

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

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POETRY.

THE SUPERIORITY OF RELIGION.

By Mrs. REDMAN.

There's a tint of rich beauty o'er mountain and dale,
O'er garden and wilderness, valley and flower,
When the bright beams of morning o'er nature prevail,
And Aurora resplendently gilds every bower.

There's a glory beyond what the tongue can portray,
When the Sun in his splendour enlivens our clime,
And sheds on each floweret his life-giving ray,
And gently retires with a grandeur sublime.

There's a softness of feeling steals over the soul,
And enwraps it in visions too bright for this earth,
When the soft beams of twilight delightfully roll,
And draw from each latent chord music and mirth.

There's a rapture to think of the friends we have loved,
And still love, though the mountains and billows divide,
To wander once more where in childhood we roved,
And traverse the spot where our parents reside.

To think, till we seem once more to be there,
Where the tones of affection fell sweetly around;
Where the mountain and rock clamber'd high in the air,
And hush'd the wild gales to silence profound.

But O! there's a bliss beyond these of a moment,
That yields the possessor unceasing delight,
That brings to the bosom a purer enjoyment,—
Than eve with its beauty, or morn with its light.

The Religion, that sweet, and sublimest of pleasures,
That breathes through the mind an eternal repose,
That scatters around us unspeakable treasures,
And sweetens the journey of life to its close.

It is this sheds around us a halo of blessing,
That gilds every sorrow while passing below;
That points to the region of gladness unceasing,
Where grandeur and beauty resplendently glow.

MINISTERIAL.

CONNEXION OF SCIENCE WITH PULPIT MINISTRATIONS.

By THE REV. DR. HOPKINS,

President of William's College, Boston.

In its literal acceptation, and in its highest character, the gospel is good tidings; and it is the grand business of those who preach it, to commend it as worthy of all acceptance to them that are lost. Nothing can compensate in a preacher for the want of a heart-felt conviction of the ruin of man, and that the gospel is the all sufficient and the only remedy; and nothing can excuse him if he do not urge the acceptance of this remedy upon his fellow-men with his utmost force of intellect and energy of feeling. His appropriate office is to preach the gospel of peace, to bring glad tidings of good things, to stand as an ambassador for Christ, and to beseech men in his stead to be reconciled to God. But though this is the chief, it is not the only relation which the preacher holds to society; for as the light of the Sun not only reveals to us the azure-

depths from which it comes, but also quickens vegetation into life, and spreads a mantle of beauty over the earth, so does the gospel of Christ not only reveal our relations to God and the heaven which is to be our home, but it is spread over all the social relations, and is an essential element in the production of that moral verdure without which society would be a waste. When the sun of righteousness shines, the whole soil is meliorated. The hemlock and the night shade grow less rankly, the natural affections expand more fully and shed a sweeter fragrance, and the seed sown bears fruit for this life as well as for life eternal. The system which the preacher advocates is therefore not isolated and arbitrary; it is not a foreign and discordant mass thrown into society and fitted only to be a source of terror to some, of ridicule to others, and a curse to all; but it has relations to the works of God, to the social and political, well-being of man, to the secret thoughts and hidden structure, as well as to the immortal destiny of the soul. It is only in the atmosphere of a pure christianity that social man can attain his true stature. In this he moves and respire freely, while every other system is like an atmosphere more or less deprived of its vital principle, and lies like an oppressive and suffocating weight upon him. As well then may the natural philosopher rest satisfied with his knowledge of the literal atmosphere as the breath of life, and disregard its connexion with vegetation, and its use in evaporating water, and reflecting light, and conveying sound, and facilitating commerce, as may the preacher of christianity consider it simply in its relation to another world, without regarding its connexion with the works of God, and its present influence on the well-being of society.

How then shall the gospel be studied so as most fully to liberalize the mind, and to fit the pulpit to stand, as it should, far more than at present, as the great educator of a christian community, and the guardian of its dearest temporal as well as immortal interests? I reply, that in order to this, the gospel must be studied, first, as a science, connected in its general spirit with other sciences, and second, in the simplicity of its plan, and the variety of its adaptations to the works of God, and the different conditions of individual and social man.

When I speak of the connexion of Christianity, in its general spirit, with other sciences, I have no reference to that mere accidental and external connexion which has been occasionally a topic of deep interest since the time of Galileo. At intervals within the last two or three hundred years there has appeared some new science or discovery shooting athwart the religious horizon, which has seemed to the timid reli-

D Y N A M I C S A F F E T Y

gionist like the comet of old, not a part of our system, but sent for its destruction. For a time he has watched its progress with breathless apprehension, till it has perhaps seemed to pass out of sight into the darkness of infidelity; while there has been rising on every side demoniac exultation. Then it is that he has settled back upon that faith which he alone knows of who does the will of God, and after resting awhile in that position, has been surprized to see the same erratic star circling back, and coming in to do homage to revelation. Thus has it ever been, thus will it ever be; and the duty of the preacher in regard to this department is to keep himself informed of the facts, to promote investigation by all the means in his power, and not to be soon troubled in mind as though every eastern forgery has the evidence of holy writ, or as though the theories of the geologists were as solid as their rocks.

It is indeed a remarkable fact, and one which commends to our especial attention the feature of the gospel now contemplated, that in an age when science, as connected with general laws, was unknown, the gospel should have been based upon that very feature in the character of God, his determined adherence to law, which lies at the foundation of natural science. The pardon of the gospel is not a setting aside of the law, nor a repeal of its penalty; but it is granted in compliance with a law higher and more general than that which was broken. It is, for the purpose of this illustration, as if the law of the periodical time of the earth's rotation should be infringed, and its year prolonged a month by the approach of a new planet. Were such an infringement to take place without an apparent and adequate reason, it would unsettle the foundations of Astronomy. But when the planet is seen to hold such a course as it ought, in order to retard the earth, and the less general law of the earth's time of revolution gives way to the more general one of gravitation, the foundations of Astronomy remain untouched, and its fundamental law is confirmed and honoured. Now in the eyes of all heaven Christ has done that in relation to the pardon of sinners, which in the case supposed, the appearances of the new body would do in the eyes of an Astronomer—has furnished a reason why that pardon should be granted, a principle on which it takes place, so that the law remains in all its integrity, and the sword of justice in the hand of the eternal God glitters as brightly as ever, or rather since the death of Christ, it seems to cast an intenser light. If then the moral kingdom of God is thus, in all its departments, governed by general laws, should it be less salutary and ennobling to the mind to understand these, than to understand the general laws of the physical universe, the discovery and comprehension of which has always been esteemed the mark of an enlarged mind, and is often among the highest achievements of genius?

But we should wrong the tendency of the gospel to liberalize the mind, if we were to represent it as adapted to give us command only over a system of truth, running parallel indeed with others, but disconnected with them. The great systems of physical and moral truth are not disconnected, and were it only for the purposes of illustration, it would behoove the preacher to be familiar with fields of science. They have indeed been studied as separate, just as the arterial and venous systems in the human body were once studied as separate; but it will yet be seen that it is in the moral portion of this universe that the pulse of its life throbs, and that it is from its connexion with this that the rest derives its vitality and importance. In the earlier stages of society these sciences, like the different tribes of men, were supposed to be rivals of each other; but as it has been found that there is a brotherhood of man over the whole earth, and that the prosperity of one nation is the best means of securing that of the rest, so it has been found that the sciences are all of one family, and that the advancement of one has an immediate effect

upon that of others, and this has promoted a spirit of liberality and co-operation among scientific men. Into this circle and brotherhood, however, it seems not to have been thought religion had a claim to enter. It has been supposed to have its own place, and its own domain and its own mode of investigation. But every thing now seems to indicate that there is an immense intellectual and moral universe corresponding in extent and variety to the physical universe, so that these are linked together by numberless relations so as to form but one whole. That there must be unity, thoughtful men have long been satisfied, and the present is a period of eager expectation for its more full recognition. It is like that period in the history of electricity, when Philosophers were watching for the link that should bind the electrical phenomena of the earth and the heavens together. Or like that period which now again occurs in the history of the same science in its connexion with magnetism and light and caloric; when the phenomena of all of them seem to indicate some central point of radiation by their connexion with which they may be severally embraced under the same general law, and be set as a single gem in the diadem of science. It is to this point that the eyes of the student are now turned. This is the next step to be taken. Rising from different and distant sources, science and religion are like two mighty rivers, sometimes seeming to run in opposite directions, but tending to empty their waters at the same point, into the same ocean. Already are they seen to approach each other; words of friendly salutation are exchanged across the isthmus which yet divides them, and the pennons which gleam from the vessels of those who float upon their surface are found to contain mottoes of similar import. On the one I see it is written, "Great and marvellous are thy works, Lord God Almighty;" and on the other, "Just and true are thy ways, O thou King of Saints;" and when these two currents shall unite, then there shall go up from the blended multitude, as the sound of many waters, the one undivided song of Moses and the Lamb.

MISCELLANY.

NEWSPAPERS BY POST TO FOREIGN PARTS.—As many people fall into error through ignorance of the regulations of the post-office with respect to the transmission of newspapers to foreign countries, we have procured a list of the places to which they are sent free of postage, and also of those on which a penny postage is chargeable. To the following places papers are sent free:—Antigua, Bahamas, Barbadoes, Berbice, Bermuda, Bogota, Brazils, Bremen, Buena Ayres, Canada, Caraccas, Carthage, Cephalonia, Columbia, Corfu, Cuxhaven, Demerara, Denmark, Dominica, France, Gibraltar, Grenada (New), Greece, Halifax, Hamburg, Heligoland, Honduras, Ionian Isles, Jamaica, Languira, Malta, Montserrat, Nevis, Newfoundland, New Brunswick, Nova Scotia, Quebec, St. Domingo, St. Kitts, St. Lucia, St. Vincent, Spain, via Cadiz, Tobago, Tortola, Trinidad, and Zante. To the following places a penny postage is chargeable, and must be paid when the papers are posted, or they will not be forwarded:—India, Cape of Good Hope, New South Wales. To all other places than those above-mentioned, the English postage is twopenney, to be paid in like manner on posting the newspapers.

FARE REDUCED.—There is one advantage, as will be seen from the following anecdote, in low prices: A gentleman in one of the American steam-boats asked the clerk, when he paid his passage money (one dollar,) if there was no danger of being blown up. The clerk promptly replied, "No, Sir, not in the least; we can't afford to blow people up at a dollar a head."

STEAM NAVIGATION ON THE RHINE.—The steam navigation on the upper Rhine, a part of the river till

latterly almost with astonishing rapidity. Last year was the number, as incredible, present year, be established one day from days and a ha Switzerland to

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latterly almost unknown to travellers, appears to meet with astonishing success. The number of passengers last year was 29,209, and it is anticipated that even this number, which German journalists characterize as incredible, will be considerably augmented in the present year, an additional service being now about to be established up to Bazel. The boats are to go in one day from Bazel to Manheim, and thus within *four days and a half* a passenger may make his way from Switzerland to London!

