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THE WESLEYAN.

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IN CONNECTION WITH THE BRITISH CONFERENCE.

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

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DIVINITY.

[FOR THE WESLEYAN.]

THE TREE OF LIFE.

"So he drove out the man; and he placed at the east of the garden of Eden, Cherubims and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. iii. 24.

When all things were prepared for the suitable reception of the being whom God designed to be his viceregent on earth, he again put forth the hand of his power—touched the slumbering clod—and instantly man quivered into life, and stood forth, bearing upon him the image and likeness of his Maker. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Such was the act of God in our creation—an act, in which omnipotence developed its energy to gratify the yearnings of infinite love. Before "the river of life," however, sent out this additional and beautiful stream, the adorable Trinity held a solemn council, and the result of the divine deliberations was, to form man: yea, "Let us make man in our image, after our likeness;" and that his jurisdiction might harmonize with his exalted pedigree, it was decreed that he should have dominion over the earth, and over all that dwell therein. Gen. i. 26, 27.

Man was now supremely happy: a garden planted by the hand that "laid the foundation of the earth," and embellished by the skill that "garnished the heavens," was his dwelling-place—the unprohibited luxuries of paradise were his daily repast—the winds, perfumed with the odour which issues from the divine presence, breathed only to refresh him—the seas and rivers flowed peaceably, and as they sent forth their contributions to the ocean, they bathed his vast and magnificent plantations. A sun that had never been obscured by a cloud, poured a flood of light upon his happy days—during the night season, the moon shed a lustre which relieved the darkness, and made it agreeable—the stars, like burning lamps, were suspended from the lofty dome of his superb palace; the angels and archangels ministered unto him—and all the irrational tribes, acknowledging his delegated authority, evinced their subjection by unqualified obedience.

In addition to these immunities and honours, the Spirit of God lived in his being; the moral image of God was reflected in his soul; the love of God was shed abroad in his heart; and "an inheritance incorruptible, and undefiled, and that fadeth not away," lay stretched out before him. In a word—enriched by the blessing—exalted by the favour—ennobled by the patronage—and supplied by the munificence of Jehovah, Adam commenced his probation for heaven; and although he was amply provided with every thing essential to his uninterrupted and final perseverance, he yielded to the tempter; fell from his holy condition; forfeited all his advantages; entailed corruption, death, and hell, upon all his posterity; and was driven from the garden of Eden, a culprit, and an exile; and was sent into the wilderness to "till the ground," and "in the sweat of his face" earn a subsistence, until he should return unto the earth, out of which he was taken. "So he drove out the man; and he placed at the east of the garden of Eden, Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life."

The cause of Adam's expulsion is stated in the 17th verse of this chapter. The Almighty made him a grant of all the trees in the garden but one: this was called "the tree of the knowledge of

good and evil;" and the fruit thereof was thus solemnly prohibited: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." He transgressed this law; was driven out of his delightful abode; and through his disobedience, the "tree of knowledge" became a cause of ignorance; and "THE TREE OF LIFE" a source of death. In Adam's banishment from Eden, we discover, 1. His unfitness for heaven, which Eden was a figure. 2. A manifestation of his Creator's displeasure. 3. A display of justice and mercy—one demanding condign satisfaction, and the other devising a mode by which that satisfaction might be rendered. "The angels which kept not their first estate," fell, self-tempted—self-polluted, and are left without a Redeemer; but for the children of men God found out a ransom. Heb. ii. 14, 15, 16.

After the Almighty had driven Adam out of Paradise, he placed Cherubim and a flaming sword, to guard "THE TREE OF LIFE." Two reasons are assigned for the name given to this indetected plant. 1. It is called "THE TREE OF LIFE," because it was the natural means which God provided for perpetuating human life; and 2. Because it was a sacramental pledge for the continual enjoyment of that life, upon man's perfect obedience.

1. This tree was placed in the midst of the garden.

The tabernacle was set up in the midst of the camp, that the light of the divine countenance might beam upon the whole congregation; the veil of the temple was rent in the midst, that both Jews and Gentiles might have access unto God by a new and a living way; in Heaven, the Lamb apparently slain, is "in the midst of the throne," that all "from every nation under heaven" may obtain "the joys of his salvation;" and "THE TREE OF LIFE" was planted in the midst of Eden for the universal diffusion of immortality throughout all generations.

2. This extraordinary tree was also a type or emblem of the happiness provided for us in heaven. Rev. ii. 7; xxii. 2; xxii. 14.

3. To guard this renowned tree, the Lord stationed armed Cherubim in the eastern part of the garden.

These are an order of angels. The word is derived from the Hebrew; and signifies fulness of knowledge, or one that soars in contemplation. These celestial creatures are very often mentioned in the visions of the prophet Ezekiel, and figures made of gold, and styled "Cherubim," were placed on "the Ark of the Covenant;" the lid of which, called "the Mercy Seat," was overshadowed by their wings; and from between them the Lord promised to commune with his people. These angelic sentinels were armed with flaming swords, "which turned every way, to keep the way of the tree of life." If the Cherubim, as many suppose, were emblematical representations of the eternal power and godhead of the Almighty; might not their sword of flame, (the form or similitude they assumed on this occasion,) folding back on itself, and, as it were, feeding on itself, be intended to shew that God himself would, for the sins of the world, make an atonement to God—thereby forming a plan of redemption, which, in the language of the Apostle, enabled him to "be just, and the justifier of him which believeth in Jesus." Rom. iii. 26.

4. This cherubic guard was appointed to keep the way of the tree of life.

The way of innocence—the way of the covenant of works—the way of perfect obedience. "By one man sin entered into the world, and death by sin;" therefore, the only way which

now led to "THE TREE OF LIFE" was effectually closed. "Death passed upon all men;" henceforth, "by the deeds of the law" no flesh could be saved; and all that remained to the whole human race was "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

But Christ has opened a new way to "THE TREE OF LIFE." Heb. x. 19, 20. He has bruised the serpent's head; disarmed the Cherubim; removed the curse; and "abolished death, and brought life and immortality to light through the gospel."

Finally, this way to "THE TREE OF LIFE," through our Lord Jesus Christ, is open to all, and all are invited to come into it. "The Spirit and the Bride say come"—the prophets and the apostles say "come"—the preachers of the gospel say "come;" and he who hath opened this way that the redeemed might walk there, confirmeth their invitations; and crieth out with a voice which soundeth like "the trumpet of Jubilee,"—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

AMICUS.

BAPTISM.

In what form baptism was originally administered, has been deemed a subject worthy of serious dispute. Were the people dipped or sprinkled? for it is certain *Bapto* and *Baptiso* mean both. "They were all dipped," say some. Can any man suppose that it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of all the country round about the Jordan? Were both men and women dipped? so, certainly both came to his baptism. This could never have comported either with safety or with decency. Were they dipped in their clothes? This would have endangered their lives, if they had not with them change of raiment: and as such a baptism as John's (however administered) was, in several respects, a new thing in Judea, it is not at all likely that the people would come thus provided. But suppose these were dipped, which I think it would be impossible to prove, does it follow, that in all regions of the world, men and women must be dipped, in order to be evangelically baptized? In the eastern countries, bathings were frequent, because of the heat of the climate, it being there so necessary to cleanliness and health; but could our climate, or a more northerly one, admit of this with safety, for at least three-fourths of the year? We may rest assured that it could not. And may we not presume, that if John had opened his commission in the north of Great Britain, for many months of the year, he would have dipped neither man nor woman, unless he could have procured a tepid bath? Those who are dipped or immersed in water, in the name of the Holy Trinity, I believe to be evangelically baptized: Those who are washed or sprinkled with water, in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so; and the repetition of such a baptism I believe to be profane. Others have a right to believe the contrary, if they see good. After all, it is the thing signified, and not the mode, which is the essential part of the sacrament.

Though "little children," they were capable of receiving Christ's blessing. If Christ embraced them, why should not his Church embrace them? Why not dedicate them to God by baptism?—whether that be performed by sprinkling, washing, or immersion; for we need not dispute about the mode: on this point let every one be fully persuaded in his own mind. I confess, it appears to me grossly heathenish and barbarous, to see pa-

rents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant-baptism, depriving their children of an ordinance by which no soul can prove that they cannot be profited, and, through an unaccountable bigotry or carelessness, withholding from them the privilege of even a nominal dedication to God; and yet these very persons are ready enough to fly for a minister to baptize their child when they suppose it to be at the point of death! It would be no crime to pray that such persons should never have the privilege of hearing, "My father!" or, "My mother!" from the lips of their own child.

It is easy to carry things to extremes on the right hand and on the left. In this controversy there has been too much asperity on all sides. It is high time this were ended. To say that water-baptism is nothing, because a baptism of the Spirit is promised, is not correct. Baptism, however administered, is a most important rite in the church of Christ. To say that sprinkling or aspersion is no Gospel-baptism, is as incorrect as to say immersion is none. Such assertions are as unchristian as they are uncharitable; and should be carefully avoided by all those who wish to promote the great design of the Gospel, glory to God, and peace and good-will among men. Lastly, to assert that infant-baptism is unscriptural, is as rash and reprehensible as any of the rest. Myriads of conscientious people choose to dedicate their infants to God, by public baptism. They are in the right!—and, by acting thus, follow the general practice of the Jewish and Christian church—a practice from which it is as needless as it is dangerous to depart.

