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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. 18.

MONTREAL, THURSDAY, APRIL 1, 1841.

[NEW SERIES, NO. 11.]

## DIVINITY.

### SPIRITUAL WORSHIP.

"This is the true God, and eternal life."

I. JOHN, v. 20.

1. In this Epistle, St. John speaks, not to any particular church, but to all the Christians of that age: although more especially to them among whom he then resided. And in them he speaks to the whole Christian Church, in all succeeding ages.

2. In this letter, or rather tract, (for he was present with those to whom it was more immediately directed, probably being not able to preach to them any longer, because of his extreme old age,) he does not treat directly of faith, which St. Paul had done; neither of inward or outward holiness, concerning which, both St. Paul, St. James, and St. Peter had spoken: but of the foundation of all, the happy and holy communion which the faithful have with God the Father, Son, and Holy Ghost.

3. In the Preface, he describes the authority by which he wrote and spoke, (chap. i. 1-4,) and expressly points out the design of his present writing. To the Preface exactly answers the conclusion of the Epistle, more largely explaining the same design, and recapitulating the marks of our communion with God, by, *we know*, thrice repeated, (chap. v. 18-20.)

4. The tract itself treats,

First, Severally, Of communion with the Father, (chap. i. 5-10.) Of communion with the Son, (chap. ii. and iii.) Of communion with the Spirit, (chap. iv.)

Secondly, Conjointly of the testimony of the Father, Son, and Holy Ghost; on which, faith in Christ, the being born of God, love to God and his children, the keeping his commandments, and victory over the world, are founded. (chap. v. 1-12.)

5. The recapitulation begins, chap. v. ver. 18. "We know that he who is born of God," who sees and loves God, "sinneeth not," so long as this loving faith abideth in him. "We know we are of God," children of God, by the witness and the fruit of the Spirit: "and the whole world," all who have not the Spirit, "lieth in the wicked one." They are, and live, and dwell in him, as the children of God do in the Holy One. "We know, that the Son of God is come; and hath given us" a spiritual "understanding, that we may know the true One," the faithful and true Witness. "And we are in the true One," as branches in the vine. "This is the true God, and eternal life."

In considering these important words, we may enquire,

I. How is he the true God?

II. How is he Eternal Life? I shall then,

III. Add a few inferences.

I. And first we may enquire, How is he the true God?

1. He is "God over all blessed for ever." "He was with God," with God the Father, "from the beginning," from eternity, "and was God. He and the Father are One;" and consequently, "he thought it not robbery to be equal with God." Accordingly, the inspired writers give him all the titles of the Most High God. They call him over and over, by the incommunicable name, JEHOVAH, never given to any creature. They ascribe to him all the attributes, and all the works of God. So that we need not scruple to pronounce him "God of God, Light of Light, very

God of very God: in glory equal with the Father, in majesty co-eternal."

2. He is the true God, the only cause, the sole Creator of all things. "By him," saith the Apostle Paul, "were created all things that are in heaven, and that are on earth:" yea, earth and heaven themselves: but the inhabitants are named, because more noble than the house, visible and invisible. The several species of which are subjoined: "Whether there be thrones, or dominions, or principalities, or powers." So St. John, "All things were made by him, and without him was not any thing made that was made." And accordingly St. Paul applies to him those strong words of the Psalmist, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands."

3. And as the true God, he is also the Supporter of all the things that he hath made. He beareth, upholdeth, sustaineth all created things by the word of his power—the same powerful word which brought them out of nothing. As this was absolutely necessary for the beginning of their existence, it is equally so for the continuance of it: were his almighty influence withdrawn, they could not subsist a moment longer. Hold up a stone in the air; the moment you withdraw your hand, it naturally falls to the ground. In like manner, were he to withdraw his hand for a moment, the creation would fall into nothing.

4. As the true God, he is likewise the Preserver of all things. He not only keeps them in being, but preserves them in that degree of well-being, which is suitable to their several natures. He preserves them in their several relations, connexions, and dependencies, so as to compose one system of beings, to form one entire universe, according to the counsel of his will. How strongly and beautifully is this expressed! *Ta panta en auto eunesteke*: "By whom all things consist:" or, more literally, *By and in him are all things compacted into one system*. He is not only the support, but also the cement of the whole universe.

5. I would particularly remark, (what perhaps has not been sufficiently observed,) that he is the true Author of all the Motion that is in the universe. To spirits, indeed, he has given a small degree of self-moving power, but not to matter. All matter, of whatever kind it be, is absolutely and totally inert. It does not, cannot in any case move itself; and whenever any part of it seems to move, it is in reality moved by something else. See that log, which, vulgarly speaking, moves on the sea! It is in reality moved by the water. The water is moved by the wind, that is, a current of air. And the air itself owes all its motion to the ethereal fire, a particle of which is attached to every particle of it. Deprive it of that fire, and it moves no longer: it is fixed; it is as inert as sand. Remove fluidity (owing to the ethereal fire intermixed with it) from water, and it has no more motion than the log. Impact fire into iron, by hammering it when red hot, and it has no more motion than fixed air, or frozen water. But when it is unfixed, when it is in its most active state, what gives motion to fire? The very heathen will tell you. It is,

*Magnam Mens agitant molem, et vasto se corpore miscetas.*

6. To pursue this a little farther. We say, the moon moves round the earth, the earth and the other planets move round the sun, the sun moves round its own axis. But these are only vulgar expressions. For if we speak the truth, neither the sun, moon, nor stars move. None of these move themselves. They are all moved

every moment by the Almighty Hand that made them.

"Yes," says Sir Isaac, "the sun, moon, and all the heavenly bodies, do move, do gravitate toward each other." Gravitate! What is that? Why, they all attract each other, in proportion to the quantity of matter they contain. "Nonsense all over," says Mr. Hutchinson, "jargon, self-contradiction! Can any thing act, where it is not? No, they are continually impelled toward each other." Impelled! by what? "By the subtil matter, the ether or electric fire." But, remember! be it ever so subtil, it is matter still: Consequently, it is as inert in itself as either sand or marble. It cannot, therefore, move itself—but, probably, it is the first material mover, the main spring whereby the Creator and Preserver of all things is pleased to move the universe.

7. The true God is also the Redeemer of all the children of men. It pleased the Father to lay upon him the iniquities of us all, that by the one oblation of himself once offered, when he tasted death for every man, he might make a full and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

8. Again. The true God is the Governor of all things: "his kingdom ruleth over all." "The government rests upon his shoulder," throughout all ages. He is the Lord and Disposer of the whole creation, and every part of it. And in how astonishing a manner does he govern the world! How far are his ways above human thought! How little do we know of his methods of government! Only this we know, "Ita præsides singulis sicut universis, et universis sicut singulis." Thou presidest over each creature, as if it were the universe, and over the universe, as over each individual creature. Dwell a little upon this sentiment: what a glorious mystery does it contain! It is paraphrased from the words recited above:

"FATHER, how wide thy glories shine!  
Lord of the universe—and mine;  
Thy goodness watches o'er the whole,  
As all the world were but one soul:  
Yet keeps my every sacred hair,  
As I remain'd thy single care!"

9. And yet there is a difference, as was said before, in his providential government over the children of men. A pious writer observes, There is a three-fold circle of Divine Providence. The outermost circle includes all the sons of men, Heathens, Mahometans, Jews, and Christians. He causeth his sun to rise upon all. He giveth them rain and fruitful seasons. He pours ten thousand benefits upon them, and fills their hearts with food and gladness. With an interior circle, he encompasses the whole visible Christian church—all that name the name of Christ. He has an additional regard to these, and a nearer attention to their welfare. But the innermost circle of his providence encloses only the invisible church of Christ: all real Christians, wherever dispersed in all corners of the earth—all that worship God (whatever denomination they are of) in spirit and in truth. He keeps these as the apple of an eye: he hides them under the shadow of his wings. And it is to these, in particular, that our Lord says, "Even the hairs of your head are all numbered."

10. Lastly, Being the true God, he is the end of all things, according to that solemn declaration of the Apostle, (Rom. xi. 36.) "Of him, and through him, and to him, are all things:" of him, as the Creator; through him, as the Sustainer and Preserver; and to him, as the ultimate end of all.

II. In all these senses, Jesus Christ is the true God. But how is he Eternal Life?

1. The thing directly intended in this expression, is not that he will be eternal life: although this is a great and important truth, and never to be forgotten. "He is the Author of eternal salvation to all them that obey him." He is the purchaser of that "crown of life," which will be given to all that are "faithful unto death." And he will be the soul of all their joys to all the saints in glory.

"The flame of angelic love  
Is kindled at Jesus's face;  
And all the enjoyment above,  
Consists in the rapturous gaze!"

2. The thing directly intended is not, That he is the resurrection: although this also is true, according to his own declaration, "I am the resurrection and the life:" agreeable to which are St. Paul's words, "As in Adam all died, even so in Christ shall all be made alive." So that we may well say, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."

3. But waving what he will be hereafter, we are here called to consider, what he is now. He is now the life of every thing that lives, in any kind or degree. He is the source of the lowest species of life, that of vegetables, as being the source of all the motion on which vegetation depends. He is the fountain of the life of animals, the power by which the heart beats, and the circulating juices flow. He is the fountain of all the life which man possesses, in common with other animals. And if we distinguish the rational from the animal life, he is the source of this also.