MODE OF SECURING WATER-PIPES AGAINST FROST.

—During the late frost almost every family in England has suffered from an evil which might have been very nearly if not entirely prevented by a very simple precaution, and at very inconsiderable cost. I refer to the freezing of water in pipes. On the return of mild weather, the pipes in most cases have burst, and great injury has been done to property and health. If the water-pipes had been enclosed in pipes or cases, and surrounded, two inches, or even one inch, by sawdust, coal-ashes, or better still, powdered charcoal (which is one of the best non-conductors we know), the water in the pipes would have retained its temperature, and the inconvenience complained of could not have taken place. There would also be this additional advantage, that in summer the water would not be (as most of the London water is) tepid when drawn from the pipe. I have been greatly surprized to find that in houses built with the utmost care, at very great expense, and by the most eminent architects, such an obvious and simple prevention against so general and serious an evil should have been so generally overlooked.—*Morning Chronicle*.

From the Bangor Farmer.

RAISING WHEAT.—Mr. Sayward,—The season for growing wheat being at hand and having heard much and read more on the subject of smutty wheat, I take the liberty to communicate to you my experience. Between the years 1820 and 1826, my crop of wheat was much injured by smut, since which time I have made use of blue vitriol, and think I can safely say I have not had a smutty head when the operation has been faithfully performed. I put into a trough or long tight box open at the top, a convenient quantity of seed wheat, after having washed it and drained the water off in a bucket, and dissolve in about a pint and a half of warm water, 2 oz. of blue vitriol to each bushel, turn the solution on the wheat, and shovel it over thoroughly until it shall give a greenish hue to the whole mass, which it will very soon do. Then put in dry wood ashes, sufficient to separate the grains for sowing, and the work is done. I do not give this as my own discovery, or any thing new, for I have seen it published several years since. But we farmers need "line upon line and precept upon precept." I think Sir Humphrey Davy is correct, when he says the smut is occasioned by insects, notwithstanding the ridicule cast upon the idea by a late writer in the *New England Farmer*. Such is my confidence in this preventive that, but for the appearance of ostentation, I would offer good wheat for all the smutty wheat any one would raise after thoroughly putting in practice the above recommendation. Many of my neighbours have tried it with uniform success. Yours, &c.

OLIVER CROSEY.

STEAM ENGINES IN GLASGOW.—To such an extent is the business of steam-engine making now carried on here that there are thirteen firms now engaged in it. Some of the works are more like national than private undertakings. Three houses alone employ upwards of a thousand persons. Dr. Cleland has ascertained that, in Glasgow and its suburbs, there are thirty-one different kinds of manufactures where steam-engines are used, and that in these, and in the collieries, quarries and steam-boats, there are 355 steam-engines, = 7,366 horse power—average power of engines rather more than 25 horses each.—*Ency. Britt., 7th edition.*

MELODY.

Silently, O silently,
The moon-beams fall on me:
Silently, as silently,
It falls on land and sea.

Silently, still silently,
Creation's wings wax bright.
Silently, more silently,
Bright morn succeeds to night.

O let my soul thus silently,
Depart from earthly clay;
Thus silently and beamingly,
Enter the realms of day.

MESSRS. WESLEY AND WHITFIELD.—From long experience, says Dr. Adam Clarke, I know the propriety of Mr Wesley's advice to the preachers:—"Establish class-meetings, and form societies, wherever you preach, and have attentive hearers. Long experience shows the necessity of this; for wherever we have preached without doing this, the word has been like seed sown by the way side."

It was by this means that we have been enabled to establish permanent and holy churches over the whole world. Mr. Wesley saw the necessity of this from the beginning. Mr. Whitfield, when he separated from Mr. Wesley, did not follow it. What was the consequence? The fruit of Mr. Whitfield's labours died with himself. Mr. Wesley's fruit remains, grows, increases, and multiplies exceedingly.

Did Mr. Whitfield see his error? He did; but not till it was too late. His people, long unused to it, would not come under this discipline. Have I authority to say so? I have. Forty years ago I travelled in the Bradford, Wilts, Circuit with Mr. John Pool. Himself told me the following anecdote. Mr. Pool was well known to Mr. Whitfield, and having met him one day, he accosted him in the following manner:—

Whitfield.—Well, John, art thou still a Wesleyan?
Pool.—Yes, Sir; and I thank God that I have the privilege of being in connexion with Mr. Wesley, and one of his preachers.

Whitfield.—John, thou art in thy right place. My brother Wesley acted wisely. The souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labour. This I neglected; and my people are a rope of sand.

And what now remains of this great man's labour? Scarcely anything. Multitudes were converted under his ministry, and are gone to God; but there is no spiritual succession. The Tabernacle near Moorfields, the Tabernacle in Tottenham-court-road, and one in Bristol, with what is called the little school in Kingswood, are all even of his places of worship that remain; and these are mere Independent Chapels.—*Clarke's Miscellaneous Works*.

FOOLISH PHILOSOPHY.—At the close of a brilliant lecture on electricity, at the Royal Institution, by Mr. Faraday, he said he wished to mention a piece of very foolish chemical philosophy, which was too much practised at severe seasons. People, said Mr. Faraday, are in the habit of sprinkling salt upon snow before their doors. They could not do a more silly or injurious thing. The result is to change dry snow or ice at the temperature of 32 to brine at 0. The injurious effect of damp upon the feet at this excessive degree of cold is likely to be extreme. If, then, continued the lecturer, any one does sprinkle salt upon snow in the street, he ought to feel it a matter of conscience to sweep it away immediately.

Sir David Brewster has been appointed principal of the united college of St. Salvador and St. Leonard, in the university of St. Andrew's.

LOVE OF CHRIST.

BY THE REV. CHARLES WESLEY, A. M.

Happy soul, whom Jesus chooses,
Loving servant of his Lord !
Love obedience true produces,
Love shall bring its own reward.
To his most imperfect lover,
Him who just begins to know,
Jesus will himself discover,
All the depths of godhead show.

For that farther revelation,
Humbly, Lord, I wait on thee :
Nigh with thy great salvation,
Show thine utmost love to me.
Make thy goodness pass before me,
With thy heavenly Father one,
In my heart display thy glory,
Then translate me to thy throne.

REVIEW.

MAMMON ; or

Covetousness the Sin of the Christian Church. By the Rev. John Harris, author of "the Great Teacher," &c. Royal 12mo., pp. xvi. 311. London, 1836.

We have already illustrated the nature, forms, prevalence, tests, and evils of covetousness, by appropriate quotations from our Author ; it now remains, in closing our notice of the second part of this eloquent and convincing work, to give his views of covetousness in its doom and pleas.

The doom of Covetousness :

And we in this, as well as in the last article, prefer giving the Author's own views on these subjects.

"The extreme punishment which awaits the practice of covetousness, may be inferred from the circumstance that the tenth commandment denounces the sin of covetousness in its earliest form,"

"Covetousness is a sin which more than most vices brings with it its own punishment."

"But in addition to the punishment which the sin involves in its own nature, God has often visited it with a positive infliction."

"And not only has he punished it ; he is visiting and denouncing it at the present moment."

"The law of God is still in the act of condemning covetousness."

"The wicked blesseth the covetous, whom the Lord abhorreth.—Not only does the law condemn him, but God abhors him ; and how hateful must that sin be, which, in any sense, compels the God of mercy to hate the creatures which he himself has made, to loathe the work of his own hands !"

"But 'behold another woe cometh !' Another seal is yet to be opened, and death will be seen, with Hell following him."

"The covetous will find themselves placed 'on the left hand of the Judge.'"

"In that fearful situation the covetous man will be an object of wonder and aversion to all the righteous."

"He shall not inherit the kingdom of God."

"The final destination of the covetous is Hell." (176—191.)

These are the outlines, on the subject of the doom of the covetous, which Mr. Harris ably fills up with the most thrilling illustrations, confirmed by suitable Scripture-proofs, and which he enforces with a point of argument not to be resisted.

Equally urgent is his reasoning on

The pleas or excuses of covetousness for its want of liberality. Some of these pleas are thus stated :

"I have often given to the claims of benevolence ; I am in the habit of contributing as others do ; I con-

sider that I am benefiting as much, if not more, by spending than by giving ; I give as much as I conveniently can ; had I more to bestow, I would certainly give it ; and I intend to remember the cause of God in the final arrangements of my property ; so that whoever may merit these strictures on covetousness, they can only apply to me, if at all, in the most mitigated sense." (193.)

These excuses are taken up *seriatim*, and their unsatisfactory character, as urged by the greater part of the Christian world, most triumphantly shown. The manner in which this is done in every instance, we regret that want of space will not permit us to lay before our readers ; but we cannot withhold some of the forcible reasons our Author assigns in favour of present enlarged benevolence in opposition to the promised intention of remembering the cause of God on the bed of death. With equal beauty and propriety he remarks—

"A life of benevolence ending in a munificent bequest, is like a glorious sun-set to a summer's day ; but no posthumous charity can justify a life of avarice, or redeem it from infamy. To defer religion to your last hour is guilt of the deepest die ; can it be innocent, then to defer the practice of one of its most important relative duties till the same crisis arrives. Were you to direct that a splendid asylum should arise over your dust, it would still be a monument of a covetous man ; and on its front might be written as an appropriate inscription, 'The triumph of death over avarice.' For he who withholds his hands from deeds of benevolence till his last hour, surrenders his property to death, rather than devotes it to God.—(200. 210.)

Again :—

"You are reversing that divine arrangement which would have caused your death to be deprecated as a loss, and you are voluntarily classing yourself with the refuse of society, whose death is regarded as a gain : those who might have prayed for your continuance on earth as a benefit to the church, are, for that very reason, tempted rather to desire your departure. Were your conduct to be generally adopted, what loss would the cause of Christ sustain, by the death of half the Christian world ? so completely is that conduct at variance with the divine arrangements, that a bereavement, which we cannot contemplate now without horror, would in such a case become indispensable to the continuance of his cause upon earth." (212. 213.)

Having thus shown that "dying charity is a miserable substitute for living benevolence," he proceeds to make some remarks on the proposed "amount of charitable bequests."—Though, this is generally regarded as purely a question to be settled between God and the testator, "and one which must be regulated by circumstances" of which the "latter is supposed to be the best judge ;" yet Mr. Harris very properly states, that, "in the great majority of instances, the portion of a testator's property which ought to be set apart for benevolent purposes is more clear to any disinterested, consistent Christian, than it is to the testator himself ;"—and taking the present parsimonious disposition for a criterion by which to form a judgment, he very pertinently asks "if this does not justify the fear that the amount which you have devised for such purposes is most disproportionately small ?"—This question is followed by a display of powerful appeal which is not easily surpassed, or even equalled. This passage is rife with the

most tremendous would suppose character to w

"And yet, s charging yo u remember th nearest place is Christ, and insulting pitta tamentary arra ceived into p hope that whi time, the dist property, you the happiness to none of the employment o

"This robb is your will ;— cipitate, unco formally pref "being in sou rate act of th WILL. A fe of your propo tive measures and you do th of your mind of your Will are content t you propose and therefore Your will—a sistency !) th disturb you i of it with pe paration for to you, "G made on the of the first e have made o fessor, be e have been h this subject, you allow y your conscie if you find y Retrieve at your beques become you luxury of do nature of y 216.)

