowing the deeply-rooted hatred of the Heathen to all who profess Christianity; and, accordingly, Abraham, the King's brother, went down with a large party, and brought him away. He could do nothing towards effecting a reconciliation. At length his people flew to arms against the Christians at Foui, and would not be persuaded by the entreaties of the old King, to desist. All the other Heathen became inflamed, and were concocting plans for taking Foui by storm; and we knew not how soon they might make an attack on Nukualofa. Tubou sent for King George to come and assist him in trying to make peace between the Christians and Heathen at Hihifo; he came just in time to thwart the designs of the Heathen. The two Kings sent messengers to Ata, to know if it would be agreeable to him for them to visit him, and make up the breach between the two parties. He evaded giving a direct answer. They sent again, and again, entreating him to listen to their request, and not involve the island in war. At length, the Chief Ata sent messengers here, wishing apparently to make peace; when it was agreed that King George should go down the next morning to Hihifo, and make an end of this unpleasant affair, by getting the parties together from the two fortresses. The Heathen messengers returned the same evening. King George set off in the night with about five or six hundred men, and reached Foui by daylight. Just then, a young man arrived there from the Heathen fortress, and said, he had made his escape, under the darkness of the night, to inform them that the Heathen had formed a plan for murdering King George; that the men had been fixed upon for shooting him; that all the warriors in the fortress were blackening themselves, and preparing for the horrid deed; that he had heard two of the desperadoes talking about the plan, soon after the messengers returned, during the first part of the night; and that he could not rest after he heard it—for he knew, he said, that King George was his King, and that his parents were Christians at Vavou; he, therefore, determined, if possible, to effect his escape, and make known the design of the Heathen. The King said, he felt thankful to God for the great deliverance vouchsafed to him, but that he could not place implicit confidence in the statement of the young man, he being a deserter—but would send a messenger to Ata, informing him of what he had heard, and try to ascertain the truth of it. After equivocating for some time, Ata acknowledged to the messenger that they had been consulting about killing King George, as soon as he entered their fortress. The King, on hearing this, returned the same evening, with most of the people. He brought up two young Chiefs (Christians) from Foui to Tubou, that he might instal them into office, in the name of the Ata and Vahai, then acting, who were the principals in this affair. This being done, the King and all his people returned, with the new Ata and Vahai, determined to subdue the rebels if they would not submit to the terms he held out to them. He gave orders to his people to seize the murderers and rebels alive if they came out of their fortress; and, in order to induce them to this, he ordered his soldiers to set fire to the spirit-houses, which were soon consumed to ashes. He then determined not to take the fortress by storm, because of the loss of life attending it, but to reduce it by famine. He surrounded the place for near a fortnight, guarding every avenue. Every second or third day, he sent messengers, begging the rebels to desist, and lay down their arms. They at length began to give way; indeed, such dread and terror were upon them, during the whole time, as quite incapacitated them for almost anything. The King saw how matters were going; and, one evening, he havangued his soldiers; and ordered all who had friends in the rebel fortress to try to induce them to come out; while the soldiers surrounded the place during the night. The rebels were all confusion; some made their escape in the dark; and, by daylight, the King and all his army were in the fortress, and the rebels secured. They were nearly five hundred souls in all. The King pardoned the whole of them, having previously charged his soldiers, if possible, not to shed any blood in the taking of the place. Some of the ringleaders were taken off to Haabai and Vavou. The other Heathen are terrified at the taking of Hihifo, as it was never known to be taken in any of their for-

mer was. They are astonished at the mercy shown to the rebels, knowing the crime of which they have been guilty.

King George has fixed upon taking up his residence here, and brings away about nine hundred men, with their families, from Haabai and Vavou, to reside with him. This is in accordance with the wish of King Tubou, and all the other Christian Chiefs. Indeed, there is every probability, that, had King George gone away again to Haabai and Vavou, the other Heathen would have made an immediate attack on Nukualofa. They had formed the plan of such an assault upon the Christians.

Matters appear tolerably quiet just now; but we are afraid, lest there should be another outbreaking, which may God avert.

DEATH OF THE REV. JOHN BUMBY.

The melancholy particulars of the death of this excellent Missionary, (already noticed in our paper,) as far as they are yet known in this country, will be found in the affecting communication which we now subjoin. They are chiefly furnished, it will be seen, by a respected gentleman connected with the Church Missionary Society, to whom our Society will strongly feel that it owes the expression of its sincerest esteem and gratitude, for the Christian kindness and affection which his letter so honourably and touchingly exhibits.

Extract of a Letter from the Rev. Messrs. Hobbs, Woon, Creed, and Smales, dated Mangungu, July 15th, 1840.

With unutterable sorrow, we make to you the present communication. "A great one, and mighty, is fallen in Israel." Our much esteemed and dearly beloved Chairman, the Rev. John H. Bumby, is no more! He was drowned in the river Thames, on the 26th of last month, with twelve natives, by the upsetting of a canoe. The following are the melancholy particulars:—

He left Hokianga in the "Triton," at two o'clock in the morning of May 23d, with the Rev. John Waterhouse, and our newly-arrived Missionary party, for the south of New Zealand, and for the Friendly Islands. Since then we have heard nothing of him until the 13th instant, when a letter of condolence from the Rev. R. Taylor, of the Church-Mission, was received by Miss Bumby, our beloved and bereaved sister.

The consternation into which we were all thrown, and the overwhelming distress which agonised our dear sister Bumby, may be better conceived than described. Though Mr. Taylor's letter supposes that we were in possession of all the particulars, nothing as yet had been received by us giving us the least idea of the awful event. A messenger was therefore immediately despatched to Mr. Taylor, requesting all the information he could furnish. The next evening, to our inexpressible sorrow, the following communication was received:—

Copy of a letter from Mr. Fairburn, of the Church Mission, to Mr. Woon.

"ATARETAI, THAMES, July 6th, 1840.

"MY DEAR FRIEND,

"With much sorrow of heart, I beg to give you an account of the melancholy catastrophe of the death of poor Mr. Bumby, and twelve natives, by drowning.