4. But how infinitely short does all this fall of the life which is here directly intended, and of which the Apostle speaks so explicitly in the preceding verses! (ver. 11, 12.) "This is the testimony, that God hath given us eternal life; and this life is in his Son. He that hath the Son hath life;" (the eternal life here spoken of,) "and he that hath not the Son of God, hath not" this "life." As if he had said, This is the sum of the testimony which God hath testified of his Son, that God hath given us, not only a title to, but the real beginning of eternal life. And this life is purchased by, and treasured up in his Son—who has all the springs and the fountains of it in himself, to communicate to his body, the church.

5. This eternal life then commences, when it pleases the Father to reveal his Son in our hearts—when we first know Christ, being enabled to "call him Lord by the Holy Ghost;" when we can testify, our conscience bearing us witness in the Holy Ghost, "the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me." And then it is that happiness begins—happiness real, solid, substantial. Then it is that heaven is opened in the soul—that the proper, heavenly state commences, while the love of God, as loving us, is shed abroad in the heart, instantly producing love to all mankind—general, pure benevolence, together with its genuine fruits: lowliness, meekness, patience, contentedness in every state—an entire, clear, full acquiescence in the whole will of God, enabling us to "rejoice evermore, and in every thing to give thanks."

6. As our knowledge and our love of him increase—by the same degrees, and in the same proportion, the kingdom of an inward heaven must necessarily increase also; while we "grow up in all things into him, who is our head." And when we are *En auto perfectomachi*, "complete in him," as our translators render it; but more properly, when we are filled with him, when "Christ in us the hope of glory," is our God and our All, when he has taken the full possession of our heart: when he reigns there in without a rival, the Lord of every motion there: when we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us: then we are completely happy—then we live all "the life that is hid with Christ in God." Then, and not till then, we properly experience what that word meaneth, "God is love; and whosoever dwelleth in love, dwelleth in God, and God in him."

III. I have now only to add a few inferences from the preceding observations.

1. And we may learn from hence, First, That as there is but one God in heaven above and in the earth beneath, so there is only one happiness for created spirits, either in heaven or earth. This one God made our heart for himself: and it cannot rest, till it resteth in him. It is true, that while we are in vigour of youth and health—while our blood dances in our veins—while the world smiles upon us, and we have all the conveniences, yea, and superfluities of life—we frequently have pleasing dreams, and enjoy a kind of happiness. But it cannot continue: it flies away like a shadow; and even while it does continue, it is not solid, or substantial—it does not satisfy the soul. We still pant after something else, something which we have not. Give a man every thing that this world can give, still, as Horace observed near two thousand years ago:

*Curtæ nescio quid Semper abest mi.*

Still—

"Amidst our plenty something still  
To me, to thee, to him is wanting!"

That something, is neither more nor less than the knowledge and love of God: without which no spirit can be happy, either in heaven or earth.

2. Permit me to cite my own experience, in confirmation of this: I distinctly remember, that even in my childhood, even when I was at school, I have often said, "They say, the life of a school-boy is the happiest in the world: but I am sure, I am not happy. For I am not content, and so cannot be happy." When I had lived a few years longer, being in the vigour of youth, a stranger to pain and sickness, and particularly to lowness of spirits, (which I do not remember to have felt one quarter of an hour ever since I was born,) having plenty of all things, in the midst of sensible and amiable friends, who loved me, and I loved them, and being in the way of life, which, of all others, suited my inclinations; still I was not happy! I wondered why I was not, and could not imagine what the reason was! The reason certainly was, I did not know God—the source of present as well as eternal happiness. What is a clear proof that I was not then happy, is, that upon the coolest reflection, I knew not one week which I would have thought it worth while to have lived over again: taking it with every inward and outward sensation, without any variation at all.

3. But a pious man affirms, "When I was young, I was happy, though I was utterly without God in the world." I do not believe you: though I doubt not but you believe yourself. But you are deceived, as I have been over and over. Such is the condition of human life!

*"Flowers and myrtles fragrant seem to rise,*

All is at distance fair; but near at hand,

The gay deceit mocks the desiring eyes

With thorns, and desert-heat, and barren sand."

Look forward on any distant prospect; how beautiful does it appear! Come up to it; and the beauty vanishes away, and it is rough and disagreeable. Just so is life! But when the scene is past, it resumes its former appearance: and we seriously believe, that we were then very happy, though, in reality, we were far otherwise. For as none is now, so none ever was happy, without the loving knowledge of the true God.

4. We may learn hence, Secondly, That this happy knowledge of the true God is only another name for Religion—I mean Christian Religion, which, indeed, is the only one that deserves the name. Religion, as to the nature or essence of it, does not lie in this or that set of notions, vulgarly called faith—nor in a round of duties, however carefully reformed from error and superstition. It does not consist in any number of outward actions. No: it properly and directly consists in the knowledge and love of God, as manifested in the Son of his Love, through the eternal Spirit. And this naturally leads to every heavenly temper, and to every good word and work.

5. We learn hence, Thirdly, That none but a Christian is happy—none but a real, inward Christian. A glutton, a drunkard, a gamester may be merry—but he cannot be happy. The beau, the belle, may eat and drink, and rise up to play: but still they feel they are not happy. Men or women may adorn their own dear persons with

all the colours of the rainbow; they may dance, and sing, and hurry to and fro, and flutter hither and thither; they may roll up and down in their splendid carriages, and talk insipidly to each other; they may hasten from one diversion to another: but happiness is not there. They are still "walking in a vain shadow, and disquieting themselves in vain." One of their own poets has truly pronounced, concerning the whole life of these sons of pleasure,

"'Tis a dull farce, an empty show;  
Powder, and pocket-glass, and beau."

I cannot but observe of that fine writer, that he came near the mark; and yet fell short of it. In his Solomon, (one of the noblest poems in the English tongue,) he clearly shews where happiness is not; that it is not to be found in natural knowledge, in power, or in the pleasures of sense or imagination. But he does not shew where it is to be found. He could not; for he did not know it himself. Yet he came near it, when he said:

"Restore, Great Father, thy instructed son:  
And in my act may thy great will be done!"

6. We learn hence, Fourthly, That every Christian is happy, and that he who is not happy is not a Christian. If, as was observed above, Religion is happiness, every one that has it must be happy. This appears from the very nature of the thing: for if religion and happiness are in fact the same, it is impossible that any man can possess the former, without possessing the latter also. He cannot have religion without having happiness, seeing they are utterly inseparable.

And it is equally certain, on the other hand, that he who is not happy, is not a Christian: seeing if he was a real Christian, he could not but be happy. But I allow an exception here, in favour of those who are under violent temptations; yea, and of those who are under deep nervous disorders, which are, indeed, a species of insanity. The clouds and darkness which then overwhelm the soul, suspend its happiness; especially if Satan is permitted to second those disorders, by pouring in his fiery darts. But excepting these cases, the observation will hold, and it should be well attended to: whoever is not happy, yea happy in God, is not a Christian.

7. Are not you a living proof of this? Do not you still wander to and fro, seeking rest but finding none?—Pursuing happiness, but never overtaking it? And who can blame you for pursuing it? It is the very end of your being. The great Creator made nothing to be miserable, but every creature to be happy in its kind. And upon a general review of the works of his hands, he pronounced them all very good: which they would not have been, had not every intelligent creature, yea, every one capable of pleasure and pain, been happy in answering the end of its creation. If you are now unhappy, it is because you are in an unnatural state; and shall you not sigh for deliverance from it? "The whole creation" being now "subject to vanity, groaning and travelling in pain together." I blame you only, or pity you rather, for taking a wrong way to a right end: for seeking happiness where it never was, and never can be found. You seek happiness in your fellow-creatures, instead of your Creator. But these can no more make you happy, than they can make you immortal. If you have ears to hear, every creature cries aloud, "Happiness is not in me." All these are, in truth, "broken cisterns, that can hold no water." O turn unto your rest! Turn to him, in whom are hid all the treasures of happiness! Turn unto him, "who giveth liberally unto all men," and he will give you "to drink of the water of life freely."

8. You cannot find your long-sought happiness in all the pleasures of the world. Are they not "deceitful upon the weights?" Are they not "lighter than vanity" itself? How long will ye "feed upon that which is not bread?"—which may amuse, but cannot satisfy. You cannot find it in the religion of the world—either in opinions, or a mere round of outward duties. Vain labour! Is not God a spirit? and, therefore, to be "worshipped in spirit and in truth?" In this alone you can find the happiness you seek: in the union of your spirit with the Father of spirits. In the knowledge and love of him who is the fountain of happiness, sufficient for all the souls he has made.

9. But where is he to be found? Shall we "go up into heaven," or "down into hell," to seek him? Shall we "take the wings of the morning," and search for him "in the uttermost parts of the sea?" Nay. *Quod petis, hic est!* What a strange word to fall from the pen of a heathen! "What you seek, is here!" He is "about you here!" He is "about your path." He "beats you behind and before." He "lays his hand upon you." Lo! God is here! Not afar off! Now, believe and feel him near! May he now reveal himself in your heart! Know him! Love him! and you are happy.

10. Are you already happy in him? Then see that you "hold fast whereunto ye have attained!" "Watch and pray," that you may never be "moved from your steadfastness." "Look unto yourselves, that ye lose not what ye have gained, but that ye receive a full reward." In so doing, expect a continual growth in grace, in the loving knowledge of our Lord Jesus Christ. Expect that the power of the Highest shall suddenly overshadow you, that all sin may be destroyed, and nothing may remain in your heart, but holiness unto the Lord. And this moment, and every moment, "present yourselves a living sacrifice, holy, acceptable to God," and "glorify him with your body and with your spirit, which are God's."—*Rev. J. Wesley.*

## BIOGRAPHY.

### REV. JOHN FLETCHER.

THE following sketch, by Dr. ROBERT SOUTHBY, is taken from his "Life of Wesley"—the facts of which, though originally furnished by Mr. FLETCHER'S official biographers, are introduced by the Doctor with remarks which shew the high opinion he entertained of the Vicar of Madely; and which is the more to be appreciated, as he cannot be suspected of sectarian partiality.