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most tremendous eloquence, and is sufficient, one would suppose, to electrify the entire system of the character to whom he is addressing himself.

"And yet, small as it is, it is your WILL. In discharging your testamentary duties, you naturally remember those pursuits and objects which held the nearest place in your affections:—your supreme friend is Christ, and yet, that he should be put off with that insulting pittance is, *your WILL*. You make your testamentary arrangements in the prospect of being received into perfect blessedness: You entertain the hope that while survivors are inspecting, for the first time, the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect—but that next to none of that happiness shall arise from the right employment of that property is your WILL.

"This robbery of the Christian cause, remember, is your will;—not a mere passing thought, not a precipitate, unconsidered act, but an act which you formally preface with saying that you perform it "being in sound mind,"—in a word, it is the deliberate act of that sovereign part of your nature, your WILL. A few having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind, you impress it with the sovereign seal of your WILL. Yes, this is your will, which you are content to have for, a dying pillow, and on which you propose to rest your dying head! Your will—and therefore a part of your preparation for death! Your will—avowedly prepared, (monstrous inconsistency!) that the subject of your property may not disturb you in death! that you may be able to think of it with peace! Your will—made partly as, a preparation for the awful moment when it shall be said to you, "Give an account of thy stewardship;" made on the way to that judgment-seat, where one of the first enquiries will relate to the use which you have made of your various talents! Christian professor, be entreated. What your death-bed would have been had your attention never been called to this subject, it is not for man to surmise; but should you allow your will to remain unaltered now that your conscience has been admonished, do not wonder if you find your dying pillow to be piled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy: or, better still, become your own executor, and enjoy at once the luxury of doing good; or, last of all, do both—if the nature of your property permit, *do both*." (193—216.)

The contrast between the conduct of the primitive and modern professors of religion is thus briefly stated—not at all, however, to the credit of the latter.

"What could have been the history of the primitive Christians, had they been cursed with the love of money as the Christians of the present day are! Taking into the account their deep poverty, and the absence of all the present facilities for prosecuting their aggressive designs, a very small circle would have bounded the extent of their labours, and a single page had sufficed for the history of their exploits. But feeling the momentous nature of the object in which they were embarked, that the salvation or perdition of the world depended instrumentally on their conduct, they laid aside every weight, cast their all into the treasury of benevolence, and held themselves free and ready to do their Lord's behests,—and he caused them to triumph in every place. The spirit of primitive liberality has so far departed from the church, that they would eye him with an astonishment which would prove that, if sympathy be necessary to comprehend his conduct, they must remain in guilty ignorance. Is there not reason to conclude, that many a noble offering has been lost to the cause

of Christ, and many an incipient impulse of benevolence repressed, through a dread of singularity which it might seem to effect as viewed by a selfish eye? One great reason, it has been said, why men practise generosity so little, is, because there are so few generous persons to stimulate others by their example; and because, it might have been added, they dreaded the charge of singularity, or ostentation, to which their liberality would have exposed them. And if many a human gift has been lost to the cause of Christ, owing to this repulsive spirit of cupidity, can we wonder if it has deprived the church of many a divine blessing which would have otherwise been showered on it? The church has indulged in a selfish and contracted spirit, until it has gone far to disqualify itself for receiving great things either from God or man." (218—129.)

The third part of Mammon is designated CHRISTIAN LIBERALITY EXPLAINED AND ENFORCED.

Mr. Harris allows that "the cause of Christian liberality exhibits signs of improvement:" to deny this he asserts "would only evince insensibility to obvious facts, and ingratitude to the great Head of the church." But still he contends that the present scale of charity is "adapted to a former state of comparative inactivity, rather than to the present period of Christian enterprise. It waits for impulses and appeals. It wants calculation, proportion and self-denial. It does not keep pace with the growing demands of the kingdom of Christ. It wants principle and plan. The great current of Christian prosperity, is as yet undivided from its earthly channel."

To remedy the evil in question, and to return to the spirit and practice of primitive Christianity, our Author lays it down,—

"As an important preliminary to such return, it should be our first concern to repair to the living oracles of God, and there, in an humble devotional spirit, to *inquire his will on the subject*.

The solitary principle, *that we hold our property as subordinate agents for God*, were it only felt, embraced, allowed to have unobstructed operation in our practice, would, itself, be sufficient to break up the present system of selfishness, and to give an entirely new aspect to the cause of benevolence." (236—238.)

Again:

"In order that our benevolence may become a valuable habit, it must be provided with regular resources. Nothing good or great can be effected without *plan*." (240.)

Our Author, in his description, starts a very important question, a question, on the proper answer of which, the character of christian liberality in a great measure, if not entirely, depends.

"But what proportion of our income ought we to devote to charitable uses? If christian love be permitted to answer this question, and assign the amount, there is no reason to fear a too scanty allowance. On the other hand, if selfishness be suffered to decide, there is ground to fear that even an inspired reply, could such be obtained, would be heard only to be overruled.

"It is observable that Abraham and Jacob on particular occasions voluntarily devoted to God—what afterwards became a divine law for the Jewish nation—a *tenth* of their property. Without implying that their example has any obligation on us, we may venture to say that one *tenth* of our whole income is an approved proportion for charity, for those who, with so doing, are able to support themselves and families. For the more opulent, and especially for those who

have no families, a larger proportion would be equally easy. For some, one half would be too little; while, for others, a twentieth, or even a fiftieth, would require the most frugality and care. Indeed, of many among the poor it may be said, that if they give anything, they give their share, they cast in more than all their brethren.

"But in determining the proportion to be made sacred to God, the Christian would surely rather exceed than fall short of the exact amount. *With whom is he stipulating? For whom is he preparing the offering?* Well may the recollection put every covetous thought to instant flight; tinging his cheeks with shame at the mere possibility of ingratitude; and impelling him to lay his all at the feet of Christ. Only let him think of the great love wherewith Christ hath loved him, only let him pass by the cross on his way to the altar of oblation, and his richest offering will appear totally unworthy of divine acceptance.

When a Zacheus finds himself standing, a sinner saved by grace, in the presence of the Being who has saved him, and exclaims, 'Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man by false accusation, I restore unto him two-fold.' Covetousness, a moment before, was enthroned in his heart; but now it is beneath his feet." (245-248.)

"The limited resources of the Christian philanthropist, compared with the number and diversity of the objects soliciting his aid, render selection indispensably necessary. On the one hand, he must not confine his regard to objects purely religious though of the loftiest and most comprehensive order, to the neglect of that charity which draws out its soul to the hungry, and which visits the fatherless and widow in their affliction; and, on the other, he must not limit his attentions to the wants of the life that now is, and remain an uninterested spectator of the efforts which are made around him to save a world from perdition. The two classes of the objects should be combined in his regards.

"But who does not feel that the era of effective Christian benevolence has yet to commence? Compared with the time, indeed, when next to nothing was contributed to the cause of Christ, we may now be said to give much; but compared with what ought to be, and what we are persuaded will be, consecrated to God, we are still contributing next to nothing.

"Now, the only distinction is between him that gives a little and him that gives nothing; then, a new classification will have obtained. There will be no one in the church who gives nothing; his place will be occupied by him who only gives a little—by which will be meant him, who, whatever the amount of his gift may be, gives only from his superfluity; while the honourable title of the *benevolent* will be reserved for such only as deny themselves in order that they may give the more. He who gives nothing will be looked on as an avowed enemy to the cause of Christ; he who only gives a little from his superfluity will be considered *covetous*; and he only who adds to his superfluity the precious savings of self-denial besides, will be honoured as truly charitable.

"The *Christian parent* will not then be content with teaching his children the art of getting money most easily and respectably, or of spending it most advantageously to themselves; he will train them to habits of benevolence; impress them early with the value of money for the cause of Christ; show them that in its subserviency to that cause consists its chief value; that they should labour with their hands rather than be destitute of the means of giving. He will make it an indispensable object of their education to render them proficient in the art of employing their substance to the glory of God.

"Now, the Christian professor too commonly allows his regular contribution to check his liberality,

to prevent his giving more than the stipulated sum, though there are times when his benevolent impulses would prompt him to exceed that sum; then, he will regard his subscription only as a pledge that he will not give less, but as leaving his liberality open to all the impulses of an unrestricted benevolence.

Like the happy parent of a happy family, he will bail every new-born claim on his resources, and cheerfully deny himself in order to support it. And, instead of giving as he now does, as scantily as if he only aimed to keep the Christian cause from famishing, he will then act on the persuasion that his own enjoyment is identified with its growth and prosperity." (245-261.)

The arguments by which the author of *Mammon* expresses the duty of Christian liberality are numerous, apposite, and throughout eloquently and convincingly sustained: we had intended to have brought our notice of this valuable work to a close in this number by a few quotations from the latter part of it, which is directed to the enforcement of the duty we had previously so well explained: but we find our selections have already so multiplied upon our hands, that to introduce as many more as would be necessary to do justice to the applicatory part of Mr. Harris's treatise would swell the present article to an unjudicious length; and as we are desirous of placing before our readers, some of the powerful illustrations by which his arguments are supported, we shall devote a portion of our next number for this purpose: this we shall do the more confidently, persuaded, as we are, that the future extracts will maintain the interest already excited.

(To be concluded in our next.)

GEOGRAPHICAL.

CITY OF MONTREAL.

[As Montreal has lately been a scene of so much interest to every British loyal subject, we give the following sketch of the City, taken from a work published in 1833, with a desire that it may prove interesting to our readers. ED. WESLEYAN.]

The city of Montreal stands on the south side of the island of the same name, in lat. 45° 31' north, and longitude 70° 34' west. The second city in the Province in point of importance, it is undoubtedly the first with respect to situation, local advantages, and superiority of climate; its form is a prolonged square, that, with the suburbs, covers about one thousand and twenty acres of ground, altho' within the walls of the old fortifications the contents of the area did not exceed one hundred acres.

In its present site, Montreal certainly merits the appellation of a handsome city. It is divided into the upper and lower town, although the elevation of one above the other is scarcely perceptible; these are again subdivided into wards. The streets are airy, and the new ones, particularly, of a commodious width; some of them running the whole length of the town, parallel to the river, intersected by others at right angles. The houses are for the most part built of a grayish stone, many of them large, handsome, and in a modern style: sheet-iron or tin is the universal covering of the roofs.