Baptism is a standing proof of the Divine authenticity of the Christian religion, and a seal of the truth of the doctrine of justification by faith, through the blood of the covenant.

To the baptism of water a man was admitted when he became a proselyte to the Jewish religion; and, in this baptism, he promised, in the most solemn manner, to renounce idolatry, to take the God of Israel for his God, and to have his life conformed to the precepts of the Divine law. But the water which was used on the occasion was only an emblem of the Holy Ghost. The soul was considered as in a state of defilement because of past sin; now, as by that water the body was washed, cleansed, and refreshed, so, by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness.

When John came baptizing with water, he gave the Jews the plainest intimations that this would not suffice—that this was only typical of that baptism of the Holy Ghost, under the similitude of fire, which they must all receive from Jesus Christ. Therefore, our Lord asserts that a man must be born of water and the Holy Spirit, that is, of the Holy Ghost, which, represented under the similitude of water, cleanses, refreshes, and purifies the soul.

Reader, hast thou never had any other baptism than that of water? If thou hast not had any other, take Jesus Christ's word for it, thou canst not, in thy present state, enter into the kingdom of God. I would not say to thee merely, "Read what it is to be born of the Spirit;" but, "Pray, O pray to God incessantly, till he give thee to feel what is implied in it!" Remember, it is Jesus only who baptizes with the Holy Ghost.—*Dr. A. Clarke.*

SCRIPTURE ILLUSTRATIONS.

CUSTOM OF WEIGHING KINGS IN A BALANCE.

Daniel v. 27.

"Thou art weighed in the balances, and art found wanting."

It appears, from Sir Thomas Roe's voyage to India, that these words will admit of a literal interpretation. He says, "The first of September, which was the late Mogul's birth-day, he, retaining an ancient yearly custom, was, in the presence of his chief grandees, weighed in a balance. The ceremony was performed within his house, or tent, in a fair, spacious room, into which none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam on which they hung by great chains, made likewise of that most precious metal. The King sitting in one of them,

was weighed first against silver coin, which immediately afterward was distributed among the poor; then was he weighed against gold; after that, against jewels (as they say); but I observed, being there present with my Lord Ambassador, that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. By his weight, of which his physicians keep an exact account, they presume to guess of the present state of his body, of which they speak flatteringly, however they think it to be."—*Burder.*

THE LAST JUDGMENT.

Acts xvii. 30, 31.

"God commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness."

HAD our occupation in this discourse been that of the poet or the orator, we have now before us a subject which, for the magnificence of the scenery, the magnitude of the transaction, and the durable effects which it draweth on, stands unrivalled in the annals of human knowledge—and with which the powers of conception are unable to contend. Imagination is distressed to form the idea of the scene. The great white throne descending out of heaven, guarded and begirt with the principalities and powers thereof—the awful presence, at whose sight the heavens and the earth flee away, and no place for them is found—the shaking of the mother elements of nature, and the commotion of the hoary deep, to render up their long dissolved dead—the rushing together of quickened men upon all the winds of heaven down to the centre, where the Judge sitteth on his blazing throne—To give form and figure to the outward pomp and circumstances of such a scene, no imagination availeth. Nor doth the understanding labour less. The archangel, with the trump of God, riding sublime in the midst of heaven, and sending through the widest dominions of death and the grave, that sharp summons which divideth the solid earth, and rings through the caverns of the hollow deep, piercing the dull cold ear of death and the grave, with the knell of their departed reign; the death of Death, the revival of the grave, the everlasting reign of life, and second birth of living things; the reunion of body and soul—the one from unconscious sleep, the other from apprehensive or unquiet abodes,—and the congregation of all generations over whom the stream of time hath swept—This outstretches my understanding no less than the material imagery confuses my imagination. And when I bring the picture to my heart, its feelings are shaken and overwhelmed: When I fancy this quick and conscious frame one instant reawakened, the next re-invested, the next summoned before the face of Almighty God—now rebegotten, now sifted thro' every secret corner—this poor soul, possessed with the memory of its misdeeds, submitted to the searching eye of my Maker—my fate depending upon his lips, my everlasting, changeless fate,—I shrink and shiver with deadly apprehension.

And when I fancy the myriads of men all standing thus searched and known, I seem to hear their shiverings like the aspen leaves in the still evening of autumn. Pale fear possesseth every countenance, and blank conviction every quaking heart. They stand like men upon the perilous edge of battle, withholden from speech and pinched for breath through excess of struggling emotions—shame, remorse, mortal apprehension, and trembling hope. Then the recording angel openeth the book of God's remembrance, and inquisition proceedeth apace. anon they move quicker than thought to the right and left, two most innumerable companies. From his awful seat, his countenance clothed with the smile which makes all heaven gay, the Judge pronounceth blessing for ever and ever upon the heads of his disciples, and dispenseth to them a kingdom prepared by God from the first of time. These, seized with the tidings of unexpected deliverance, feel it like a dream, and wonder with ecstasy at the unbounded love of their Redeemer. They wonder, and declare their unworthiness, but are reassured by the voice of him that changeth not. Then joy seizeth their whole soul, and assurance of immortal bliss. Their trials are ended, their course is finished, the prize is won, and the crown of eternal life is laid up for them in store; and they

hasten to inherit the fulness of joy and pleasure which are at the right hand of God for evermore. Again the Judge lifteth up his voice, his countenance clothed in that frown which kindled hell, and he pronounceth eternal perdition with the devil and his angels, upon the wretched people who despised and rejected him on earth. They remonstrate, but remonstrance is vain. It is finished with hope, it is finished with grace, it is finished with mercy; justice hath begun her terrible reign, to endure for ever. Then arise from myriads of myriads the groans and shrieks and threnes of despair; they invoke every mother element of nature to consume their being back into her dark womb; they call upon the rocks to crush them, and the hills to cover them from the terrible presence of the Lord, and from his consuming wrath. And there will be episodes of melting tenderness at this final parting of men! and eternal farewells!—but, ah! the word farewell hath forgotten its meaning, and wishes of welfare now are vain. A new order of things hath commenced; the age of necessity hath begun its reign; and all change is forever sealed.—*Irving.*

THE ADMONITIONS OF THE HOLY SPIRIT.

THEY who truly fear God, have a sacred guidance from a higher wisdom than what is barely human; namely, the spirit of truth and goodness—which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it, as really as a son has the counsel and direction of his father; and though the voice be not audible, nor discernible by sense, yet it is equally as real as if a man heard a voice saying, "This is the way: walk in it." Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul; yet, even in the concerns of this life, a good man, fearing God and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it. The observance of the secret admonition of the Spirit of God in the heart—the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of temptation, it will be our strength, and grace sufficient for us; in the midst of trouble, it will be our light and our comforter. It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down, and laid in the dust. The Spirit of Christ is, indeed, a humbling Spirit; and the more we have of it, the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our hearts be still haughty. Attend, therefore, to the secret persuasions and dissuasions of the Spirit of God, and beware of quenching or grieving it. This wind that bloweth where it listeth, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins; if observed and obeyed, it will, on all occasions, be our monitor and director; when we go out, it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us.—*Judge Hale.*

SELF-LOVE is the centre of the unrenewed heart. This stirring principle, as has been observed, serves indeed "the virtuous mind to wake;" but it disturbs it from its slumber to ends and purposes directly opposite to those assigned to it by our incomparable bard. Self-love is by no means "the small pebble which stirs the peaceful lake." It is rather the pent-up wind within, which causes the earthquake; it is the tempest, which agitates the sleeping ocean. Had the image been as just as its clothing is beautiful; or rather, had Mr Pope been as sound a theologian as he was an exquisite poet, the allusion in his hands might have conveyed a sounder meaning without losing a particle of its elegance. This might have been effected by only substituting the effect for the cause; that is, by making benevolence the principle instead of the consequence, and by discarding self-love from its central situation in the construction of the metaphor.—*Hannah More.*

ECCLESIASTICAL HISTORY.

REFORMATION.—LUTHER.

[CONTINUED.]

The mind of Luther was matchlessly adapted for the peculiar work that fell to his share. Enthusiastic, bold, and contemptuous of all consequences to himself, he lived and breathed only for the cause of truth; the impression of the moment absorbed his whole ardent imagination; and whether the hereditary grandeur of the Popedom towered before his eyes, or he looked into that deep and ancient gulf of tyranny and crime, from which its false supremacy rose, he was ready to proclaim to the world with equal sincerity the reverence which overshadowed his pride, and the stern reprobation which made him shrink from the "Mystery of Iniquity."