JEAN GUILLAUME DE LA FLECHERE, (this was properly his name,) was a man of rare talents, and rarer virtue. No age or country has ever produced a man of more fervent piety, or more perfect charity; no church has ever possessed a more apostolic minister. He was born on the 12th September, 1729, at Nyon, in the Pays de Vaud, of a respectable Bernese family, descended from a noble house in Savoy. Having been educated for the ministry at Geneva, he found himself unable to subscribe to the doctrine of predestination, and resolved to seek preferment as a soldier of fortune. Accordingly he went to Lisbon, obtained a commission in the Portuguese service, and was ordered to Brazil. A lucky accident, which confined him to his bed when the ship sailed, saved him from a situation where his fine intellect would have been lost, and his philanthropic piety would have had no room to display itself. He left Portugal for the prospect of active service in the Low Countries; and that prospect also being disappointed by peace, he came over to England, improved himself in the language, and became tutor in the family of Mr. Hill, of Fern Hall, in Shropshire. The love of God and of man abounded in his heart; and finding among the Methodists that sympathy which he desired, he joined them, and, for a time, took to ascetic courses, of which he afterwards acknowledged the error. He lived on vegetables, and, for some time, on milk and water, and bread; he sat up two whole nights in every week, for the purpose of praying, and reading and meditating on religious things; and, on the other nights, never allowed himself to sleep, as long as he could keep his attention to the book before him.

At length, by the advice of his friends, Mr. Hill and Mr. Wesley, whom he consulted, he took orders in the English church. The ordination took place in the Chapel-Royal, St. James's; and, as soon as it was over, he went to the Methodist chapel in West-street, where he assisted in administering the Lord's Supper. Mr. Wesley had never received so seasonable an assistance. "How wonderful are the ways of God!" said he, in his journal; "when my bodily strength failed, and none in England were able and willing to assist me, he sent me help from the mountains of Switzerland, and an help meet for me in every res-

pect. Where could I have found such another!" It proved a more efficient and important help than Mr. Wesley could then have anticipated.

Mr. Fletcher (for so he now called himself, being completely anglicised,) incurred some displeasure, by the decided manner in which he connected himself with the Methodists: neither his talents nor his virtues were yet understood beyond the circle of his friends. By Mr. Hill's means, however, he was presented to the vicarage of Madely, in Shropshire, about three years after his ordination. It is a populous village, in which there were extensive collieries and iron works; and the character of the inhabitants was, in consequence, what, to the reproach and curse of England, it generally is, wherever mines or manufactures of any kind have brought together a crowded population. Mr. Fletcher had, at one time, officiated there as curate; he now entered upon his duty with zeal proportioned to the arduous nature of the service which he had pledged himself to perform. That zeal made him equally disregarding of appearances and of danger. The whole rents of his small patrimonial estate in the Pays de Vaud were set apart for charitable uses, and he drew so liberally from his other funds for the same purpose, that his furniture and wardrobe were not spared. Because some of his remoter parishioners excused themselves for not attending the morning service, by pleading that they did not wake early enough to get their families ready, for some months he set out every Sunday, at five o'clock, with a bell in his hand, and went round the most distant parts of the parish, to call up the people. And wherever hearers could be collected in the surrounding country, within ten or fifteen miles, thither he went to preach to them on week days, though he seldom got home before one or two in the morning. At first, the rabble of his parishioners resented the manner in which he ventured to reprove and exhort them in the midst of their low revels and riotous meetings; for he would frequently burst in upon them, without any fear of the consequence to himself. The publicans and maltmen were his especial enemies. A mob of colliers, who were one day baiting a bull, determined to pull him off his horse as he went to preach, set the dogs upon him, and, in their own phrase, bait the parson; but the bull broke loose, and dispersed them before he arrived. In spite, however, of the opposition which his eccentricities excited, not from the ignorant only, but from some of the neighbouring clergy and magistrates, he won upon the people, rude and brutal as they were, by the invincible benevolence which was manifested in his whole manner of life; till at length his church, which at first had been so scantily attended, that he was discouraged as well as mortified by the smallness of the congregation, began to overflow.

#### MR. FLETCHER AS A WRITER.

Toplady said of Mr. Fletcher's works, that, in the very few pages which he had perused, the serious passages were dulness double-condensed, and the lighter passages impudence double-distilled: "So hardened was" his own "front," to use one of his own expressions, "and so thoroughly was he drenched in the petrifying water of a party." If ever true Christian charity was manifested in polemical writing, it was by Fletcher of Madely. Even theological controversy never, in the slightest degree, irritated his heavenly temper. On sending the manuscript of his first Check to Antinomianism to a friend much younger than himself, he says, "I beg, as upon my bended knees, you would revise and correct it, and take off *quod durius sonat* in point of *works, reproof, and style*. I have followed my light, which is hat that of smoking flax; put yours to mine. I am charged hereabouts with scattering fire-brands, arrows, and death. Quench some of my brands; blunt some of my arrows; and take off all my deaths, except that which I design for Antinomianism."—"For the sake of candour," he says in one of his prefaces, "of truth, of peace—for the reader's sake, and above all, for the sake of Christ, and the honour of Christianity—whoever ye are that shall next enter the lists against us, do not wire-draw the controversy, by uncharitably attacking our persons, and absurdly judging our spirits, instead of weighing our arguments, and considering the scriptures which we produce; nor pass over fifty solid reasons, and a hundred plain passages, to cavil about non-essentials, and to lay

the stress of your answer upon mistakes, which do not affect the strength of the cause, and which we are ready to correct as soon as they shall be pointed out. I take the Searcher of Hearts, and my judicious unprejudiced readers to witness, that through the whole of this controversy, far from concealing the most plausible objections, or avoiding the strongest arguments which are or may be advanced against our reconciling doctrine, I have carefully searched them out, and endeavoured to encounter them as openly as David did Goliath. Had our opponents followed this method, I doubt not but the controversy would have ended long ago, in the destruction of our prejudices, and in the rectifying of our mistakes. Oh! if we preferred the unspeakable pleasure of finding out the truth, to the pitiful honour of pleasing a party, or of vindicating our own mistakes, how soon would the useful fan of scriptural, logical, and brotherly controversy purge the floor of the Church! How soon would the light of truth, and the flame of love, burn the chaff of error, and the thorns of prejudice, with fire unquenchable!"

In such a temper did this saintly man address himself to the work of controversy; and he carried it on with correspondent candour, and with distinguished ability. His manner is diffuse, and the florid parts, and the unctious, betray their French origin; but the reasoning is acute and clear; the spirit of his writings is beautiful, and he was the master of the subject in all its bearings. His great object was to conciliate the two parties, and to draw the line between the Solidian and Pelagian errors. For this purpose he commenced a treatise, which he called an "Equal Check to Pharisæism and Antinomianism; or, Scripture Scales to weigh the gold of Gospel Truth, and to balance a multitude of opposite Scriptures." Herein he brought together, side by side, the opposite texts, and showed how they qualified each other; the opinion which he inferred seems to correspond more nearly with that of Baxter than of any other divine. He traced, historically, the growth of both the extremes against which he contended. Luther, being an Augustinian monk, brought with him, from his convent, the favourite opinions of Augustine, to which he became the more attached, because of the value which the Romanists affixed to their superstitious works, and the fooleries and abominations which had sprung from this cause. Most of the reformers, and more especially Calvin, took the same ground. The Jesuits, seeing their error, inclined the Romish church to the opposite extreme; and, after a while, Jansenius formed a Calvinistic party among the Catholics, while Arminius tempered the doctrine of the reformed churches. Antinomianism was the legitimate consequence on the one part, and Mr. Fletcher thought that the English clergy were tending towards Pelagianism on the other. His great object was to trim the balance, and, above all, to promote Christian charity and Christian union. "My regard for unity," said he, "recovers my drooping spirits, and adds new strength to my wasted body—(he was believed, at that time, to be in the last stage of a consumption)—I stop at the brink of the grave, over which I bend, and, as the blood oozing from my decayed lungs does not permit me vocally to address my contending brethren, by means of my pen I will ask them, if they can properly receive the holy communion, while they wilfully remain in *disunion* with their brethren, from whom controversy has needlessly parted them."

He was then about to leave England, for what appeared to be a forlorn hope of deriving benefit from his native air; but, before his departure, he expressed a desire of seeing those persons with whom he had been engaged in this controversy; that "all doctrinal differences apart, he might testify his sincere regret for having given them the least displeasure, and receive from them some condescending assurance of reconciliation and good-will." All of them had not generosity enough to accept the invitation; the who did were edified, as well as affected by the interview; and some of them, who had had no personal acquaintance with him before, "expressed the highest satisfaction," says his biographer, "at being introduced to the company of one whose air and countenance bespoke him fitted rather for the society of angels than the conversation of men." Upon the score of controversial offences, few men have ever had so little need to ask forgiveness,

His recovery, which appears almost miraculous, was ascribed by himself more to eating plentifully of cherries and grapes, than to any other remedies. His friends wished him to remain among them at Nyon: "they urge my being born here," said he; "and I reply, that I was born again in England, and therefore, that is, of course, the country which to me is the dearer of the two." He returned to his parish, and married Miss Bosanquet—a woman perfectly suited to him in age, temper, piety, and talents. "We are two poor invalids," said he, "who, between us, make half a labourer. She sweetly helps me to drink the dregs of life, and to carry with ease the daily cross."