Montreal, as it is at present, containing a population of about thirty thousand souls, rivals the Capital of Canada in many respects, and as a commercial emporium certainly surpasses it: seated near the confluence of several large rivers with the St. Lawrence, it receives by their means the productions of the best settled and also the most distant parts of the district, those of the fertile Province of Upper Canada,

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SOLIDIFI

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da, as well as from the United States. Possessing these combined attractions, it is by no means unreasonable to infer, that in the lapse of a few years, it will become the most flourishing and prosperous city in the British N. American dominions; and Quebec, viewed as a military position, may always be looked upon as an impregnable bulwark to them. The harbour of Montreal is not very large, but always secure for shipping during the time the navigation of the river is open. Vessels drawing fifteen feet of water can lie close to the shore, near the market gate, to receive or discharge their cargoes; the general depth of water is from three to four and a half fathoms, with very good anchorage every where between the Market-gate Island and the shore: in the spring this island is nearly submerged by the rising of the river; but still it is always useful protecting ships anchored within it from the violent currents of that period, and at times serves as a convenient spot for repairing boats, water casks, and preparing other indispensable works.

The environs of Montreal exhibit as rich, as fertile, and as finely diversified a country as can well be imagined. The space near the town, and round the lower part of the mountain, is chiefly occupied by orchards and garden grounds; the latter producing vegetables of every description, and excellent in quality.

SCIENTIFIC.

SOLIDIFICATION OF CARBONIC ACID GAS.

MR. KEMP, of Edinburgh, who has been so successful in his experiments upon the liquification of the gases, has succeeded in reducing carbonic acid gas to the solid state. This experiment which had been previously shown in Dr. Hope's class-room, Mr. Kemp exhibited before the Wernerian Society, in presence of Professors Jamieson, Forbes, Graham, Trail, Welsh, Pillars, Dr. Neil, and a number of other scientific gentlemen. The gas requires a pressure of thirty-six atmospheres to reduce it to the liquid form. When the pressure was removed, by opening a small stopcock in the condensing apparatus, the cold, produced by the rapid evaporation of the liquid, was so great, that the whole mass was almost instantly reduced to the solid state; and in this condition, although the temperature could not have been less than 180 degrees below zero of Fahrenheit, it was handled and tasted by many of the gentlemen present. This circumstance indicates, in a remarkable manner, the slow conducting power of the substance. When solid mercury is applied to the skin, in its passing to the liquid form, it produces such a degree of cold, as to cause disorganization of the part. Nevertheless, the solid carbonic acid was applied to the tongue without producing any disagreeable sensation; but, when mixed with the sulphuret or proto-iodide of carbon, the cold produced was so intense, that every liquid to which the mixture was applied, was instantly frozen.—Mercury, in the proportion of twenty parts of the metal to one of this powerful freezing mixture, was solidified. Liquified chlorine and cyanogen gases were also frozen by it; and, as Mr. Kemp had previously solidified sulphurous acid gas, there are now four substances, lately known to us only in the gaseous state, which he has now exhibited to the world in the form of tangible solids. This is the first time that the solidification of carbonic acid has been accomplished in Great Britain. Many important results may be expected to accrue from it. The degree of cold that may be produced in consequence, is so far beyond any that has hitherto been attained, that there can be no doubt, that any liquid may be frozen by it; and it will be a powerful agent in producing the condensation of those gases that have hitherto resisted all attempts to reduce them to a liquid form.—*Scotsman.*

DESTROYING FIRE-DAMP.—We understand that Mr Charles Burrows, mason, of St. Austin, after studying many years the best method of destroying damps in coal mines, which have proved fatal to so many thousands of human beings, has at length succeeded in constructing a machine which will effectually destroy them, and enable the miner to prosecute his work with the aid of a lighted candle, without lantern, or any covering, in perfect safety.—*West Briton.*

PROFESSOR STEINHEIL'S GALVANIC TELEGRAPH.—The King of Bavaria was lately witness to a trial of the galvanic telegraph of Professor Steinheil. The wire was conducted from Bogenhausen to the residence of M. Steinheil, in the Lerchenstrassi, passing over the houses and domes of the city. His Majesty, who was at Bogenhausen, put questions to the professor, and received instantaneous answers. The wire is to be taken down from its present position, and conducted through tubes placed in the ground, and we have every expectation that this invention will shortly be brought into extensive service.—*Times. [English Paper.]*

DEATHS OF SCIENTIFIC TRAVELLERS SINCE 1830.

—We cannot, without pain, reflect on the number of individuals who have distinguished themselves for a zeal in promoting knowledge, and in their ardour became victims. Many of late have died in foreign countries, where they went to make researches for extending our knowledge of the various branches of philosophy. Some died from the various influences of the climate, or plague prevalent at their destinations, or upon their routes; some from fatigue and incidental hardships, some by accident, and others have been drowned inland or by shipwreck. We will here enumerate the names of several who have been lost to science since 1830:—M. M. Beyrich and Frank died in South America. The former had completed his journey over the Brazils; and the latter was enriching our country and his own from the Flora of Ohio; his collections of specimens were exceedingly abundant. M. Schiede, an indefatigable collector in the Mexican Flora, died in Mexico of typhus fever; Mr. Drummond in the island of Cuba; M. M. Zippelius and Van Raalten in the Moluccas; M. Brocchi died at Dangola, in Nubia; and M. Raddi in Egypt; another eminent person died of pestilence in Cairo. M. M. Michaelis, Berger, and Decker, all naturalists of Bavaria, became victims to malignant fevers; the first two in Greece, and the other in Palermo. M. Jacquemont, after travelling during three years across the high plateaus of Asia and Hindostan, ceased to exist when at Madras, and at the moment when he was to have returned to Europe. M. M. Mertens, Eschoolz, and Rengger, after having nearly traversed the known world, died from long endured fatigue, almost immediately after their return home; and the same fate befell M. Montbret, who had visited the oriental countries. Several died by accident:—Mr. Sellers was drowned in the river San Bransco; the enterprising M. Bertero was shipwrecked on the Atlantic; M. Douglas, who discovered in California, and brought away from thence many beautiful plants now flourishing in Britain, fell into a pit in the Sandwich Islands, designed to entrap wild beasts, and was there killed by a wild bull, which was ensnared soon afterwards; M. Van Hassett lost his life in nearly the same manner—he was trampled to death by a rhinoceros; lastly, Mr. Allan Cunningham was murdered by savages in the interior of New Holland, during the expedition of Major Mitchell—it is conjectured from the information procured upon the subject, that the unfortunate travellers had all erred in their courses, and separated; that they must have wandered in the wilderness for several days, and then, enfeebled by fatigue and want, yielded to a troop of natives.—*Monthly Magazine.*

THE EXPOSITOR.

THE TEMPTATION OF CHRIST NOT A VISIONARY REPRESENTATION.

BY THE LATE REV. RICHARD WATSON.

Matt. chap. iv. ver. 1.—“Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.”

THE word *Devil* answers to the Hebrew *Satan*, “an adversary.” Wickliffe, in his translation, has rendered it, *the feende*, a word derived from the German *feind*, which also signifies *an enemy*. This temptation was part of our Lord’s humiliation. His holy soul was to be subject, through this long period of forty days and forty nights, to the foul suggestions of evil; it was also appointed that he should be made, in this respect, as in all others, like unto his brethren, “for that he himself both suffered, being tempted, he is able to succour them that are tempted;” of which ability his victory is the indubitable proof. By this, too, he was to show forth his power over Satan, by whose guile the first Adam had been seduced; and to begin to justify his title to that seed of the woman, whose office it was to bruise the serpent’s head.

Our modern rationalists, as they would be esteemed, but who have a much better title to be considered as the Sadducees of the Christian church, deny the existence of the devil, and resolve therefore the whole of this account of our Lord’s conflict partly into vision and partly into personification. It may, however, be affirmed, that on philosophic grounds the existence of such malignant spirits as are employed in the work of tempting men, involves no absurdity, and accords with analogies among men which cannot be denied, because they are obvious facts. If man, a rational being, is often seen to hate all good, and delight only in evil, superior intelligencies may possess the same characters. If we see in many men a maturity of vice which expels all the better feelings, and an anxiety in such depraved persons to corrupt others, and to glory in the miseries they thus inflict, what have we in these cases but visible portraits of what Satan himself is, and exemplification of the work in which he is employed? And, finally, if it enters into our state of probation to be tempted to evil; that such temptations should not arise as well from the influence of evil spirits as from the effect produced upon the imaginations, passions, and appetites, by visible external things, no good reason can be given. There is nothing in this case which is contrary to any principle, clearly laid down in the word of God, who maintains a free-agency, in these circumstances of our state of trial, by the succours of his grace. On the other hand, the denial of the doctrine of temptation from the influence of invisible beings upon the soul of man must force us either to reject the Scriptures altogether, or to adopt those modes of violent interpretation which are wholly inconsistent with the simplicity of their historical narratives, and which render their meaning in all cases so uncertain, as to destroy their character as a revelation of truth from God.

Nor less objectionable is the principle advocated by the theological critics of Germany, and applied to this and other cases, namely, that our Lord and his apostles often adopted the erroneous theological opinions and modes of speaking current among the Jews, just as they employed the philosophic language and allusions of the age in which they lived, without intending to give their sanction to any system of human science. For it remains to be proved, that either our Lord or his apostles in any case do even speak according to an erroneous philosophy of the day; and, if they do, it is only allusively in cases where the current notions of the day would serve the moral purpose they intended just as well as the more correct mode of speaking now used, if, indeed, we are nearer to philosophic truth on such subjects than the ancients. But an error in what may be called pœumatological divinity stands on a very different ground. If there be no

Satan, there is no Holy Ghost; for each may be resolved into personification: if there be no spiritual evil influence, we have no reason to conclude from the same scriptures that there is any supernatural good influence. Further: if there were no true demoniacal possessions, then were the persons reputed to be so possessed mere lunatics and epileptics; and the casting them out was a deceptive assumption of a pretended power, fatal to the character of our Lord, and the honesty of his disciples; and if there be no disembodied spirits, then were the disciples deceived, and that by our Lord himself; and the hope of conscious existence immediately after the death of the body, so cheering to them and to all good men since, is without any foundation in truth. Finally, not to push these consequences any further, it follows, in direct opposition to our Saviour’s own words, that, although Jehovah is called the God of Abraham, Isaac, and Jacob, he is the God of the DEAD, and not of the LIVING.

All these consequences may, indeed, be hazarded by bold men, who treat the Scriptures with little deference; but their crime is not lessened by their temerity; for they profanely represent the inspired writers as teaching popularly what is not true, on some of the most serious subjects which can influence human feelings and human conduct. They change, too, the whole economy of Christianity, which presents us with a grand view of the connexion of man, and the events and history of our world, with invisible worlds and beings, and thus isolate our earth as the theatre on which these great displays of the wisdom, power, and mercy of God take place, from those innumerable other beings which take an interest in them, and for whose instruction and advantage, or discomfiture and punishment, they are also permitted. A large portion of the grandeur of the great scheme of human redemption is thus at once annihilated by these petty and minifying systems.

