

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

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## POETRY.

### STANZAS ON THE TOTAL ABOLITION OF SLAVERY.

BY JAMES MONTGOMERY, Esq.

[Sung in celebration of the Abolition of Negro Apprenticeship throughout the West India Colonies, on Wednesday, the 1st of August, at the York Choral Society's Concert, performed in the Festival Concert room, that evening.]

HUR to the mountain afar  
All in the cool of the even,  
Led by yon beautiful star!  
First of the daughters of Heaven;  
Sweet to the slave is the season of rest,  
Something far sweeter he looks for to night,  
His heart lies awake in the depth of his breast,  
And listens till God shall say, "Let there be light!"

Climb we the mountain, and stand  
High in mid-air to inhale—  
Fresh from our old father-land—  
Balm in the ocean-born gale,  
Darkness yet covers the face of the deep,  
Spirit of freedom! go forth in thy might,  
To break up our bondage like infancy's sleep,  
The moment when God shall say, "Let there be light."

Gaze we meanwhile from this peak,  
Praying in thought while we gaze;  
Watch for the dawning's first streak,  
Prayer then be turn'd into praise!  
Shout to the valleys, "Behold ye the morn"  
Long, long desired, but denied to our sight!  
Lo, myriads of Slaves into men are new-born,  
The word was omnipotent, "Let there be light!"

Hear it, and hail it the call:  
Island! island prolong,  
Liberty! liberty! all  
Join in that Jubilee Song.  
Hark! 'tis the children's Hosannas that ring!  
Hark! they are Freeman! whose voices unite;  
While England, the Indies, and Africa sing  
Amen! Hallelujah! to "Let there be light!"

## HISTORICAL.

### NEW ZEALAND.

[THE following account is extracted from the Penny Magazine, and may be useful to individuals, whose attention has been lately drawn to passing events connected with that country.]

At some future period in their history, the natives of New Zealand may turn with as much interest to the early records of the discovery of their country by a civilized people, as we feel in reading the account given by Cæsar of our progenitors, the antient Britons. It is from such a point that history commences to trace the progress of a people or tribe, for their origin and previous condition are usually surrounded by a dimness and obscurity which it is hopeless to penetrate.

New Zealand, though filling a large space in the Southern Pacific Ocean, extending from 34° to 47° S. lat., and from 167° to 179° E. long., was not discovered by the early navigators of the latter part of the fifteenth and commencement of the sixteenth centuries,

whose attention was too strongly directed to the riches of India and of the new world, and in their passage to and from these quarters, New Zealand did not lay in their track. It is supposed however that Juan Fernandez reached New Zealand on a voyage from the west coast of South America in 1576; but this conjecture does not appear to be very well sustained; and it was not until 1642 that the discovery can be said to have really been made, and Abel Jansen Tasman, a Dutch navigator, is really entitled to the honour. The vast Southern Pacific was then an almost unexplored region, and though nearly two centuries had elapsed since European navigators discovered the passage to India by the Cape of Good Hope, the mine of enterprise which was then opened still continued to attract their chief attention and to satisfy their maritime ardour. The reputed existence of a fifth continent placed in the southern hemisphere, and vague rumours of its supposed rich productions, inflamed the imagination of geographers, and proved a wholesome stimulus to the progress of discovery. Tasman was despatched by Anthony Van Diemen, governor of the Dutch East Indies, and sailed on the 14th of August, 1642, from the port of Batavia, in company with another vessel under his command. He first discovered the island now known as Van Diemen's Land; and pursuing his voyage towards the east, again saw land on the 13th of September, and following the line of coast anchored next day within a large bay, where for the first time he had an opportunity of seeing the natives, who came out in two canoes and hailed the strangers in a strong rough voice, but they did not approach very near to the ship. On the following day, a canoe with thirteen men came within a stone's throw, but no temptations could induce them to come on board the ship. Tasman describes them as of the common stature and strong boned; their complexion between brown and yellow, and their black hair tied up in the Javanese fashion on the crown of the head, with the addition of a large feather stuck therein. Seven other canoes in the meantime put off from the shore, and Tasman, doubtful of their intentions, hoisted out one of his boats, which being manned by a quarter-master and six seamen, was on its way to the other ship, to put her commander on his guard, when the canoes ran violently in upon the boat and nearly upset it, at the same time making a desperate attack upon the boat's crew. Three of the seamen were killed and one mortally wounded. The canoes then hastily retreated, the savages carrying with them one of the dead bodies. Tasman immediately weighed anchor, and gave the place the name of the Bay of Murderers. Thus inauspiciously did the first interview of the New Zealanders with Europeans terminate. Tasman had

not been able to bring his guns to bear upon the retreating islanders, and the savages could not as yet appreciate the hostile power which they had aroused. When the ship had got under sail, twenty-two canoes followed her, and advancing within range of the guns were fired upon, and one man being killed, and the shot striking the canoes, they turned towards the shore. The man who was killed bore a white flag in his hand. Tasman's course precluded him from ascertaining that what he took for a large bay was the strait separating the northern from the southern island, which unitedly are known under the name of New Zealand. He therefore naturally looked upon the other island as a continuation of the same land, and that in fact he was upon the shores of the new continent believed to exist in this part of the southern ocean. "It is," he says, "a very fine country, and we hope it is a part of the unknown South Continent." One of his countrymen had made a similar mistake about a quarter of a century before, having come in sight of land which he conceived to be part of a continent, and to which he gave the name of Staten Land, or States' Land. Just at this time, or a few months afterwards, the supposed continent was discovered to be an island of no great extent; but Tasman believed that he had also fallen in with a portion of Staten Land, or the Southern Continent. When it was ascertained that the country called Staten Land was only an island, Tasman's discovery received the name of New Zealand. On the 4th of January he passed the north-western extremity of New Zealand, which he named Cape Maria Van Diemen, in honour of a lady to whom it was said he was attached, the daughter of the governor under whose auspices the expedition was projected.

It was above a century after Tasman's voyage before New Zealand was again visited by Europeans; but on the 6th of October, 1769, Captain Cook, then making his first voyage of circumnavigation in the Endeavour, came in sight of the island. There appear to be some indistinct grounds for concluding that a ship had visited it a few years before the arrival of the Endeavour, and that the crew had been massacred by the natives; but nothing certain could be learned on this subject. Captain Cook approached New Zealand from the west, on his passage from the Society Islands, while Tasman had reached it from the east. The general opinion on board the Endeavour was that they also had found the "Terra Australis Incognita." On the 8th Cook anchored, and soon after went on shore accompanied by Mr. (afterwards Sir Joseph) Banks and Dr. Solander, and were unhappily attacked by the natives, on whom they were compelled to fire in self-defence. An attempt at friendly intercourse was made the day following, but though aided by the persuasion of a native of Otaheite on board the Endeavour, it proved unsuccessful. The Endeavour did not leave this part of the coast without an unfortunate collision with the natives, who fought in the most obstinate manner against an unequal force, the contest ending in four of the savages being killed. Two youths, one aged 19, and the other 11, were taken on board the ship, where they expected instant death, but being kindly treated soon recovered their spirits. Being unable to obtain provisions at this

place, to which Cook gave the name of Poverty Bay, the anchor was weighed, and the Endeavour, pursuing the line of coast, came to the supposed bay in which Tasman had anchored, and which Cook found to be a strait separating the islands: in the maps it bears the name of Cook's Straits. Our great navigator spent a considerable time at New Zealand, and his chart of the coast is considered to have been unusually accurate. M. Crozet, a French navigator who subsequently surveyed a portion of the same coast, pays a tribute to Cook's accuracy and exactness, and says:—"I doubt whether our own coasts of France have been delineated with more precision."

While Captain Cook was on the coast a French vessel came in sight, the commander of which, M. de Surville, was in search of an island said to have been discovered by the English, which contained the precious metals. De Surville was treated with unexpected kindness by the New Zealanders, who received the sick on shore and supplied them with refreshments, for which they would accept of no recompense. The reward they did receive was a disgraceful return for this hospitality. One of De Surville's boats being missing, he suspected it to have been stolen by the natives, and took the following dastardly revenge. A chief who had been treacherously invited on board, was made prisoner, and orders were then given to burn one of the villages, which happened to be that in which the sick mariners had been received with so much kindness. De Surville then left the island, carrying with him the unhappy chief, who died off Juan Fernandez, of a broken heart.

The next visit which the New Zealanders received from Europeans was by Frenchmen, who came in two ships commanded by M. Marion du Fresne in 1772, and which made the land on the south-western part of the southern islands. The natives came on board, were highly gratified with their reception and the objects which they saw around them, and the most friendly intercourse sprung up on both sides, the natives coming on board at pleasure, and the officers and crews of the two ships rambling on shore without suspicion, and every where hospitably received. On the 8th of June, when they had been above a month on the coast, the honours of chieftanship were formally conferred upon Marion by the assembled natives; but from this period a singular change took place in their conduct. They ceased to visit the ship, with the exception of a youth who had evinced a strong attachment to one of the officers, and who came on board once apparently in great dejection, though he said nothing as to the circumstances which had so powerfully depressed his spirits. Four days afterwards (on the 12th) Marion went on shore accompanied by sixteen men, including four superior officers, for the purpose of having a day's fishing at some distance inland. Night came without their returning to the ship, but this circumstance excited no suspicion, as it was concluded they had been induced to accept of the hospitalities of one of the chiefs, Tacouri, who had always been one of their warmest friends. In the morning a boat was sent ashore for wood and water, and after having being absent about four hours, the ship's company were surprised at seeing one of their comrades



swimming towards them from the shore. He had a fearful tale to narrate. The boat's crew had been received with the usual demonstrations of regard, had commenced collecting wood, and soon became separated from each other, when they were suddenly each assailed, by six or eight savages, and butchered. There could now be no doubt as to the fate of their commander and the sixteen officers and seamen who had gone ashore on the previous day. A strong party, well armed, immediately landed, in order, if possible, to learn something of them, and to bring off a party of sixty wood-cutters, who might, if not on their guard, also fall victims to the treachery of the natives. Of the massacre of Marion and his companions they had soon sufficient proof; and subsequently Tacouri was seen with part of their commander's dress on his person. The party engaged in cutting wood were ordered to embark, and after packing up their tools, all marched in a body to the beach, pursued by the natives with triumphant cries. Expecting they might suddenly rush upon them while in the act of embarking, the officer in command, following Cook's plan on similar occasions, drew a line of demarcation, and threatened with instant death any one who should come within it. None ventured to pass the boundary, and at the command of the officer, the natives, above a thousand in number, seated themselves on the ground, while the seamen were getting into the boats; but the moment the last man had embarked, they rose with wild cries and hurled a flight of javelins accompanied by showers of stones at the French, and some of them were engaged at the same time in burning the huts which had been erected for the sick. The French poured in volleys of musketry on the islanders, which killed great numbers and covered their retreat. Before leaving the coast, it was necessary to obtain supplies of wood and water, and the party engaged in this work set fire to two or three of the native villages, the inhabitants of which were destroyed. In the deserted residence of the chief they found pieces of human flesh, some of which had been cooked, and were marked with the teeth of the savages. The cause of this tragedy, according to the French account, is inexplicable. "They treated us," says Crozet, "with every show of friendship for thirty-three days, in the intention of eating us on the thirty-fourth."

In 1773 Cook twice visited New Zealand in the course of his second voyage round the world, the latter occasion being on his way from the Society's Islands. The Adventure, Captain Furneaux, which accompanied the Resolution, lost a midshipman, and ten of her best hands, who were massacred on the island.