His account of himself, after this time, is so beautiful, that its insertion might be pardoned here, even if Mr. Fletcher were a less important personage in the history of Methodism. "I keep in my sentry-box," said he, "till Providence remove me: my situation is quite suited to my little strength. I may do as much or as little as I please, according to my weakness; and I have an advantage, which I can have no where else in such a degree: my little field of action is just at my door, so that, if I happen to overdo myself, I have but a step from my pulpit to my bed, and from my bed to my grave. If I had a body full of vigour, and a purse full of money, I should like well enough to travel about as Mr. Wesley does; but as Providence does not call me to it, I readily submit. The snail does best in its shell."

This good man died in August, 1785, and in the 56th year of his age. Volumes have been filled, and are perpetually being filled, by sectarians of every description, with accounts of the behaviour and triumphant hopes of the dying, all resembling each other; but the circumstances of Mr. Fletcher's death were as peculiar as those of his life. He had taken cold, and a considerable degree of fever had been induced; but no persuasion could prevail upon him to stay from church on the Sunday, nor even to permit that any part of the service should be performed for him. It was the will of the Lord, he said, that he should go; and he assured his wife and his friends that God would strengthen him to go through the duties of the day. Before he had proceeded far in the service, he grew pale and faltered in his speech, and could scarcely keep himself from fainting. The congregation were greatly affected and alarmed; and Mrs. Fletcher pressing through the crowd, earnestly entreated him not to persevere in what was so evidently beyond his strength. He recovered, however, when the windows were opened, exerted himself against the mortal illness which he felt, went through the service, and preached with remarkable earnestness, and with not less effect, for his parishioners plainly saw that the hand of death was upon him. After the sermon, he walked to the communion-table, saying, "I am going to throw myself under the wings of the Cherubim, before the Mercy-seat!"—"Here, (it is his widow who describes this last extraordinary effort of devotion,) the same distressing scene was renewed, with additional solemnity. The people were deeply affected while they beheld him offering up the last languid remains of a life that had been lavishly spent in their service. Groans and tears were on every side. In going through this last part of his duty, he was exhausted again and again; but his spiritual vigour triumphed over his bodily weakness. After several times sinking on the sacramental table, he still resumed his sacred work, and cheerfully distributed with his dying hand, the love-memorials of his dying Lord. In the course of this concluding office, which he performed by means of the most astonishing exertions, he gave out several verses of hymns, and delivered many affectionate exhortations to his people, calling upon them, at intervals, to celebrate the mercy of God in short songs of adoration and praise. And now, having struggled through a service of near four hours' continuance, he was supported, with blessings in his mouth, from the altar to his chamber, where he lay for some time in a swoon, and from whence he never walked into the world again."

Mr. Fletcher's nearest and dearest friends sympathised entirely with him in his devotional feelings, and therefore they seem never to have entertained a thought that this tragedy may have exasperated his disease, and proved the direct occasion of his death. "I besought the Lord," says Mrs. Fletcher, "if it were his good pleasure,

to spare him to me a little longer. But my prayer seemed to have no wings; and I could not help mingling continually therewith, 'Lord, give me perfect resignation!'"

On the Sunday following he died, and that day also was distinguished by circumstances not less remarkable. A supplicatory hymn for his recovery was sung in the church; and one who was present says, it is impossible to convey an idea of the burst of sorrow that accompanied it. "The whole village," says his friend Mr. Gilpin, "wore an air of consternation and sadness. Hasty messengers were passing to and fro, with anxious enquiries and confused reports; and the members of every family sate together in silence that day, awaiting, with trembling expectation, the issue of every hour." After the evening service, several of the poor, who came from a distance, and who were usually entertained under his roof, lingered about the house, and expressed an earnest wish that they might see their expiring pastor. Their desire was granted. The door of his chamber was set open; directly opposite to which, he was sitting upright in his bed, with the curtains undrawn, "unaltered in his usual venerable appearance;" and they passed along the gallery one by one, pausing, as they passed by the door, to look upon him for the last time. A few hours after this extraordinary scene, he breathed his last, without a struggle or a groan, in perfect peace, and in the fullness of faith and of hope.

Such was the death of Jean Guillaume de la Flechere, or as he may more properly be designated, in this his adopted country, Fletcher of Madeley—a man of whom Methodism may well be proud, as the most able of its defenders; and whom the Church of England may hold in honourable remembrance, as one of the most pious and excellent of her sons. "I was intimately acquainted with him," says Mr. Wesley, "for above thirty years. I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles; and in all that time I never heard him speak one improper word, nor saw him do an improper action. Many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him I have not known—one so inwardly and outwardly devoted to God, so unblameable a character in every respect, I have not found, either in Europe or America. Nor do I expect to find another such on this side of eternity."

## The Wesleyan.

MONTREAL, THURSDAY, APRIL 1, 1841.

It is highly gratifying to us, and we believe equally so to our friends generally, that we have been able to communicate in our recent numbers the pleasing information, that, at almost every station in the two districts, during the last six months, the Lord has been graciously pleased to revive his work, and render the administration of his word and ordinances the means of conversion and salvation to many souls. Several hundreds, we believe, have been "added to the Lord," and to his church. Some as the fruit of "special efforts," and others, in the diligent and serious use of the ordinary means of grace.

We have before spoken of the encouraging state of the work in Montreal; but we regret that we have not been favoured with any official statement of the results of those "special religious services" which have been held in connection with the Wesleyan Society in this city, during the last nine weeks, and which are expected soon to close. In the absence, however, of such official statement, we take upon ourselves to say, that there is every reason to believe, that those services have been productive of much spiritual benefit to very many who have attended them. About one hundred and twenty persons, we understand, have requested to be admitted on trial, as members of the Wesleyan Society, and have been so admitted. Some, who were previously members,

profess to have experienced the saving grace of God in a more distinct and powerful manner, and in a higher degree than they did before; while many thoughtless individuals, and fallen professors, who were induced to attend these services, have been aroused from a state of guilty supineness, to a sense of their danger, and of the necessity of immediate and earnest attention to the interests of their souls. We learn that about two hundred persons have, since the commencement of the meeting, professed to have experienced the pardoning mercy of God.

Without subscribing to all the opinions expressed by the Rev. Mr. CAUGHEY, in the many discourses which he has delivered in this city, on various subjects connected with doctrinal and experimental religion, which we confess we are not quite prepared to do; we again, with great pleasure, bear witness to the pious, laborious, and successful endeavours of our excellent brother, to advance the interests of piety in the Society, and promote the salvation of souls, during his visit to our city,—a visit, which we doubt not will be long and gratefully remembered by many to whom his ministry has been made useful; and it is our earnest hope, that similar and yet more abundant success may attend his labours, wherever the providence of God may direct him.

A LETTER from the Rev. C. B. GOODRICH, dated Adelaide, March 11th, states, that though he had felt in some degree discouraged upon his first appointment to that mission, after the Special Conference, in consequence of fourteen of the members in Warwick having been induced to leave the Society, and unite themselves to the Canada Conference; and from the unhallowed strife which had been promoted by a certain party, to the injury of the work of God: yet, that "the prospects are more cheering at the present," and that the Society had lately received an addition of nineteen members. Mr. G. also states, that great praise is due to the Local Preachers on his Circuit, for their valuable labours and persevering diligence, and speaks most encouragingly of the "contented, peaceful, and happy" state of the Societies at Guelph, which place he had lately visited; as also London, Goderich, and Port Sarnia.

THE Rev. Mr. NORRIS, of London, under date of the 17th ult. writes:—"Our religious prosperity is on its onward march; within a few weeks, about fifty souls have obtained peace and joy through believing, and have joined our Society. Our Sabbath evening congregations are as large as they can be without more room; the place in which we worship being altogether too small to accommodate all who would be willing to attend, had we a larger place to worship in." A piece of land has been purchased in a central part of the town, for the erection of a new chapel.

SINCE the above were written, a letter from the Rev. J. BORLAND informs us, that the revival work has spread to different parts of his circuit, and that, "in all, two hundred and forty-seven souls have been enabled to profess a 'knowledge of salvation by the remission of sins,' since the commencement of these meetings." More in our next.

### TO CORRESPONDENTS.

THROUGH some mistake, "Letter III." of "A British Canadian Wesleyan," did not come to hand in time for this number. It may be expected in our next. A letter from Rev. JOHN DORSEY has been received.

## REV. WILLIAM JAY, OF BATH, ENGLAND.

HAVING had the honour and pleasure of a personal acquaintance with this venerable and justly celebrated Minister of Christ, whose "praise" has been so long "in the Gospel throughout all the churches," and whose instructive and refreshing ministry we have often attended with great delight, during a residence of two years in the above far-famed city: it affords us peculiar gratification to be able to enrich our columns with the following account of the "Commemoration of the fiftieth anniversary of his settlement as Pastor of the Church worshipping in Argyle Chapel," which we have abridged from the *N. Y. Evangelist* of the 13th ult.