As to the notion, that the temptation of our Lord was transacted in a vision, it is contradicted by the simple narrative form which is used by the evangelists. It is in the same style that they record this event, and those which the objectors themselves acknowledge to be real; and with quite as much reason might the history of the crucifixion be resolved into the phantasms of a dream as the account before us. Thus viewed, too, the temptation could no longer be one of the circumstances of our Lord’s humiliation; and the great moral use which St. Paul draws from it, as affording an assurance to the followers of Christ, that in all temptations they might rely upon his sympathy, as having been “in all points tempted like unto us, yet without sin,” is lost; seeing that we are tempted to evil, not in vision, but in reality. Finally: it is sufficient to settle this whole question entirely to remark, that if the temptation of our Lord were a dream or visionary representation, the usual exercise of the reason and the senses being suspended, it was *no temptation at all*; for there could have been no sin if in a dream or vision, in which all free-agency would be suspended, our Lord had either commanded the stones to be made bread, or had cast himself down from the pinnacle of the temple, or had even done homage to Satan himself.

TRANSMISSION OF NEWSPAPERS.—The frequent representations made to the Postmaster-General (Earl of Lichfield), of the abstraction of newspapers from their envelopes during their transit, has induced his Lordship to issue an order, permitting the name and address of the party to whom it is directed to be “written on the paper itself,” as well as on the wrapper. This arrangement is of great importance to the newspaper proprietor, as well as their readers, for in future no plea can be set up of the wrapper having been defaced or accidentally torn off, so as to prevent the paper reaching its destination.

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THE WREATH.

For the Wesleyan.

THE SABBATH EVENING.

EARTH rests—and day-light sweetly lingers o'er
The verge of day reluctant to retire;
Now morning's glorious bridegroom draws away
His brightening smile—and nature seems to list
To that calm voice which calls her to repose
A few short moments—and another day
Numbers itself with many gone before.

Ah! 'tis an eve of beauty—for it is
The evening of the Sabbath—this methinks
Heightens the glory of the waning hours—
The gentle Moon's pale crescent in the east
Now leads the hour sacred to solitude,
And contemplative thought—while round her throne
The starry glories—rob'd in milder light
Seem looking thoughtfully upon the world,
And hymning evening vespers to their Queen.

Still glory has not left the western sky
Rose tints and purple in the horizon glow,
While shades of softer hues are stealing o'er
The wild expanse of ocean's silvery waves;
The azure sky that canopies the whole
Is still,—is purely beautiful and clear,
Save where a few light blushing clouds o'erhang
The majesty of the descending sun;
And as in splendour they look down upon
The darkling world, o'er which they calmly sail
In captivated fancy's eye—they see
An hierarchy of holy angels sent
With words of comfort, happiness, and peace
To lowly pilgrims wandering to their rest;
Ah! 'tis a lovely scene—no sound of toil
Now interrupts the rapture of the thought,
Which catching at the universal calm
Leaves all the busy, troublous ways of life.
All—still—is silent—still—and peaceful: all
Profits the hallowed day of sacred rest:
And as through heaven's wide vault—I cast my eye,
Or listen to the distant dashing wave,
Or catch the trembling moon-beam as I walk,
Or gaze upon the range of wide terraces,
Of mingled earth, and seas,—rocks hills, and vales,
Raising eternal homage to the skies,
I'm lost—earth sinks beneath the lofty thought,
Creation speaks its mighty Maker near;
I see—I feel the presence of a God,
And in each passing breeze expect to trace
The footsteps of a present Deity.

And is this all that's lovely in this eve?
Ah! no—neath many a lowly cottage roof
The taper lifts its beam upon the word
Of Sacred Truth—and meditation marks
The dotting moments.—Then the christian boys
With humble holiness at the throne of grace,
The privileges of the blessed day,
The sacred ordinances of God's house,
With mercies of a thousand different shades,—
Tune the devotions of the prostrate saint,
The OMNIPRESENT sees the contrite heart,
The veil which shrouds the Deity is drawn,
And while man holds communion with his God
Heaven hears and answers,—Peace, sweet balmy peace
Falls like honey from the dropping comb
And fills his soul with hallowed ecstasy.

RELIGIOUS INTELLIGENCE.

REVIVAL AT COBORG ACADEMY.

To the Editor of the Christian Guardian.

U. C. ACADEMY, MARCH 11, 1832.

REV. AND DEAR BROTHER.—You have already learned from our Rev. Treasurer's letter, that the Lord has been graciously pleased to favour our institution with a rich effusion of his Holy Spirit. This

announcement, I doubt not, has been gratefully hailed by many, as well as by yourself, with more than ordinary exultation. In attempting to furnish, in accordance with the expectation expressed in Mr. Green's communication, an account of the origin and progress of the blessed work which has been the result of this Divine visitation, I need hardly say that to me it is matter of inexpressible gratitude to God, that, amid the solicitudes inseparable from the office I sustain, a duty so pleasurable devolves upon me.

I am not unaware, at the same time, of the delicacy of the task. To some, a public statement of this nature may convey the incorrect impression that our Academy is sectarian in its character; and others may possibly avail themselves of it as a pretext for representing us in that unfavourable light. But the intelligent and the candid will be satisfied with the assurance that, in conformity with the fact that there exists no religious test of admission to the Institution, (whilst a vigilant superintendence is exercised over the morals of *all* who enter it) means are adopted to influence the religious opinions and attachments of *none*. As to those who may be inclined to be disingenuous, they will never want expedients to give the semblance of rectitude to their oblique intentions.—Should there be any among your numerous readers who regard the indications of unusual interest in the things of God merely as a development of enthusiasm, they would justly claim our sincerest pity, and our warmest prayer for their spiritual illumination.

That revivals of religion, characterized by vivid and influential perceptions of eternal realities, and productive of the genuine fruits of the Spirit, are meet subjects of joyous gratulation among Christians, and of heartfelt ascriptions of praise to God and the Lamb, is too obvious to require any argumentative proof. He who can contemplate such scenes without emotion, and especially with mental revulsion, are certainly far removed from any connexion of sympathy with those faithful spirits who, from their celestial seats, bend to witness the repentance of one sinner, and derive fresh accessions of joy from the interesting spectacle. With what rapture must *they* behold *many* immortal minds simultaneously imbued with a conviction of their sinfulness, and animated with the resolve to flee from the wrath to come; and while Heaven resounds with triumphant songs at the conversion of souls, shall no harmonious voice be elicited from earth, the arena of these achievements of redeeming power?

When a Literary Institution becomes the scene of a revival of the work of God, the auspicious event assumes, on various accounts, unenvied interest and importance. Among those who, in such circumstances are made partakers of divine grace, it may not unreasonably be anticipated that some one, at least, will at a future day "rise up for the Lord against the workers of iniquity," and be the means of extending and perpetuating indefinitely the good he received while there engaged in the cultivation of his mind. My heart expands with transport at the thought that the morning of the resurrection may reveal consequences the most momentous, as a result of similar invigorating influences which we have had, and still are permitted to experience. But you have understood from the narrative much longer than I intended.

From the day that I assumed, at the request of my Canadian brethren, my present important charge, it has been my uniform endeavour, in concert with my respected associates, to maintain an elevated standard of morality among the youth placed under my superintendence. Nor have I had much cause to complain of want of success in this respect. Instances have but rarely occurred in which reproval was required for using profane language, or for any other moral delinquency; and it has not often been necessary to repeat the admonition. The efforts to

suppress vice of every kind have been materially facilitated by the salutary example of several excellent young persons who came to the Academy in the possession of genuine piety. With the exception of these however, none gave evidence, until very recently, of any earnest solicitude respecting the salvation of their souls. But, O, how sudden and sacred the change that has taken place! Prayer has become the chosen element of many to whom the family devotions of the lecture-room were, previously, so irksome that they would have deemed exemption from them a privilege. At the same time, it is gratifying to add, that the "godliness which is profitable to all things" has been specially manifested, on this occasion, in increased application to study and correspondent intellectual improvement.

The revival of the work of God, in the blessings of which we have been favoured to participate, commenced, as revivals generally do, in the church; and the torch which has diffused its heavenly radiance through our Institution, was kindled at the altar of the sanctuary. The first fruits of this gracious work, were two of the junior students,—both children of pious parents. Attracted by the reports of the conversions that had taken place at the chapel in the village, they obtained permission to attend one evening, and were deeply awakened to a sense of their sinful condition. Under the kind and appropriate instructions and prayers of the minister they soon experienced that the Lord is "a God ready to pardon," and were enabled to rejoice in the assurance of his forgiving love. Others, who had for some time suppressed their convictions, now yielded to them, and sought the Lord with the whole heart. The hallowed flame spread with rapidity; and the voice of fervent prayer was soon heard in every part of the Institution.

I can in no way so well delineate the characteristics of this "work of the Lord" as by briefly exhibiting some individual cases, in which, among others, the saving energy of the Holy Spirit has been displayed. In doing this, I shall, for obvious reasons, suppress names, and avoid any explicit local allusions—employing, for the sake of distinctness, alphabetical designations.

A. had been for about two years a member of the Wesleyan Society. He believes that, in the earlier period of his connexion with the Church, he enjoyed the testimony of adoption into the family of God. But he did not long retain this great blessing; and, although his association with the people of God continued, it was no longer with him "as in days past when the candle of the Lord shone upon his head." On entering the Academy, coming from some distance he thought he might very conveniently withdraw from the church by concealing the fact of his membership. He did so, and, as a natural consequence, gave up, almost entirely, attention to the private means of grace. In this state he found no rest. He has been led deeply to mourn his departure from God, who has heard his cry and restored to him the joy of his salvation.

B. is a youth of superior parts and an amiable disposition. When at home, about two years since, he felt for a time much concern for his soul; and at a protracted meeting went forward to the altar among the penitents, but did not obtain the blessing of pardon.—His convictions soon wore off; and he remained, till the revival commenced in the Academy, in a state of indifference. Awakened anew, and much more powerfully, he earnestly sought redemption in Christ. The indications of his conversion to God are most clear and satisfactory. May the Lord, who has blessed him, make him a blessing!—Amen.

C. is the son of parents whose example instructions and prayers have concurred to train him in the way in which he should go. But, without the divine blessing, the best means are inefficient. That blessing has not been withheld. He was the first, I

think, to experience salvation in the present revival. It seldom occurs that the convictions of one so young are so poignant as his were. His deliverance was correspondently blessed and triumphant. He appears to walk closely with God.