In 1777 New Zealand was visited by Cook, for the fifth and last time. The natives were at first shy, but on receiving assurances of friendship, they came on board. The chief, who had instigated the attack on Captain Furneaux's men, was generally disliked by his countrymen. The origin of the melancholy affair was described by this chief, on being repeatedly pressed to account for his atrocious conduct. He said that "one of his countrymen, having brought a stone hatchet to barter, the man to whom it was offered took it, and would neither return it, nor give anything

for it; on which the owner of it snatched up the hatchet as an equivalent, and then the quarrel began." Perhaps some similar act of injustice has generally been the precursor of the savage attacks of the New Zealanders on Europeans: such is that "wild justice" to which recourse is invariably had in the absence of legal and constituted forms.

The next epoch in the intercourse with New Zealand arose out of the proximity of our settlements in New South Wales, founded at the close of the last century, the distance from them being about 1200 miles; while New Zealand is not more than two or three days' sail from Norfolk Island, where a settlement was commenced in 1793. The Natives of New Zealand have frequently visited Sydney, Port Jackson, and other Australian ports. At a somewhat later period, the ships engaged in the South Sea whale fishery began to frequent New Zealand; and the government at New South Wales availed themselves of this medium to send presents of cattle, grain, and such other articles as were calculated to promote the social improvement of the natives. The lawless and frequently brutal conduct of the crews of the whalers has done more towards demoralising the New Zealanders than any other circumstance. In many instances they have been guilty of the grossest treachery, entrapping the natives into their employment, and dismissing them without any remuneration. These men, too, who are not often persons of intelligence, have often refused to recognise the distinctions of rank which prevail amongst the natives, and have not treated chiefs, who are in every sense sovereign in their own territory, with that respect which is their due. Such conduct is ill calculated to lead them to a love of social order. One of the most fearful scenes of massacre which the shores of New Zealand ever witnessed, was in great measure owing to ignorant disregard of rank on the part of the captain of a South Sea whaler. His vessel was taking out several New Zealanders to their native country, one of whom, named George, was the son of a chief. The captain expected this person to do duty as a common sailor, and on the latter urging the degradation of his being employed in this way, he was twice severely flogged, and put upon a short allowance of food. George stifled his feelings of resentment, in the hope of more fully glutting his revengeful feelings on his arrival amongst his countrymen; and most fearfully did he execute his projects of vengeance, for out of seventy persons, only a woman, two children, and the cabin boy escaped the relentless ferocity of the savage islanders. This massacre of the crew of the Boyd occurred in 1809. George was seen by Captain Cruise in 1820, but nothing could induce him to express regret at the dreadful outrage. For some time afterwards, all the old apprehensions of the ferocious character of the New Zealanders were renewed. The Church Missionary Society had sent out persons to reside in the island with a view of promoting Christianity and the useful arts; but the mission was for some time suspended.

A third stage in the intercourse of New Zealand with civilized nations is marked by the arrival of Christian missionaries in 1814, after they had remained several years in New South Wales. The Church

Missionary Society commenced this work, in which other societies have engaged, and their operations during the last twenty-five years have had some important influence on the New Zealand character. The island has also become an active scene of commercial enterprise, and as the Australian colonies increase in wealth and population, New Zealand will be brought into still closer connection with the habits and wants of civilization.

In the silent changes which are taking place, attention should be directed to the best means of preserving the just rights of the New Zealanders, of which they might be unwarily deprived, without some protecting power. The establishment of a political authority in the island, which should protect the natives without encroaching upon their national independence, seems to be demanded in their present circumstances, and will become still more urgent as those circumstances lead them into a new social state.

The physical geography of New Zealand, its natural productions, the manners, habits, and customs of its inhabitants, their industry, and social economy, demand a separate notice.

#### A VISIT TO JERUSALEM.

BY AN AMERICAN.

(Concluded.)

IN the evening we mounted our horses, and, conducted by a guide, took our way without the city walls; passing through the northern gate, whilst the Muezzins from the minarets, in clear and impressive tones, were bidding Mahomet's children come to prayer—"Mahoma, Alla! ij Alla Mahoma Alla ackbar!" We descended the hill down a rugged path to the valley of Jehosaphat, through which still flows, though shrunk and wasted, the brook of Cedron, upon whose once flowery bank flourished the garden of Gethsemane; thousands of Jewish tombstones covered the hill side, and among the many broken fragments which strewed the ground, the sepulchres of Absalom, of Zachariah, and of Jehosaphat, were conspicuous; while to the left of the bridge a flat stone marks the place where Stephen the martyr was stoned to death. Retracing our steps under the shade of some venerable olive trees, we stood in the garden of Gethsemane. Beyond an old fence, a carved stone marks the site where Christ in his agony prayed to the Father, that, "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." A little farther on is the place where he sweat great drops of blood, and beyond that, where he returned and found the disciples sleeping.

After wandering about, and dwelling some time amid the interesting locations of our Redeemer's grace, we ascended the opposite hill, directly in front of the city. The mount of Olives, the vales and the plains of Judea rose, sunk, and extended far around me, one gloomy picture of barrenness and sterility; the mighty curse of Jehovah hangs yet terribly over this once blooming land, redolent with nature's choicest blessings. On every side, in every direction, blasted ruin reigned supreme. "Hear, O Earth: behold I will bring evil upon this people, because they have not

hearkened unto my word, but rejected it; therefore will I cause to cease from the cities of Judea and from the streets of Jerusalem, the voice of mirth, and the voice of gladness; the voice of the bridegroom and the voice of the bride; for the whole land shall be DESOLATE."

From beneath the shade of an olive tree, I stood calmly looking on Jerusalem; the once magnificent city of kings David and Solomon, with all its recollections, was before me; the winding brook of Cedron glides through its sepulchred banks; the garden of Gethsemane stands to the right within the valley, where the olive waves its branches over the place of betrayal; there is the hill of Zion, and the scene of the Last Supper; on Mount Moriah, where once existed that gorgeous temple of the living God, stands the mosque of Omar, wherein no christian foot dare enter; the standard of Mahomet, and the green banner of David are preserved within the walls, which are handsomely sculptured, and the spacious court tessalated with black and white marble; far in the distance, the Dead Sea, still and lifeless, covered those guilty cities of Sodom and Gomorrah; while the Jordan, through banks of sand, rolled on towards the stagnant waters of the lake. The mountain, whence the kingdoms of the world were temptingly exhibited to the Son of God, rose its desolate and craggy head high among the clouds; whilst, beneath, the distant plains of Jericho, wild and uncultivated, stretched far away in the north.

The sun went down in glory and gold, as the shades of evening settled on the sterile and stony fields. I cast another glance upon the once chosen of God; the red banner of the heathen was yet waving over its lofty walls; camels and asses, as in times of yore, with skins of water, were passing to and fro; the Syrian soldier guarded the city gates, and the drums of the Pacha resounded from within. As I turned to descend, my eye caught the river of Jordan and the blue waters of the sea of Galilee. Descending, we stopped at the decayed monastery erected over the spot where our Saviour weepingly foretold the destruction of the temple, and the ruin of Jerusalem.

On the next morning, we rode to Bethlehem; winding down the hill from Jaffa gate, we passed the field of blood, the potters field, and entered the great plain beyond the city. We paused at the pool of Hezekiah, and the tomb of Rachel, who was buried by the road side. We drew up on the fields, where those celestial messengers, the angels of heaven, appeared by night to the shepherds, declaring the birth of a Redeemer; that blazing star which guided the wise men of the east, lighted the path we were pursuing, as meek in spirit, we entered the gates of the city where in the Lamb was born. "And he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end."

Beneath the floor of the great church erected by the devout Empress Helena, and supposed to have been originally a stable within a cave, was born the Saviour of mankind.—Conducted by the monks, and holding lighted tapers, we descended and stood where



Jesus Christ was born. In the apartments, lamps are kept constantly burning, and daily orisons ascended. The church was once very magnificent, but through Mussulman cupidity, has been sadly abused. From the summit of the convent we beheld the field where Abraham kept his flocks—it was bare and drear. The good monks received us kindly and bade welcome with plenty of excellent cheer.

On the twentieth, we bade farewell to the once proud city of Judea, the empire of Solomon, the once chosen of God. I stood upon the last hill to take one long, lingering look. With a sorrowing heart and chastened spirit, I cried farewell to that mournful, yet mysterious city; a denouncing judgment hovers over its awful desolation—but the glorious prophecy of hope rung with an echo on my ear. I turned, and dashing down through rock and bramble, joined the cavalcade for Jaffa.

#### MINISTERIAL.

From the Christian Advocate and Journal.

#### MINISTERIAL FIDELITY.

Of all the momentous things involving responsibilities of a fearful character, in which human probationers participate, the functions of an ambassador of Jesus Christ hold a decided pre-eminence. The writer of this lays no claim to superior knowledge, nor to any extraordinary discrimination touching the duties of the ministerial office; but such have been his views of this subject, and so painful the feelings awakened thereby, that, after great hesitation, he tremblingly offers a few thoughts, which are the result of serious reflection. That saying which was the dictation of the Holy Ghost, viz., "No man taketh this honour to himself but he that is called of God," may have a two fold application:—

1st. God allows no man to seize on the office as an ambitious aspirant. Having the most perfect knowledge of the moral condition of mankind, as well as the mental and physical constitution of all, he makes his own selection in the exercise of that infinite skill which needs none to be its counsellor.

2. No man, forming a just estimate of this "awful charge" will ever volunteer to meet the solemn claims of such a ministry, till so pressed with that divine agency which "thrusts out labourers into the vineyard" as to feel, "Wo is me if I preach not the Gospel." Who ever entered upon this great work with a firm conviction that the eternal happiness of millions depended on a faithful ministration of the word of life, and a corresponding guardianship over immortal souls, without realizing emotions, which language has no adequate terms to describe?

Many years have gone by since the writer first surveyed the fearful magnitude of this subject, as under the inspection of Omniscience. He has revolved it a thousand times since with absorbing thought and intense concern, and at every review there is left a more indelible impression of the sentiment almost inimitably expressed in the hymn,—

"Let Zion's watchmen all awake,  
And take th' alarm they give;  
Now let them from the mouth of God  
Their awful charge receive."