The thirtieth of last January was the day set apart for this interesting service. At ten o'clock, eight hundred persons sat down to breakfast at the Assembly Rooms, which were judiciously selected, and admirably arranged for the great occasion. The tables having been removed, all assembled in the larger room, for the public exercises of the morning, which commenced by reading of the 133d Psalm, and prayer; after which, the hymn, which will be found on our last page, written for the occasion by JAMES MONTGOMERY, Esq. the bard of Sheffield, was sung.

The Chairman then addressed the meeting on the memorable event which they were assembled to celebrate; and addressing himself to the venerable Pastor, who was seen before them, surrounded by his family and flock, he said:—

Believe me, Sir, I am not going to indulge in the language of adulation; it would be as repugnant to me as offensive to you, and contrary also to good sense and to scripture. I wish the sainted Wilberforce were here to testify his esteem for you. I doubt not he is now looking down on us; for if angels rejoice over a repentant sinner, why should not glorified saints look on with ecstasy at such a scene as this? I will, however, give the testimony of Wilberforce himself. Though not intimately acquainted with that great man, I had the pleasure of having three interviews with him, in one of which, you, Sir, were the subject of conversation. Speaking of you, he said, "There is one thing in Jay, (for he spoke familiarly,) that I love. I love him because he is uniform in consistency, uniform in humility. I remember him when he was a young man—when the tide of popular applause which set in upon him, was enough to turn any man's head. But he always kept his course; I never saw him in the least inflated by it; he shook it off as the lion shakes the dew from his mane. Dear Jay! I love Jay!" Such was the testimony of Wilberforce.

The address of the church and congregation to their beloved Pastor was then read to him—in which they say:—

Receive from us, very dear Sir, the assurance of our strong affection and unabated regard; and with it, as a token of our attachment to your person—of our veneration for your character—and of our gratitude for your labours as a faithful minister of Christ—we request your acceptance of the accompanying tribute of esteem.

This tribute of esteem consisted of a beautiful salver of solid silver, with an appropriate inscription, and the sum of six hundred and fifty pounds. The venerable Pastor, labouring under deep emotion, rose to acknowledge the testimonial, as follows:—

## MR. CHAIRMAN AND CHRISTIAN FRIENDS,

Of late years you have not heard me speaking publicly, unless in my own appropriate sphere. It was not without reflection and conviction, (as I believe every man to be best in his own order,)—knowing also how liable I was to importunities, and feeling the pressure of more important engagements—that I was induced to lay down a rule from which I have never yet seen reason to swerve, to decline all platform engagements, and to confine myself to the press and the pulpit. With regard

to the former, I hope I have not erred, because I have not failed; God having given me great acceptance, and extensive circulation to my various publications. One consideration especially has prompted the labours of my pen. It is, that after my decease, my own church and congregation may in their perusal remember what they have heard from the living voice. Nor do I think, as regards the latter, that my efforts have been unacceptable—my principal duty being in Argyle chapel. After preaching there for half a century, there has been no diminution in the attendance, or the attention.—Now, seeing this large assembly convened to pay their respects and tokens of regard to me, I am of course expected to say something. Without any promise from myself, I understand an intimation has been given, and consequently an expectation raised, that I should take a large review of my ministry among you for the last fifty years, the completion of which you are now celebrating in this flattering manner.

In the first place, in the course of nature, from what I shall leave behind me, you will learn the circumstances of my early history, if they should be thought worth inquiring after. You will then see the peculiar manner in which the providence of God led me to a work to which I have consecrated so large a portion of my life, I hope, not unprofitably. On Sabbath morning last, however, I took a large review of things leading to the formation of the connection which has so long been my "hope, and joy, and crown of rejoicing;" together with other circumstances connected with that church and pastorate. I am now only called on to do what would otherwise be a pleasing duty were it not for the load of emotion under which I am called on to discharge it.

Regarding the pecuniary part of this oblation, I assure you I am not at a loss to employ it either for my own advantage, or prospectively for the advantage of my family. "How long have I to live, that I should go with the king into Jerusalem?" I hope Providence and grace have long since taught me in "whatever state I am, therewith to be content." I do not expect any immediate comfort from this offering; but as your gift, I exceedingly prize it, as few things affect us more pleasingly than the consideration of the principle from which they spring. I feel also gratified with the unsectarian nature of the boon, towards which Churchmen and Dissenters, and various religious bodies, have contributed. I have often preached, and always prayed, "Grace be with all them that love our Lord Jesus Christ in sincerity." "For whosoever will do the will of God, the same is my brother, and my sister, and mother." From the rank and office of some of the contributors in Church and State, it might be expected that some more distinct acknowledgment should be made for their liberality. I am willing to render them the praise that is due. But I have been most affected with the offerings of the poor of my flock. There is nothing which will remain so long engraved on the fleshy table of my heart, as the circumstance of a poor woman giving a sixpence to my deacons, and adding, "Oh that it were a thousand pounds!" There is only one thing more. [Turning to Mrs. Jay, who sat by his side.]—I take this purse and present it to you, Madam—(loud applause continued for some minutes)—to you, Madam, who have always kept my purse, and therefore it has been so well kept. Consider it entirely sacred—for your pleasure, your use, your service, your comfort. I feel this is not unexpected by you, but it is perfectly deserved by you. Mr. (Chairman and Christian friends—I am sure there is not one here but would acquiesce in this, if he knew the value of this female as a wife, for more than fifty years. I must mention the obligations the public are under to her, (for I have been enabled to serve my generation,) and how much she has raised her sex in my estimation; how much my church and congregation owe to her watchings over its pastor's health, whom she has cheered under all his trials, and reminded of his duties, while she animated him in their performance—how often has she wiped the evening dews from his forehead, and freed him from interruptions and embarrassments, that he might be free for his work. How much also do my family owe to her; and what reason have they to call her blessed! She is, too, the mother of another mother in America, who has reared thirteen children, all of whom are walking with her in the way everlasting."

Addresses were made by the Rev. Messrs. BROWN and EAST, and several other gentlemen present, and the interest continued unabated till the late hour of three o'clock, when the assembly broke up, after singing the following second hymn, written by MONTGOMERY for this occasion:

Hallelujah! heart and voice,  
Yielding all the praise to Thee,  
Lord! the flock would now rejoice  
In the Pastor's Jubilee.

Hallelujah! heart and voice,  
When the day of God they see,  
All Christ's sheep will thus rejoice  
On his own great Jubilee.

Hallelujah! heart and voice,  
Then in heaven one fold shall be,  
And one Shepherd—to rejoice  
In eternal Jubilee.

ERRATUM.—In the Obituary of our last, for Rev. John Stephenson, read Rev. JOHN STEPHENS.

## LITERARY NOTICE.

THE METHODIST MINISTRY FURTHER DEFENDED, AGAINST THE EXCLUSIVE CLAIMS OF HIGH EPISCOPALIANS; in a series of Letters addressed to the Rev. Charles J. Shreve, Rector of Guysboro': in reply to his Letters, entitled, *The Divine Origin and Uninterrupted Succession of Episcopacy maintained.* By ALEXANDER W. McLEOD. Picton, N.S. J. Stiles. 1840.

THE above work comprises a series of fourteen letters, which extend through two hundred and twenty-eight closely printed pages duodecimo. So far as we have had the opportunity of examining these letters, the author appears to be thoroughly acquainted with his subject—evinces much acuteness in argument, and an extensive acquaintance with the authorities appealed to on both sides the question. And we think that he is justified in saying, in conclusion:—

"The preceding Letters will convince the impartial reader that I have proved, 1. That the Presbyter-bishops of the Scriptures were not of an order inferior to the Apostles and Evangelists, the latter being considered in their character as ordinary ministers of Christ. 2. That the power exercised by Bishops over Presbyters, if placed on the footing of divine right, is actually a usurpation, that it was gained by degrees, and that the silence of primitive writers in respect to it, is no more in proof of its divine or apostolic origin, than their silence is in favour of the divine origin of Archbishops, Metropolitans, Patriarchs, &c. 3. That for some years after its establishment, the church at Corinth was clearly Presbyterian; and that, the distinction between Bishops and Presbyters being only of ecclesiastical origin, the bishops, in fact, never were, according to the Scriptures, any thing more than Presbyters. 4. That Presbyters have authority by the Scriptures to ordain, and according to the Scriptures did ordain; that ecclesiastical canons cannot deprive them of their divine right; and that, in some instances, conciliar canons, after the distinction was established, recognized their right. And 5. That the most eminent Reformers and Divines of the Church of England have expressly conceded the identity of order as to Bishops and Presbyters, and the validity of ordination by Presbyters."

Mr. McLEOD is entitled to our thanks for the able manner in which he has asserted and defended the validity of the "Methodist Ministry," and that of other non-episcopalian churches, against the exclusive and unscriptural claims of "High Episcopalians;" and we cordially recommend these Letters to those who feel interested in the controversy, and can procure the pamphlet.