D. is also the son of pious parents, who have been for many year members of the Wesleyan Society, and whose letters to me evince their deep solicitude for his salvation. Their prayer is heard, and they have their heart's supreme desire concerning their son. He was the subject of serious impressions at different periods, and particularly about four years ago; but his good desires and purposes were evanescent as "the morning cloud." Deep for a season was the distress of his mind, but the "Sun of Righteousness" arose upon him, "with healing in his wings," and dispelled his guilty fears. Soon after, he was tempted to question the soundness of his conversion. The temptation excited him to greater importunity at a throne of grace, and resulted in the confirmation of his faith, and the more entire decision of his character.

The effusion of divine influence on the young ladies resident in the Academy has been equally copious and efficient. I select a few instances from many:

A. has been for several years convinced that religion is the one thing needful, but has lived without its enjoyment. Soon after the revival commenced, she became deeply concerned to obtain the divine favour. In her distress I was called to visit her, I found her surrounded by pious female friends who were pouring out their hearts before God in her behalf. She painfully felt her situation as a sinner. Her mental anguish was extreme. She wrestled with God in "mighty prayer." She seemed to think that the crisis of her eternal destiny had come; and, exhausted with devotional effort, she would occasionally stop. These pauses were to my mind even more impressive than her most fervent cries for salvation. I feared that, in the apprehension of the trembling suppliant, the night of despair was setting in, to extinguish the last lingering ray of hope. But blessed be God, by believing in the Lord Jesus Christ, she was enabled to "obtain mercy, and find grace to help, in her time of need." The shadow of death that environed her soul was turned into the light of the morning. Her eye beamed with joy, her whole countenance appeared as if irradiated with heavenly lustre. She holds fast her confidence, and will, I trust, adorn her profession.

B. was present when the preceding conversion took place. She entered the room without any anxiety on the subject of religion, but the spirit of God took the veil from her heart, and gave her a clear perception of her need of pardoning and regenerating grace. She began to "call upon the name of the Lord." Encouraged by what He was doing for her fellow-students, she resolved to continue her supplications for mercy, until, like them, she could say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Through the efficacy of the atonement, she had "power with God, and prevailed."

C. for a time withstood the affectionate remonstrances of her juvenile friends, and the indirect but potent appeals for her conversion to God. At length, at a prayer meeting she was constrained to cry for mercy. She felt that, in order to obtain a manifestation of the forgiving love of God, it behoved her to give up every thing wrong;—that, without this, she could not exercise the faith which saves. This she was willing to do with only one reservation. The pleasure to be derived from novel reading, she thought she could not resign. But finding that, while she regarded even this unhallowed practise in her heart, the Lord would not hear her prayer, she determined to abandon that also, and was immediately enabled to "believe in the saving of the soul."

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D. writes thus to a pious female friend :—" I shall ever bless God for pious parents. About a month since, I received a letter from home that pricked me to the heart. There was one sentence in particular that affected me deeply. It was—'We have taken a great deal of pains to educate our children and fit them for usefulness, but the only return for our solicitude and expense is their backsliding.' This caused me to awake out of that lethargy in which I had long been reposing. I was determined when the revival commenced, not to let it pass without obtaining some good to my soul. At a Prayer-meeting at Mr. Beatty's, the Lord blessed me, and gave me the assurance that I was his child."

But I must close this communication, already extended, I fear, beyond reasonable limits. The subject is my apology. The cases I have adduced do not afford an adequate idea of the extent of what God has wrought; but they will serve to illustrate the character of the work. To Him alone be the glory; by whose power it has been effected! "Bless the Lord, ye his angels that excel in strength; that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all his works, in all places of his dominions; bless the Lord, O my soul!" With the warmest Christian salutations, I subscribe myself your brother in the Gospel.

M. RICHEY.

(We present our readers with the following account of a very gracious revival of religion in the Leeds West Circuit, with a sincere desire that its perusal may stir up the truly pious to increased exertions to promote the cause of God among ourselves. What He has done in other places for the conversion of souls, he is able and willing to do among us, if similar means be employed. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise on the earth." (Is. lxii. 6. 7.)—It is matter of devout and joyful acknowledgment, that God has not left us without faithfulness of his power to save, and approval of our efforts to extend the interests of his kingdom: but a more general quickening of the Spirit is requisite, a more earnest and agonizing Spirit of interceding grace, the exercise of a more constant and vigorous faith in the divine promise, are necessary, on the part of spiritual Israel, if, on an extensive scale, we would see the prosperity of Zion. May our faith be increased, our hope encouraged, and our energies stimulated by the following narrative of God's marvellous doings in our Father-land.)
ED. WESLEYAN.

LEEDS WEST CIRCUIT.—A revival of an extraordinary character has taken place in this circuit. We give the following details, from the letter of a private friend,—a lay-member of the society:—

"Previous to the last December quarter-day, it appeared to be difficult to maintain our ground in point of numbers; for although we obtained an accession of few members from quarter to quarter, yet there were not more than sufficient to replace the deficiency occasioned by deaths and removals; the latter of which, in a large town like Leeds, divided into two circuits, and surrounded with populous villages within a very short distance, amount to a considerable number every quarter; and the balance of persons removing from and to the town, for various reasons, is, I believe, always against the society. At the quarter-day, when the ordinary business of the circuit was dispatched, our worthy superintendent Mr

Anderson, wished the brethren to give their views of the state and prospects of our societies, and offer such suggestions as might tend to promote our spiritual prosperity. To this request several of the brethren freely responded; but, in all that was said relative to the past, there was no reflection cast upon any one but the speaker, who, generally, reproached himself. The observations made were well calculated to humble us before God, and to open to us more clearly the source from whence our help must come; and I believe we separated with our minds made up to devote ourselves to God more fully by prayer and persevering labour in his service.

"The effect of our united supplication was felt at the Renewal of the Covenant, in the various chapels throughout the circuit at the commencement of the new year; and our rising hopes brightened into an expectation of better days. After the close of the first evening's service at Wesley chapel, the preacher gave a suitable address to the congregation, and then requested any who had determined to devote the new year to the service of God to meet him in the vestry, and tender their names voluntarily, as candidates for admission into the society,—when nine persons gave their names, and began to meet in class. In the meantime a prayer meeting was carried on in the chapel, to which the parties returned, and there continued in earnest prayer till several of them obtained the blessing of pardon. Similar measures were adopted at Holbeck on the following Sunday, when eight volunteers presented themselves in the vestry; at Hunslet, 7; and at Oxford-place, 14; and again about the same number at Wesley chapel. The first great manifestation of an approaching Revival of Religion occurred at Holbeck on the 11th February, under a sermon addressed to young men, from "Remember not the sins of my youth," when, on that and the succeeding evening, not less than eighty-one persons offered themselves on trial as members of the society. But on the following Saturday evening it appeared, from a return made by the leaders, that ninety-six had actually begun to meet in class during the week! So it has been generally found, that whatever number, at any given place, have pledged themselves to meet in class, they have redeemed that pledge, and others have come in addition to them. In this manner the work has gone on from that day to this; in some places thirty, forty, and fifty, or sixty names being received at each meeting; and in one instance upwards of 100. The names so obtained are handed to the ensuing leaders' meeting connected with that chapel, entered into a book kept for that purpose by the secretary, and duplicates of them are written on slips of paper, and handed to the leaders, special care being taken that only such leaders receive them as have small classes, meeting near the residences of the new members.

"Our numbers for the last quarter stood as follows: new members, two hundred and forty-eight; on trial, six hundred and ninety-four; making a total of nine hundred and forty-two; and being an addition, during the last quarter, in the west circuit, of more, I believe, than were ever before added in both circuits in any year since the commencement of Methodism in Leeds. This is the work of God: it bears evident marks of his hand. The impression induced Mr. Anderson to suggest to the leaders' meeting the propriety of celebrating our March quarter-day as a day of thanksgiving. With this every body agreed; and according to previous announcement, a meeting for praise and prayer was held in Oxford-place vestry, at six o'clock in the morning of Wednesday last, 28th March. The local preachers met in the forenoon, and the usual circuit business was transacted after dinner. At five o'clock, about 150 officers of the various societies in town and country assembled in the large vestry of Oxford place Chapel, when the local preachers and leaders from different parts of the circuit, gave a brief sketch of what the Lord was doing

in their respective societies. The reports were delightful and cheering. At half-past seven, a public service was held in Oxford-place Chapel, which, large as it is—100 feet by 78, and supposed, when crowded, to contain no less than 4000 persons—was filled before the time of commencing worship. Mr. Rattenbury opened the meeting; and, after singing and prayer, he detailed the results of the various revivals in Leeds from the year 1769 down to the present time. He described the extent and effects of this revival, comparing it with its predecessors. He described the characters who had been brought under its influence; amongst whom were infidels, drunkards, backsliders, heads of families, (both husband and wife in many cases,) whole families, the children of our own people, the parents of some of whom died years ago, and those of others remain to witness the triumphs of redeeming mercy in the salvation of their offspring. In each case he gave instances in proof of his statements. Mr. Kirk addressed the new members in a tender and affectionate manner. He expatiated on their privileges, warned them of their danger, enumerated their sources of help and encouragement, gave them needful direction, prudent caution, and salutary counsel. Mr. Galland stated the means to be adopted in order to perpetuate the revival. In the interval between these addresses, several of the brethren engaged in prayer;—the service was conducted by Mr. Anderson, who had intended addressing the audience on the special causes of thanksgiving, but the late hour of the evening prevented him, and he only offered the concluding prayer. But the striking and peculiar features of the meeting remain to be described—and so they must remain, at least until inadequate to the task—but by many they will never be forgotten. The address of Mr. Galland produced a thrilling effect, especially while he was exhorting us to persevere in prayer, and exhorting us against being subjected to the reproach which the prophet Elisha cast upon Joash, King of Israel, when he smote the ground only three times instead of five or six times. But it was under the concluding prayer of Mr. Anderson that the influence of the Highest most especially rested on the congregation; the manifestations of holy favour, the expressions of confidence in God, the breathing after holiness, the strong desire for personal salvation, and the conversion of thousands, may be felt but cannot be described. The appearance of the Spirit of the Lord, the harmony and power of the voice of the congregation, and devout feeling in that congregation, all tended to produce a wonderful effect on us, in my judgment, the most precious that ever happened to us as a whole, unparalelled in our history in Yorkshire Methodism.

It would be a long time to say more than to add, that we regard this as a token of good—a pledge of future triumph of what is yet to come from him, with whom is the fountain of the Spirit. O may the Father of mercies direct and bless our course.

It is to be hoped, and I trust, that all things are done with a peaceful and serene mind, without almost any extraordinary exertions, and without that waste of strength which sometimes expends the energies of our spirits in doing the work which is to be finished.

W. M. M.

For the Wesleyan.

The name of Nicholas V. of Rome, has, within the last few months, attracted considerable notice on the continent of Europe, and amongst us.