"On Wednesday morning, the 24th of June, he called at our house on his way to the Bay from Waikato. He had with him thirteen natives, and seemed exceedingly anxious to get home by the shortest possible route, and asked me to interrogate the natives, to find if he could not make his way nearer and safer from Mahurangi, than by the way of Kaipara. He seemed to have a particular dread of crossing the Heads of that place. No one of our natives appeared to know anything of a road from Mahurangi to Hokianga. I also strongly persuaded him to relinquish such an undertaking, as he would have to cross two deep bays, and to travel not less than thirty-five miles by water. He took dinner with us, and I frequently suggested to him, that I should greatly prefer returning home over-land from Manukau, were I in his situation. I told him he had better remain all night with us, and in the morning I

would furnish him with a boat, to put him and the natives across a small river, called Mangimangi-roa, when they would be in a fair and short road to Manukau. He said he would adopt my plan, only he would much prefer going that evening. Finding him so anxious to get on his journey, I had the boat immediately launched, whilst he went to hasten his natives with their food, &c.

"After a short time I went to him, and found that his own natives had induced him to alter his mind. It appears one of the lads, named (I think) More, had relatives lying at Waiheke, an island directly opposite, three miles distant, whom he wished to see, and that they could proceed from thence in his (More's) friend's canoe, by Manukau, by stopping at Waiheke only one night. I regretted that he had ever taken this step. After having replenished his travelling store with two or three little matters, he embarked in the canoe, and we wished him a good evening; but little did I then think he was so soon to be numbered with the dead. The next morning I observed the canoe pass Waiheke, apparently in the direction of the Bay of Islands; but received, in the course of the day, a note from him, stating his intention of going by way of Wangarei. The weather was beautifully fine, scarcely a ripple on the water; and we indulged the hope that he would have a safe and speedy passage to his wished-for port. We heard nothing more of Mr. Bumby or the natives till the Wednesday following; and, when then informed of the consequences, it staggered my belief, the weather being so particularly fine, and the sea so smooth. But, on further inquiry, I found, alas! it was too true. How mysterious the ways of Providence! His ways are not our ways, nor his thoughts our thoughts. "Be still, and know that I am God!" How needful the admonition, "Be ye also ready!" It appears they started on Thursday the 25th, and slept that night at Motutapu, about nine miles from our house. On the following morning they proceeded; and one of their number standing up to set the sail, several others got up at the same instant, when the canoe (heing deep, from their number, nineteen in all) upset. They then righted the canoe, and endeavoured to bale her out, while some of the natives were supporting poor Mr. Bumby in the water, who, it appears, could not swim. They succeeded in getting him into the canoe; but being only partly baled out, and the others crowding into her, she again upset; when, soon after, Mr. Bumby and a native went down, to be seen no more. The remaining seventeen kept rapidly disappearing till only six were left; namely, three of Mr. Bumby's party, and three belonging to the place they had left.

"And now, my dear brother, permit us to sympathize with you in the heavy breach thus made in your little band. But especially would we sympathize with poor Miss Bumby. The stroke, by her must be severely felt. But we doubt not that she knows where to apply for comfort and consolation, in this time of trial, remembering, "IT IS THE LORD."

"Judge not the Lord by feeble sense,

But trust him for his grace;

Behind a frowning providence

He hides a smiling face."

"I must now bring my letter to a close. I concluded that I had better not write to Miss Bumby any account of her dear brother, as it would only tend to harrow up her feelings; inasmuch as you will, no doubt, have heard of the accident long ere you receive this.

"With our united and Christian regards,

"Believe me, dear Sir,

"Yours very sincerely,

"W. J. FAIRBURN."

How these awful facts were to be made known to our dear sister, was now a question which deeply affected our minds; for in the afternoon we had been endeavouring to comfort her with the hope that Mr. Taylor had received his information in the form of native reports, which, in New Zealand, are often exceedingly uncertain and injudicious. However, Miss Bumby now became aware that a messenger had arrived at the Station, and it was impossible for her to remain any longer in uncertainty. On our entering the Mission-house, our dear sister incessantly exclaimed, "Do tell me, do tell me," until she was informed that her dear brother was now in heaven. Here a pause

would best describe what followed. After some hours spent in endeavouring to administer consolation, while her poor frame appeared convulsed in every part, we got her to bed, where she spent the night; and, though sleepless, with a little more composure. Our sorrow for the loss of our brother is most deeply mingled with sympathy towards our afflicted sister; but to attempt to describe our feelings would be vain! When we think on that truly holy influence which attended his ministrations at home, and which had begun to develop itself here also, and of that spirit of sacrifice in which he came out, and which manifested itself in all his movements in his foreign land, we cannot but view him as a sacrifice to the cause of the New-Zealanders, which is now exciting such attention in the religious world.

Our dear brother is the first Missionary who has fallen in the New-Zealand field; and one of more splendid talent for his Master's work, we never expect to see on these shores. Indeed, it is to us a day of darkness; and we can only look upwards to Him who is our source of light and life. "How unsearchable are his judgments, and his ways past finding out!"

We are, dear fathers and brethren,
Your faithful but deeply-afflicted
Servants in the Gospel,
JOHN HOBBS,
WILLIAM WOOD,
CHARLES CREED,
GIDEON SMALES.

ASHIANTEE MISSION.

THE sailing of the "Osborn," by which vessel the missionaries were to proceed to Cape-Coast, was delayed until Dec. 10: on that day the whole party embarked at Gravesend, and immediately set sail. They are in all eleven persons, viz: Mr. and Mrs. Freeman, and native boy; Mr. De Graft; Mr. and Mrs. Hesk; Mr. Watson; Mr. and Mrs. Shipman; Mr. Thackwray; and Mr. Walden. Never was a Missionary party dismissed from the shores of England with a more intense feeling of interest and sympathy. Thousands of prayers have been offered in behalf of these Missionaries and their undertaking; and we do not doubt they will be constantly remembered at the Throne of Grace, by those who are concerned for the prosperity and extension of the kingdom of Christ.