No client of the Popedom has ever expressed more willing or more eloquent submission; but no convert from darkness to light, no slave of superstition awakened to Christianity, no blind Bartimeus summoned from sitting by the road-side, and living on the alms of knowledge, to the sudden glory of intellectual day, and the still sublimer vision of the Eternal Son, the God of Redemption, ever went forth with bolder and more resistless strength and scorn against the crowned and superb Pharisees and Sadducees of the Popedom. The men who followed in the history of this noblest of all Revolutions were chiefly of more restrained and circumspect minds: if few of them were Luther's superiors in the scholarship of the age, their attainments were exercised with less of that headlong and unsparing vigour which so often turns a controversialist into a personal enemy. With the innocence and holiness of Christianity, they mingled those feelings and manners which were required by their contemporaries. Occasional instances of rashness are to be found amongst the most accomplished of these extraordinary men, but the uncalculating career of Luther's mind had no successor. Every failure, not less than every exploit, in his progress, is to be attributed to his eminent possession of one quality, the sincerest heart of mankind. It urged him to perpetual extremes: where others knelt, he prostrated himself; where others withheld obedience, he started up into the loftiest attitude of hostility. Such an arm was made to strike the sword through the helmet of Popery, when the armed Tyrant stood in his ancient power, defying and crushing the strength and hopes of nations. Other means were required, when the armour was thrown aside for the still more perilous coverture of subtlety and hypocrisy, and the hoary prisoner of kingly minds, and the gloomy stirrer-up of popular passions, was to be uncloaked and uncowed, and cast out naked before the world.

But if Luther's sincerity often plunged him into difficulties which more prudent men would have easily avoided, we must not degrade so noble and so rare a quality, by forgetting that it led him rapidly to the highest truth, the knowledge of the Gospel. In all the stubbornness of his prejudices, the natural result of his temperament, we find a knowledge of the spirit of Christianity, that never was administered by the unassisted human understanding. It is an insult to religious sincerity, to doubt that such will always be its reward. The Atheist, the Deist, the general race of the negligent and scornors of the Gospel, are false to themselves when they tell us that they have been sincere in their search for truth. They never desired to find it. They desired to undress some flaw, some saucy excuse for a metaphysical sneer, some pert opportunity for showing that they were more sagacious, satirical, and foreseeing, than the believers in the wisdom of God. They turned over the pages of the Bible to controvert the historian, and put the prophet to shame. They never approached it on their knees, with their heads bowed, as before the oracles of the supreme Lord of Wisdom, with the supplication on their lips, that the weakness of their human intellect might be strengthened by the strength of the divine; that their natural blindness might be washed away in the fountain of that uncreated light which wells forth by the throne of the Eternal; that all unworthy passion of human applause might be purified, and that, let what might be the sacrifice, they might be led into that sacred and elevating knowledge which is better than life

itself, and loftier, immeasurably loftier, than its haughtiest vanities.

If the infidels of the last age had thus sought truth, they would have found it, and the world would have been spared the guilt and folly which at length burst out in the French Revolution. If the champions and converts of Popery at this moment would do this, Popery would perish like stubble in a flame. If they will not, their delusion will only gather thicker round them, until it engenders a Revolution to which the fury and the havoc of the past were but the convulsions and spectres of a dream.

Luther's career had hitherto been comparatively obscure. His struggles were against the arts and violence of men seldom above his own rank, whose defeat could scarcely contribute to the honours of the scholar and the theologian. But the discipline was useful: it compelled him to cultivate the powers which were yet to grapple with kings and councils; it gave him that confidence in his own resources, which the most powerful minds acquire only by time; and it gave him that knowledge of human nature, even under its aspects of craft and treachery, which was essential to control the ready confidence, and miscalculating intrepidity, of one of the noblest but most headlong hearts that ever beat in man.

One controversy he had still to sustain:—

Germany, since the ages when she ceased to pour out her armed hordes on the more civilized world, has teemed with a less warlike but scarcely less contentious population, the hordes of scholarship. There disputation erects her native throne, and the candidateship for that uneasy and cheerless seat is restless and immeasurable. But no theme of literary contest was ever comparable to the theme which the Reformation offered, to stir all bosoms. Novelty, the narrowness of old opinions startled by this new assailant, the fear of change, the hope of aggrandisement through popular applause, the proud hostility of Rome, doubly enraged by the shock of its temporal crown, and of its spiritual supremacy, the solemn feelings kindled by the truth, magnitude and majesty of the Scriptures, now revealed after a concealment of ages, were the impulses of the theme—impulses that comprehended every class of human susceptibility, and filled every class that they comprehended.

Among the learned whom this great controversy stimulated, was Bodestein, better known by the name of Carolostadius, which, according to the prevalent custom of the German literati, he had adopted from his birth-place, Carolstadt in Franconia. He had already attained considerable literary rank, and was Archdeacon of the church of All Saints at Wittemberg, before his conversion by Luther.

His zeal plunged him into the centre of the battle; and, resolved to throw away some of his strength, he struck his first blow at an antagonist of the highest academic renown—Eckius, who, though but thirty years old, had carried off the honours of no less than eight Universities. Pamphlets were written, and retorted with equal asperity; but this remote warfare, producing no result, it was determined on both sides to bring the question to a public argument in Leipsic. Higher authorities now involved themselves in a contest, on whose faith the partizans of the champions, with the usual exaggeration of party, seemed to have conceived that the fate of the Reformation was to depend.

The Bishop of Mersberg, hearing that Luther had been summoned, and dreading the results of any struggle with this formidable reasoner, fixed an interdict of the disputation on the door of the church in which it was to be held. But Duke George, less provident, and more sanguine, conceiving that the Popish champion must be the victor, ordered the interdict to be torn down. But the reasoning which was to be suffered in a disputation was not to be suffered in a sermon, and Luther was prohibited from preaching in any church in Leipsic. But he had come to preach, and there were few obstacles that could finally resist the determined purpose of such a man. He obtained leave, through the Prince of Pomerania, to preach before a limited audience in the Castle. He availed himself of it with stern effect; his sermon on this occasion is one of memorable vigour, as an elucidation of his doctrines, and still more memorable as the cause of his first decisive breach with the Papacy.

The form of this famous disputation displayed the ancient pomp of the Schools. The entrance of the Reformers into Leipsic was triumphal. Carolostad, in a chariot and alone, led the way. The Prince of Pomerania came next, with Luther and Melancthon at his side. A train of the students of Luther's University, wearing armour, followed, and closed a procession, emblematic of that singular mixture of religion and the sword which was so soon to convulse the civilised world.

The assembly was worthy of the pomp, and comprehended all the leading individuals of the city and province—the Duke's councillors; the doctors and graduates of the University; the Magistrates of Leipsic; with a crowd of the important persons who flocked in from every part where the great controversy had excited an interest.

The argument was conducted with the solemnity of a contest between the two systems of faith. Scribes were appointed to take down the discussion; and the whole ceremony was formally opened by an oration from Moselanus, a scholar of distinguished name.

Yet this debate, ushered in with such formidable preparation, came to nothing. For, by a singularly injudicious line of conduct, Carolostadius, instead of forcing his antagonist to the testimony of Scripture, and adhering to those great features of inspiration which require only to be shown to be acknowledged, suffered himself to be led into the endless difficulties of the doctrines of the "divine purposes." During an entire week, which exhausted the patience of all the hearers, the two disputants wasted their acuteness on the mysteries of "fate and freewill;" exhibited their learning in recriminations from the Fathers, and felt their triumph in bewildering each other in labyrinths where the human intellect was never made to find the clew. The manlier minds present saw the absurdity of both; and even Melancthon hazarded the declaration, that the argument gave him the most practical evidence of what the ancients termed "sophistry." Eckius himself grew wearied, and summarily closed the struggle by the bold manœuvre of declaring that Carolostadius had, without knowing it, come over to his opinion. But the Popish champion had still contemplated a nobler antagonist. From the beginning it was his ambition to dispute with Luther; and before the argument with Carolostad, he had addressed Luther, enquiring whether the report were true, that he had refused to join in the controversy. The reply was, that he was disqualified from taking a part without the Duke's protection. The protection was obtained; and the controversy began with a vigour proportioned to the fame of the two leading theologians of Germany.

Luther had published thirteen propositions, which had been impugned by Eckius under as many heads—comprehending the chief theorems of Purgatory, Penitence, Indulgences, &c. The Pope's Supremacy was artfully adopted as the commencement of the disputation by Eckius, with the double purpose of conciliating the favours of the Popedom, and of embarrassing his adversary, who had always exhibited a peculiar reluctance to declare against the authority of Rome. The universal episcopacy of the Pope was equally allowed by both. But there was a marked difference in the foundation. Eckius declaring that episcopacy originated in divine authority; Luther unhesitatingly pledging himself to the proof that it was altogether human. The Fathers were in vain appealed to by the Romish advocate; but the great Reformer was not to be baffled by the usual habit of false quotation and oblique evidence—the subtle secret of Romish controversy in all ages: he took the volumes into his own hands, and showed the shadowy and feeble grounds on which these venerable writers were presumed to have authorised the Romish dominion. But this toil of quotation threatened to be endless; and after five days of inquiry, this part of the debate was closed by mutual consent, and the question of purgatory was begun. Indulgences were the next point; and here Eckius unexpectedly, but fully, joined his opponent in the scorn and ridicule of this most offensive doctrine. The doctrine of repentance concluded the debate; which, after eleven days of continued discussion, finally closed on the 15th of July, 1519.

Yet the whole ceremonial was not closed by the cessation of the argument; and, as if to give a

model of the whole stateliness of controversy in those days, the decision was referred to the two great authorities of law and literature, the Universities of Paris and Erfurt, with the reserve of an appeal to the last supreme authority, a General Council.