## RELIGIOUS INTELLIGENCE.

## WESLEYAN MISSIONS.

## HUDSON'S-BAY TERRITORY.

EXTRACT OF A LETTER FROM THE REV. GEORGE BARNLEY, DATED MOOSE FACTORY, ROBERT'S LAND, NORTH AMERICA, AUGUST 24TH, 1810:

I LEFT Montreal and Lachine on Monday, April 27th, in company with Mr. Cameron, the Officer who accompanied us from England; and proceeded up the Ottawa by steam-vessels, as far as commerce is carried on to an extent sufficient for employing that means of transport. We were providentially met by a canoe, which had been despatched for the purpose of conveying us forward, a few minutes after landing from the last steam-vessel. On the following morning we rose early, and, taking our luggage on board the canoe, with five voyagers, we pursued our course. This mode of conveyance being quite novel to me, I was much interested in observing the various particulars connected with it. The men employed in this navigation are principally Canadians, and members of the Romish communion. They are capable of enduring an incredible amount of fatigue, and never appear to lose their native buoyancy of spirit. When the time of encamping at night-fall arrives, every thing is carried on shore, at some convenient spot; the sound of the axes echoes through the forest, and the glare of an immense fire soon illumines the surrounding scenery. The evening meal is prepared; and after an hour or so occupied in relating some strange or ludicrous tales, and joining in many hearty laughs, each of these, almost strangers to reflection or care, wraps himself up in his blanket, and, with no covering but the inverted canoe, lies down to sleep, regardless of the damp ground beneath, or threatening clouds above. I felt a little inconvenience at first, from sleeping with only an oil-cloth and blanket between me and the ground, sometimes on damp and marshy land, and sometimes on a bare rock; but, through the mercy of my heavenly Father, I escaped without taking cold, of which I had been apprehensive.

The scenery on the banks of the river, and, indeed, the stream itself, constantly presented a most imposing aspect. We appeared to keep pace with the advance of spring, so that the appearance of vegetation was every where about the same. When we approached Lake Timiscamingue, large masses of snow and ice were seen on the banks, yet undissolved; the weather, too, became cold, wet, and misty, so that nature bore rather a wintry aspect.

On Friday, May 8th, after entering the lake, Mr. Cameron suddenly rose up, and looking forward for a moment, exclaimed, "There is plenty of ice ahead!"—a statement which was soon confirmed, by finding our further progress quite impossible, as the whole breadth of the lake was occupied with the congealed mass. An encampment was immediately sought; but it was necessary to return a distance of about four miles, before a spot could be found large enough for our purpose.

A hot sun and strong wind on Monday morning soon put the unwieldy mass of ice in motion, and about eleven o'clock we thought it possible to make our way through it; but, in so doing, we exposed ourselves to some danger, as the men had to use poles for the purpose of breaking a passage, while the sharp edges and points of the ice were pressing hard against the sides of our very frail bark. About one, P.M., it became again necessary to stop; and, taking up our position on a large isolated rock, we waited until our course was free from insurmountable obstacles, which was not until sunset, when we again embarked, and arrived at the Company's establishment about half-past seven, P.M. I was received at Temiscamingue Post with every mark of respect.

The river being still full of ice above, I was detained at Temiscamingue until Tuesday, May 16th. I preached twice on the Sunday which I spent there, to the residents who understood English, and addressed (through the medium of an interpreter) the few Indians who were at the place. All the aborigines connected with this Post regard themselves as Christians. The emissaries of Rome have erected the frame-work of a chapel, and, I believe, intend completing it during the present summer. One of the first objects which strikes

the eye on approaching the establishment is a large cross, elevated on the summit of a hill, before which the poor deluded Indians prostrate themselves most devoutly; and they also wear and count their beads, at stated intervals, with scrupulous exactness; but of a change of heart they have no knowledge, either in theory or experience. The evil tree, consequently, fails to present any of the fruits of righteousness; and while remembering that our Lord's reproof to the Jews had been applied to the Romish Church, I felt its propriety: "Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." I endeavoured to direct the minds of the Indians to the great doctrines of redemption by Christ, justification by faith, and regeneration by the Holy Spirit, not controversially, but so as to show their absolute necessity, and that nothing less than an experience of the two latter would secure their admission to the Great Spirit's presence.

On the day above mentioned, I took leave of Mr. Cameron, and, in company with Mr. and Mrs. Frazer, set off for Abitibi. In the course of this voyage I crossed the high land which separates Canada from the Company's territory, and completed our journey in about five days. The Romanists have here prepared logs in the wood for a chapel, and have endeavoured to prevail on Mr. Frazer, the Company's agent, to draw them out; but their efforts have been in vain. Many of the Indians have been baptized by the priest, and wear beads, and bow before the Romish cross. After staying at this place during Monday and Tuesday, I proceeded on Wednesday, the 27th, along the Abitibi Lake and River, to the place of my future residence, liberally supplied with provisions by the kindness of Mr. and Mrs. Frazer, in a canoe manned by five Indians and a Canadian.

I arrived at my present residence on Wednesday, June 3d, about eleven, A.M., and was received by Mr. Bailey, the Chief Factor in charge, with great kindness, and accommodated in an apartment of the Fort, which, though rather confined in summer, will, I think, be large enough during the rigours of the severe winter which is approaching.

The Indians are said to learn very quickly, but not to retain long what they learn; on this I shall have an opportunity to form my own judgment, as I have devoted one hour and a half in the forenoon to the instruction of those who wish to learn; the number of pupils is at present seventeen, and has not at any time exceeded twenty.

Our Sunday services have been conducted in the mess room, and will be continued there until the erection of a chapel, logs for which are in course of preparation; and an edifice capable of containing about one hundred persons, will, I expect, be completed early in the next summer. The Liturgy is read at both our services, and two sermons preached. I endeavour to give prominence to the great leading truths of the Gospel, and to make myself understood by all; but I fear there is not yet any very deep impression made, at least no intimation is given of anxiety to be saved. Still I remember the time I have spent here is very short; and looking to the encouragement afforded, the hope is entertained, that "in due time I shall reap, if I faint not;" they "who go forth weeping, bearing the precious seed," are cheered by the word, doubtless in connexion with the favourable result of their toil; and although I mourn over the small degree of my compassion for the souls of men, yet I do rejoice in hope. The people are very quiet and well behaved in their general demeanour, and I am glad not to have seen any thing, since my arrival, in the conduct of any, which would be regarded generally as censurable. Great prudence and caution I find to be indispensably necessary in my words and conduct; and I wonder at finding myself, as I have often done at finding others, so graciously kept while exposed to so much danger from my youth and inexperience. I acknowledge gratefully that all the praise belongs to Him who has said, "I will teach thee in the way that thou shalt go, I will guide thee with mine eye."

An opportunity was afforded me for visiting Albany, distant about one hundred miles from Moose, in a north-west direction; and as I was anxious to preach Christ where he had not yet been named, I embraced it, although led to expect that most

of the Indians would be absent, seeking provision on their hunting-grounds. I was agreeably surprised to find several of them at home, and I had the pleasure of preaching on several occasions during my stay, to about thirty or forty persons. Here, as at other places, I met with a cordial welcome, and found in Mr. Banston, the gentleman in charge, what I had little expected to find at all in the wilderness, a man deeply conscious of his own heart's depravity, grateful for the gift of Christ, and happy in his Saviour's love. This circumstance made my visit a season of especial refreshing to my soul. While I preached, especially on the last occasion of addressing them, a deep and powerful influence rested on the meeting. After having remained upwards of a fortnight, I embarked for Moose; and on separating from the above-named gentleman, he was affected even to tears, while expressing the happiness he had derived from that Christian communion to which he had been long a stranger.

There is none of that ferocity about the aborigines here which generally connects itself with the idea of a North American Indian in the mind of an Englishman. They are exceedingly quiet and inoffensive, except when under the influence of liquor, which very seldom can be obtained by them in sufficient quantity to cause intoxication. I am told that at such times only an Indian speaks his mind, and that, although he sometimes quarrels with others, and they come to blows, they are generally inflicted with the open hand, and no manifestation of ill feeling takes place subsequently. The Indian, it appears, lives but to satisfy the wants of the body, to eat, and drink, and sleep; and yet, by his activity occasionally, he shows that if the right spring can but be touched, there is a capacity for exertion—joyful, indeed, should I be if it were called forth in the pursuit of spiritual and eternal blessings.

The Company appears to regard, as far as perhaps further than could be expected, the welfare of the Indians, who are completely dependent on them. The introduction of fire-arms has caused the natives to lose that skill with the bow and arrow which characterises the Indian of the plains,—so that, without constant supplies of ammunition, they would be unable to procure sufficient food to sustain life. In former times, when traders opposed to each other were competing for their furs, the Indians were more independent; but as they were passionately fond of rum, of course they wished to procure it in exchange, and if one party of traders had refused to supply them with it, all the trade would at once have been thrown into the hands of the other; and the Indians would not have been benefited, but greatly injured. It is gratifying to know, that in no case throughout the territory is liquor sold to them; it is more so, to find that the system of giving it is being gradually discontinued, and that dry goods are furnished instead of the fire-water.

I have been compelled to confine myself almost entirely to the delivery of addresses or sermons to them, in which I have endeavoured to explain the doctrines, nature, and duties of Christianity; but on these leading topics I think more could be done by conversation and catechising—while on cleanliness, industry, and numerous other subjects, scarcely any thing can be done but in this way. As I see that much time would subsequently be saved, and a much greater probability of usefulness secured, by at once devoting my whole attention, or nearly so, to the acquisition of the Indian language, I have entertained the idea of encountering the rigours of the winter in an Indian lodge, accompanying some one of the most cleanly families, whose residence may be within two or three days' journey of the factory. I have no person here whose time could be devoted to my instruction, and the period during which access to them in the summer season can be obtained, is so short, that every advantage ought to be taken of it. The plan is approved by most of the gentlemen to whom I have spoken on the subject, as one by which the knowledge I seek would be most effectually, and, perhaps, the only one by which it could be at all secured. They have appeared to think, that the hardships which must necessarily be endured will be too severe; but I do not believe that will deter me from carrying my plan into execution, if the way is made plain. I should gladly consult with some of my honoured fathers or brethren on the subject; but as that opportunity is not afforded me, I must be content to make

you acquainted with my present views, and act as the good Providence of God shall appear to direct.