At the recent Missionary Anniversary held in Kingston, in connection with the British Wesleyan Methodist Society, upwards of Three Hundred Pounds were raised in support of the Missions of the Parent Institution.

We have received an interesting letter from Toronto, giving a most encouraging account of the state and prospects of our Society and cause in that city and circuit. A spirit of liberality and piety appears to have been poured out upon our friends. The contributions connected with the late Missionary Anniversary had amounted to £384 18s. 1d.; and what is still better, the work of conversion is going on, and believers are led to look for the full salvation of God.

We have also just learned that the Melbourne Circuit has lately been favoured with a gracious revival of the work of God—during which, about forty persons have been "joined to the Lord" and to his church.

The good work is also still going on in Quebec, —so that we can with confidence and gratitude say, "The best of all is, God is with us."

A MODEST SUGGESTION!!!—The Editor of the *Guardian* applauds the following suggestion, which he says he heard made by the Rev. ECKHART RYANSON:—"That the (Wesleyan Missionary) Committee should withdraw their Missiona-

ries from the Province, and then, if they chose, make an annual appropriation to our Missionary Society for that object."!!!

The Editor of the *Guardian* happens to be mistaken as to one of the writers in our last number. "Omega," whose admirable letter has attracted his notice, is not "a seceder from the Canada Conference." It matters not who is the writer; let the Editor of the *Guardian*, if he can, answer his arguments.

FRENCH CANADIAN MISSIONARY SOCIETY.

THE second Anniversary Meeting of this Institution was held on Tuesday evening, the 9th instant, in the American Presbyterian Church in this city. After prayer by the Rev. R. L. LUSHEN—in the absence of Lieut. Colonel WILGESS, the President, the chair was taken by JAMES FERRIER, Esq., Vice President; who, with a few appropriate remarks, opened the business of the meeting.

Extracts from the Report were read by the Rev. C. STRONG—which, while they stated the difficulties which the Agents of the Society had met with in the prosecution of their work, gave a very encouraging account of the operations and prospects of the Institution. Several important Resolutions were adopted, which were proposed and seconded by the following ministers and gentlemen:—Rev. J. STINSON, from Toronto; Rev. Mr. CANNON, from the United States; Rev. Wm. TAYLOR; Rev. C. STRONG; Rev. H. WILKES; Rev. H. O. CROFTS; Dr. HOLMES; Messrs. DONAH, R. HADDAN, and Jos. FRASER.

The meeting was numerous and respectfully attended, and much interest appeared to be excited by the able addresses which were delivered in behalf of the objects of the Institution. We hope to be able to give in our next some extracts from the very interesting Report which was then read.

LITERARY NOTICES.

THE CANADA SPELLING BOOK; intended as an Introduction to the English Language; consisting of a variety of Lessons progressively arranged; in three parts. With an Appendix, containing several useful Tables; the Outlines of Geography; a comprehensive Sketch of Grammar; with Morning and Evening Prayers for every day in the week. The words divided and accented according to the purest mode of pronunciation. By ALEXANDER DAVIDSON. Toronto: Printed and published for the author, by Henry Rowsell, King Street. 1840.

So far as we have had the opportunity of examining this elementary and comprehensive work, (a copy of which we have lately received,) we are prepared to recommend it, as a valuable addition to our Provincial Literature—as well calculated to facilitate the instruction of youth in those branches of knowledge for the acquisition of which such books are prepared—and "as well entitled to supersede the foreign Spelling Books now too generally used in our common schools."

We agree with Mr. DAVIDSON in his Preface: "There is scarcely anything of so much importance to a community, as a suitable Spelling Book; it exerts an influence peculiarly its own, whether in regard to first impressions, or the formation of character and conduct. The sentiments acquired at school are generally retained through life." And we are glad to find that the Lessons in his book, are all so admirably calculated to imbue the youthful mind with just views of the du-

ties and obligations of loyalty, morality and religion. We hope that it will be extensively used throughout the united colony.

MEMOIRS OF W. CARVOSSO, Written by Himself, and edited by his Son. 18mo. cambric. Price 4s.

AN admirable piece of Autobiography. Mr. CARVOSSO was a man of deep enlightened piety, of sound scriptural views of Christian doctrine—and richly and maturely experienced in the things of God. We earnestly recommend the book to the lover of Christian biography.

The work may be had at the Wesleyan Depot, Montreal, or on application to any of the Ministers in the District.

DIED,

On the 17th ult., MARY VENN, wife of Mr. RICHARD PEARSON, of Odell Town. Mrs. PEARSON was upwards of thirty years a member of the Wesleyan Methodist Society. She bore a protracted affliction with exemplary submission, and gave pleasing evidence in death, that her mind was sweetly sustained by the rod and staff of the Shepherd of Israel.

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

{ RICE LAKE MISSION, OTONABEE, U.C.
February 2d, 1841.

DEAR SIR,

WE beg leave, through your paper, to make known to all the friends of Methodism, these words, which the Rev. PETER JONES has written in his letter, dated the 11th of January: and which are printed in the *Christian Guardian*, (No. 585,) and also the talk which we have had about Mr. JONES's words. If you will do this for us, we will thank you.

We are
Your friends,

his
GEORGE M. PAUDAUSH, *Principal Chief.*
mark.

JOHN CROW, *Chief.*

his
JOHN M. COROWAY, *Chief.*
mark.

JOHN TAUNCHY, *Chief.*

"On Saturday, I preached to the Rice Lake Indians. I found them of quite a different spirit from the Mud Lake people. The poor women appeared very glad to see me; but the men hung their heads down, and appeared as if they had done something wrong. After preaching, I had a talk with the men about the Separation; and they told me that they had decided to go with Mr. Stinson. The reason that Chief Paudaush assigned for their decision was, that Mr. Stinson's Methodism was better liked by the Governor, Sir George Arthur, than the Methodism of the Canada Conference. From all I could learn from the Indians with whom I conversed on the subject, it appears that ——— and ——— have used the name and influence of Sir George Arthur to get the Indians to go with Mr. Stinson. Such proceedings I abominate."