To proceed: a minister of the Gospel should maintain fidelity,

1st. *In obtaining the various items of his message.* To him God has said, "I have made thee a watchman to the house of Israel: therefore hear the word at my mouth." To do this he must apply himself to that word of revelation which embodies the great principles of Christianity in all the varieties of aspect necessary to render them clear to the understanding and forcible to the heart. Here are the pure doc-

trines of the Most High,—and wo to that man who shall dare to pollute them with the muddy streams of human philosophy. Every assembly met in the name of the Lord is authorized to look for unadulterated truth from the minister of Christ. God has set him as a guide to the people, and it is theirs to claim the truth at his hands, without addition, diminution, or alteration. In searching the sacred record he should collect his lessons of divinity as if he were the first and the last ever to lift up his voice in the hearing of a ruined world. He should take up his doctrines as he finds them, irrespective of the whims of mortal, or the phrensied vision of a bewildered race. He must "strive to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He is not to "walk in craftiness, nor handle the word of God deceitfully; but by manifestation of the truth to commend himself to every man's conscience in the sight of God." It should be his great object then to search for truth, that his mind may be replenished with its doctrine. Hence, the Bible must become the chart by which he is to ascertain his course respecting the pending interests of a fallen world. But he need not, he should not use it to the exclusion of every other book. Having searched this richest of all the treasures of truth with humble and fervent prayer, if he feels that thirst for religious knowledge which every minister ought to feel, he will fly with all the avidity of one famishing for the cooling spring to every help within his reach to be led more clearly and fully into the deep things of God. He will endeavour to gather up into the depositories of his own intellect the immense riches of pious research that have been pouring into the archives of the Church from the days of patriarchal simplicity down to the present era. He will avail himself of every scope of argument, and all the varieties of illustration, which have been the fruit of the most laborious thought among all the mighty men of God in every age. If his mind has been stored with the riches of science, and he has been permitted to trace Jehovah's unequalled skill in the amazing apparatus of the material world, he will find an imperious necessity of pressing all this knowledge into his service in the investigation of truth. If his scientific attainments are limited, and God has put him into the ministry, he will feel the demand for improving his mind to possess an imperativeness next to that which led him to enter into the sacred office; and when he ceases to give evidence of this, he furnishes proof that he is a blasted minister. He will not only fail to present his lessons of moral instruction in that rich variety of aspect so important to the nourishment and growth of the Church, but that Divine unction, which is indispensable to make the truth come to a sinner's heart "in power" will perish from his soul. He may offer "strange fire," which will kindle a spurious flame, while pure devotion and Scriptural revivals will be unknown under his ministrations. But he is as deeply concerned to know the teaching of the Divine record in relation to experimental religion as on any branch of speculative theology. He is the man to ascertain to the last minutiae what it is to be born again. He should know the entire measurement of that exceeding broad command, "Thou shalt love the Lord thy God with all thy heart." He will be the least excusable of all the men God ever made for ignorance in this matter. He must read, and ponder, and pray, till the last shadow has fled from the subject, and till every lineament in the features of "the new man" shall gather into such vividness and prominence before his mental vision, as to form an uneclipsed and immovable distinction from all the semblances and counterfeits which this world of deceptions ever knew. There are men who look to God's messengers for guidance in these things with an honesty as confiding as that which marks the interrogatories of the dying; and who shall teach them to discriminate between the delusive dreams of fancy and the new creation of God, if these are

unprepared for it? They are to know on what a man's eternal happiness depends—to ascertain what is rock, and what is sand and sea, amidst the ten thousand varieties of feeling rested in by the children of men. Let every minister who believes he must give an account of himself at the final judgment learn from God's own word, as though he had read it in the blaze of that throne from whose glory heaven and earth shall flee away, what constitutes Gospel repentance and vital holiness. From the same faultless record should be collected with equal fidelity all that relates to practical godliness. Here let us understand all that is forbidden, as to the indulgence of appetites, the gratifications of fancy, or the exercise of our passions. Let us know what is interdicted of every kind, great and small; and let it be sufficient to know what God says about it, without the least frittering away by human glosses. Let us also learn all that is to be done—all the duties in reproving, exhorting, teaching, praying, and giving.

[To be continued.]

#### MISCELLANY.

**ANIMAL MAGNETISM.**—Animal Magnetism is a term borrowed from the analogy there is between the supposed influence of the nervous power of one individual over another, and that of the magnet upon iron. Its Germanic origin might be shrewdly guessed by any one conversant with the tendency of German philosophy to lose itself in the labyrinths of mysticism. MESMER was the founder of the pretended science, and employed it in the cure of diseases. This was a comparatively harmless exercise of the mystic art, and even in unison with the order of nature, according to which the imagination is frequently seen endowed with vast remedial power. But it became no longer tolerable, when its grave Professors, as if freighted with the old Egyptian wisdom, and familiar with the secret influences of nature, claimed for the occult science other marvellous phenomena, such as transference of the senses, *clairvoyance* or mental vision, in which, though the eyes be closed and bandaged, objects are said to be seen by the somnambulist, either when held before his face, or when placed in contact with the epigastrium, occiput, or other parts; the power of predicting events; of ascertaining the nature of diseases, and prescribing their appropriate remedies; of knowing what is taking place at the moment in distant parts of the world, &c. &c. In short if Animal Magnetism, as invested with these attributes, be entitled to credit, we are by that decision translated from the regions of reality to the fairy land of romance. Hear the language of a modern Magnetiser, like an Eastern Magician of olden time *redivivus*, and exulting in his absolute power over the poor crazy somnambulist:—"If cold, you can warm him, if warm cool him; you blow away his pains, and his pains vanish; you change his tears to laughter, and his sorrows to joy. Are his country, his friends absent? you cause him to see them without seeing them yourself. You can blunt his sensibility, if he have to undergo any cruel operation. You transform water into any liquid he desires, or which you deem useful to him—you present an empty glass, he drinks, the movements of deglutition are performed and thirst is appeased—with nothing I have calmed his hunger, with nothing I have served him up splendid dinners," &c. &c. *Ohe! jam satis.* What need we further witness of the absurdity of such pretensions on behalf of Animal Magnetism?

**TOMATO A SUBSTITUTE FOR CALOMEL.**—We have been looking for this these two years past, and were wholly inclined to favour the announcement, when a few weeks since we saw advertised, "Miles' Compound Extract of Tomato." The Tomato, used as an article of refectation, is highly medicinal, and doubtless prevents many bilious attacks. We inferred

from this fact the possibility of preparing from it a medicine of great virtue. Dr. Miles and his associates have spent years and fortunes, we understand, in experimenting, and finally have produced the compound extract. It has been used by many in the city and out of it, and is, as near as we can learn, generally approved. The following is taken from the advertisement and directions accompanying the boxes:—

"Humane physicians deplore the sad evils resulting from the mercurial practice, and will gladly bid the introduction of an article that can safely be substituted for calomel. They feel, and that keenly, the great uncertainty of its primary operation; they cannot say whether it will be favourable or unfavourable.—They also know and feel that if its use be continued for any considerable time, injurious secondary consequences must certainly follow. But they must choose the least of two evils; they know of no other article that will arouse a torpid liver, remove obstruction, and set in free action the whole glandular system; and it being indispensably necessary to do this, they continue its use notwithstanding the evil consequences which follow.

"They have long desired and sought an article that would produce the good effects of this drug, without subjecting the patient to its deleterious results. Such a desideratum, it is believed, has at length been obtained in the article now presented to the public.

"The proprietors of this article keeping in view the fact that a wise and benevolent Being has placed within the reach of all, remedies adapted to the diseases incident to the climates they inhabit, and knowing, likewise, that most of the diseases of the south and west are based on organic or functional derangement of the liver, directed their attention to those articles which act more especially on the hepatic organs.

"After long, laborious, and expensive research they have succeeded in extracting a substance from the tomato, which, from its peculiar effect on the hepatic or biliary organs, they have designated *Hepatine*.

"It is a medicine that will produce all the beneficial results of calomel, in both acute and chronic diseases, without the possibility of producing the deleterious consequences common to that article."  
C. Advocate.

The following was handed to the Journal of Commerce by a gentleman who says he knew the chloride was applied to the hand of a man in America, which was very badly bitten by a mad dog. The bite occurred four or five years ago, and no symptoms of the disease have ever yet appeared. The wounds made by the dog's teeth, have never entirely healed.  
From the Liverpool Mercury of July 2.

**CURE FOR HYDROPHOBIA.**—As the hydrophobic disease has set in, we comply with the request of a correspondent by giving insertion to the following:—What we happen to know of the extraordinary property of the chloride of lime induces us to put great faith in its properties in the cure of the wounds inflicted by dogs, than in any other means.—*Liverpool Mercury.*

We are indebted to Mr. Coster, a French physician, for the following valuable discovery, as a preventive to hydrophobia, take two table spoonfuls of fresh chloride of lime in powder, mix it with half a pint of water, and with this wash keep the wounds constantly bathed, and frequently renewed. The chlorine gas possesses the power of decomposing the tremendous poison, and renders harmless that venom against whose resistless attack the artillery of medical science has been so long directed in vain. It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite. Another plan, which has been extensively tried at Breslau, is rich, and many other parts of the continent, contains



not merely in cutting out the bitten part, (mere incision has been found too often unavailing,) but in combining with the incision the effectual means of keeping open the wound and maintaining it in a state of suppuration during a period of at least six weeks. Other curative means, as the exhibition of mercury, balla-dona, or lytloe, were also employed on these cases; but upon these, it is thought, little reliance can be placed. The following are the results of this treatment—From 1810 to 1824, the number of persons admitted into the Breslau hospital, was 194, of whom two only died of hydrophobia. From 1783 to 1824, inclusive, there were admitted into the hospital at Zurich 233 persons bitten by animals, (182 by dogs,) of whom only four died—two on the second day of admission, and in whom the disease had probably become developed before they were submitted to the treatment, and the other two were bitten in parts (inside of the cheek and eyelid) where the prescribed means could not be employed with the requisite exactness.

**MORAL ADVANTAGES OF LOW POSTAGE.**—"The moral advantages of frequent communication by letter, I rate very highly, as one of the best securities for good conduct, where young people have been well brought up, is the preservation of home feelings in all their freshness, and the nurturing and cherishing of all the pure and wholesome influences that belong to the family relations. Give me a girl who left the parent's roof pure, and so long as she writes freely to her mother, I shall scarcely fear for her virtue. Give me a youth who finds a pleasure in devoting a spare half-hour in the evening to the sister whom he has left behind him, and though he be a hundred miles off, there is a chain upon him, which, if it does not hold him back from evil, will check him in the pursuit of it. Now when one considers the field to which these observations refer, the immense scale upon which the enormous tax upon letters is working mischief, in separating the nearest friends, and insulating, during the most critical period of life, those who want every help to strengthen them against temptation, I really feel that the *economical* part of the question is quite suspended by the *moral* part; and even if the million and a half of revenue were sacrificed, the gain would be immense. Nobody hates more than I do the common outcry against taxation. As a nation, we do not pay dearly for our social comforts and blessings; on the contrary, they would be cheaply purchased if we had much more to pay for them. But it is unwise, nay I must say it is unchristian, for a legislature to say to a whole people, 'You shall speak to your friends, or hear from them, only through the state trumpet,' and at the same time to take for every message it conveys a sum immensely greater than the cost of transmission. These who have opportunities of judging of the moral progress of young persons, know well that when the son becomes indifferent to correspond with his family, when his letters are short and seldom, and when the daughter, absent to earn her livelihood, ceases to be regular and long in her letters to her mother—the moral destruction of the child is likely if not near, and society, which has a ready treadmill for the dishonest clerk, and universal infamy for the fallen girl, owes it to itself and to justice to remove every barrier between the mind of the boy and the father, the heart of the daughter and the moral precepts of her mother.—*London and Westminster Review*.

**TRANSUBSTANTIATION.**—It is worthy of notice that Alfric, who was Archbishop of Canterbury in the eleventh century, makes mention in his writings, that the English churches had not yet adopted the Romish error of transubstantiation which had made considerable progress on the Continent. Speaking of the bread and wine used in the Sacrament, he says, "It

is the body and blood of Christ, not in a *corporeal*, but in a *spiritual* manner. The body in which he suffered, and the eucharistical body are widely different; the first was born of the Blessed Virgin, and consisted of blood, bones, nerves, and limbs; animated with a rational soul, but the body which we call eucharistical, is made up of certain grains of wheat, without either blood, or bone, or nerve, or limb, or soul. The sacrament is a type and a pledge; but the body of our Lord Jesus Christ is the truth and reality of this representation." Our readers will, at once see how different this view is from that adopted by the Church of Rome, which curse all who do not believe, that when the priest has muttered a few words over the wafer, it not only becomes the flesh and blood, but also contains the bones and the soul of our Blessed Lord!—*Dublin Record*.