Our chief record of this famous debate is Melancthon, who speaks with high praise of the general ability displayed on all sides, giving Corlostad the merit of zeal and knowledge; Eckius of great variety and promptness of argument; and Luther of vigour, manliness and learning. But if the testimony of a brother reformer to Luther's triumph should be doubted, we have unequivocal evidence in the facts of its result: many of the students of Leipzig leaving their University for that of Luther; and Eckius immediately making a formal application to the Elector Frederick, that his adversary's books should be burned. The man who converts his hearers, and drives his adversary into the folly of appealing to violence, has gained all the victory that reason and the right can gain.

The opinion of the Universities was partially and tardily given. Louvain and Cologne, strong holds of Popish influence, soon decided against Luther. Paris, where the Popedom was always less influential, took two years to decide, and then evaded the question, by passing sentence merely on some thesis from Luther's volumes, without alluding to his name. Leipzig, best acquainted with the controversy, yet probably equally reluctant to offend the Popedom, and resist public opinion, came to no decision.

But a more important time was at hand, when the renowned leader of the Reformation was to limit his struggles and his triumphs no more to the subordinate ministers of superstition on the obscure stage of a German province; but was to grapple with the whole power of Rome, and, in the presence of mankind, give it that overthrow from which it has never recovered.

(To be continued.)

•• We beg respectfully to remind those of our subscribers who have not yet paid for the *Wesleyan*, that the subscription was to be paid half-yearly in advance: and that as two numbers more will complete the first half year to those who have taken it from the beginning; they are earnestly requested to pay their subscription to one of the agents, or to send it to the Editor or Printer, Montreal, as soon as possible.

The Wesleyan.

MONTREAL, THURSDAY, DEC. 24, 1840.

It is in most civilized kingdoms and states, the birth of princes, and the anniversary of their nativity, are events which are generally celebrated and commemorated by their subjects with demonstrations of loyalty, affection and joy; how much more, in every Christian land, and by every Christian heart, should the advent of MESSIAH, "the Prince of the Kings of the earth," be commemorated with feelings of hallowed joy, and songs of grateful praise. To-morrow, the well known twenty-fifth day of December, familiarly called CHRISTMAS-DAY, the Christian Church, agreeably to ancient custom, is again called to celebrate the nativity of the SAVIOUR of the world. An event, how mysterious! how stupendous! and to man how infinitely important! "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." How extraordinary the circumstances attending it! Of the holy Virgin it is said, that in Bethlehem, the city of David, "she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn."—A new and wondrous star attracts the attention of the Eastern Magi—they

regard it as indicating the birth, or birth-place of some extraordinary person—they bend their steps towards Jerusalem, and then to Bethlehem—where they find the infant PRINCE, born, "King of the Jews"—"they fall down and worship him—they open their treasures, and present unto him gifts: gold, and frankincense, and myrrh." The wakeful shepherds are, at the midnight hour, suddenly surrounded by a blaze of glory—"the glory of the Lord." In the presence of the angel of Jehovah, they are "sore afraid." He speaks to them in accents of sweetness and kindness:—"Fear not: for behold, I bring you good tidings of great joy, which shall be unto all people—For unto you is born this day, in the city of David, a Saviour, which is CHRIST the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

Let, then, this song of angels, become the anthem of the universal church—let the birth of EMMANUEL be celebrated again by that church, not with carnal festivities, and boisterous mirth; but with grateful hearts, and sacred, hallowed joy—let redeemed men "Vow, and pay unto the Lord their God: let all that be round about him bring presents unto him that ought to be feared"—and let us again sing, "His name shall endure for ever—His name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."

As RELIGIOUS journalists, there is another subject to which it is proper we should briefly direct the attention of our readers, and of which the present month and season serve to remind us, namely, the RAPID FLIGHT OF TIME. In a very few days, the present year will have entirely elapsed, and those who survive will have entered upon another similar division of time. And how startling the fact, and how solemn the reflection, that at the lowest computation, more than five and twenty millions of human beings will, at the close of the present year and since it began, have passed from the probation of time, to the retributions of eternity, and have entered upon an endless career of glory or misery. And that, of the thousand millions, composing the human family on earth, who shall live to enter upon the new year 1841, an equal number will, during that year, pass into eternity. But let not our reflections be confined to these statistics of mortality. We belong to that class of beings, to every one of whom "it is appointed once to die." And it is probable—more than probable—that either the writer of these remarks, or some of the readers of this journal, have not another year to live on earth. How proper, then, to pray with Moses, the man of God—"So teach us to number our days, that we may apply our hearts unto wisdom." And how important obediently to regard the solemn admonition of SOLOMON, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

Nor should we forget the mercies and deliverances of the past, and especially of the year which is now drawing to a close. Infinite Goodness hath spared us—a gracious Providence has befriended us—our troubles have not overwhelmed us. "It is of the Lord's mercies that we are not consumed,

because his compassions fail not." Let, then, the resolution be formed, that by Divine assistance, the expression and proof of our gratitude for past mercies, shall be the renewed and entire consecration of ourselves to the service of God in future, who, if present afflictions should continue, or new trials should await his people, will still permit them to put their trust in him, and will make all things, even the most distressful occurrences, work together for their good.

While adverting to the approaching New Year, we may observe, that we have noticed in the *New York Evangelist* of the 12th instant, a proposal to the friends of Missions, to set apart the first Monday in January, 1841, "as a day of fasting and prayer, for the outpouring of the Holy Spirit upon THE WORLD." And why not Christians in Canada, unite with their brethren in the United States, in setting apart the same day, for the same hallowed purpose? The following is the article referred to:—

CONCERT OF PRAYER FOR THE WORLD.

FIRST MONDAY IN JANUARY.

"To all who, in every place, call on the name of the Lord Jesus."

We notice with pleasure, that, at the recent annual meeting of the Foreign Missionary Society, a resolution was passed, in which the Board recommend to all the friends of missions, "that the first Monday of January, 1841, be kept as a day of fasting and prayer, for the outpouring of the Holy Spirit upon the world."

We also notice the following paragraph, in the report of the "Third Presbytery of New York," in 1840:—

"The revival commenced in these churches with the day of prayer and fasting for the conversion of the world, in January, and has been characterised by stillness and solemnity—by special answers to prayer—and marked blessings on individual effort. So great an in-gathering into the visible fold of Christ, has not been enjoyed for many years, though the marvelling and excitement has been much less than formerly."

It is believed, this is the only Annual Concert of Prayer for a world for which the Saviour died—and will not all who pray, "Thy kingdom come," rejoice to unite in it, and to realise that there is one day in the year, in which

"Names, and sects, and parties fall,
And Jesus Christ is all in all."

We rejoice in its increasing interest and observance; and, in view of the manifest answers to these prayers the present year, will not all who love their neighbour as themselves, thank God, and take courage, and say to all whom they can influence, "Let us go, (on this consecrated day,) to pray before the Lord, and seek the Lord of Hosts." And shall not every minister of Christ—every church, every member, respond, "I will go also."

In heaven, we read not of names or sects. One only name (and that above every other) fills every tongue. O, then, on that first Monday in January, let all who love that name, in their humble measure, imitate the worship of that blessed world, and delight to cluster around the mercy-seat, and plead the promises for a world redeemed by the blood of the Lamb. "And whoso will not come, let them dread, lest on them there be no (spiritual) rain." But we hope better things of Christians, and that the resolution to observe this concert, will be commensurate with the knowledge of it. Many who love the Lord, in the four quarters of the globe, will observe it. Reader, will not you, and do all in your power to induce others to do so—particularly the church with which you are connected? Will not you, at least, go to your closet, and cry, "Lord! what wilt thou have me to do in this thing?" Perhaps yours is to be the instrumentality that shall prove effectual to induce its observance. Do not say, "I pray thee have me excused;" but, "Here am I, send me."

If every church of Christ in our land, of what-
ever name or denomination, would come up to the
help of the Lord against the mighty, in this thing,
their prayer would not be in vain. It would be
returned in spiritual blessings into their own hon-
our, and tell on the eternal destinies of millions—
“The Lord hath need of them.”

“And when they began to sing and to praise,”
(2d Chron. xxx.) the Lord appeared to do wonders
for them; accepted their fast, and answered their
prayers. In view of the wondrous answers to this
Concert of Prayer this year, in this and other
lands, it is respectfully suggested that the first
devotional exercise in all these meetings the en-
suing year, be one of thanksgiving—“Let every
thing that hath breath, praise the Lord.”

“Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth respond the loud Amen!”

APPOINTMENTS FOR MISSIONARY MEETINGS,
IN THE CANADA EASTERN DISTRICT.

THE Rev. Messrs. HARVARD and STINSON, ac-
companied by the Rev. JOHN SUNDAY, Chippewa
Indian Chief, are expected to attend the following
appointments:—

Quebec, . . .	Sunday,	February 14
Three Rivers, . . .	Wednesday,	“ 17
Melbourne, . . .	Friday,	“ 19
Hatley & Compton—	Sunday & Monday,	“ 21-22
Stanstead, . . .	Tuesday,	“ 23
Shefford, . . .	Thursday,	“ 25
Dunham, . . .	Friday,	“ 26
St. Armand, . . .	Sunday & Monday,	“ 28-29
Caldwell's Manor,	Tuesday,	March 1
Odeltown, . . .	Wednesday,	“ 2
Hemmingford, . . .	Thursday,	“ 3
Russelton, . . .	Friday,	“ 4
Montreal, . . .	Sunday & Monday,	“ 6-7

SODDEN DEATH.—On Friday evening last, Ma-
dame PROUX, of Dorchester street, having attend-
ed confession in the French Church, Montreal,
had taken her seat to wait the commencement of
the evening service, when she fell down in an
apoplectic fit, and immediately expired.