{ RICE LAKE MISSION, OTONABEE,
February 2d, 1841.

Resolved, 1st—That we have been much surprised, and grieved in our hearts, at hearing the words written about us, and our people, by the Rev. PETER JONES, in his letter; and printed in a newspaper, the *Christian Guardian*, of the 20th day of last month.

Resolved, 2dly,—That we think, that to do justice to the people of this community, about whom Mr. JONES has said such rude and unkind words; and for the sake of our friends, whoever they may be, whose names he has not printed; it will be right for us to tell our brethren, the Methodists, and all our friends, what those things are, which Mr. JONES pretends to tell, but has not told with truth.

Resolved, 3dly.—That we very well recollect what words were spoken, and all that was done, while Mr. JONES was with us, talking about the Separation. And such a reason as Mr. JONES has mentioned, was not given by any of us, for going in that way which we have chosen to take. And His Excellency Sir GEORGE ARTHUR's name has not been used to persuade us at all. And we do not know any thing that ought to make any one suspect such things as Mr. JONES says he believes. And the real words, which he has so turned and made crooked in his letter, were only these words which Chief PAUDAUSI spoke, not for a reason why we stand fast in our friendship with the British Missionaries; but only as a remark that he happened to make after he had finished giving his good and strong reasons: which Mr. JONES knows very well. After Chief PAUDAUSI had said that we are much obliged to Mr. JONES for what he did at first, long ago, at the time when we were converted, but no farther; and that we will not go with him now, when he walks in a different path; and that he, (Chief PAUDAUSI) and we all, like the British Missionaries because they are good; and that he did not want to be always changing, every year; he said, in conclusion, that "he believed, too, the Government would like us the better."

But Mr. JONES did say, in answer, even there, before us, turning our words from what they were, and making them crooked, that "if one Governor did happen to be for the British Missionaries, the greater Governor, down below, is on the side of the Canada Conference." And this, too, as we have since heard from those who know, he made one of his strong reasons at Mud Lake. And he says in his letter that those Indians are with him: and for this he seems to think them very good people.

And thus, it is Mr. JONES himself, and not any of us or our friends—Mr. Jones is the very man—that has been telling such things in his talk with the Indians, to persuade them to go over to his side.

Resolved, 4thly.—That when Mr. JONES, in his short sermon, which he preached to us before he began his talk about the Separation, told us that "perhaps he might never see us again here on earth," some of us did look down. But afterwards, when he said that "The British Conference," that is, their sending Missionaries, "would be but a short-lived thing in this country,"—when he presumed to tell us, that "their preachers are no good," (Kaw-ween onezheshineewig)—thus exhibiting an utter want of respect to one of the most venerable bodies in the world; and appearing to forget the great kindness and hospitality of his friends in England;—then, indeed, we showed different feelings from those with which we had met him, and shaken hands with him as a brother,—then we let him know that we have minds of our own, and have thought of these things ourselves; and that we have formed a very different estimate of the labours of British Missionaries.

Resolved, lastly.—That the Teacher of the Mission School be requested to write this our talk, in a proper form; and send it to be printed in the Wesleyan newspaper, Montreal, and some other papers; and also to make a copy of this talk, and prepare a letter to send with it to Mr. JONES.

{ RICE LAKE MISSION, OTONABEE,
February 21, 1841.

REVEREND SIR,

We have had a talk about your letter; and have done as you will see, when you read what is enclosed in this.

We are very sorry in our hearts that we are forced to tell how displeased we are, in printed and public papers; and that we have to say, that those words are not true, which have been written by a person, who, as we thought, was lately our friend and brother.

Such things ought not to be. But it is you who have first shot at us. You have called the friendly and brotherly sorrow of our hearts, at the thought of never more seeing our friend in this world, a sign of shame at something we had done, that we thought was wrong. You have, without any cause, accused some of our friends, not named in your printed words, of doing something that you say you abominate, or hate. It is very easy for you to say such words, when you make

yourself alone the judge. But no friend of ours has done such a thing. It is some dream of your own head. You have spoken very sharp words against some, who, it seems, are friends of the Missionary cause: even if you have not aimed your poisoned arrow at one, whom you, and all your Indian brethren, have reason to be glad to call "FATHER."

We have thus, Sir, told you what we have to say, in words which are not as sharp as we might have made them. We now leave you to your Maker, and the thoughts of your own heart.

his
GEORGE M. PAUDAUSI, Principal Chief.
mark.

JOHN CROW, Chief.

his
JOHN M. COPWAY, Chief.
mark.

JOHN TAUNCHY, Chief.

To the Rev. PETER JONES.

TO THE EDITOR OF THE WESLEYAN.

GUELPH, January 7, 1841.

REV. SIR,

In the *Guardian* of December 30, the Rev. J. STRIXON's letter, published in the *Wesleyan* of December 10, is adverted to, as containing many erroneous positions and statements.

That, in many respects, Mr. SCOTT has given the most correct statement of the rise and progress of the Society in Guelph, and the relative prominence which ought to be given to the labours of Brother FEAR and the Missionaries, is unquestionable.

But with respect to the Chapel, he (misled by the partial information and statements of Mr. BEVITT,) has made objections which cannot be maintained; and proposed questions, which "fact" answers very differently to the answers Mr. SCOTT has given on his behalf.

Mr. SCOTT says, "It must not be thought that the Missionary Committee built it, and that the Canada Conference was a mere looker-on." Mr. STRIXON did not say, or hint, that the Missionary Committee built it. And it would be hard to prove that either one or the other were more than lookers-on, if even so much as this could be asserted. It was but seldom, in those times, that "our eyes beheld our (itinerant) Teachers." Of this, Mr. SCOTT's extracts from the Minutes will testify.