Nicholas V. was born in the month of January, 1451, and died in the month of June, 1455, at the age of four years. When he was about three years of age, he became deeply convinced of sin, and he only escaped the blindness of those whose sins are not forgiven, and whose sins are covered. His subsequent life gave decisive evidence of the

reality of that change wrought within him. For some years after he experienced religion, he enjoyed the privilege of communion with a christian church in Yarmouth; but afterwards, that church becoming more decidedly calvanistic in sentiment, and adopting the close communion system, Mr. L. being a firm believer in the heart-cheering truth, that "Jesus Christ by the grace of God tasted death for every man," and not approving of what he considered an exclusive or confined system of church government, and moreover, being unwilling to be re-baptized, withdrew from this church. His partner in life enjoyed like precious faith with him, and was placed in similar circumstances. She was indeed a mother in Israel, and her house was a home for the ministers of Christ. When Methodism was introduced into Yarmouth by the labours of the Rev. R. Alder, Mr. Lewis and his wife, were among the first who joined the society, and were steadfast and exemplary members. Mrs. L. was called to her reward some years since. Mr. L. being rather of a melancholic temperament, laboured sometimes under despondency of mind: he ever entertained the most humble views of his own christian attainments, and his fears prevented him from laying hold of the Divine promises for the comfort of his mind. Yet at frequent intervals he rose superior to unbelief, and finding refuge in Christ, had strong consolation. He often spoke of happy seasons enjoyed alone in communion with God. He was remarkable for his strict integrity of life, and conscientious discharge of duty. His soul hungered and thirsted after righteousness, and through grace he was made meet to be a partaker of the inheritance of the saints in light. He fell asleep in Jesus on the 31 Jan. 1838, in the 87th year of his age.

By a very striking Providence, his son, Mr. William Lewis, who had been ill for some months previously, was removed by death but a few moments before his parent. And on the 8th of March, another son, Mr. Benjamin Lewis, after a protracted illness, was called to join those who had gone before. Both of these last, although not professedly pious, were friends to religion, and lovers of Methodism. During their last illness they were sincerely and deeply penitent, and died, entertaining a comfortable trust in the merits of the Redeemer. "Them also who sleep in Jesus will God bring with him."

Yarmouth, May, 1838.

J. M. M.

CORRESPONDENCE.

For the Wesleyan.

ON PRINTING

THE exact time, or place of the discovery of the art of Printing, is not known; but it is admitted, the discovery was between the years 1440, and 1443: which was during the reign of Henry VI. of England; about 5 years before Nicholas V. ascended the papal throne: and about 40 years before the birth of Martin Luther.

The literary character of Pope Nicholas V., may in part account for the essential public patronage given to Printing; and the great use that was made of it, as soon as the art was known. For he was the friend of the most eminent scholars of the age, and the patron of learning; of him Gibbon says:

"From the ruins of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he called the

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duty manuscripts of the writers of antiquity, and whenever the original could not be removed, a faithful copy was transcribed and transmitted for his use. The Vatican, the old repository for *bulls* and *legends* for *superstition* and *forgery* was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a reign of eight years, he formed a library of five thousand volumes. To his munificence the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Theophrastus Herodotus, and Appian; of Strabo's Geography of the Iliad, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the Fathers of the Greek Church."

The honour of inventing printing has been claimed by the cities of Strasburg in France; of Harlem in Holland; and Mentz in Germany.

Laurentius of Harlem was one of the first printers if not the actual discoverer of the art of printing. It is related of him, "that walking in a wood near the city, he began at first to cut some letters on the end of a beehive, and putting some ink thereon; he, for fancy's sake, made an impression upon paper, and thus printed one or two lines. This having happily succeeded, he meditated greater things, for he invented a more glutinous ink because the common writing ink both sunk and spread. He then formed whole pages of wood with letters cut upon them.

"He next formed separate moveable wooden types, which were fastened together by thread. He next invented a printing press, which was shaped nearly like the common wine presses."

"The wooden types were soon changed for lead; and afterwards for metal."

The first works printed were the letters of the Alphabet, then the Lord's Prayer and the Apostles' Creed.

The first Bible was printed in Mentz in the year 1450.

In the infancy of printing, only one side of the page was impressed, the blank sides of the leaves were then pasted together, (as a witty writer has said) "that they might not by their awkwardness betray their deformity." Both vellum and paper were used to print on.

When an edition was intended to be curious, the first letter of the chapter was omitted; and the blank space was painted or illuminated at the option of the purchaser.

Printing was at first attributed to the *effects of magic*; and those who practised that art, were said to be directly under satanic influence. It was through this ignorance, that the ridiculous story of "*The Devil and Dr. Faustus*," was invented, and has been handed down to our own times.

This story owes its origin to the following fact:

Dr. John Faust, or Faustus, was a citizen of Mentz, and one of the earliest printers. In the year 1462, he in conjunction with his partner, Peter Schoeffer printed off a considerable number of copies of the bible, to imitate those which were commonly sold in MS. Faustus undertook the sale of them in Paris, where the art of printing was then unknown. At first he sold his copies for 500, and even as high as 600 crowns; which were the prices usually demanded by the scribes. He afterwards lowered his price to 60 crowns, which created universal astonishment; but when he produced copies as fast as they were wanted, and lowered the price to 30 crowns, all Paris was agitated. The uniformity of the copies increased the wonder; informations were given into the Police Office against him, as a *Magician*; his lodgings were searched; and a great number of copies being found, they were seized: the red ink with which they were embellished was said to be his blood; when it was

seriously adjudged that he was in league with the Devil; and if he had not fled, most probably he would have shared the fate of those whom ignorant and superstitious judges condemned in those days for witchcraft.

For about 21 years printing was confined to the Continent of Europe, but was introduced into England in the year 1464.

Some give the honor of its introduction into England to William Caxton, a mercer and a citizen of London. But according to a work published in 1664, by Richard Atkyns Esq., entitled "The Original and Growth of Printing, collected out of the history and records of this Kingdom," it was introduced by the influence of Thomas Bourchier the then Archbishop of Canterbury.

Bourchier it is said prevailed upon Henry VI., to dispatch Robert Tournour, one of the gentlemen of the wardrobe to Harlem with a view of making the English masters of the invention. Tournour took with him 1000 marks or 666*l.* 13*s.* 4*d.* sterling, of which 300 marks or 200*l.* sterling proceeded from the treasury of the Archbishop. The remainder was furnished by the King. With this sum Tournour embarked for Holland. He proceeded first to Amsterdam and from thence to Harlem, where he was so far successful as to persuade Gerselli, one of the Gutterburgh compositors, to carry off a set of letters, and embark with him for London. On their arrival, the Archbishop considering Oxford as a more convenient situation than London, sent Gerselli there. Thus the art of printing appeared at the University of Oxford ten years sooner than at any other place in Europe, Harlem and Mentz excepted.

After this period, the knowledge of the art of printing made rapid progress through Europe. In 1499, it reached Constantinople. By the middle of the next century it extended to Africa and America. It was introduced into despotic Russia about the year 1560.

Before the year 1465, the uniform character was the old Gothic or German, whence our black letter was formed. But in that year an edition of Lactantius was printed in a kind of semi-Gothic character, nearly resembling the present Roman type. The Roman type was used at Rome first in 1466: from which place it received its name. It was soon brought to perfection in Italy.

The Black letter was used in England as late as the beginning of the 17th century.

The writer of this article possesses a Bible in black letter; which bears date 1624. This bible besides the text of the present authorized version, contains also, the church service in the same character, and likewise, the Lord's Prayer; the Ten Commandments; Athanasius's Creed; The Magnificat; The Te Deum; and the Song of the Three Children,—all in verse, and set to music.

The first essays in Greek were printed in 1465. These essays, however, were but a few sentences, and they, it is said, were very incorrect. In 1488 Homer's works were printed. In 1492, the Pentateuch was printed in Harlem, and before the close of the year 1487, all the remainder of the Old Testament was printed in that language.

Thus printing seems to have attained its acme of perfection in the short space of about 15 years:—having in that time exhibited the most beautiful specimens of Hebrew, Greek, and Latin.

The first printed edition of any part of the Scriptures, in the English language, was the New Testament, printed at Gutterburgh in the year 1526. The first bible printed in England was at London in 1539. It was in large folio, and is usually denominated the Great Bible.

When the art of printing was first known, it was the

glory of the learned to become correctors of the press. Physicians, Lawyers, and Bishops themselves occupied this department. The printers frequently added to their own names, the name or names of the corrector of the press: and an edition was more or less valued according to the known abilities of the Corrector.

In the productions of early printing, are found various splendid editions of Primers, or Prayer Books.

They were furnished with cuts, many of which were highly ridiculous and disgusting. In one of them, an angel is represented crowning the Virgin Mary and God the Father himself assisting at the ceremony. In a book of Natural History, the Supreme Being is represented as reading on the seventh day, when he rested from his works. Sometimes St. Michael is seen overcoming Satan, and sometimes St. Anthony appears attacked by various Devils of most hideous forms.

The Prayer of Salisbury printed in 1533 is full of cuts and at the bottom of the title page there is the following remarkable prayer.

God be in my Bedde
And in my understandinge
God be in my eyes
And in my looke
God be in my mouth
And in my speeke
God be in my herte
And in my thinkinge
God be in my ende
And in my departyng.

W. W.

TO THE YOUNG :

For the Wesleyan.

EARLY piety is so valuable, many proofs of which we have recorded in the sacred writings and presented in the experience of thousands both of the church militant and church triumphant, I hope it requires no apology to recommend to you its practise. I shall therefore observe, that the exceedingly favourable circumstances, of a temporal and religious nature, in which you are placed, call loudly upon you to surrender your hearts to God, the author of all your blessings. In addition to many bodily comforts, you are favoured with kind, and in many instances, pious parents, the privileges of the Christian dispensation, and with Sabbath School advantages.—You are blessed, in common with the rest of Mankind, with an interest in the intercessions of Christ, and with an influence with the Holy Spirit, and, indeed with every means, both primary and subordinate, necessary to your salvation. You are therefore placed under the strongest obligations to profit by all those favours and to “remember your Creator in the days of your youth.” “This true the world exhibits its fascinating charms to allure you into the paths of folly and of evil: it promises much of peace and enjoyment; and your own hearts suggest that you are too young to abandon the amusements of life and become decidedly pious. But, as to the capabilities of the world to supply happiness, let the experience of the “Wise Man” decide: he tells you, and all, after the most diligent and comprehensive search for peace in worldly enjoyments, that “all is vanity and vexation of spirit.” In corroboration of this, I quote the well known language of the Poet,—

“Lean not on earth, ’twill pierce thee to the heart;
A broken reed at best;—but oft a spear.
On its sharp point, peace bleeds and hope expires.”