Since writing the foregoing, I have had some further conversation with the gentlemen respecting my residence during the winter; and find, that in consequence of the greater abundance of provision in the neighbourhood of Big River, the Indians connected with that post, who are very numerous, pay many visits to it during the winter; while at other places they are dispersed over their hunting grounds; so that by taking up my residence there, I should have access to them at a time when it could not be obtained to any others. In addition to this, I find that favourable opportunities for acquiring the language would be enjoyed, while the summer season would be at my own disposal, for the purpose of visiting other places; and as some Esquimaux visited the post in the spring of this year, it is most probable that a second visit will be paid at the close of the ensuing winter—which would enable me, if present, to speak words to them whereby they may be saved. Most of the party mentioned had never before seen an European. These considerations have almost induced me to resolve on taking up my winter quarters at Big River.

My want of acquaintance with the country, and the circumstances of the natives at other places, necessarily renders me uncertain what steps to pursue; and, sometimes, after coming to a conclusion on the best course to adopt, some statement which I had not previously known, effects an entire change in my views, as it has done in reference to the subject just mentioned. I trust, however, that God will incline me to adopt that course eventually, which will be most conducive to the advancement of his glory in the accomplishment of his gracious purposes; this I wish, and by his grace am resolved to consult. I believe, that

"By his unerring Spirit led,  
I shall not in the desert stray;  
I shall not full direction need,  
Nor miss my providential way."

#### Extracts from Mr. Burdley's Journal.

I COMMENCED my operations amongst the Indians on the morning of

Friday, June 12th, 1810, about half-past eleven, A.M., by meeting about fifty of them. I explained the great object of my mission. I told them it was customary in my country, when we met to speak and hear about the Great Spirit, to commence by asking him to afford us help, and accordingly offered up a short prayer, as simply as possible, pausing at intervals, that it might be interpreted. After telling them of the sympathy of British Christians, and that it was a book, which the Great Spirit had caused to be written, that had taught them to send me, in order that the Indians might feel the same love to each other, and be happy in feeling that the Great Spirit loved them; I endeavoured to show them that the bible was worthy of their attention, by adducing its evidence in as plain and familiar a manner as possible. My observations were almost entirely confined to the evidences of, and happy effects produced by, the sacred volume; because my aim was rather to fix upon their minds a sense of its importance, and excite a spirit of inquiry, than at once to gratify such enquiry, or even anticipate its necessity. I was pleased to observe the degree of attention and order, which was better than could have been expected, considering that this was the first time of their attending the public and scriptural worship of God.

15th.—Arrangements having been completed for commencing the school, this part of my duty was, for the first time, undertaken to-day. I devoted an hour and a half in the forenoon to this exercise; and, from the apparent anxiety of the pupils to learn, have considerable hope that good will result from the establishment of it. The subject of instruction to the Indians was, "the attributes of God;" and I informed them of the happiness I should feel in giving explanations of any thing which might not be clear to their apprehensions. To me the group, as they retired, was an interesting sight; and while I gazed upon them, I lifted up my heart to God for his blessing upon the instruction communicated.

18th.—I assembled the Indians, and discoursed to them on the original state of man, urging them

to think of the vast difference between his present and former condition, and tried to improve the account of the first man's formation, by pressing on their attention, 1. The sinfulness of polygamy, which, in a few instances, prevails among them. 2. The claim of wives on the affection and protection of their husbands. 3. The kindness, obedience, and fidelity which are required of the wife. Looking upon them as they slowly moved from the place of meeting, my mind was forcibly struck with the inquiry, J. r. xiii. 20: "Where is the flock that was given thee, thy beautiful flock?" and as I felt its force, I prayed that, in order cheerfully to answer the question satisfactorily, when my work should be completed, I might be endued with wisdom, power, and fidelity.

Sunday, 21st.—After the regular English services, I went further in my proceedings with the Indians than I had previously done, and introduced to them an account of the birth, life, death, resurrection, and offices of Jesus Christ. Before the service commenced, two or three of them, addressing the interpreter, said, they very much wished to understand; the rest expressed a participation in the same desire. To me this was cheering and delightful. May the Lord carry on the work which appears to be commenced! I should be glad if some means could be adopted for instructing the Indian children; but this appears at present quite impracticable, from the unsettled life they are compelled to lead.

22d.—Some canoes from Abittibi and Grand Lake having arrived, we had a large influx of strange Indians, most of them professedly Romanists; our own Indians are almost all absent; but I purpose meeting the new comers, and endeavouring to make them acquainted with real Christianity during their stay.

Sunday, 28th.—Previously to the commencement of the service, my interpreter informed me that the subject of last Sunday's address had frequently formed the topic of conversation during the week among the natives, and that he had often been called upon to give some further explanations of what he had interpreted. I was thankful to hear this, although I have to regret their diffidence when in my presence. I find it almost impossible to elicit an answer to any question.

July 1st.—The vessel from Albany, a port about one hundred miles north-west from this, having arrived to-day, I resolved to accompany it on its return, although led to suppose that, probably, not many Indians would be found there, reflecting, 1. That though the number of people might be small, if they were affected by what they heard, they might be instrumental of much good, in telling others what they had learned; 2. That as Christ had not yet been named there, so favourable an opportunity of penetrating into the regions beyond, ought not to be neglected; and, 3. That perhaps other engagements might prevent my visiting it next year. Consequently, on the

2d.—I took leave of my scholars and Indians, feeling more than I could have expected from so short an acquaintance.

3d.—I embarked. During the voyage we had fair weather, but not very propitious gales: so that our progress was not very rapid. During our voyage, at one period, when a great distance from land, our vessel suddenly struck with considerable force against a sunken reef; but, as the weather was calm, and the tide flowing, we were soon afloat again, without sustaining any injury.

6th.—I was both surprised and gratified to meet about thirty Indians, including men, women, and youths of both sexes; the period of their stay was uncertain; and, anxious to teach them as much as possible of the Gospel of peace, I set before these wanderers a concise summary of its facts and doctrines. Much surprise, and some interest, were evidently excited in their breasts by the strange things which had come to their ears. It was gratifying also to see most of the females belonging to the establishment present—the greater part of whom had never, until now, heard that Gospel which must eternally become familiar to the ears of every nation, and people, and tongue. I found it a season of refreshing to my own soul; and I was deeply impressed with the solemn thought, that although unseen by us, the inhabitants of another world, in their various orders, and with very opposite feelings, were intently gazing on this first attempt to build the old wastes, and

spread spiritual fertility over the desolations of many generations.

10th.—To my great satisfaction, I was informed that the Indians had frequently expressed a strong desire to comprehend all I said, and regretted the necessity of employing an interpreter. This was particularly the case with an old man, known by the name of Laughing Willie. "O," exclaimed he, "how foolish I was not to learn English when I was young; I should have now been able to understand every thing that is said just as it is told us;" and he appeared to think, that perhaps it was not even now too late.

14th.—As the Indians were making preparations for their departure, I again met them, and took an affectionate leave of them, shaking hands with each one as he departed, praying that the small spark which has been kindled may be fanned into a mighty flame. One of my hearers on this occasion, had only arrived on the previous evening. His features at once struck me as exhibiting ferocity and cunning, and I was informed that his hands had been imbrued in blood more than once. As this was made known to me before the service, I endeavoured to make him feel, by adapting my observations to his case.

On one occasion, after I had been setting before them the intellectual and moral perfection of Adam, I promised to make known, on the following afternoon, the manner in which he fell. This awakened their curiosity, and I understood that they were remarking to each other, "Now we shall know how such and such a one became wicked;" each person, I suppose, fixing his eye on some individual with whose evil deeds he had a more particular acquaintance. No doubt the person just mentioned was included in the number.

23d.—As many of the Indians had returned in order to commence hay-making, I had an unexpected opportunity of once more collecting them together; and, addressing them on the nature and necessity of repentance, I endeavoured to leave a deep impression on their minds, of the vast importance of those truths to which they had listened; and about half-past five, P.M., I bade adieu to Albany. I believe my departure was regretted by all the people.

I have now given you a brief sketch of my labours at the two establishments already visited. I have laboured under very many and great disadvantages from want of acquaintance with the language; but I hope that, by the Lord's blessing on my endeavours to overcome this difficulty, which is I think the principal one, I shall have a more interesting report to make when I next have the happiness to correspond with you, should the Lord be pleased to spare me. It will not, however, I think, be possible to visit all the principal posts even during any one year, while there is but one Missionary in the southern department of this vast territory. I am, as far as human counsel, sympathy, and help are concerned, quite alone; and the vastness of the work is almost enough to discourage a far stronger mind, and much more fervent piety, than mine. Knowing the urgent requests which pour in from other parts of the world, and the great expense of existing Missions, I scarcely dare ask for a second Missionary here—but hope the subject will be taken into consideration, and that, among the subjects of Christian benevolence and beneficence, the poor Crees of Hudson's Bay will not be forgotten.

We have received, per last mail, a copy of the Missionary Notices for March. The intelligence is chiefly from the Missions in South Africa and the West Indies.

The Missions in Namaqualand, Albany and Kaffraria appear to be in an encouraging state.

WEST INDIES.—The St. Vincent's District, including the islands of St. Vincent's, Grenada, Trinidad, and Tobago, exhibits a degree of spiritual prosperity highly encouraging.