Mr. SCOTT says, it was built by the Society there. True; and he might have added, they paid for the land on which it stands. But how were the building and land paid for? We got, indeed, a subscription list in Guelph, containing many names, and some for comparatively large sums; but Mr. BEVITT's informants could have told him that they were not all paid; and that considerable embarrassment was occasioned by such defalcation; and still further, that, had there been no other means than were afforded by the Missionary Committee, the Canada Conference, or the Guelph Society, the tradesmen must have remained unpaid. "Fact" says further, that an appeal was made by British settlers to their friends in England, to request that a collection might be made in the chapel of their native village, to assist us in erecting an altar to the God of our fathers in a strange land; but this was considered inadmissible by the Superintendent of the Circuit, as affording a precedent for similar applications in future times. But though a collection was not allowed, our friends privately subscribed £35 sterling, or upwards of £13 currency, and sent it over to us; and even with this assistance, owing to so much of the promised subscriptions not having been paid, and the inability of the members generally to furnish means to proceed with the work: the naked frame, the skeleton of our hopes and wishes, stood for months an object for sage calculation and sarcastic remark; and it was not until a friend in England (with a liberality for which we feel grateful,) consented to risk his money on such questionable security, that we were furnished with the means of completing the building; and at this day, that individual has a claim on the property to the amount of £100. So much for its being "built by the Guelph Society, and done under the direction of the Canada Conference."

But "the Society then belonged, and always has belonged to the Canada Conference." True;

but it was the united Conference; and the British Missionaries were, for aught we know, as much a constituent part of "the Conference" as those who are now designated "the Canada Conference." And as now that which was one, undivided, body, has become two distinct bodies, we have a right to identify ourselves with which of the two we think most likely to promote our individual and collective spiritual welfare. We do not consider ourselves the "goods and chattels," the mere "stock in trade" of "a partnership," to be disposed of according to the legal "terms of dissolution."

But Mr. SCOTT asks, "Did not the (Chapel) Deed secure, or was it not intended to secure the building to the Canada Conference? Yes; but it was, be it again remembered, the united Conference, and the united Conference alone; for, had we contemplated a dissolution of the Union, that Deed would certainly never have been drawn up; but we should have continued to hold the property by the original tenure, (as the private property of the Trustees,) till we had seen the result of the division; and had ascertained which party was likely to afford us the greatest pastoral benefit, and the fairest prospect of harmony among ourselves, as an united society.

But through the informality of the Deed, the decision as to "the intention" of the Trustees, rests: not with a court of law—not with the English Missionaries—not with the Canada Conference, the Editor of the *Guardian*, or individual members of our own society; but with the Trustees themselves—the very persons whose "intention" is the subject of discussion. Do they not know their own intention?—are they so weak that they dare not avow the truth?—are they so wicked as to pervert it? What is there for them to hope, or fear—to gain, or lose—that they should not do justly? Who, or what was in the way to hinder them?

Again, he says, "Let the members of Society at Guelph be asked, for whom they built the chapel?" We answer—for themselves. Where is the chapel, which the persons building it did not intend primarily for their own benefit? and why are chapels deeded to Conference at all, but with the view of rendering the individual and collective interests of the parties building it more secure?

Further, he says, "Let the subscribers be asked, whether, when they gave their money, they did not expect the building was to belong to the Canada Conference?" Ask them, we say, (making the distinction between the united and the divided Conference,)—we say further, Ask those persons who intended to give their money to the Canada Conference, how much they gave—cast up the amount—produce the account, duly authenticated—and we pledge ourselves to pay the money to the Canada Conference; we wish not to retain money given under erroneous impressions: whatever others may say to the contrary. We dare them to the proof. I would make another proposal, viz: If they will return us the £13 our friends in England sent us, which they will not be hardly enough to say was given for their benefit, and relieve us of the responsibility for the money secured on the property, and pay the money expended in pewing the chapel since the dissolution of the Union—to transfer the property to the Canada Conference.

We might be sarcastic; we have the ambition to think we could say something almost as funny as Mr. BEVITT did, about a "ton tit"—but we have often seen, that what has been written in jest, has been repented of in earnest. Unrestrained declamation; assertions, with no other foundation than mere supposition; and the construing, of what may possibly be only unintentional errors, into studied misrepresentations: is no mark of a great mind, or a Christian spirit. It has been our wish to confine ourselves to the simple vindication of our character; and that, in the charity which beareth, believeth, hopeth, endureth all things: which never faileth. Still, we are not sure that exception may not be taken to our mode of expression.

That the Great Head of the Church may pour out his Spirit, and speedily cause our strife to be for the faith of the Gospel, and that he may incline our hearts always to "speak the truth in love," is the earnest prayer of

Yours respectfully,
A TRUSTEE OF THE GUELPH CHAPEL.

MISCELLANEOUS.

CHINA.

[CONCLUDED.]

MANNERS, ETC.

According to the Chinese almanacs, the population of the empire is said to amount to 375,000,000. Considering the extent of the country, the small quantity of food on which a Chinese can exist, the small number of cattle and horses in the country, the industry of the inhabitants, and their minute and frugal agricultural habits, there is every reason to believe that this number is rather under than over-rated.

The middle and lower class of the Chinese people live in families; and it is usual for sons, even after they have wives and families, to remain under the paternal roof, until increasing numbers render this arrangement impracticable. Staunton relates an instance of so many families living under the same roof, that their numbers amounted to 700 persons. In these united families a community of goods appears to be established—the produce of the labour of all being thrown into the general stock, and administered by the head of the household.