[FOR THE WESLEYAN.]

PENITENCE AND LOVE.

Luke vii. 36-50.

—She comes in deep humility,
Bending her timid steps to the low couch
Where He reclined,—the “Man of Sorrows”—
Yet the SAVIOUR. Wherefore doth she falter?
Why trembles in her hand the costly vase?
Why stands she thus so pale and motionless,
With downcast eyes? The memory of her sins,
Those sins so numberless, of crimson dye,
Comes o'er her mind, and the sad creature fears
Nearer approach to one so just and pure.
But list! the Saviour speaks—and as those tones
So full of tenderness fall on her ear,
Her broken heart is cheer'd, and lowly now
She bows before her Lord. Upon his feet,
His sacred feet, she pours the precious balm,
Won from the spicy groves of Araby.
It is her all—“she hath done what she could”—
Nor is the gift rejected. Untreproved,
And overcome by so much love, she falls
Voiceless and weeping at his blessed feet:
Bathes them with gushing tears of penitence,
And wipes them with the tresses of her hair.

Again the Saviour speaks:—“Woman, thy sins,
Though great and manifold, are all forgiven.”
With that same voice which hushed the stormy wind,
And still'd the waves on Gallilee's wild sea,
He calmed her troubled soul, dispelled her fears,
And bade the stricken mourner, “go in peace.”
Therefore, “she loved much.” J.

SINCE the communication from the Rev. Mr.
HARVARD, (which will be found in another col-
umn,) relative to the revival in Quebec, was in-
type; another letter has been received from him,
assuring us, that he is “glad to be able to say,
that the work of God has not stayed;”—and that
it had been ascertained that “eighty precious
souls have found peace with God since the meet-
ings began.” “Many observers (says Mr. H.)
are attracted to look on; and some scoffers occa-
sionally. But, so far as I can learn, there is
abroad a considerable feeling of deference for the
work of God, among sensible and pious people of
other churches.” We would again express the
hope, that these pleasing results of the “special
efforts for the souls of men,” of our ministers and
friends in Quebec, may be permanent, in “add-
ing to the church such as should be saved.”

While on this subject, it gives us pleasure to
add the following, from the Boston “Zion's Her-
ald,” just received:—

REVIVAL IN INDIA.—The Episcopal Missions in
India are prospering remarkably. The great re-
vival in Northern India, which has been noticed
heretofore, is still in progress. A letter from the
Bishop of Calcutta, of June 5, 1840, says: “The
advance of the cause of Christ is steady; and this
is the great consolation. There are now 110 vil-
lages—an addition of 38 since the 1st of Novem-
ber; and if they be of about the same average as
the former seventy-two, the whole number of
enquirers is now above 6,000.” Mr. Deer, a
Missionary in this district, says, that “the Chris-
tians are doing well in every respect: their fields
prosper—they enjoy peace—they increase in all
directions.” “Within the last four months, above
120 couples of young people have been married.
On one occasion, nineteen marriages took place
at one time. During prayers, all the bridegrooms
sat in front, in one row, and all the brides in an-
other, opposite to them. Afterward, the person
or person who gave the woman away, placed the
bride at the left side of the bridegroom, and
thus the long building was filled from one end to
the other; and every one, Heathens and Chris-
tians, rejoiced together. I never saw such a
scene of rejoicing.”

“AGE OF REASON.”—It has justly been said,
that an author has a kind of perpetual existence,
and perpetual responsibility. He lives in his
books while his bones are crumbling, and his ac-
tual responsibility may be more fearful after his
death than before. What, then, must be the guilt
of the unhappy author of this pernicious work?
How many have already hailed him in eternity,
who have gone thither ruined by his sophistry?
How many more will? Some years ago, a large
portion of an unsaleable edition was exported from
New York to the East for the natives who, under
British influence, had learned the English lan-
guage; and we learn from the Missionary Herald,
that the Hindoos are now making a systematic
effort against the progress of Christianity, and
that among other plans, “a Parsee, who has con-
siderable knowledge of English literature, was
employed to prepare a work to be printed in the
native language against the divine origin of the
Scriptures. The plan was to take Paine's ‘Age
of Reason’ for the basis, but to incorporate rea-
sons, objections, and cavils from other infidel au-
thors. The prospectus of this contemplated work
was published, the price was fixed, and patron-
age was earnestly solicited for it, as a work for
which there is great occasion. The book was put
to the press, and was expected long ere this to be
published; but it has not yet appeared. We are
not informed whether the intention of publishing
it is abandoned, or whether it is yet advancing
toward publication. but more slowly than was
promised and expected. Such devices and ef-
forts show the spirit of the people, and the obsta-
cles with which missionaries have to contend.”—
Zion's Herald.

Nor a clergyman is now living who was in the
ministry in this city (Boston) thirty-eight years
since. The number of settled ministers at the
present time is seventy-six.—*Ib.*

We have been favoured, by our esteemed bro-
ther and friend, the Rev. Mr. HARVARD, of Que-
bec, with a long and interesting account of a se-
ries of special religious services, which have been
held and continued during the last four or five
weeks in that city, in connection with the Wes-
leyan Society and congregation; and which we
are assured have resulted in much good to many
persons who have attended them. The Rev.
Messrs. HARVARD and SELLY, the stationed mi-
nisters, were assisted in these services by the
Rev. Mr. CAUGHNEY, of the American Methodist
Episcopal Church, who was on a visit to his
friends in Quebec, previously to his leaving Ca-
nada for Ireland, his native country; and it is be-
lieved that the powerful discourses, the earnest
and encouraging exhortations, and the fervent
prayers of this zealous minister, greatly contribu-
ted, through the Divine blessing, to the awaken-
ing, and spiritual instruction and comfort, of many
of the hearers and worshippers attending those
services. The following are extracts:—

“The results (says Mr. Harvard) have been,
by God's blessing, a great quickening in our own
society—which (in the legitimate signification of
the words of the prophet Habakkuk) appears to
be the real and actual revival of the “Work” of
God. Discord and ill feeling have, in great mea-
sure, ceased—talebearers become almost silenced
—backsliders in heart are coming back to God—
and the general “conversation” among professors
“seasoned” more or less “with salt,” adminis-
tering “grace to the hearers.” All is con-
ducted without any real confusion. The mode,
it is true, is unusual to a British Christian, and,
at the first, rather offensive and distracting; but
this feeling is lost as soon as you perceive the spi-
ritual advantages resulting through the accompa-
nying grace of the Lord Jesus, from its adoption.

“We have to regret that the degree of success
has not equalled the degree of hope, and, I had
almost added, the quantity of evangelical labour
which has been expended during the month of
special effort we are now concluding. But yet,
when the value of one human soul is considered,
and when are also taken into the account, the nu-
merous happy results which may be expected to
arise from any one single case of genuine conver-
sion to God, we ought to acknowledge that we
have reason to be glad and rejoice—to thank God
and take courage.

“We are unwilling at present to speak of num-
bers with absolute precision. On such occasions,
individuals converted often fail to receive the
nursing care of the church, from the want of their
names being immediately taken down by some
person specially appointed for the purpose. At
first this was not done, and we are endeavouring
to supply the omission by a course of enquiry.
At present, though we never mention the name,
yet the conversion of an individual is not announ-
ced until after the case has been ascertained, and
the name regularly recorded by the proper officer,
(i. e. the person specially appointed for the pur-
pose, as above.) This affords us not only the
means of certainty as to matter of statement; but,
which is of infinitely greater moment still, will
render us help in our endeavours to contribute to
their perseverance in the good ways of the Lord.

“With humble and adoring gratitude to the
SAVIOUR, we may say, that we have obtained the
names of more than fifty individuals who have,
during these services, been “passed from death
unto life.” Some of these were professors of reli-
gion who had declined from the peace of God.
Some had never previously enjoyed the comforts
of a state of divine acceptance. And a few of
them, especially among the military, have been
thus divinely rescued from the most destructive
habits of impiety and profligacy. All these, to
my own knowledge, and to the amount I have
stated, are now happy in God. They can, and
do now adopt the form of sound words, handed
down by Isaiah as a becoming acknowledgment
of “gospel salvation,” and say—“O Lord, I will
praise thee: for though thou wast angry with
me, thine anger is turned away from me, and
thou comfortedst me. Behold, God is my salva-
tion, I will trust and not be afraid.”

It appears also, that in these special services and labours of love, the ministers had the assistance and zealous co-operation of the Leaders and other official members of the Society—who, as they were united in the labours of these religious exercises, so now are they called to rejoice together. And most earnestly do we hope, that the unity, peace and piety of our beloved people in Quebec, which have thus been promoted by these combined and special efforts, may be still further matured and established by their diligent attendance on the regular ordinances of religion—the faithful ministry of their own pastors, and the fostering care of the Great Head of the Church.