**SIR COLIN CAMPBELL.**—About six weeks before the battle of Assaye, General Wellesley thought it necessary to obtain possession of an important fort, named Ahmednugger. It was taken by a most gallant escalade. In the thick of the assault General Wellesley saw a young officer, who had reached the top of the "very lofty wall," thrust off by the enemy, and falling through the air from a great height. General Wellesley had little doubt that he must have been severely wounded if not killed by the fall; but hastened to enquire the name and fate of the gallant young fellow, and had the satisfaction of seeing him in a moment after again mounting to the assault. Next morning the General sent for him, offered to attach him to his staff as a Brigade major, and from that hour, through all his fields and fortunes, even to the conquest of Paris, continued him in his personal family and friendship, and used sometimes to say that the first time he had ever seen him was in the air; that young officer is now Sir Colin Campbell, Knight Commander of the Bath, a Lieut. General in the army, and Governor of Nova Scotia.—*Eng. paper*.

**THE ENTERPRISE OF THE DUTCH.**—The arrogance of the English, the vanity of the French, the pride of the German, the superciliousness of the Italian, and the accumulated mass of all these perverse qualities—added to the legion of devils of his own—which exists in the Spaniard, must abate a little of their preponderance, when they reflect on the immense labour of the Dutch in regaining their soil from the sea, and in basing cities on the domain of ocean itself. To plant a house, they proceed as follows:—When the land is marshy, they trace the square of its dimensions, horns to the depth of seven or eight feet till they find water, pump it dry, and drive stakes round the square, by means of a weight of twelve or fourteen hundred pounds suspended from a pulley; the stakes are from forty to fifty feet in length, and each requires on an average an hour and a half for driving it down. One hundred of these blocks or stakes are sufficient for a small house. The royal palace at Amsterdam took 13,695. When it is considered what immense labour the towns in Holland have required for construction, what immense sums they must have cost, and what industry the people must have possessed, to enable them to prosper with such drawbacks on their exertions, the Pyramids of Egypt, the Ruins of Thebes, the Palaces of Persepolis, the Hanging Gardens of Babylon, appear no longer as visionary dreams of gigantic enterprise, but as the works of man; of a being capable of conquering the elements, of inverting the dispositions of matter, and wanting only presence to be divine.—*Standish's Notices of the Northern Capitals*.

**NATURE.**—To the natural philosopher no natural object is trifling or unimportant:—from the least of Nature's works he may learn the greatest lesson.—*Sir J. W. Herschel*.

## ORIGINAL POETRY.

## SLEEP.

Sleep—welcome visitant ; we own thy mystic soothing power ;  
In thee we recognize a charm to cheer the darkest hour—  
A spell of sweet forgetfulness—whose silken web doth bind  
The powers of reflection, yet—leaves free the soaring mind.

There is a sleep—profoundly deep—which never more shall break  
Till the trumpet of the judgment every sleeper shall awake ;  
When plunged in deepest misery—or raised to highest bliss  
The soul shall never sleep again—but now we mean not this.

There is a sleep which every feeling of the soul suspends  
Where all the lofty musings of the imagination ends ;  
Which no kind restoration to the weary mind bestows,  
As far from sweet refreshment as it is from true repose—

But 'tis not this our will would choose—there is a milder sleep,  
Which memory's connecting link in oblivion doth steep  
Which leaves the mind unbound to follow its native wanderings  
And over the lofty spirit—a net of enchantment flings—

'Tis this which sees the path of woe strewn o'er with thornless roses—  
To poverty its magic skill—the wine-spread board discloses ;  
It makes the invalid forget his agony of pain—  
He woke—and felt it—but ere now he dreams of bliss again !

The sailor boy is fearless rocking on the straining mast  
He thinks not of the thunder's roar or the lightning's red wing'd blast,  
With the spirit of the storm he rides above the eddying foam  
But even now his thoughts are straying to his distant home.

The warrior rests upon the field—the heat of war is o'er,  
And the fiery steed and the helmed brow are fitting past no more ;  
He's sleeping in the accoutrements stained with that day's career,  
But his thoughts are far across the sea—his wife and home are there.

I watched a pilgrim o'er the plain—as he wandred all alone  
And when he laid him down to sleep his pillow was a stone ;  
The ground his lowly resting place—his canopy the sky—  
But angels, his attendants, kept their holy vigils nigh—  
And his internal eye with the glorious sight was riven  
His vision was "The house of God—and the very gate of Heaven."

## SONG.

TUNE—"Home, sweet Home."

1

O ! why should I wander o'er earth's barren ground,  
Where the joys of my home can never be found ?  
O ! why should I sigh for the joys that are there,  
The pleasures that lead to sadness and care ?

"There's no home on earth :"  
"There's a home in heaven—a home for the soul."

2

When sorrow oppresses, and danger is nigh,  
How sweet is the thought of my home in the sky :  
In affliction's dark night how sweet to arise,  
And above its thick cloud see my home in the skies :—

"Yes—yes—there's a home"—  
O ! bright to the Pilgrim is his home in heaven.

3

When not a sad feeling my bosom annoys,  
And reason approves of my peace and my joys,  
From every allurements of earth I'll arise,  
And long to enjoy my home in the skies—

Bright home of the soul :  
The home that's in Heaven, is the soul's happy home.

4

When dark are the hours that Providence sends,  
And the friends it bestowed, no longer it lends,  
I'll think of the friends that have gone on before,  
And hope to be with them on heav'n's happy shore.

Bright, bright is the sun,—  
Unclouded the skies of the saint's happy home.

5

When death with his terrors shall press on my heart,  
And every loved scene of earth shall depart ;  
When torn is my nature from all its fond ties,  
Even then I'll think of my home in the skies.

Ah ! yes, there's a home—  
In the home of the soul true friendship is found.

Prince Edward Island, September, 1838.

T. H. D.

## REVIEW.

*Universalism in its modern and ancient form, brought to the test : and without the argument from Aion, Aionios, &c. shown to be unscriptural.* By ALEXANDER W. McLEOD. 12mo. pp. 163. Cunnebell, Halifax.

INFIDELITY, in order to maintain its puny opposition to Christianity ; besides its impious denial of the existence of a Supreme being ; has been compelled to profess principles, and assume characters, to which it has no legitimate claim.

Sometimes, it *pretends* to philosophy : and it tells the world, that the different *strata* of the earth *must* have taken a much longer time in their formation than they could have had according to the Mosaic account of the Creation. From hence it argues that the Mosaic account *must* be wrong ; and if the Bible account of the creation is wrong, then, its other historical account *may* be wrong also : and if its history cannot be depended on, so neither can be its doctrines. Thus, the book of God becomes a mere fable ; and man's salvation is to be rejected because those would-be-Philosophers, cannot explain the construction of the earth, or the formation of a pebble.

But their premises are erroneous ; and their fallacy lies, in asserting what they have no means of proving ; namely, that the earth has of necessity required such a prodigious length of time for the formation of its strata. For aught they can prove to the contrary, the primitive strata might have been created in their present composite form, or if progressively formed, the process might have gone on more quickly than it now does. Surely neither of these was a work too great for Omnipotence to perform within the time fixed by Moses for the creation of the world.

Infidelity, sometimes assumes the critic, and tells the world it has read the Bible, has scrutinized its contents, and collated its parts : and the result is, it has discovered *discrepancies*, and *contradictions* : and from hence it argues, that as whatever contradicts itself cannot be true, the Bible has therefore no right to claim Divine authority, but ought to be rejected as an imposition upon the good sense of mankind.

To this it may be replied : Free Thinkers are seldom close thinkers, and moreover, when men take up the Bible, with their minds previously imbued with Infidelity, and cursorily read parts thereof and compare them with each other, it is no wonder that this superficial knowledge should lead them to exclaim, *discrepancy and contradiction*.

But the fact is, there are no positive contradictions in the Bible, and the portions of Holy writ which at first appear to contradict each other, can all be reconciled without doing any injury to Philology or sound criticism.



Infidelity, sometimes *pretends* to Christianity, and in this character, it like the Roman god *Janus*: exhibits two faces. With one, it seems to show a smile of complacency towards Christianity, and professes to believe the contents of its sacred record; with the other face, it scowls at those portions of that blessed book, that are not in accordance with its vile principles; and therefore, it tries, either to have those obnoxious passages expunged, or to give them a meaning, which is at variance with their plain grammatical sense.

Infidelity, in its *semi-Christian* character, sometimes becomes the stern advocate of the long exploded doctrines of *Pelagius*, and maintains with him, that man is not a fallen creature, or, at least that he is not so fallen, but that he can by his own *natural powers*, without divine grace, forsake evil, do good, and merit the favour of God.

Maintaining that human nature is unfallen, or only partially fallen, it cannot see the importance and absolute necessity, of the atoning blood of Christ to save a lost world; and therefore, it proceeds to vindicate the principles of *Arius*, who asserted that our blessed Lord was not a divine person: but a *super-angelic* being, a little God. Or it falls in with the blasphemous dogma of *Faustus Socinus*, who asserted, that there was *nothing of divinity* in him; that he was a *mere man*; and that the Holy Spirit is not a distinct person in the ever blessed Trinity, but simply, an *attribute* or *energy* of the Supreme God. Thus, a great portion of the Bible is made to speak nonsense, Jesus Christ is robbed of his true and proper divinity, the Holy Spirit of his gracious influence, and perishing sinners of their only hope.

But, perhaps the character most pleasing to human nature, that infidelity, in its *semi-Christian* form, ever assumed, is, that of *Universalism*, which teaches that, although men die in their sins, they shall either have *no punishment at all after death*; or, if cast into hell, they shall be *delivered therefrom*, and not only shall damned human souls, but even *Devils*, shall be restored to the favour of God; or, in other words, that the "worm" that "never dies," shall cease to exist, and that the inextinguishable fire shall be extinguished. And these monstrous doctrines are pretended to be found in the Bible.

Whatever may be the views of many pious persons on what is called *religious controversy*,—yet, any controversy that is entered into, in *defence of religion*, against the open, or covert, attacks of infidelity,—deserves the countenance and support of all its friends, to whatever section of the Christian church they may belong.

It was, therefore, with much pleasure, that we read the very interesting little volume now before us, and Mr. McLeod has done well in sending it forth into the world, in order to counteract the pernicious principles which he so boldly, and we think, so successfully combats.

The work has been noticed in a periodical called "*The Trumpet and Universalist Magazine*," published in Boston, United States, which periodical appears to be an organ of the "Universalists" in those parts.

*The Trumpet* certainly does not answer McLeod's arguments, but it brings a charge against him for the *smallness* of his work,—intimating, that as "*Balfour*" a Universalist writer, occupies 448 pages, *large octavo* in his work, McLeod's must of course be wrong, because it only contains "163 pages, *small 12mo*." This is absurd in the extreme. "*Risum tenealis amici*." The observations made in *The Trumpet* have been ably replied to by Mr. McLeod, in the *Christian Reporter and Temperance Advocate*, a most valuable paper, published at St. John, N. B.

The work is divided into eighteen chapters, at the head of each chapter, is a synopsis of its contents.