The parent has the power of life and death over his child. Infanticide is very common: and among the sect of Yon and Yung, the female infant is generally deprived of life. The moment a child is born it is accounted a year old; every circumstance attending his birth is carefully noted, and communicated to a shing-shang, or astrologer, who proceeds to the temples, and consults the gods, whether the incidents be fortunate or unfortunate, and at what time the parents should contract for the marriage of the child. Marriage contracts amongst the rich are made when the parties are seven years old, and at the age of fifteen or seventeen they are married. The parties do not see each other until the wedding-day; upon that day the bride is placed in a large sedan-chair, richly gilt, and locked, and the key sent to the future husband. The chair is borne over a fire placed at the door, and carried to an inner apartment; the bridegroom unlocks the door, and for the first time in his life sees his wife, to whom he makes three bows, and she drinks to him three times, and the ceremony is complete. The Chinese ordinarily have but one wife, but polygamy is allowed to the rich. The females are in general kept in a state of slavery; but when their male children arrive at manhood, they are treated with the greatest respect. The greatest mandarin pays to her to whom he owes his birth the most unbounded veneration. Every three months he dresses himself in his court robes, and prostrates himself in her presence. The dress of the Empress Mother is more splendid than that worn either by the Emperor or his Consort. Indeed the Emperor is much controlled by his mother, and the Chinese historians complain of the calamities arising from the meddling intrigues of the Queen-mother. This consideration operated so strongly upon one of the Emperors, that upon electing his successor, he put the youth's mother to death. A Chinese female becomes vain of her beauty in proportion to the smallness of her eyes, the protuberance of her lips, the lankness and blackness of her hair, and the smallness of her feet. Among the men, corpulence demands a certain degree of respect, and men of thin forms pass for persons of small intellect. People of quality allow the nails of their fingers to grow to a great length. Almost all the males can read and write, and at all the large towns and villages there are found schools, or learned men, whose business is to advise, write letters, or undertake any matter with which a commonly educated man may not be conversant.

The Chinese schoolmaster merely teaches letters and the science of manners; they do not cultivate the abstract sciences; geometry and mathematics, with the study of general history and astronomy, are not taught, and the pupils are therefore very deficient in a general knowledge of the world. Chinese gentlemen study nothing but the history and poetry of China, and the opinions of their old philosophers. They never study any foreign language. Very few females can read or write. The prevailing opinion is, that domestic duties are enough for the ladies, and, besides, there exists an apprehension that the art of writing and

reading may be misemployed, or perverted to bad purposes. At school, Chinese boys begin by committing to memory two or three small books merely to learn the characters, which they also write daily. Then they pass to the Four Books of Confucius; and after they have learnt these, they study the Five Sacred Books, the greater part of which they commit to memory. They are taught the most implicit obedience to their parents; and such is considered the authority and power of the father over his child, that he may put his son to death, and be punished only by a moderate fine.

Their cemeteries are judiciously placed without the towns, on barren hills, where there is no risk of the dead being disturbed by agricultural operations. When a man dies, his friends say, "he is gone to ramble amongst the immortals." White is the colour used for mourning. The relatives offer a sort of worship at the tombs of the deceased. They assemble round the grave on certain days consecrated to their memory, and the spirits of their ancestors seem to be revered as a sort of household gods.

LANGUAGE.

The Chinese is an earlier language than the Sanscrit, or mother tongue of Central Asia; it is a monosyllabic language, and words expressing more than one sensation, or object, or quality, or names of persons, are formed by the union of single words. Thus, the name of the sage whom we call Confucius, is Con-fut-see, the Speaker of Wisdom. The Chinese language has, besides the provincial varieties, two great and distinct features—the written and the spoken languages. The written, or Mandarin Chinese, is the language of religion and literature, and the laws, and of the government; and throughout the coasts and islands of China, Corea, Loo Choo, and the Japan Islands, the native of China Proper, or a foreign traveller, finds, upon addressing himself to the natives in the ordinary tongue, he is not understood; but if he write his wants in the written language, his wishes or wants are immediately comprehended. The written character of the Chinese differs much from the written character of the Asiatics, and appears to the scholar, at first sight, to approximate to the ancient Hebrew, Phœnician, or Palmyrene; but, upon more minute examination, it is found to approach nearer to the most ancient of known characters, the cuneiform, or arrow-headed character, not that of Persepolis, but the more ancient upon the bricks of Babylon.

GOVERNMENT AND LAWS.

The Chinese affirm that their Government is founded upon the model of the noblest visible part of nature, The Heavens—hence China is called Teen Chaou, the Celestial Empire; one of the titles of the Emperor, is the son of the Sun and Moon; and the form of their cities, the economy of the palace, the manœuvres of their armies, the blazonry of their standards, the arrangements and order of their feasts, and even the shape of their garments, were all anciently, and are in the modern times, professedly an imitation of the visible Heavens, of some star or constellation, or of some mighty change in the firmament, wrapped in the obscurity of the past.

During an eclipse the Emperor sacrifices in the temples, and imputing all the evils that are about to occur, to his own peccability, implores the pity of Heaven.

The form of Government is absolute despotism; the will of the Emperor is law, and every important act of Government must receive his signature. Weekly reports are made to him from the governors of the different provinces; and if he approved of them, his approval is written upon them in vermilion; if he be displeased, with black ink.

The principal residence of the Emperor and Court is at Peking, but he has several fine palaces beyond the Great Wall, particularly the palace of Jehol, which is the usual summer residence. The Emperor, like the Grand Seigneur, has a well-appointed seraglio. According to the laws and customs of the country, he is constituted the great object of his subjects' idolatry, and he is the most despotic sovereign on earth. The following rather over-charged description of the despotism of the government is given by Malte-Brun:—

"Considered in a moral point of view, we soon perceive that the Chinese possess the usual virtues and vices of the slave, the manufacturer, and the

merchant. A despotism of the most absolute kind has either acquired or preserved for China the external forms of patriarchal government. But, the sovereigns having neglected military discipline, frequent revolutions occurred in former times, till at last the country fell into the power of foreign conquerors, the Mantchoos. From that period the whip of the Tartar has been conjoined with the paternal rod by which China was previously governed. The only institution tending to limit the royal power, is one by which the mandarins and the tribunals are allowed to make very humble remonstrances to the Emperor on the errors of his government. Under a virtuous prince, this liberty has often been followed by the most salutary consequences. The Emperor is styled the sacred son of heaven, sole ruler of the earth, the great father of his people. Offerings are made to his image and to his throne; his person adored; his people prostrate themselves in his presence, and noblemen of his court, when addressed by him, and receiving his orders, must bend the knee; everything under him participates in the idolatry which is lavished on his person. His numerous concubines, and the eunuchs to whose charge they are committed, not unfrequently reign in his name. When this demigod goes abroad, all the Chinese take care to shut themselves up in their houses. Whoever is found in his way is exposed to instant death, unless he turns his back, or lies flat with his face on the ground. All the shops by which the Emperor is to pass must be shut, and this prince never goes out without being preceded by two thousand licitors carrying chains, axes, and various other instruments characteristic of eastern despotism."