The following article, from the *London Watchman*, deserves to be extensively circulated:—

The correspondent of the *Globe* attributes to LOUIS PHILIPPE the following noble declaration:

"I feel that sooner or later I may fall a victim to the ball of an assassin; but that consideration shall not prevent me, whilst I live, from doing my duty to my country, according to my honest conviction of what is right; and whilst I live, be assured that my most strenuous efforts shall be used in order that the peace of Europe may not be disturbed."

So noble a sentiment as this, uttered under circumstances which would have coerced inferior minds, and all but such as felt its divine force, into an abject submission to the revolutionary course and control of events, must endear LOUIS PHILIPPE to every Christian heart. And if ever the church united in earnest supplication at the throne of grace for the interposition of the special protection of Heaven on behalf of any human object filling up a large space in its affections, surely it is loudly called upon to do so now, and implore that the invisible ægis of divine power may shield the life of so virtuous and high-minded a monarch from the ball of the assassin.

It is but lately we have heard of the labours of Mr. Lapelletrie, a Protestant Missionary from France, among the Canadian population of this city. Most of our readers are aware of the successful exertions of Madame Feller and others at Grand Ligne, in instructing the children of that vicinity, as well in the principles of the Christian religion as in the elementary branches of a common education. We cannot but rejoice at seeing efforts of this kind made to enlighten our fellow subjects, of whatever origin, and trust they will be successful. Mr. Lapelletrie has succeeded in collecting a small congregation of French Canadians, in the upper part of the house forming the corner of St. Joseph and St. Henry Streets, where he preaches every Sunday, in the forenoon and evening. We are informed by those who have frequently heard him, that he is a young gentleman of superior talents, and preaches with energy and effect.—*Com. Messenger.*

TO CORRESPONDENTS.

We sincerely regret, for his own sake, that our respective correspondent in one of the Eastern Townships, whose letter of complaint we have just received; should be so very sensitive relative to his communications not being each distinctly acknowledged, and all being immediately published in the *Wesleyan*. But, does he not know, that, with the exception of a certain original communication, which he subsequently requested us not to publish, and two small pieces, comprising about eight lines, which we have still on hand; all the articles with which he has favoured us have already appeared in our journal: and we really did think, that the most satisfactory way of acknowledging a communication, was to publish it. We still hope, however, to be favoured by our esteemed friend; and beg to assure him, that we will endeavour to be more attentive to his favours, and will, if he require it, publish his letter of complaint.

CORRESPONDENCE.

The following letter was sent for insertion in the *Christian Guardian*; but being unfairly rejected by the Editor of that paper, we are requested to publish it in the *Wesleyan*.

To the Editor of the *Christian Guardian*.

REV. SIR,—I had not the most distant idea, when I left the Conference-room, that the few remarks made by me, when asking a transfer to the British Conference, would ever appear in public. How far you have acted in conformity with Methodistic propriety, in publishing in the *Guardian* of the 4th instant, what you call "the substance of what the brethren said before the Conference, when resigning"—I leave to those acquainted with Methodistic usage to decide. I am not satisfied to have those remarks go forth to the world in their present mutilated form—nor can I conjecture why part of the reasons assigned by me for my resignation, should be suppressed. But as you profess "to stand corrected for inaccuracies," I take the liberty of sending to you, the "substance" of what I said on that very painful occasion:—

"Mr. President,—I rise with such feelings as I never expected would occupy my breast—I rise to ask a recommendation, or transfer, to the British Conference. Other brethren have gone away from this Conference on various accounts; and I have no doubt they will be represented as going because of political feeling, and will be stigmatized as Tories. Now, Sir, I do not resign because of political opinions; for with politics I have not any thing to do—nor ever had—no, not so much as to witness an election. I resign my connexion with this Conference, because I will not—I cannot contend. I came to this province a stranger; I have laboured with this Conference during ten years; and now, I am doomed to be separated from those brethren, with whom I thought to have lived and died. Others have talked of being indebted to either British or Canadian Methodists for their conversion, &c. &c. Sir, I owe my conversion to neither British nor Canadian Methodists personally, but to the writings of Mr. Wesley. Sir, I cannot return to my circuit, and uphold, defend, and advocate all the proceedings of this Conference: I do not wish to identify with them. If the British Conference were to appoint a preacher to any place where I might be stationed; I could not treat him as "Henry Ryan and his party"—I would treat him as a brother. Consequently, I would be looked upon, by the leading men of this Conference, as a suspicious person—as an enemy in the camp—or, at least, as one not heartily devoted to the interests of this connexion; and I would be treated accordingly. And the members of this Conference well know how suspicious persons may be treated. I cannot array myself against the British Conference—nor can I array myself against the Canada Conference. I can leave the province; Providence has opened a way for me to flee from contention. If a line could be drawn between the respective fields of labour occupied by each Conference, and our difficulties amicably adjusted, I would remain. And if ever contentions cease, and peace and unity with the British Conference be restored; gladly will I take my place in this Conference again—for I greatly respect many of the brethren with whom I have been associated. But seeing no prospect of aught but contention and evil, I desire a transfer to the British Conference."

Sir, you see there is a very essential difference between your "substance" and my substance. In yours, you suppress part of my reasons for withdrawing, and represent me as speaking nonsense.

While you shed the tear of pity over my "human frailty," some of your readers might be disposed to weep over my insanity; but when they peruse the real "substance" of what I said, they will then see I have acted in accordance with this proverb: "A prudent man foreseeth the evil, and hideth himself." I hope your candour, honesty and justice will lead you to see the propriety of publishing this in the next number of the *Guardian*.

Yours respectfully,
J. BROCK.

Kingston, Nov. 12, 1840.

TO THE EDITOR OF THE WESLEYAN.

HAMILTON, Dec. 1, 1840.

REV. AND DEAR BROTHER,

I have much pleasure in informing you that the prospects of British Methodism here are such as to afford us much encouragement, and to call forth our ardent praise to the great Head of the Church. The appointment of a Missionary to this town was made at the request of some of the official members, who attended the Special Session of the Upper Canadian Conference, and heard its discussions, for the purpose of forming a satisfactory opinion on the merits of the questions at issue between that body and the British Conference.

On arriving here, I was met by six Class-leaders, out of seven, who proposed to place themselves under my pastoral supervision, with such members as should think proper to adhere to their connexion with the British Conference. They were made acquainted with my determination to act upon those pacific and honourable principles which have ever been characteristic of British Wesleyanism; and that my design was, to receive such persons as should voluntarily offer themselves as members of our society, without application on my part to any connected with the Canadian Society, and to labour, under the Divine blessing, for the conversion of other souls. In these views the brethren cordially acquiesced; and at our first Leaders' Meeting, ninety-four members were returned, as wishing to be in connexion with us. The total number in society here was a hundred and forty-three.

Since that time, several others have united with us; and during the past week, I have met with a number formerly belonging to our body in the mother country, who have been standing alone since their emigration, but who now propose to resume their former membership.

We have organized a Sunday School, which is in efficient operation. There are one hundred and six scholars on the books, of whom ninety-eight were in attendance last Lord's-day.

The congregation assembles in a Presbyterian church, which we have rented for a year: during which period we propose to erect a chapel on an eligible site, which has been purchased for that use. The attendance is regular, and the church is literally filled. To God we cheerfully ascribe the praise, and we are looking up for an increased effusion of the Holy Spirit upon the means of grace.

If the endurance of much opposition, the aspersion of our character, and the misrepresentation of our motives and proceedings, be calculated, under the Divine overruling, to mature in us the graces of humility, forbearance and zeal, we shall be proficient in their exercise. May the God of all grace give us power to "be patient towards all men," that after we are tried we may "come forth as gold."

We are not without invitations to extend our ministrations in the surrounding country. Calls of this kind will be cheerfully responded to as soon as circumstances will permit. We solicit the prayers and assistance of our dear brethren in the Lower Provinces, that we may be successful in our efforts to extend an increasingly gracious and peaceful influence throughout the length and breadth of this noble and deserving, but long distracted part of the United Empire.

THE GOSPEL OF CHRIST is the only remedy which we, as Wesleyan Ministers, are authorised to propose or administer, for the melioration of existing evils; and, blessed be God! it is as certainly beneficial in its effects, at it is welcome in its administration.

I am, Rev. and dear Brother,

Yours very affectionately,

EPHRAIM EVANS.

DIED,

At Melbourne, on Thursday the 3d instant, Mrs. LUCY CHAMBERLAIN, aged sixty-three years. She was converted to God about the year 1821, and has since been a consistent member of the church of Christ. A spirit of meekness eminently adorned her character, so that she was seldom improperly moved by the trying circumstances of the world, of which she had her share. Her last illness, which was protracted through several months, she bore with marked resignation to the Divine will—conscious that, although her flesh and her heart failed, God was the strength of her heart, and would be her portion for ever: hence, her end was peace. She has left a large circle of relations and friends, who, we trust, will receive a sanctified use of this bereavement.

JOHN BORLAND.

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONS.

CAFFRARIA.

THE Rev. W. J. DAVIS, of Butterworth, states the following instance of an

AVOWED DEPENDENCE ON GOD FOR RAIN GRACIOUSLY ANSWERED.