It is pleasing to learn from Mr. Brown's letter, that the Charribs of St. Vincent's, almost the only remnant in the West India islands of their original inhabitants who have survived the effects of European cupidity and violence, are disposed to receive with attention and gratitude the instructions of a Christian Missionary. Surely the means should not be wanting for thus compensating, to these their representatives, the fatal wrongs inflicted on their race.



## MISCELLANEOUS.

## DIVINE PROVIDENCE.

"Nothing was more remarkable," says Mr. Cecil, "than Mr. Newton's constant habit of regarding the hand of God in every event, however trivial it might appear to others. On every occasion, in the concerns of every hour, in matters public or private, like Enoch, *he walked with God*. Take a single instance of his state of mind in this respect. In walking to his church he would say, 'The way of man is not in himself, nor can he conceive what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I turn down Lothbury or go through the Old Jewry—but the going through one street and not another, may produce an effect of lasting consequences. A man cut down my hammock in sport, but had he cut it down half an hour later, I had not been here; as the exchange of crew was then making. A man made a smoke on the sea shore at the time a ship passed, which was thereby brought to, and afterwards brought me to England.'"

We cannot wonder that Mr. Newton had so strong an impression in the latter part of his life, of a particular Providence superintending and conducting the steps of man, since he was so often reminded of it in his own history. While he was yet in his carnal state, and but little concerned about his salvation, "a companion had agreed to go with him, one Sunday, on board a man-of-war. Mr. N., providentially coming too late, the boat had gone without him, and was upset, by which his companion and some others were drowned. He was exceedingly affected at the funeral of this companion, to think that by the delay of a few minutes, (which at the time created anger,) his life had been preserved."

"With my staff I passed this Jordan, and now I am become two bands." "These words of Jacob might well affect Mr. N., when remembering the days in which he was busied in planting some lime, or lemon trees. The plants he put into the ground were no higher than a young gooseberry bush. His master and mistress, in passing the place, stopped a while to look at him; at length his master said: 'Who knows, but by the time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruit of your labours; we see strange things sometimes happen.'"

"This," says Mr. Newton, "as he intended it, was a cutting sarcasm. I believe he thought it full as probable that I should live to be King of Poland; yet it proved a prediction, and they (one of them at least) lived to see me return from England, in the capacity he had mentioned, and pluck some of the first limes from those very trees. How can I proceed in my relation, till I raise a monument to the Divine goodness, by comparing the circumstances in which the Lord has since placed me, with what I was in at that time. Had you seen me, Sir, then go so pensive and solitary, in the dead of the night, to wash my one shirt upon the rocks, and afterwards put it on wet, that it might dry upon my back while I slept; had you seen me so poor a figure, that when a ship's boat came to the island, shame often constrained me to hide myself in the woods, from the sight of strangers; especially, had you known that my conduct, principles, and heart, were still darker than my outward condition, how little would you have imagined, that one, who so fully answered to the *stugeloi kai misountes*, (hateful, and hating one another) of the Apostle, was reserved to be so peculiar an instance of the providential care, and exuberant goodness of God."

WASHINGTON.—When it has been earnestly enquired of the mother of Washington, what course she pursued in training up her illustrious son, the reply was, "I only required obedience, diligence, and truth."

PERSEVERANCE in any profession will most probably meet its reward, without the influence of any contingent interest.—*Lord Nelson*.

The entire population of the United Kingdom, including England, Wales, Scotland, and Ireland, was estimated, in January, 1839, at about 27,267,844.

## CHARLES WESLEY, ESQ.

"As a performer upon the organ," says his biographer, "Mr. Wesley has rarely been equalled, and perhaps never surpassed. Those who have never heard him can form but a very inadequate conception of his powers. The instrument, under his hands, really seemed to speak, and to be endued with intelligence and feeling; while the entranced hearer seemed to be transported beyond the precincts of the material creation, and placed in those regions of purity and love where are heard 'thousands of blest voices uttering joy.' In every mind that was capable of being affected by hallowed sounds, he produced sensations of wonder and delight, resembling those which Milton cherished when he sung:—

But let my due feat never fail  
To walk the studious cloister's pale,  
And love the high embowed roof,  
With antique pillars massy proof,  
And storied windows richly dight,  
Casting a dim religious light.  
There let the pealing organ bow,  
To the full-voiced choir below,  
In service high, and anthems clear,  
As may, with sweetness, through mine ear,  
Dissolve me into ecstasies,  
And bring all heaven before mine eyes."

"Mr. Wesley was once dining with a venerable prelate, remarkable for his theological learning, and the zeal and ability with which he has defended the principles of Protestant Christianity. In the company was a young clergyman, who seemed desirous of attracting attention by the avowal of his partialities as a minister of the Established Church. 'My lord,' said he, addressing the bishop, 'when I was passing through —, I saw a man preaching to a crowd of people in the open air. I suppose he was one of John Wesley's itinerants.'—'Did you stop to hear him?' rejoined the bishop.—'O no!' said the clergyman, 'I did not suppose that he could say any thing that was worth hearing.' The bishop effectually ended the conversation, by saying, 'I should think you were very much mistaken, Mr. —. It is very probable that that man preached a better sermon than either you or I could have done. Do you know, sir, that this gentleman,' pointing to Mr. Wesley, 'is John Wesley's nephew?'"

## RESULTS OF PROBITY &amp; GOOD CONDUCT.

THE late R. Farthing Beauchamp, Esq. was son of a poor farmer at King-ton, near Taunton. He was sent to London, decently clothed, and with half-a-crown in his pocket, to fill the place of a junior clerk in the house of Messrs. Esdaile & Co., where his conduct caused him to be frequently advanced; and after having remained there twenty years, he engaged himself to Mr. Morland, of the house of Ransom & Co., where he filled a responsible post, was a frequent guest at Mr. Morland's table, and generally took charge of his daughters when they went to the opera. He had frequent correspondence and occasional interviews with the great Rothschild, and through him realised £1,500 by the share of a loan. He afterwards gained £2,000 by a judicious purchase of opera boxes, and made some other advantageous speculations. He received the dividends, and managed the finances of an elderly lady who kept a large account at Ransom's, and at her death his useful offices were rewarded by a bequest of the whole of her property, about £70,000. This lady, whose maiden name was Beauchamp, was the widow of a brick-maker near London, named Hudson. The will was disputed, but its validity was established, and Mr. Farthing, taking the name of Beauchamp, retired from London to Walford, where he purchased a house and grounds, on which he resided till his death, last week, in the sixty-fourth year of his age. He has left no children; and, after providing for his relations, who reside in humble life at Kingston, and giving many legacies, varying from £5,000 to £100, he devised the whole of his landed estate, valued at £60,000, to his friend and neighbour, Richard King Meade King, Esq., of North Petherton—who, with J. Squire, Esq., jun., are his executors. The house, plate, and furniture also go to Mr. King at the death of the widow, who has £3,000 per annum. Mr. King and Mr. Squire are his

residuary legatees. The total amount of property is calculated at £200,000.

## PROGRESS OF VICE.

No one becomes vicious all at once. The way of a transgressor is like that of a stone down hill, which, when it is once set going, moves at every revolution with accelerated speed. He begins with little sins, and these lead on to greater ones: from acts he proceeds to habits—from habits to inveterate custom—from custom to glorying in his wickedness. "Vice first is pleasing—then it grows easy—then delightful—then frequent—then habitual—then confirmed;—then the man is impatient—then he is obstinate—then he resolves never to repent—and then he is damned!"—*Rev. J. A. James*.

INGENUITY OF THE BLIND.—During the last week, the Royal Victoria Asylum for the Blind, at the Spital, has been visited by crowds of ladies, for the purpose of inspecting a shawl made entirely by the blind inmates, and intended to be presented to Her Majesty. The shawl is six feet square, knit of the finest Berlin wool in a tasteful manner, the centre being pure white, and the border displaying no less than fourteen different shades of pink. The visitors expressed great admiration of the beauty of the workmanship, and the skill displayed by the pupils, who all contributed their aid in its manufacture.—*Newcastle Chronicle*.

## POETRY.

## HYMN,

WRITTEN FOR THE COMMEMORATION OF THE FIFTIETH ANNIVERSARY OF THE SETTLEMENT OF THE REV. W. JAY IN THE PASTORAL CHARGE OF THE CHURCH WORSHIPPING IN ARGYLE CHAPEL, BATH, JAN. 30, 1841.

BY JAMES MONTGOMERY.

A BLESSING on our Pastor's head,  
Lord God! we fervently implore;  
On him, this day, a blessing shed  
For life, for death, for evermore,

For all that Thou in him hast wrought,  
For all that Thou by him hast done,  
Our warmest, purest thanks be brought  
Through Jesus Christ our Lord, thy Son.

To Thee he gave his flower of youth,  
To Thee his manhood's fruit he gave—  
The herald of life-giving truth,  
Dead souls from deathless death to save.

Forsake him not in his old age,  
But while his Master's cross he bears,  
Faith be his staff of pilgrimage,  
A crown of glory his grey hairs.

With holier zeal his heart enlarge,  
Though strength decay and sight grow dim,  
While we, the people of his charge,  
Shall glorify thy grace in him.

So, when his warfare here shall cease,  
By suffering perfected by love,  
His ransom'd soul shall join in peace  
The church of the first-born above.

## AGENTS FOR THE WESLEYAN.

THE WESLEYAN MISSIONARIES IN BOTH DISTRICTS.  
MR. ALEXANDER HAMILTON, . Toronto.  
MR. CHARLES HALES, . . . Kingston.

## MONTREAL:

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