ARMY.

The standing army, including the Tartar forces, is 600,000 men, of which nearly 100,000 are occupied in watching the eastern frontier; for the Chinese Government, jealous of the approach of the British to the Burman territory, have greatly increased their garrisons. On the Assamese frontier, and in the province of Sze-chuen 65,000 men are stationed. Although this amount appears to be very formidable, the Chinese are very inefficient soldiers; and as they are occupied for three-quarters of the year in labours of the field, the discipline is not very strict; they are armed with matchlocks and a short scymitar, and some regiments with bows and arrows. The artillery is very badly conducted, and, except on the eastern frontier, the fortresses throughout the empire are dilapidated, and untenable against Europeans. In all the mountainous districts, parties of barbarians exist upon the hills, who require the continued watching of troops to prevent predatory excursions into the plains; and it not unfrequently happens, in the conflicts with these mountaineers, that the regular troops are worsted. Mr. Barrow states that 20,000 European soldiers might march from Canton to Peking.

NAVY.

The navy is hardly worthy of the name. It consists of 1,810 small tribute junks, of 200 tons, each manned by twelve natives, and about 60 war junks, from 1,000 to 1,500 tons burden, carrying from one to three hundred men, and mounting from twelve to fifty guns. The Chinese are very indifferent sailors, and hundreds of their sailing junks are wrecked each year.

COMMERCE.

China has an immense internal trade, cut off by the policy of her conquerors from any dependence upon external commerce; her people have learnt, by the experience of ages, how to supply all their wants; a few luxuries, to be consumed by the wealthy, were all they wished to obtain from the foreign trader. The industry of her people, and the variety of soil and climate, amply supplied all her real wants, and left a large surplus, which she exported to the surrounding nations. Now and then bad harvests, or severe droughts have compelled the exportation of rice and grain; this excepted, the Chinese must be considered as an exporting nation; her principal exports are tea, raw and manufactured silk, sugar, cotton, spices, porcelain, and alum.

Tea is grown in all the southern provinces of China, in like manner; wine is produced throughout France and Rhenish Germany; but good tea, like fine wines, is grown only in a few places.

The black teas exported by Europeans is grown in the provinces of Fuh-Keen and Quan-tung; and the green teas in Tche-Kung and Ngan-Hoe.

There are thirty-six kinds of tea, but of these thirteen varieties alone are exported by Europeans, viz:—

| BLACK TEAS. | |
|---------------------------|-------------------|
| Pekoe, | } First Picking. |
| Orange Pekoe, | |
| Caper, | |
| Ankoi-Souchong, | |
| Souchong, | } Second Picking. |
| Campo, | |
| Congo, | |
| Bohea, | Third Picking. |
| GREEN TEAS. | |
| Gunpowder, | } First Picking. |
| Hyson, | |
| Young Hyson, | Second Picking. |
| Hyson Skin, | } Third Picking. |
| Twankay, | |

The leaves are plucked from the shrubs and trees three times a year—in April, July, and September. The finest tea is the first picking; and these buds are sometimes mixed with the blossoms of the sweet olive, which impart to them a delightful fragrance; and the tea is then called Flowery Pekoe. The later gatherings are of a coarser and darker leaf.

TAOU KWANG, PRESENT EMPEROR OF CHINA.

TAOU KWANG was born in 1781, during the life of his grandfather, Keen Lung, at whose Court Lord Macartney, and the news of a happy termination of a revolt in Thibet, arrived nearly at the same time. The first fifteen years of Taou Kwang's life were spent at the Court of Keen Lung, his grandfather, a man whose long reign of sixty years showed that the whole bent of his mind was set upon the subjugation of all the neighbouring kingdoms and nations, and the extirpation of not a few of them. Many a captive chief was brought to the Imperial Palace, and there made to writhe in all the agonies that ingenious malice could devise for him. Such spectacles must have had a greater effect in steeling the heart of the young Prince, than all the virtuous lessons of Confucian lore could in the way of making it soft and sensitive. In 1820, he came to the throne; though the following year, 1821, was, by imperial edict, commanded to stand in the calendar as the first of his reign. Taou Kwang, though a Tartar, was a disciple of the Confucian school, and was, of course, obliged to feign a wonderful readiness to comply with the vigour of its precepts; but the solicitations of his friends saved him this piece of penance and self-denial; and, so, cutting asunder the thread of his poignant arrows, he seized the reins of government in 1820, and ordered the following to be considered as the first of his administration. But hear the self-applauding sufficiency with which he prefaced this declaration—"All the kings, (several kingdoms are tributary to China) Tartar lords, great statesmen, civil and military officers, have affirmed with one voice that Heaven's throne must not long remain without an-occupant."

ENGLAND.

If true dominion is to be found in being the common source of appeal in all the injuries and conflicts of rival nations, the common succour against the calamities of nature, the great ally which every power threatened with war labours first to secure or to appease, the centre on which is suspended the peace of nations, the defender of the wronged; and, highest praise of all, the acknowledged origin and example to which every rising nation looks for laws and Constitution; England is now the actual Governor of the Earth. For whose opulence and enjoyment are the lands of the earth labouring at this hour? For whom does the Polish peasant run his plough through the ground? For whom does the American, with half a world between, hunt down his cattle, or plant his cotton? For whom does the Chinese gather in his teas, or the Brazilian his gold and precious stones?—England is before the eyes of all. To whose Cabinet does every power from America to India look with an interest surpassing all others? Whose feeling does every people struggling to raise itself in the rank of nations supplicate? The answer is suggested at once, England's.—*Croly's George the Fourth.*

EXTRAORDINARY PRESERVATION FROM SHIPWRECK.