The Chief Rifi, with Nomsa, the great wife of the late Chief Hintza, and now the Dowager Queen of Caffraria, together with the principal counsellors, have made a formal renunciation of the Rain-makers, by coming to the Mission Station to pray for rain. They came in a very formal manner last Friday; and wished then, with the members of our society, to go into the chapel for that purpose. I replied by saying, to go to formally make such a request of God was not a thing which we could lightly do; but wished them to return home, and come on the Sunday for THAT EXPRESS PURPOSE. On the Saturday, at our prayer-meeting, we made special request that God would condescend to magnify his great and glorious name, by granting them their request. On the Sabbath they again came, and our large chapel was quite full: they listened with attention while I warned them of those NATIONAL crimes of which they were guilty; and pressed on them the necessity of attending to their eternal interests, by attending to that message of mercy which God had now sent them in his word. I then requested them to kneel down, for the express purpose of praying to God for rain. While thus praying, the thunder began to roar, and the rain most copiously to fall! So that when the service was ended, we could not leave the chapel for some time; and this rain continued, more or less, until late on Monday night. On seeing this, every countenance beamed with joy; and especially was I thankful to see, in such a case, what I humbly regarded as an immediate answer to prayer.

The superstitions of the Caffres lie at the root of the greatest obstacles to the spread of the Gospel among them AS A NATION; and I doubt not but this occurrence will tend most powerfully to the more effectual opening of a door for the successful preaching of the Gospel among them; and I fully anticipate to see a much better attendance at our chapel henceforward than heretofore.

The Rev. W. SHAW, at Grahamstown, thus speaks of a

QUARTERLY PERIODICAL IN THE CAFFRE LANGUAGE.

At the press, besides the usual printing of school lessons, new editions of portions of the Scriptures, &c., there have also been printed the first three numbers of a quarterly periodical in the Caffre language, called "Umshumayeli Wenzaba," or "The News Teller." It is not a vehicle of any kind of politics, although it bears this title: but contains accounts of occurrences which happen either in Caffraria or elsewhere, likely to be interesting to the natives; and which, at the same time, affords opportunities of conveying important truths to their minds, in a manner at once intelligible and interesting to them. This publication is designed to afford useful reading for those who have been taught; and thus to increase the taste for reading, and to spread more generally a desire to learn the art. The articles inserted in its columns have all a direct tendency to promote religion, to increase knowledge, to dispel superstition, and to advance civilization in the country: you will, therefore, rejoice to hear that this periodical is already a favourite with our Caffre readers. I have now in my possession a curious list of Caffre subscribers for the work; as, from the beginning, we laid down the principle, that they should be sold, not GIVEN AWAY.

I have derived valuable assistance in this work from the Brethren Haddy, Palmer, Ayliff, Shepstone, and Dugmore; and also from the Rev. Mr. Bennie, of the Glasgow Society—all of whom have contributed suitable articles for its pages; and I have the promise of help from other brethren, who could not contribute to the earlier numbers. Less than twenty years ago, it would probably have

been impossible to find a single individual of the Caffre nations, living betwixt the Fish River and Delagoa Bay, who could read a sentence;—NOW, there is a considerable number, who are regularly reading the Four Gospels, and other books published both by ourselves and by the Missionaries of the Glasgow Society. AT THAT TIME, I know not that there was a single European capable of writing intelligibly in the language, if there had been Caffres able to read; but NOW, God has raised up several individuals, who are fully competent to write for the edification of the people in that language.

With such an accumulation of means thus provided, by God's blessing on the labours of the Missionaries, whether of the Glasgow, the London, or Wesleyan Missionary Societies, who will say that the Missions have made no progress? or rather, who can calculate the moral influence of these means, if used zealously and piously, under the blessing of God, for the next twenty years?

CANADA BAPTIST MISSIONS.

REVIVAL IN BECKWITH, U.C.

Osgood, Oct. 14, 1840.

DEAR BROTHER,—The Lord has mercifully visited the people of Beckwith with an outpouring of his Holy Spirit. About five weeks ago I visited that township, accompanied by brother Fyfe, from Newton Theological Institution, U.S. We arrived there on Wednesday evening, and remained about twelve days with them. We held a prayer-meeting that same evening, and also kept meetings on Friday and Saturday evenings, at which time some interest began to be manifested among the people.

On Sabbath, the people gathered out well to hear—many having come ten miles to hear the Gospel preached, and some sixteen. They listened with profound attention, and some were considerably affected. We continued public service every evening, in some place or other of the settlement, till the next Sabbath. When released from public engagements, we were employed in private instruction, or in visiting from house to house.

Our meetings were frequently protracted to a very late hour; and sometimes it would be two or three o'clock in the morning before they would retire. As often as we would pronounce the benediction, some of them would sit down unwilling to depart. Some were as deeply concerned about the state of their souls as ever we witnessed. Misery was depicted in their countenances. Also, some of them gave as interesting and as clear an evidence of a change of heart as we could desire.

The last Sabbath we were in Beckwith will long be remembered. Early in the morning we heard a number relate their experience, and then proceeded to public worship. We had a crowded and an attentive audience, and many were deeply affected. Towards the evening, we had a baptism in the Lake Mississippi; and as soon as we could get in order, we commenced public service again. We both addressed the people that night, and after we had done, a number remained, and spent the night till daylight in religious exercises.

When the morning appeared, we all prepared for our respective homes. Again we prayed, and commended one another to the Divine care and protection. Some of the people then departed to their homes, blessing and praising God for his mercy that endureth for ever; while others were ready to take up the lamentation, "the harvest is past, the summer is ended, and we are not saved." Sixteen were baptized in Beckwith.

Yours affectionately in Christ,
Canada Bap. Mag. DANIEL McPHAIL.

From "Missions the Chief End of the Christian Church—by Dr. Alexander Duff.

"AND what is the whole history of the Christian Church but one perpetual proof and illustration of the grand position—that an evangelistic or Missionary Church is a spiritually flourishing church; and that a church which drops the evangelistic or Missionary character, speedily lessens into superannuation and decay."

-MISCELLANEOUS.

REMARKABLE CONVERSION OF DR. JOHN OWEN.

From *Memoirs of his Life, Writings, and Religious Connexions*—by William Orme.

DURING his residence in the Charter House, he accompanied a cousin of his own to Aldermanbury church, to hear Mr. Edmund Calamy, a man of great note for his eloquence as a preacher, and for his boldness as a leader of the Presbyterian party. By some circumstances, unexplained, Mr. Calamy was prevented from preaching that day. In consequence of which, and of not knowing who was to preach, many left the church. Owen's cousin urged him to go and hear Mr. Jackson, the Minister of St. Michael's, Wood-street, a man of prodigious application as a scholar, and of considerable celebrity as a preacher. Owen, however, being seated, and unwilling to wait further, refused to leave the church till he should see who was to preach. At last, a country minister, unknown to the congregation, stepped into the pulpit, and, after praying very fervently, took for his text, Matt. viii. 26: "Why are ye fearful? O ye of little faith!" The very reading of the text appears to have impressed Owen, and led him to pray most earnestly that the Lord would bless the discourse to him. The prayer was heard; for in that sermon, the minister was directed to answer the very objections, which he had commonly brought against himself; and though the same answers had often occurred to him, they had not before afforded him any relief. But now Jehovah's time of mercy had arrived, and the truth was received, not as the word of man, but as the word of the living and true God. The sermon was a very plain one; the preacher was never known; but the effect was mighty through the blessing of God.

All instruments are equally efficient in the hand of the Great Spirit. It is not by might nor by power that the Lord frequently effects the greatest works; but by means apparently feeble, and even contemptible. Calamy was a more eloquent and polished preacher than this country stranger, and yet Owen had, perhaps, heard him often in vain. Had he left the church, as was proposed, he might have been disappointed elsewhere; but he remained, and enjoyed the blessing.

The facts now recorded may afford encouragement and reproof, both to ministers and hearers. It may not always be practicable to hear whom we admire; but if he be a man of God, an eminent blessing may accompany his labours. The country minister may never have known, till he arrived in another world, that he had been instrumental in relieving the mind of John Owen; and, doubtless, many similar occurrences are never known here. How encouraging is this to the faithful labourer! It may appear strange to some, that the same truths should be productive of effect at one time, and not at another. But those who are at all acquainted with the progress of the Gospel among men, will not be surprised. The success of Christianity, in every instance, is the effect of Divine sovereign influence; and that is exerted in a manner exceedingly mysterious to us. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The darkness of Owen's mind was now happily removed; his health, which had been impaired by depression of spirits, was restored, and he was filled with joy and peace in believing.

"The sound of pardon pierc'd his startled ear,
He dropt at once his fotters and his fear—
A transport glows in all he looks and speaks,
And the first thankful tears bedew his cheeks."

HORRIBLE FACT!—Duncan McDiarmid, Esq., Assistant Surgeon 71st Highland Light Infantry, in his "Address to British Soldiers," states, that it has been ascertained from actual observation, that in one week there entered fourteen of the principal gin-shops in London, one hundred and forty-two thousand, four hundred and fifth-three men; one hundred and eight thousand, five hundred and ninety-three women; and eighteen thousand, three hundred and ninety-one children;—making a total of two hundred and sixty-nine thousand, four hundred and thirty-seven persons!

PRODIGY OF MEMORY.

(From "Illustrations of Biblical Literature, by the Rev. James Townley.")