As to your being too young to abandon the deceitful allurements of the world and to embrace religion, I ask you, to visit the grave-yards, and see if there be not many moul-

dering there in the silent tomb, whose ages exceeded not yours, who were called away in the bloom of life, whose suns went down ere it was noon. And do not these things teach you that you are not too young to die? if not too young to die, you are not too young to become pious; for religion is as necessary to your present and eternal happiness, as it is to the man of riper years.—Let then these few observations draw your attention to the most important of all subjects—your personal devotedness to God: and let neither fear nor shame prevent you from at once complying with the demand of your Maker, when he says to each of you, “My son give me thy heart.”

MARCH 1833.

A FRIEND TO YOUTH,

THE WESLEYAN.

THE following extract is taken from the Editor's Preface of the Wesleyan Methodist Magazine, for 1837.—it shows the principle by which he is governed:—

“It has been his study, in the examination of all works that have been noticed, whether briefly or more fully, to apply the great principles of revealed truth. This department will still be conducted with the honesty and care which are demanded, in all attempts to direct the opinions of others; and, as far as possible, what have been called the thorny paths of controversy will be avoided. When, however, the interests of religion require it, the Editor will not shrink from polemic engagements. What occasions for them may arise during the approaching year, it is impossible to foresee. He will rejoice if his path be altogether a pacific one; but he trusts he shall never be found *slumbering at his post*, when revealed religion has to be defended against open or covert infidelity; catholic christianity against sectarian bigotry and exclusiveness; the saving truth of God, and the necessity of a right belief in it, against a *plausible*, but *spurious* and *destructive liberality*; on the truth and value of Protestantism against the insidious advances of Popery. With other christian denominations he desires to be at peace; nor will every instance of an unfriendly spirit, from whatever quarter it may come, be permitted to provoke animadversion: but, believing the Wesleyan societies to form an integral portion of the catholic church of Christ, mercifully acknowledged to be so by the presence and blessing of its great and ever-living Head, he will not be backward, on all proper occasions, in the assertion of their independence, the defence of their doctrines and discipline, the vindication of their character, and the maintenance of their Christian rights.”

GENERAL AND LOCAL INTELLIGENCE.

ENGLISH DATES have been brought down to April 24, by arrivals since our last. These contain very little additional of general interest. Meetings for the abolition of the Apprenticeship system, into which West Indian Slavery had been commuted, still occupied prominent positions, among British transactions. Public dinners to political leaders seem the next topic of interest. Sir R. Peel, and Sir F. Burdett, were causing much excitement, in this manner.

THE chief American item, since the publication of our last No., is the destruction of a public building in Philadelphia, by the populace. The building was called the Pennsylvania Hall; it had been recently erected, and was intended for purposes of public discussion

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and lectures, on various subjects, among the rest, on the Abolition of American Slavery. The dedication of the building, we understand, was in progress, and several friends of Abolition were congregated within its walls, when it was attacked, fired, and burned to the ground. Violations of law, outrages, suppression of free discussion, riots and assaults, do not comprise the mode of putting down Abolition sentiments. Persecution for opinions, proves the hot-bed for the growth of these opinions. Truth, justice, sound argument, will eventually triumph—whichever side they are found at—over the brutal resorts of those whose arguments are in their clubs.

A DELEGATE, W. Cooper, Esq., goes to London, to represent the party which so much desires an Escheat for P. E. Island.

Rumours of other rising, and of incursions from the frontiers in Canada, have been proved without foundation. Matters are quietly settling down in both Provinces. The Guards had arrived, and had taken up their quarters in Quebec. Most of the volunteer corps had been disbanded.

The sittings of the Special Council, in Lower Canada, had been adjourned; that body had passed several ordinances for the government of the Province. This mode of legislating, instead of by the three branches, has been resorted to during the suspension of the constitution in Lower Canada.

Many fears were excited by rumours that a ship of war, a 74, had foundered amid the ice of the St. Lawrence; and the probability that it was the Hastings, with Lord Durham and suite, gave more interest to the alarming report. Subsequent intelligence, however, leads us to believe, that the Hastings and Pique, frigate, were safe at the period to which the rumours apply.

The Queen's Birth day was celebrated in Halifax, by a review, levees, &c., on the 24th ult. In Liverpool, N. S. and other places, no doubt, the inhabitants also gave evidence of their loyalty to the youthful sovereign who rules over the British Empire.

An Address, urging the establishment of a Highland Society in Halifax, for the purpose, among other things, of providing Highland settlements in the Province with education, has been published, and a meeting was held for the formation of the Society, on Thursday evening last. Resolutions were passed, and a society organized.

On Monday, the 23rd May, an inquest was held on view of the Thomas McDaniel, discovered in the forenoon of that day lying dead in the woods near the entrance of Belmont. The deceased had been missing from his vessel, for about a month, and although diligent search had been made, no trace had been discovered of him from the day of his disappearance, until found a corpse, partially putrified and greatly disfigured. The upper and lower jaw bones had been fractured transversely, but no injury sufficient to have occasioned death could be discovered, and as the body was lying near a stone wall it was conjectured that the injuries apparent were the result of a fall. No evidence appearing to account for the death, the Jury returned a verdict consistent with the facts proved, leaving the matter open for further investigation.

On Wednesday, Wm. Morrison private in H. M. 11th Regt. committed suicide, by shooting himself in his barrack room. An inquest was held. When it was proved by several witnesses, that the deceased had committed the act in their presence, while their attention was momentarily directed to other matters. It was also testified that since his arrival in this Garrison, the deceased, who previously bore an excellent character and had been fourteen years in the Regt., had been put in the guard house for drunkenness, had been once sent to the hospital from the effects of excess, and at last had been ordered for marching order drill, by way of punishment. This last circumstance seemed to have caused great distress in his mind, and he

had declared that he would never undergo such punishment again.—Verdict of suicide while of unsound mind.—Recorder.

H. M. Packet Sheldrake, arrived yesterday, in 28 days from Falmouth, bringing Falmouth dates to the 5th May, and London to the 2nd. Falmouth, May 5.—H. H. Ship Rainbow passed the wreck of H. M. Packet Breseis, and took out the crew, carrying them into Vera Cruz.

MARRIED.

On Friday last by the Rev. John Martin, Mr. John Pierson, to Miss Mary Ryan, both of Bedford Basin.

At Aylesford by the Rev. H. L. Owens, Henry Pitcher, Esq. to Mrs. Phelian Creamer, widow of late John Creamer, all of that parish.

At Miramichi, on Saturday May 5, by the Rev. James Hudson, Mr. Caleb McCully, to Susannah McGregor, both of that place.

On Monday May 21st. by the Rev. Wm. Smith, Mr. Atwood Parks to Miss Ann Harlow daughter of Mr. Robert Harlow, both of Lunenburg.

DIED.

On Saturday morning at 8 o'clock, after a short but severe illness, which he endured with pious resignation to the will of God, Samuel Adamson, Carpenter, a native of N. B. aged 41 years, leaving a wife and two children to deplore his loss.

On Thursday morning, after a long and tedious illness, Mrs. Mary Robinson, in the 69th year of her age.

At Trinidad, James Slade, Esq. Deputy Asst. Comy. General Mr Slade was for several years resident in this town.

SHIPPING INTELLIGENCE.

Arrivals.

Monday, Schr. Queen Adelaide, P. E. Island, produce; Mailboat, schr. Lady Ogle, stairs, Boston 31 days, brig Kelly Castle, Plover—Ingham, Hamburg, 39 days, wheat, flour, &c. to W. Pryor & Sons; Reward, Lyle, Grenada, 21 days, rum & molasses, to J. A. Moren; schrs. Sovereign, Emily and Hugh, P. E. Island—produce; schr. Rifleman, Hancock, Ship Harbour; Lady, Bond, Burin, N. F. 10 days—fish, wine, &c. to J. and T. Williamson and others, left schr. Margaret, Furlong, hence at Placentia Bay; Trial, Williams, Demerara, 25 days—rum and molasses to J. U. Ross, J. T. Williamson and others; left brig Sarah, Doane, to sail in 4 days, Ambassador in 10, Sylph in 7 Herald in 2 for Bermuda and Halifax, Grand Turk, Trinidad for Yarmouth; Roburst, McCallum, Miramichi, 11 days, lumber to J. & m. Tobin.

Wednesday—Schr. Mary, Power, Fortune Bay, 5 days—herrings & seals to G. Handley; Priscilla, Sutherland, P. E. Island, 5 days—spoke this morning off Jodore a frigate, supposed her to be the Crocodile, from P. E. Island for Halifax.

Thursday—Schr. Collector, Phelan, St. John's N. F. 6 days—dry fish, to J. Fairbanks. Saw this morning a Frigate off Cape Sambre.

Friday 1st June, Schr. Brothers, Callbeck, P. E. Island, 13 days—produce—was on shore on Thrum Cape Shoal, but received no damage; Mary, P. E. Island, 10 days—produce; Four Brothers, etc. 8 days—produce; Susan, Le Blanc, Magdalen Isles via Arichat, 9 days—herrings to Deblois and Merkle.

Saturday, Schr. Lively Sydney; 8 days, Abeona, Enman, Prince Edward Island, 8 days; Polly, Flemming, Fortune Bay, 6 days; ship Dorothy, Keelar, Savannah, 14 days.

Sunday, H. M. Packet Barque Sheldrake, Lieut. Passingham, Falmouth, 28 days; H. M. ship Crocodile, Capt. Polling-horne, P. E. I., 9 days, with a detachment of the 85th regiment; brig. Transit, Darrel, Barbadoes, 29 and St. Vincent, 15 days; schr. Two Friends, Godin, Montreal, 25 days; brig. Pearl, West, Port Antonio, 25 days.

Monday, Brig—Ingham, Ponce, 19 days; schr. Waterbug, Bell, Liverpool N. S. 12 hours; schr. Speculator, Young, Lunenburg; schr. Adelaide Hiltin, Yarmouth, 2 days; brig Granville, Asford, Kingston, 30 days; schr. Dolphin, Chisham, St. John N. B., 10 days; schr. Amaranth, Barrington.

Clearances.

26th. Packte Barque Lady Paget, Luckett, Liverpool, G. B. seals, mahogany, etc. by S. Cunard and Co. 30th. schr. Eight Sons, Jacob, B. W. Indies lumber, etc. to Jos. Fairbanks. 31st. Brig Diamond, Ellenwood, B. W. Indies, assorted cargo by J. Strachan. schr. Loon, Cann, Sydney, Brandy and Gin, by D. and E. Starr and Co.

Sailed yesterday, H. M. Ship Talavera, for St. John N. B. with the 11th regiment.

H. M. ship Hercules, hence, at Falmouth, 21 days. Greenock, 21st April London, ship Jean Hastie, Trinidad. Dundee, sailed Scott, for Halifax.

TO LET.

PART of a HOUSE, situated in Barrington street, —apply at the office of this paper,—south end of Bedford Row. June, 1838.