On the 31st of October last, the brig *Neino*, laden with oil and canvas, sailed from Dunkirk for Marseilles, Pierre Everard, master. Her crew consisted of seven persons, including the master and his nephew, a boy about 14 years of age. At three o'clock in the afternoon of the 16th of November, they were forced to heave to in a gale of wind, about ten or twelve leagues southwest of the Scilly Islands. At seven o'clock in the evening, a heavy sea struck the vessel, and she suddenly capsized, turning completely bottom up. There was only one man on deck at the time, and he was immediately engulfed in the ocean. In the fore-castle were three seamen, named Vincent, Vanture, and Jean Marie; the two former, by seizing hold of the windlass bits, succeeded in getting up close to the keelson, and so keeping their heads above water. Poor Marie was not so fortunate; he must somehow have got entangled, and, after holding fast by the heel of Vanture, soon let go, and was drowned; the other two finding that the shock of the upset had started the bulkhead between the fore-castle and the hold, and that the cargo had fallen down on the deck, continued to draw themselves on their faces, (for it could not be called on their hands and knees, for want of height,) towards the stern of the ship, where they thought they heard some voices. At the time of the accident, the master, mate, one man, and the boy, were in the cabin; the master caught the boy in his arms, thinking that the last moment had arrived. The mate succeeded in wrenching open the traphatch in the cabin deck, and clearing out some casks which were jammed in the lazarette, (a sort of small triangular space between the cabin floor and keelson, where stores are generally stowed away;) having effected this, he scrambled up into the vacant space, took the boy from the hands of the master, and then assisted the master to follow them. In about an hour they were joined by Vincent and Vanture, from the fore-castle.

There were then five individuals closely copped together; as they sat, they were obliged to bend their bodies for want of height above them, whilst the water reached as high as their waist; from which irksome position, one at a time obtained relief, by stretching at length on the barrels in the hold, squeezing themselves close up to the keelson. They were able to distinguish between day and night by the light striking from above into the sea, and being reflected up through the cabin skylight, and then into the lazarette, through the hatchway into the cabin floor. The 17th and 18th passed without food, without relief, and almost without hope; but still they encouraged each other, endeavouring to assuage the pangs of hunger by chewing the bark stripped off from the hoops of the casks. Want of fresh air threatening them with death by suffocation, the mate worked almost incessantly for two days and a night in endeavouring, with his knife, to cut a hole through the hull; happily the knife broke before he had succeeded in accomplishing his object—the result of which must have proved fatal, as the confined air preserved the vessel in a buoyant state.

In the dead of the night of the 18th, the vessel suddenly struck heavily; on the third blow, the stern dropped so much that all hands were forced to make the best of their way further forward, in attempting which poor Vincent was caught by the water, and drowned, falling through the cabin floor and skylight. After an hour or two, finding the water to ebb, Galls got down into the cabin, and, whilst seeking for the hatchet, which was usually kept there, was forced to return again for shelter to the lazarette, to avoid being drowned, the sea rising on him with great rapidity. Another hour or two of misery succeeded, when they had the inexpressible joy to see, by the dawning of the day, on the 19th, that the vessel was fast on the rocks, one of which projected up through the skylight.

The master then went down into the cabin, and found the quarter of the vessel was stowed; and, looking through the opening, he called out to his companions, "Thank God, my children, we are saved; I see a man on the beach." Immediately after this the man approached, and put in his hand, which the master seized with joy beyond description. Several people of the neighbourhood

were soon assembled; the side of the cabin was cut open, and the four poor fellows liberated from a floating sepulchre, after an entombment of three days and three nights in the mighty deep.

The spot where the vessel struck is called Port-hellick, in the island of St. Mary's, Scilly. Not the least remarkable of our narrative is, that in the afternoon of the 18th, the wreck floating bottom up, was fallen in with, about a league and a half distant from the lands, by two pilot-boats, which took her in tow for about an hour; but the tow-ropes breaking, and night approaching, with a heavy sea on, and every appearance of bad weather, they abandoned her, not having the least suspicion that there were human beings alive in her, floating with little more than her keel above water! The hull is a complete wreck. About fifty casks of oil, and the canvas, have been saved.—*English paper.*

NEWLY-DISCOVERED CONTINENT.

We extract the following from the Journal of the Rev. C. TUCKER, dated Nukualofa, Tongataboo, April 25, 1810:—

"The United States' ship *Vincennes* came in here this afternoon, commanded by Commodore Wilkes. There are four vessels in the squadron, only two of which have yet arrived. They are on a surveying and exploring expedition; and say, they have discovered a southern continent, and traced it for one thousand seven hundred miles. They could not effect a landing on it, because of the immense quantity of ice which girt it round. They could discover nothing but seabirds on the land. The navigation was most dangerous there, because of the floating ice. The purser and some of the scientific gentlemen called upon us, and invited us on board to see the Commodore. He received us very cordially, and was very communicative."

LUXURY IN DRESS.—Heliogabalus was the first man that ever wore a robe entirely of silk. He had also a tunic woven of gold threads, consisting of the metal alone beaten out and rounded, without any intermixture of silk or woollen. Tarquinius Priscus had also a vest of this gorgeous description, as had likewise Agrippina. Gold thread and wire continued to be made entirely of metal, probably until the time of Aurelian; nor have there been any instances found in Herculaneum and Pompeii of the silken thread with a gold coating.—*Countess of Wilton.*

POETRY.

"FOLLOW ME."

MAT. IX. 9.

MY SAVIOUR, can I follow thee,
When all is dark before?
While midnight rests upon the sea,
How can I reach the shore?

O, let thy Star of Love but shine,
Though with a feeble ray,
'Twill gild the edge of every wave,
And light my gloomy way.

Then gladly will I follow thee,
Though hurricanes appear;
Singing sweet carols o'er the sea,
A cheerful mariner!

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