The first chapter is headed, "*On Hell, as a place of future punishment. The meanings of Sheol, Hades, and Gehenna, considered.*"

To understand Mr. McLeod's argument, our readers should distinctly understand, and bear in mind, that "*Sheol*," "*Hades*," and "*Gehenna*," are the words in the original scriptures, which in our version are the words usually translated "*Hell*"; and, although, like most other words, they have more than one meaning, yet, whenever either of these terms are used as *connected with a threatening*, they invariably mean *hell*, in the proper sense of that term: that is, a place of future punishment. We shall give an abstract of the sound biblical criticism, and correct reasoning of our author, for the elucidation of this subject.

"The words translated "hell" in the Scriptures, are *Sheol*, Hebrew; *Hades*, also *Gehenna*, Greek.

"The word *Sheol*, is derived from the verb *shal*, which signifies to ask, require, desire, and has different other meanings. Sometimes it signifies the *grave*. Thus Jacob says, "I will go down into the *grave*, unto my son mourning." Gen. xxxvii. 35. And the Psalmist, "Let death seize upon them, and let them go down quick into *hell*": into the *grave*. Ps. l. 15. It is also used as a general name of the invisible world, the place of departed spirits, whether good or evil, happy or miserable,—and that this *entire region* was called by the Jews, *Sheol*, by the Greeks, *Hades*, and by the Latins, *Inferi*.

"The word *Sheol* likewise denotes a *place of future punishment*. If not, why should it be something predicted exclusively of the future state of the wicked? or why should it be something *threatened only* to those who live and die in a state of disobedience? when used to signify the *grave*, or the *general abode of departed spirits*, it may be applied to the righteous, with the same propriety as to the wicked. But there are passages, in which it is applied to the wicked *only*, and this also in the way of *threatening*, or emphatic declaration of their awful condition; and in such passages, the word *Sheol*, must have a meaning beyond either of the two first assigned,—a meaning expressive of the *future punishment* and *misery* of the *wicked*, so repeatedly asserted in other portions of the word of God. Thus, the *wicked* shall be turned into *hell*, *Sheol*, and all the nations that forget God." Ps. ix. 17. This verse, we apprehend, fully proves our point. Certain characters are here specified: the "wicked," and "the nations that forget God,"—a certain threatening is denounced, as bearing exclusively on their future state, they "shall be turned into *hell*." Now, if the word *Sheol*, *hell*, means here only the *sepulchre*, or the *place of departed spirits*, then there is nothing more said of the characters mentioned, than might be said of the most holy and obedient. The latter, as well as the former, go to the *grave*, the house appointed for all living, and their souls enter into the future spiritual and invisible world. On this principle of interpretation, what object had the Psalm-

ist in view, in uttering this solemn declaration? if he only referred to the common lot of men, whether good or evil, why fix his attention exclusively on the "wicked?" why single out the nations that "forget God?" why use, in this case, the very strange expression, "shall be turned into hell," evidently implying something more than the mere placing the body in the grave, or the entrance of the spirit into the future world? was a similar form of expression ever employed in reference to the good? can a passage be found in the whole range of revealed truth, to this effect:—the righteous "shall be turned into hell, and all the nations that" obediently remember "God?" No: but we read "the wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. xiv. 32—Psalm ix. 17. Therefore, if it have any meaning at all, must refer to the future miserable locality of the characters described."—2—4.

#### THE CHRISTIAN CABINET.

**THE EFFICACY OF PRAYER.**—A lady in New York, who had openly avowed infidel principles, was brought to the verge of the grave. Although she and her husband had professed their attachment to deistical abominations, they had yet been accustomed to attend upon the ministry of that faithful, eloquent and zealous servant of God, the Rev. Mr. Mason. In the prospect of death she sent for the Doctor, and declared upon his arrival, that she neither felt herself to be a sinner, nor believed in the doctrine of mediation. "Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not one single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room, when one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell, and then rising from his knees, he left the house. To his great surprise; a day or two after he received a message from the lady herself, earnestly desiring that he would come down to see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when on entering the room, she held out her hand to him, and said with a benignant smile, "It is all true—all that you said on the Sabbath is true. I have seen myself the wretched sinner you described me in prayer. I have seen Christ to be that all sufficient Saviour you said he was, and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on the rock of Ages. There I am secure, there I shall remain: 'I know whom I have believed.'" The prayer which had been offered by the Doctor, was the means of bringing her to a sense of her sinfulness, her last moments, were employed in the exercise of penitence and devotion, and she passed into eternity in that state of soul which afforded a well-grounded hope of her acceptance with God through the merits and for the sake of a crucified Redeemer.

**THE EFFECTS OF MISSIONS.**—The Rev. Dr. Philip, of the Cape of Good Hope, states, that the honourable Justice Burton informed him, after a circuit tour, that he had made three journeys over the colony as a circuit Judge; that, during these circuits, he had nine hundred cases before him, and that only two of these cases were connected with Hottentots who belonged to Missionary institutions. On a comparison of the population at the missionary stations with that of the rest of the colony which was under the jurisdiction of the circuit court, the fact stated by the Judge makes the proportion of crimes as one only to thirty-five.

**ON THE SUBLIME.**—It is fit the thoughts and expressions should be suited to the matter, on all occa-

sions; but in nobler and greater subjects especially, where the theme is sacred and Divine, it must be our care to think and write up to the dignity and majesty of the subject; nothing mean, little, or low; no childish thoughts, or boyish expressions will be endured; all must be awful and grave, and great, and solemn.—The most noble sentiments must be conveyed in the most weighty words: all ornaments and illustrations must be borrowed from the richest parts of universal nature; and in Divine subjects, especially when we attempt to speak of God, of his wisdom, goodness, and powers; of his mercy and justice; of his dispensations and providence (by all which he is pleased to manifest himself to the sons of men,) we must raise our thoughts and enlarge our minds, and search all the treasures of knowledge, for every thing that is great, wonderful, and magnificent; we can only express our thoughts of the Creator in the works of his creation, and the brightest of these can only give us some faint shadows of his greatness and his glory. No hyperbole can be brought to heighten our thoughts. The strongest figures are too weak, the most exalted language too low, to express his ineffable excellence. For in so sublime a theme nothing can be hyperbolic. The riches of imagination are poor, and all the rivers of eloquence are dry, in supplying thoughts on an infinite subject. How poor and mean, how base and groveling are the heathen conceptions of the Deity! Something sublime and noble must needs be said on so great an occasion; but in this great article, the most celebrated of the heathen pens seem to flag and sink; they bear up in proportion to the dignity of the theme, as if they were depressed by the weight, and dazzled with the splendour of the subject.

We have no instances to produce of any writers who rise at all to the majesty and dignity of the Divine attributes, except the sacred penmen. Nothing less than Divine inspiration could enable men to write worthily of God, and none but the Spirit of God knew how to express his greatness and display his glory. In comparison of these Divine writers, the greatest geniuses, the most noble wits of the heathen world are dull. The sublime majesty and royal munificence of the Scripture poems are above the reach, and beyond the power of all mortal wit. Take the best and most lively poems of antiquity, and read them, as we do the Scriptures, in a prose translation, and they are flat and poor. Horace, Virgil, and Homer, lose their spirits and their strength in the transfusion, to that degree, that we have hardly patience to read them. But the sacred writings, even in their translation, preserve their majesty and glory, and very far surpass the brightest and most noble compositions of Greece and Rome. And this is not owing to the richness and solemnity of the eastern eloquence, (for it holds in no other instance,) but to the Divine direction and assistance of the holy writers. For, let me only make this remark, that the most literal translation of the Scriptures, in the most natural signification of the words, is generally the best; and the same punctuality which debases other writings, preserves the spirit and majesty of the sacred text; it can suffer no improvement from human wit; and we may observe that those who have presumed to heighten the expressions by a poetical translation or paraphrase, have sunk in the attempt; and all the decorations of their verse, whether Greek or Latin, have not been able to reach the dignity, the majesty, and solemnity of our prose, so that the prose of Scripture cannot be improved by verse; and even Divine poetry is most like itself in prose. One observation more, I would leave with you: Milton himself, genius as he was, owes his superiority over Homer and Virgil, in majesty of thought and splendour of expression, to the Scriptures. They are the fountain from which he derived his light; the sacred treasure that enriched his fancy, and furnished him with all the truth and wonders of God, and his creation, of angels and men, which no mortal brain was



able either to discover or conceive; and in him, of all human writers, you will meet all his sentiments and words, raised and suited to the greatness and dignity of the subject.

I have detained you longer on this majesty of style, being, perhaps, carried away with the greatness and pleasure of contemplation. What I have dwelt so much on, with respect to Divine subjects, is more easily to be observed, with reference to human; for in all things below divinity, we are rather able to exceed than to fall short; and in adorning all other subjects, our words and sentiments may rise in a just proportion to them; nothing is above the reach of man, but heaven; and the same wit that can raise a human subject, only debases a Divine!

## HYMN—C. M.

For the Wesleyan.

## QUICKENING GRACE DESIRED.

1. **THEE**, our Redeemer, Lord, we praise,  
While in thy courts we meet;  
In hymns of joy our voices raise,  
And worship at thy feet.
2. The great and glorious God, thou art,  
Eathron'd above all height:—  
For Jesu's sake thy love impart,  
Thy peace and heavenly light.
3. Pardon on ev'ry conscience seal,  
While we our homage pay;  
O may we all thy presence feel  
To cheer us on our way.
4. Revive, O Lord, each fainting mind,  
Inflame our hearts with love—  
So shall we all thy mercy find  
And share the joys above.
5. Now, now, the quick'ning grace bestow,  
And raise our minds to heav'n;  
And praises shall, in ceaseless flow,  
To thee our God be giv'n.

Gayborough, Oct. 1, 1838.

A. W. M.

## MISSIONARY.

## ON THE CONNECTION BETWEEN ACQUAINTANCE WITH THE MISSIONARY ENTERPRISE, AND STRENUOUS EFFORTS FOR ITS ENLARGEMENT.

EVERY serious and attentive observer of the signs of the times must have noticed many striking indications that both the church and the world are hastening to the most important era in their moral history. The change of dynasties, and the revolutions of empires, the convulsive shock given to Pagan idolatry, and the warning condition of Mohammedanism and the Papacy, may be viewed as so many steps towards the erection of the throne of Messiah's spiritual dominions. Not only does the present aspect of the vast field lead to the conclusion that it is ripe already to harvest, but we have also the requisite implements for its gathering. There is much truth in the assertion, that the disproportion was far greater between the resources of the first Christians and the success of their labours throughout the then Roman empire, than subsists between those which Christians now possess, and the conversion of the world. It is, nevertheless, cause of humiliation and regret, that the church, though in possession of adequate means for evangelizing the globe, should have been so lamentably deficient in the production of the apparatus essential to its accomplishment. The general tenor of the Holy Scriptures warrants us to expect the conversion of the nations of the earth, by the universal spread of the Gospel through the medium of missionary ministrations, and the evidence has been thus summed up by an unerring pen:—"So then faith cometh by hearing, and hearing by the word of God." The primary duty of Christians towards the heathen, therefore, must consist in training up, sending forth, and maintaining an adequate number of ministers to proclaim God's message of mercy to a guilty world. But who will sedulously engage, as labourers or helpers in this great work,

unless their minds are deeply impressed with a sense of the awful condition of the idolatrous heathen?