THE late Rev. Thomas Threlkeld, of Rochdale, Lancashire, was a perfect living Concordance to the English Scriptures. If three words only were mentioned, except perhaps those words of mere connexion which occur in hundreds of passages, he could immediately, without hesitation, assign the chapter and verse where they were to be found. And inversely, upon mentioning the chapter and verse, he could repeat the words. The power of retention enabled him, with ease, "to make himself master of many languages. Nine or ten it is certainly known that he read, not merely without difficulty, but with profound and critical skill. It is affirmed by a friend who lived near him, and who was in habits of intimacy with him, that he was familiarly acquainted with every language in which he had a Bible, or New Testament." After his decease I had an opportunity of examining his library, and noticed Bibles, or New Testaments, in English, Greek, Latin, Hebrew, French, Italian, Spanish, German, Welch, Dutch, Swedish, Gaelic, and Manks; besides Grammars, &c. in other languages. In the Greek Testament, his powers of immediate reference and quotation were similar to those he possessed in the English translation; since he could in a moment produce every place in which the same word occurred, in any of its forms or affinities. In the Hebrew, with its several dialects, he was equally, that is, most profoundly skilled; and it is believed, that his talent of immediate reference was as great as in the Greek, or even in the English.

DEATH-BED REPENTANCE.

I SHALL end this first consideration with a plain exhortation—that since repentance is a duty of so great and giant-like bulk, let no man crowd it up into so narrow room, as that it be strangled in its birth for want of time and air to breathe in: let it not be put off to that time when a man hath scarce time enough to reckon all those particular duties which make up the integrity of its constitution. Will any man hunt the wild boar in his garden, or bait a bull in his closet? Will a woman wrap her child in a handkerchief, or a father send his son to school when he is fifty years old? These are inconcencies of providence, and the instrument contradicts the end; and this is our case. There is no room for the repentance, no time to act all its essential parts; and a child who hath a great way to go before he be wise, may defer his studies, and hope to become learned in his old age and on his death-bed, as well as a vicious person may think to recover from all his ignorance and prejudicate opinions, from all his false principles and evil customs, from his wicked inclinations and ungodly habits, from his fondness of vice and detestation of virtue, from his promptness to sin and unwillingness to grace, from his spiritual deadness and strong sensuality, on his death-bed, (I say,) when he hath no natural strength, and as little spiritual: when he is criminal and impotent, hardened in his vice, and soft in his fears—full of passion, and empty of wisdom; when he is sick, and amazed, and timorous, and confounded, and impatient, and extremely miserable.—*Jeremy Taylor.*

THE CRAZY MAN AND HIS WATCH.

A poor crazy fellow, one day, on finding his watch half an hour too slow, insisted that the sun had gone down that evening half an hour sooner than it ought to have done; when a sober-minded neighbour of his assured him that, be that as it might, he would find it wiser and easier to regulate his watch by the sun, than to attempt to order the sun's revolutions by his watch. How many a conceited socialist, how many vain-glorious deists, and how many proud atheists, are acting as this poor crazy man acted! Poor, purblind, mortal creatures, would do well to remember, when cavilling at the word and works of Almighty God, that it is much more likely that wisdom, power, and goodness should be right, and that ignorance, weakness, infirmity, and folly, should be wrong.

CHANNING is right when he talks of the dignity of labour. The real degradation is sloth and idleness.

DUELLING.

WITH regard to the heathen, brutal, and barbarous practice of duelling, there is a good letter written by the Emperor Joseph II., which is given in *Frazer's Magazine* for last month. The Court of Vienna then opposed and discountenanced the practice, as this letter shows.

"General Count — and Captain — shall be put under arrest immediately. The Count is of an impetuous disposition—proud of his birth, full of false ideas of honour. Captain —, who is an old soldier, pretends to settle everything with the sword and pistol. He has shown himself too passionate concerning the challenge of the young Count. I will not suffer duelling in my army. I despise the maxims of those who pretend to justify it, and who kill each other in cold blood. I feel high esteem for officers, who courageously oppose themselves to the enemy; and, also, under all circumstances, show themselves intrepid, valiant, and resolute, both in attack and defence. The indifference with which they brave death is useful to the country; but there are among them men ready to sacrifice any thing to revenge, and to the hatred which they bear to their enemies. I despise them. Such a man, in my opinion, is no better than a Roman Gladiator. Call a court-martial to try these two officers; examine the subject of the quarrel with the impartiality which I require from every man who is invested with the office of rendering justice, and let him who is guilty submit to his fate, and to the rigour of the laws. I am resolved that this barbarous custom, worthy only of the time of Tamerlane and Bajazet, and which has so often thrown families into mourning, shall be repressed and punished, should it even cost me half of my officers to effect it.

"JOSEPH.

"Vienna, August, 1722."

The law of the army ought to be *Christianity*—the law of kindness and brotherly love. There is no law like it for making gentlemen, and producing gentlemanly conduct. The savage law of duelling is disgraceful to a Christian army and a Christian country. It is only fit for Pagans.

WHAT A TREASURE!—There is at present in the possession of Mrs. Parkes, of Golden-square, a copy of Macklin's Bible, in forty-five large folio volumes, illustrated with nearly seven thousand engravings, from the age of Michael Angelo to that of Reynolds and West. The work also contains about two hundred original drawings, or vignettes, of Loutierhourg. The prints and etchings include the works of Raffaele, Marc Antonio, Albert Durer, Callot, Rembrandt, and other masters, consisting of representations of nearly every fact, circumstance, and object mentioned in the Holy Scriptures. There are, moreover, designs of trees, plants, flowers, quadrupeds, birds, fishes, and insects—such, besides fossils, as have been adduced in proof of an universal deluge. The most authentic scripture atlases are bound up with the volumes. This Bible was the property of the late Mr. Bowyer, the publisher, who collected and arranged the engravings, etchings, and drawings, at great expense and labour; and he is said to have been engaged upwards of thirty years in rendering it perfect. It was insured in the Albion Insurance Office for £3,000.—*London paper.*

The only son of the celebrated Mr. BURKE, died before his father. The affecting circumstances of his last illness are graphically described by Dr. LAWRENCE. They are so truly pathetic as to be worthy of being extensively known:—

"In June, 1797, he was returned to Parliament for Malton, and appointed Irish Secretary to Earl Fitzwilliam; but consumption came rapidly upon him, and he died on the 2d August following. On the morning of his death, the lamentations of his father and mother reached him where he lay. He rose from his bed, and desired his servants to support him towards the room where they were sitting in tears. He endeavoured to enter into a conversation with his father; but grief keeping Mr. Burke silent, the son said: 'I am under no terror—I feel myself better, and in spirits—and yet my heart flutters, I know not why. Pray

talk to me, Sir!—talk of religion—talk of morality—talk, if you will, of indifferent subjects.'—Then turning round, he exclaimed, 'What noise is that?—does it rain?—No: it is the rustling of wind through the trees; and immediately, with a voice as clear as ever in his life, and with a more than common grace of action, he repeated from Adam's morning hymn—

'His praise, ye winds! that from four quarters blow,
Breathe soft or loud—and wave your tops, ye pines!
With every plant, in sign of worship, wave.'

He began again, and again pronounced the lines with the same happiness of elocution and gesture—waved his hand in sign of worship—and, worshipping, sank into the arms of his parents, as in a profound and sweet sleep—dead!"

In the hour of death, remember that every thing in the parting soul fades and dies away: poetry, reflection, effort, each earthly joy; the night-flower of faith alone blooms, and flourishes, and strengthens, with its fragrance, in the last closing darkness.

POETRY.

JUDAH'S SHEPHERDS.

BY THE REV. J. PIERPONT.

THE night was moonless. Judah's shepherds kept
Their starlight watch; their flocks around them slept.
To heaven's blue fields their wakeful eyes were turn'd,
And to the fires that there, eternal, burn'd.
Those azure regions had been peopled long,
With Fancy's children, by the sons of song:
And there the simple shepherd, conning o'er
His humble pittance of Chaldean lore,
Saw, in the stillness of a starry night,
The swan and eagle wing their silent flight;
And, on their spangled pinions, as they flew,
On Israel's vales of verdure shower the dew:
Saw there the brilliant gems that nightly flare
In the thin mist of Berenice's hair;
And there Bootes roll his lucid wain,
On sparkling wheels along th' ethereal plain;
And there the Pleiades, in tuneful gyre,
Pursue for ever the star-studded Lyre;
And there, with bickering lash, heaven's Charioteer
Urge round the Cynosure the bright career.

While thus the shepherds watch'd the host of night,
O'er heaven's blue concave flash'd a sudden light.
Th' unrolling glory spread its folds divine
O'er the green hills and vales of Palestine;
And lo! descending angels hovering there,
Stretch'd their loose wings, and in the purple air
Hung o'er the sleepless guardians of the fold:
When that high anthem, clear, and strong, and bold,
On wavy paths of trembling ether ran—
"Glory to God—benevolence to man;
Peace to the world;"—and in full concert came
From silver tubes, and harps of golden frame,
'The loud and sweet response, whose choral strains
Linger'd and languish'd on Judea's plains.
Yon living lamps, charm'd from their chambers blue,
By airs so heavenly, from the skies withdrew;
"All?"—all but one, that hung and burn'd alone,
And with mild lustre over Bethlehem shone.
Chaldean sages saw that orb afar
Glow unextinguish'd:—'twas Salvation's Star.

AGENTS FOR THE WESLEYAN.

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

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