There are Christians, not a few, by no means devoid of concern for their state, who nevertheless deplore their own lukewarmness and want of energy in so beneficent a cause. Such persons have probably expected to experience a flow of sacred sympathy and a stimulus to active exertion, apart from the motives whence they spring. They may not have considered, that the affections and the conduct can be duly and permanently influenced only by the convictions of truth. When a well-regulated mind is once thoroughly convinced of its duty, the measure of effort put forth in the performance will be proportionate to the extent and accuracy of the information it possesses. Hence the first step towards the just appreciation of a valuable object is, to gain right views concerning it; and to feel deeply interested in a good cause, we must acquaint ourselves with its nature, and as far as possible, with details.

With respect to missionary operations, this may, in a measure, be effected by a careful perusal of the Notices, and a regular attendance at the monthly Prayer Meeting; and justly is our indifference or inertness chargeable on ourselves, if we needlessly omit so obvious and easy methods of gaining information. Our interest in the noble cause would be further increased by rendering ourselves familiar with the proceedings of other kindred societies. At an early period of his bright career the Rev John Wesley, was wont, on one evening in each month, to read to his societies accounts of the progress of the work of God both at home and abroad, not only amongst the Methodists, but in other Christian Societies. A plan so well calculated to enlarge the mind and affect the heart; to break down the partition wall of sectarianism, and to promote oneness of spirit, the surest prelude of success,—is worthy of imitation in the present day.

Would we witness zeal for the missionary enterprise fanned into a sacred flame, and feel its genial heat, probably no one mean would more directly tend to foster it, than an intimate acquaintance with the toils and achievements of eminent missionaries of the several denominations, in their diversified fields of labour. A suggestion bearing upon this point was recently thrown out in a number of a periodical entitled "The Mother's Magazine," which, if generally adopted, would facilitate the accomplishment of so desirable an object. It was there proposed, that on the first Monday in the month, heads of families should study to make all their reading, prayer, and conversation, bear, as much as possible, on the subject of Foreign Missions. Thus might many of the rising generation be taught, from infancy, to lisp their prayers for the salvation of the heathen; to revere the character of the devoted missionary; and to anticipate, as their highest felicity and honour, the privilege of one day treading in his steps.

Supposing this measure to be secured, another desideratum is, a union of interest and effort amongst all the members of Christian societies; for, though it is cause of rejoicing to witness the large increase of missionary associations, and the active zeal, tempered by prudence, which they exhibit, the glory of God will not be revealed, so that yet "all flesh may see it together," until every church becomes an apostolic, or what is virtually the same, a missionary church.

To behold and to consider the field, are essential preparations to its efficient cultivation; hence a deeper and more hallowed sympathy, with a corresponding increase of pecuniary aid, and active exertion, may be reasonably expected to follow the wide circulation amongst the various sections of the church, of interesting missionary intelligence. Let this enlarged knowledge once be brought into action, and if it elicit not powers as well as feelings of which the possessor was previously unconscious, the very exercise of those he has, sanctified by the cause to which they are de-

voted, will impart to them a stability and a brightness of which he had formerly deemed them incapable. A conviction is fast obtaining, that works on missions, will shortly become one of the most popular, as they are doubtless one of the most valuable, departments of our national literature. The subject, carefully examined, will be found possessed of powerful claims to the acquaintance and support of the prince and of the peasant, of men of genius and erudition, and of the comparatively uneducated and illiterate; since, on the one hand, it meets us attired in the garb of honourable antiquity, and, on the other invested with the charms and attractions of novelty, like the great orb of day, on which we are wont to gaze from infancy to old age, with feelings of undiminished admiration and delight. From the annals of the missionary may be obtained the most correct views of the customs, habits, and social condition of the most interesting nations on the face of the globe. Thence, we may trace their transition from a state of barbarism, anarchy and vice, to one of civilization, political economy, and Christian morality. "Where'er they go, (says an eloquent writer,) knowledge goes with them; tyranny sinks before them; in their magnificent progress they abate the calamities of nature, they plant the desert, they civilize the savage; they strike off the fetters of the slave: in short, the spirit which animates them breathes at once, 'Glory to God in the highest, and on earth peace, good will towards men.'" From them, also, we may learn,—and this constitutes the climax and the reward of their labours,—how the most difficult and barbarous languages have been mastered, and the word of God translated into the vernacular tongues and circulated in Pagan countries; together with the blessed effects of the preaching of that word, in the subjection of the hearts of heathens of every kindred, clime, and colour, to the authority of Jehovah, and the conformity of their lives to the image of the Son of God. Information so deeply interesting, and so unspeakably important, viewed in connection with the destiny, both as to time and eternity, of myriads of immortal beings, may be obtained with facility, by adding a *Missionary Department to Loan Libraries*, where they are found; and where they are not, by forming a *Mission Library* for the use of the members. The latter measure is now in operation, and the former is about to be carried into effect by more than one Christian society. The general adoption, in substance, of such a measure, would not only excite a livelier interest in the cause of missions, and give rise to plans of greater usefulness; but, were a time fixed for the exchange of books, immediately before or after the monthly missionary prayer-meeting, it might tend to increase the number of faithful suppliants. An enlarged acquaintance with the state of the heathen, and with the peculiar circumstances of the devoted missionary band, could scarcely fail of rendering their supplications more definite and ardent; and we have ample ground for concluding that the whole process of God's dispensation of mercy to a ruined world is intimately connected with fervent and united prayer.

The substantial miseries and appalling prospects of six hundred millions of heathens call loudly for the hallowed sympathy and vigorous efforts of the Christian church; and peculiarly for those of the rising generation, whose duty and privilege it is to stand prepared for the grand crisis fast approaching, in which are bound up the life and salvation of a universe. Surely that interesting section of society, on whom are fixed the hopes of the church, and the eyes of an expectant world, cannot, at a time like this, rest satisfied with the transient excitement of the passions, the offering of a few indefinite prayers, with a scanty and precarious contribution; and thus, preferring their own ease and gratification, leave the heathen to perish! Let them rather, in a spirit of holy ardour, throw their youthful energies into that sublime and benevolent cause which embraces the glory of the

Saviour, and the recovery of an apostate world. Let them bind themselves by the three-fold cord of ardent prayer, self-denying effort, and liberal contribution, to "the sacramental host of God's elect," in their onward march to bow the nations to the sceptre of Emmanuel:—then shall their hearts be purified, enlarged, ennobled; they shall begin, as it were a new life, "and their days shall be as the days of heaven upon the earth:" the joy of angels, and the joy of God's salvation, shall sustain and cheer them throughout their earthly pilgrimage, and the dark valley of the shadow of death shall be irradiated by the bright vision of a ransomed universe prostrate at the feet of the Redeemer, and reposing securely under the shadow of his cross.

The following List, from a number of valuable missionary works, is appended simply with the view of affording some assistance to those who may be disposed to adopt either of the plans suggested, but may not be familiar with the publications issued on this interesting subject.

Brown's History of Missions, 2nd edition, in 2 vols.; Smith's ditto, 2 vols.; William's Missionary Gazetteer; Church Missionary Society's Register 24 vols.; Ditto Record; Transactions of the Missionary Society, (London,) 2 vols.; Notices of the Wesleyan Methodist Missionary Society, 7 vols.; London Missionary Society's Chronicle; Sermons preached before the Missionary Society, 6 vols.; Baptist Missionary Society's Herald; Periodical Account of the United Brethren Society's Missions; Christianity the means of Civilization, shown in evidence before a Committee of the House of Commons; The Spirit of British Missions, Ch. M. S.; Hough's Missionary Vade-mecum, ditto; Horne's Letters on Missions; Ward's Farewell Letters; Swan's Letters on Missions; Douglas's (of Canada) Hints on Missions; Dr. Duff's Discourses; Hall and Newell's Appeal; Brown's Memorial; Success of Danish Missionaries in the East, (Society for Propagation of the Gospel, 1718); Dr. Buchanan's Researches; Pearson's Prize Essay on Christianizing India; Ditto Life of Dr. Buchanan, 2 vols.; Ditto Life of Schwartz, 2 vols.; Sarjeant's Life of Martyr; Journal and Correspondence of Henry Martyn, 2 vols.; Sarjeant's Life of Thomason; Memoirs of Bishop Middleton; Ditto of Bishop James; Ditto of Bishop Turner; Life of Bishop Heber; Ward's History of Hindoostan, 2 vols.; Carey's Memoir of Dr. Carey; Life of Ward; Ditto of Dr. Morrison; Hoole's Personal Narrative; Memoir of Tite Cloze; Life of Serjeant (Missionary to the Mauritius); Memoir of Gordon Hall; Harvard's Narrative of the Ceylon Mission; Ditto Memoir of Mrs. Harvard; Memoir of Mrs. Clough, by Dr. A. Clarke; Memoir of Mrs. Winslow, and Sketch of the Ceylon Mission; Judson's Burman Mission; Knowles's Life of Mrs. Judson; Memoir of Harriet Newell; Life of Boardman, American Missionary to Burma; Abel's China; Gutzlaff's Three Voyages; Milne's China; Meinhurst's China—its state and prospects; Preparing for the Press, Gutzlaff's China opened; William's Missionary Enterprises in the South Seas; Ellis's Polynesian Researches; Ditto Life of Mrs. Ellis; Stewart's South Sea Mission; Yates's New Zealand; Dr. Coke's History of the West Indies, 3 vols.; Life of Dr. Coke; Watson's Defence of West India Missions; Marsden's Narrative of the Summer Isles; Humphries' Historical Account of Society for Propagation of Gospel in the British Colonies, 1730; Life of Brainerd; Ditto of Elliot; Loskiel's Moravian Missions in North America; Wix's Missionary Journal; Memoirs of Van der Kemp; Campbell's Travels in South Africa, 2 vols.; Kay's Researches in ditto; Memoir of Mrs. A. Hodgson; Moravian Missions in South Africa; (Dublin;) Gardiner's History of the Zoolu country; Gobat's Abyssinia; Jowatt's Researches in the Levant, 2 vols.; Hartley's Researches in Greece; Hardy's Notices of the Holy Land; Life of Heber; Memoirs of Parsons, American Missionary to Holy Land; Toase's French Mission; Memoir of Mrs. Patterson; Ditto of Mrs. Stallybrass; Moravian Missions in Greenland; (Dublin;) Ditto in Labrador; (Dublin;) Missionary Records of Religious Foreign Society, 6 vols.; Carne's Lives of Eminent Protestant Missionaries; Ditto Lives of Eminent Catholic Missionaries.



## ORIGINAL COMMUNICATIONS.

## ON THE CHURCH.

In the present day we frequently hear that it is our duty, not to separate from the Church; and the different bodies of Christians, not in communion with the national establishment: are confounded with heretics, and schismatics, or those who cause offences in the christian world. So greatly do some writers mystify the subject, that it is difficult, if not impossible for plain people, to determine what they ought to believe in reference to this point. It must be conceded that it is of the utmost importance to be members of the true Church, for out of its pale there is no salvation. But where is the true Church? How is it to be known? What are its marks? And how shall it be satisfactorily ascertained, that we are of its communion?

And first,—Where is the true Church? It is in heaven, and on earth. In heaven it is triumphant; on earth militant. Shall we look into any particular country, or shall we look abroad in the world, in order to find it, in its militant state? The true Church must be catholic, or universal, consequently it is not to be found *exclusively* in Rome, or in England: any more than at their antipodes. The Saviour, commanded the Gospel to be preached to every creature, and that Gospel cannot be preached in vain—therefore, no doubt, in various parts of the world, true Christians may be found, and the Church exists, although it may be the Church that is in some house; as was the case in the time of the Apostles themselves; and therefore it is contended that the true Church exists not in any particular national establishment, or body of christians,—but that the members of it, are to be found amongst all those bodies, which hold the head, even Christ. Nor does this view of the subject interfere with, much less destroy the unity of the Church, which is indeed one great note, or mark of it, (as will be shown at length) for there is “One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Eph. iv. 5, 6. The Papists contend that the Romish Church, and those in communion with it, are the only true Church; and that all others are heretics, and schismatics; and consequently, his Grace of Canterbury, is, by all those who are consistent with that creed, denounced an heretic, as well as the humblest individual, be he clerical, or lay, who dissents from them, or who separates from that body. Others there are, who professing a purer creed, and adhering to a more wholesome discipline, lay claim to this character, by setting up the plea of apostolical succession, and the divine appointment of episcopacy. A third party, which comprises those, who differ widely upon some points of doctrine, (not essential to salvation) and the matter of Church government, consider the true Church to be those who love our Lord Jesus Christ, in sincerity, and in truth, and give evidence of that love, by *their* love and affection, for all those who bear that name, and walk as becometh the Gospel of Christ, be they, Episcopalians or Presbyterians, Methodists or Baptists, or indeed any other name. The assumption that the Dissenters, or Methodists, are the only true Church, would be as absurd, and conse-

quently as *destitute of all proof*, as to say that the Church of Rome, or of England, is the *only* true Church. It is only a Church, and they are Churches, but none in any, or all of these communions belong to *the Church*, in the scriptural sense of that expression, but those who have the *Spirit of Christ*,—“for if any man have not the spirit of Christ, he is none of his.” The true Church is not to be known by the assertions of Papists, or bigotted Episcopalians, nor by the pretensions of any sect, to superior sanctity, and religion: but by those marks, which in holy writ, are made characteristic of it. This leads us to enquire, what those marks are? Holiness is the grand characteristic, or mark, of the true Church,—this appears from the language of the Apostle, in his Epistle to the Ephesians, where he addresses himself, to the saints, i. e., the holy persons. Mr. Wesley remarks as follows,—“The Church at Ephesus, as the Apostle himself explains it, means the holy persons that are in Ephesus, and there assemble themselves together to worship God the Father, and his son Jesus Christ; the Apostle considered the Church as one body, hence unity is another mark of it; but this unity does by no means imply that the members of the true Church, see eye to eye in those subordinate matters, or non-essential points, which are to be determined by time, place and circumstances. As the Bible is the religion of Protestants, if this was the case, we should dare to look for a detailed plan of Church-government, and a systematic form of doctrine,—whereas it gives us only the great principles of truth for our guidance, and directs us what course we are to pursue, in order to be led by the Spirit, into all truth; and by no means, makes an exact uniformity in opinions, modes of worship, or the discipline of the Church, characteristic of it; but, “lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace.” Now there may be these holy affections in the heart, and evidenced in the life, of those who belong to different bodies of professing christians,—if so, what is the plain, and just inference? Why, that those persons, no matter what they are called, belong to the true Church, notwithstanding their minor differences of opinion, or modes of worship.

AMICUS.

[To be continued.]

## ON DIVINE REVELATION.

BY THE REV. ALEXANDER W. MCLEOD.

MAN is a creature of God: His relationship to Deity indicates that he is under divine government, and accountable for his actions—unless we can embrace the absurd notion, that, after his creation, his Maker abandoned him to the uncertainties of chance, or the vagaries of his own imagination, and cast him off as unworthy of regard and undeserving of care. The unsoundness of this notion requires no other exposure, than, that which arises from the fact, that it contains an unjust reflection on the character, the perfections of an infinitely wise and good and just Being.

As a holy creature, such as he was when he first came from his Maker's hand, he required divine in-

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struction. For though his mental powers then were unweakened by the disease of sin, and his understanding was unclouded by moral darkness, yet, without a revelation from God, there is no reason to believe he would have been adequate to discover the laws which should ever regulate the conduct of a creature toward its Creator.—None but the Creator himself can make known these laws, as none but the Creator can adequately know, without instruction, what is really due from a creature to the Creator. To say that unfallen man was able to comprehend, in the unaided exercise of his own powers of ratiocination, the laws under which he was placed, is to ascribe to him the perfection of Deity. The admission, therefore, that man, was, at first under laws, implies that those laws were the subject of revelation, otherwise a knowledge of them never could have been obtained.

For the purposes of knowledge and government, a direct, explicit revelation of the divine will to man, it must be acknowledged, is infinitely superior to that which could be conveyed through the works of creation or the operations of divine providence. Nay, reasons are not wanting to show, that, on many points, on which knowledge is essential, the latter are either silent or utter a very equivocal language:—so that, if left to the guidance of these alone, they would prove very inefficient rules of faith, experience and practice.

These remarks will apply to man as a holy being, but with an hundred-fold more of force to him, as a fallen and polluted creature. Now his understanding is darkened, his judgment perverted, and all his intellectual as well as moral powers are disordered and weakened: so that he is now incapable of making those pure and exalted intellectual exertions, and of discerning and feeling the force of truth, as he was in his primeval state. If left, then, to the unassisted exercise of his own reason on the works of creation and operations of providence, to deduce a knowledge of the divine will, and instruction on many subjects, with which, as a guilty sinner, his hopes of mercy and salvation are connected, he will be for ever doomed either to absolute ignorance or, at best, to dread and perplexing uncertainty. The further admission that there is mercy for guilty man, implies that, to inspire hope and certainty on the subject, there must be a revelation of the gracious purposes of God, other than can be obtained from the study of creation and providence.

THE BIBLE professes to contain the revelation so much required, written by men, but dictated and inspired by God.

Its claims as a revelation from God to man is authenticated beyond reasonable doubt by the actual and stupendous Miracles which its messengers wrought—those of the Prophets and Apostles being performed by power derived from God, so that they were strictly speaking but instruments of the divine agency exerting itself by and through them, whilst those of our Lord Jesus Christ, one of the divine hypostasis incarnated, united to humanity, were performed in his own name and by his own unassisted energy, as the Lord of Creation,—to substantiate the doctrines inculcated by them; and likewise by the genuine pro-

phesies which they contain, and uttered by the sacred penmen and our Lord, for many years before their actual accomplishment. On these two pillars, as on an unyielding foundation, rests the authenticity of the system of religion revealed in the sacred writings, called by way of eminence the Bible, and which have for centuries withstood the vain yet subtle attacks of a host of infidel writers to shake or overthrow them; great is truth and it has prevailed.

The doctrines which the Bible contains are such as commend themselves to the sober judgments of men, as affording information respecting the Divine Nature, character, perfections and government, the original and present state of man, the means and conditions of salvation, the privileges and duties of the pious, the designs of the providential government of this world, and the certainty and character of future rewards and punishments, which, while it gives satisfaction to the sincere enquirer, can be derived from no other source. Here the mind rests in perfect ease and security: the doctrines, authenticated by miracles and prophecy, collaterally proving their own divinity.

Evidence of the truth of the doctrines of the Bible may be denied from the character of the inspired penmen. They were either men of truth or not: if not, it is unaccountable that wicked men should lend themselves to propagate the most wondrous truths in themselves, and yet as it regards them, as individuals, the most wondrous lies: and, in opposition to all the known principles of human nature, sacrifice ease and friends, and property and character, and expose themselves to toils, and dangers, and pains, and scourgings and imprisonments, and death itself in the most revolting forms, for the satisfaction of publishing what they were conscious were nothing but palpable falsehoods. On the supposition that they were deceivers, their conduct is unaccountable, and in a moral sense, as great a miracle almost as any of the Scripture-ones, condemned by infidels themselves. And then, whence came these wicked men, these unblushing deceivers, into the possession of the sublime, pure, spiritual views of God, and of the other subjects previously mentioned, which their books, and their books alone, contained? They cannot be the offspring of their own minds: otherwise they would be more than men: they cannot have sprung from a diabolic source—the Devil would have more wit than to put such an instrument into the hands of men to defeat his own purposes: the only alternative is, they wrote matters of fact, and published doctrines inspired by the Holy Ghost. If they were, then, men of truth, their testimony is true, and should be received: their records can be relied upon, and as they profess to have been inspired by the divine Spirit, the Spirit of truth and holiness, so their writings contain doctrines which bear on them the broad seal of divinity.

#### TO CORRESPONDENTS.

Letters have been received from the Rev. W. Smith—Rev. A. W. McLeod—Miss C. Newton—A. H. Cocken, Esq.—A. Z.—Mr. John Sprague.

ERATUM.—In Reminiscences, No 1, page 236, at the head of a letter, dated L—, for December, 1820; read, December, 1815.

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## THE WESLEYAN.

HALIFAX, NOVEMBER, 5, 1838.

We have great pleasure in referring our readers to an excellent Essay on the subject of Christian Missionary Enterprise which will be found in our number of this day; and for the insertion of which we have very gladly withheld other articles, and circumscribed the limits usually occupied by local intelligence; a circumstance more fortunate from the paucity of news.

We would also solicit attention to the first part of a Review of the Rev. A. W. McLeod's excellent Treatise on Universalism; perhaps it may be well to say that it is inserted without the knowledge or permission of the Author—and from a sincere desire not to induce controversy, but to lay before our readers the question in a small compass, so ably illustrated in the treatise under notice. We hope to receive for insertion the remaining part of the Review at an early period. The continuance of the Review of Williams' Missionary enterprises, will be found in our next No. We are indebted to the kindness of several friends for original articles, part of which will receive immediate insertion, and the rest early attention.

We are still under obligation to but few of the preachers in the District for original matter. Those few have been indefatigable, but we look anxiously to several quarters for the support promised. We have no hesitation in saying that there may be a reasonable expectation indulged that every succeeding number will be found increasingly interesting. We still are looking to our Agents for remittances and names of new Subscribers.

The ship Marchioness of Bute, arrived at St. John N. B., Oct. 27, bringing later intelligence from England. The Rev. Charles Dewolf, and the Rev. G. M. Barratt, Wesleyan Missionaries, arrived passengers in her, the former for this, and the latter for the other Province. The Rev. Mr. Crooks, Wesleyan Missionary, and family, arrived at Windsor last week, from the West Indies, via New York, in the brig Emerald, Captain Beckwith. The name of Crooks is announced in the Stations as that of a Missionary returning on account of ill health. We are happy to say, that his health during the voyage to Nova Scotia, has considerably improved. We believe he expects to stay during the winter in the Province, and go to England in the spring.

The Rev. Thos. Smith, late of Barrington, Wesleyan Missionary, sailed for Bermuda, on Wednesday last, in the Sibella, Capt. Musgrove.

ST. JOHN, N. B. Oct. 27.

## SEVEN DAYS LATER FROM LONDON.

By the fast sailing ship Marchioness of Bute, which arrived this morning from Liverpool, we received our files of London and Irish and Scotch papers—the former to the 26th September, being seven days later than those brought by the steamer *Royal William*.—

The Earl of Munster will, it is said, succeed Sir Colin Campbell as Lieutenant Governor of Nova-Scotia, and the latter will proceed to Canada, as Commander of the Forces, in consequence of the resignation of Sir John Colborne.

We understand that Government has decided on establishing a line of steam packets between this country and Halifax N. S. and that the contract will be thrown open for public competition. We need not point out the advantage to commercial communications which will result.—*Government print.*

The Eagle, 743 tons, is the vessel appointed for the conveyance of drafts of the 23d, 36th, 65th and 63d Regiments to Nova Scotia and New Brunswick.

The Courier Francais of Monday contains the following report of a new insult to England offered by Russia:—"The Austrian pelacca Madoul di Casteloovo, and the English brig Spiridione, of the Ionian Islands, having taken in cargoes at Varna, in the Black Sea, for Asiatic Turkey, were hailed about 40 or 50 miles from Batoua by an armed Russian cutter, and compelled to anchor at the mouth of the Rion, and

wait the orders of the chief of the Russians squadron, who maintained his right to search all vessels, from whatever port and wherever bound, unless bearing passports for Odessa or the Crimea. It has been also stated at Trebizond that another English brig had been detained at Gouriel, and her licence to navigate the Black Sea taken from her by the Russians.

MONTREAL, Oct. 20.

The large building in the Barrack Square, at Chambly, occupied by the officers at that Station, was entirely consumed by fire on the night of Thursday, the 18th inst. The fire broke out at 2 o'clock, and there is too much reason to fear that an officer (Lieut. Carey) has perished in the flames. He was last seen returning into the burning building to rescue some property from his room.

We grieve to add, that, by later accounts, no doubt rests upon the dreadful fate of Lieut. Carey. Capt. Smith is also severely burnt.

The Montreal papers of the 16th instant state, as one consequence, following the annulling of the Earl of Durham's Ordinance, that Mr. Louis Perrault, Printer of the late paper called the *Vindicator* returned to that City on Sunday last.—The arrival of many more of these gentry with Messrs. E. E. Rodier and George Cartier from the United States, were daily expected.

We hear that His Excellency the Governor General has reluctantly abandoned his intention of proceeding to Washington, and passing through some of the United States on his way to England. His Excellency will sail from hence on the first of November. We have reason to believe that this change in his plans, have been considered necessary both by His Excellency and the commander of the Forces, in order that Her Majesty's Ministers should be immediately apprized by the highest authority of the Provinces, in person, of the critical state in which they are placed. In the meantime, His Excellency has given the Commander in Chief the fullest authority and power to call into active service any amount or description of force, which may be necessary for the complete defence of the frontiers, and the preservation of internal security.—*Mercury.*

## POSTSCRIPT.

The October Mail arrived from Falmouth early this morning in 20 days—bringing dates 7 days later than those received by the Marchioness of Bute, arrived at St. John N. B.

We have no room for transcribing much of the interesting news which have thus reached us. They are reserved for our next No., in which we hope to include extracts from the September and October Magazines and notices.

We observe the following, penned in haste—the death of the Rev. T. H. Bewley of Jamaica, is announced. He was General Superintendent of the Wesleyan Schools.

The Rev. J. Waterhouse, and Rev. J. H. Bamby, with other Missionaries and their families, in all 23 individuals, had sailed in the "James" from the Thames for New Zealand.

The Rev. Peter Jones, and Mrs Jones, had embarked for Canada.

In the list of lives lost by the wreck of the "Forfarshire" British Steam Ship from Hull to Dundee, noticed in our last, are included those of two relatives of the Rev. C. Churchill, Halifax.

We have not room for the interesting ordination services of the Missionaries lately sent out, nor the addresses of the Missionaries themselves; in the latter is included that of the Rev. C. Dewolf, lately arrived in this Province.

Died, on Saturday afternoon, at half-past four o'clock, Hen. James Tobin.

## ARRIVALS.

Saturday, 3.—Schns. Elizabeth, Annapolis; Mary Ann, La Have; Fly, Argyle; Gentile, do; Am. Schnr. Wyoming, Bangs, Philadelphia, via Cape Cod and Shellburne, 10 days; Schnr. Forrest, Swain, Burin, 10 days; brig Bermudian, Newbolt, Bermuda, 14 days; brig Margaret, Doane, Barbadoes, 22 days.

Friday, 4.—Brig Redbreast, Lovett, Barbice, via Liverpool, 34 days; Am. brig Olive Chamberlain, Jordan, Sydney, 12 days;

Monday, 5.—Brigt. Eliza, Holly, St. John N. F. 9 days; schnr. Defiance, Pugwash; H. M. Packet brig Heake, Lt. Roscoe, Falmouth, 29 days.

PASSENGERS.—In H. M. Packet, Heake, Mr. Wm. Lawson and Lady, and Miss Lawson—J. Howe, and L. Bliss Esqrs.

FALMOUTH, 29th Sept.—The Hercules, 74, Capt. J. Nicholas, has left Plymouth for Cork, there to embark the 52nd Regt. for Halifax and W. Indies.

Last week's Shipping List, &c., appears on our last page.

## MARRIED.

At St. John, N. B. on Wednesday evening, by the Rev. Mr. Wilson, the Rev. James Hanney, Minister of St. Andrew's Church, Richibucto, to Jane, daughter of Mr. Francis Salter of Newport, Nova Scotia.

At St. John N. B. on Monday evening, by the Rev. Enoch Wood, Mr. David Rankin, of Halifax N. S. to Miss Emma G. Lockhart, of that City.

At St. John, N. B., on Thursday, 18th October, by the Rev. Enoch Wood, Mr. George Salter, merchant, to Miss Jessie Amelia, third daughter of Henry Henigar, Esq., all of that city.

At Charlotte Town P. E. Island, on the 9th inst. by the Rev. C. Jenkins, Mr. Marsden Selig, of Halifax to Harriet, eldest daughter of Mr. William Clarke of New Glasgow.

## DIED.

On Monday morning last, after a long and painful illness, Mrs. Dorothy McPhee, widow of the late John McPhee of this town.

On Friday, October 26th, after a short but severe illness, Sarah infant daughter of Rev. William Smith Wesleyan Minister Liverpool N. S.

## SHIPPING INTELLIGENCE.

## ARRIVALS.

Wednesday, 31st—H M S. Malabar, Commander Harvey, Prince Edward Island, 7 days; Schrs. Olive Branch, Bachelor, Morning Star and Mariner, Newfoundland—all with fish, etc.; briggs. Griffin, Ingham, Bermuda, 8 days—ballast to Saltus & Wainwright; Reward, Hannam, Kingston, 28 days—do. to Hugh Lyle; schrs Nile, Vaughan, St. John, N. B. 58 hours—herring, oil, etc; Eliza Ann, Smith, St. Stephens, N. B. 6 days—lumber to W. B. Hamilton.

Thursday, November 1st—Schrs E. Hamilton, Canso, fish; Ben, Furry, P. E. Island, 7 days—produce; Mary Deagle, do, 12 days; Cornelia, Campobello—shingles to Jos. Allison & Co.

Friday 2nd—Schrs Sovereign, Wood, P. E. Island—produce; Margaret Ann, Wallace, lumber; Hawk, Mabou—beef, pork, etc.

## WINDSOR.

**FOR SALE AT PUBLIC AUCTION,**—on the 10th of April next, the Corner Lot and Buildings, opposite Mrs Wilcox's Inn, part of the Estate of the late Michael Smith. Also, A Lot in the rear, about 1 3/4 acres. JOHN SCOTT, JOHN SMITH, Windsor, Nov. 1.

In the Press, and shortly will be published, in one volume, royal 12mo. price 6s. 3d. in boards.

## MEMOIRS

OF THE LATE

REV. WILLIAM BLACK,

WESLEYAN MINISTER,—

Halifax, Nova Scotia.

**I**NCLUDING characteristic notices of several individuals, an account of the rise and progress of Methodism in Nova Scotia, with copious extracts from the correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Garrettson, &c. &c. by the Rev. MATTHEW RICHEY, A. M.,—Principal of Cobourg Academy, U. C.

## VARIETIES.

"If I were to pray for a taste, which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown against me, it would be a taste for reading." SIR J. HERSCHELL.

**PHILOSOPHY.**—The following incident occurred to us (says an English Reviewer) at landing from the steam-packet at Leith. It was night, and it being low water in the road, we had to come about two miles in a small boat from the packet to the shore. In this small boat were also stowed some half-dozen London savans, (knowing ones,) who were repairing to the Association. A flickering light was seen in a direction N. N. W., on the Fifeshire horizon. "It is a true Aurora Borealis!" shouted one philosopher; "and Mr. Farquharson is right; the elevation is not more than a couple of miles. And see! the beams shoot down in the manner described by Captain Parry."—"It is not an Aurora!" replied another, "but a highly electrified cloud. You see the arch is

abrupt, and the light flickering and intermittent; and then it intercepts the stars, which it would not do if it were an Aurora." A controversy was kept up, in which others joined, as to the direction of the meteoric phenomena—its height, character, &c., which might have lasted to this moment, but for an observation—made unconsciously loud, and in a tone at once humorous and contemptuous, by one of the boatmen, an old man.—"Weel, weel, what it is to be a feelosofer! A common man knows that the light comes from Sandy Brydon's lime-kilns; but what it is to be a feelosofer!" And the grand Aurora light turned out to be the reflection of Sandy Brydon's lime-furnace in the sky—and nothing else!

**THE BIBLE**—*The Purity of its Diction.*—The book that is most universally diffused—that is offered to the poorest labourer in the land—the sacred volume that teaches us how to live and how to die, and that discloses a better world, beyond the grave,—is, at the same time, the richest and purest repository of our national idiom. Leaving apart the solemn consideration of the doctrines it inculcates, the Bible is entitled to our reverence as the great classic of the English language.—*English Review.*

**TEMPERANCE.**—Temperance is a virtue of very extensive application, and implies not only that the bodily appetites are properly controlled, but that all the powers and affections of the mind are properly regulated. The truly temperate man desires to eat and drink as much as will fit him for the duties of life,—as will render his body strong and healthy, and his mind active and cheerful. His desires after any worldly good are also moderate. He is patient under afflictions, and submissive to all the dispensations of Providence.

**VEGETABLE HAMMER.**—"During my excursion in the interior of the island (Manilla,) I observed a species of creeping plant, which the Indians make use of for constructing their hammers. The method they pursue, is this; they split the supple stem of the plant, place an oblong piece of porphyry or green stone in the aperture, and bind it fast with the shoot of another plant of the same kind, which is in a growing state. By the end of twelve months, the stone is firmly interlaced, the stem which bears it is cut away, and the Indian is supplied with a hammer."—*From Notes made on a visit to Manilla in 1831.*

**GOOD TURNS.**—He who receives a good turn should never forget it: he who does one, should never remember it.—*Charron.*

## TERMS, &amp;c.

The Wesleyan (each number containing 16 pages imperial octavo,) is published every other Monday (evening) by Wm. Cunneen, at his Office, head of Marchington's wharf, Halifax, N. S. Terms: Seven Shillings and Sixpence per annum: by mail, Eight Shillings and Ninepence (including postage) one half always in advance. All communications must be addressed to the Agent of the Wesleyan, Halifax, N. S.

## NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of none who comply not with the first part of this regulation, and in the next instance, they will please forward at the end of the half year, the names of all who fall in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of subscribers' names to the Agent.

## NOTICE TO CORRESPONDENTS.

Communications on religious, literary, and useful subjects, directed to Mr. J. H. Anderson, Agent for the Wesleyan, Halifax, N. S. are respectfully requested: but in every case, they must be sent free of postage: no article, however good if sent by post, will appear, unless the Mail-charges be defrayed. Selected articles must be accompanied with the names of their authors. All Communication involving names, must be attended with the names of the writers.

N. B.—Exchange Papers should be addressed to the Office of the Wesleyan, Halifax, N. S.