

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

THE WESLEYAN.

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

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

VOL. I.—No. 10.

MONTREAL, THURSDAY, DECEMBER 10, 1840.

[NEW SERIES, No. 3.]

DIVINITY.

[FOR THE WESLEYAN.]

THE GREAT QUESTION BRIEFLY ANSWERED:

"WHAT MUST I DO TO BE SAVED?"

Of all the enquiries which either the curiosity—the hopes—the fears, or interests of men have ever prompted them to institute, this,—as it relates to man's eternal welfare and happiness—i. e. without controversy, the most important. It is truly "the Great Question"—a question which has, indeed, been proposed and answered a thousand and a thousand times since man became a fallen creature: but, unlike questions of merely temporal interest, it is as vital and momentous as ever. Should these remarks meet the eye of such an enquirer, let him be assured that the Gospel of the grace of God can, and alone can, truly and satisfactorily answer his question, and furnish such a reply as can give peace to the conscience and salvation to the soul. But—

Who is the enquirer?—Is it asked by men of seriousness and sincerity—influenced by a desire to be instructed, and with purposes of obedience? or by individuals curious or careless, as was Pilate when he enquired of the Saviour, "What is truth?" and then, like him, hurry away, not waiting for a reply; or making the answer returned, the subject of cavil or ridicule?

And there are men professedly Christian, who thus trifle with this great question and its great answer, and who treat the instructions and proclamations of the Gospel with neglect or contempt. Such, in fact, is the conduct of all, who are not serious and earnest in their enquiries about salvation: they are "ever learning, and never able to come to the knowledge of the truth." With such triflers, however, we have now nothing to do, save, to warn them of the tremendous consequences of making light of any thing connected with the interests of the soul and of eternity. "Be not deceived, God is not mocked."

Who is the enquirer?—Is it the man whose mind is divinely illuminated, awakened, and convinced—who is made to see, to feel, and to confess the moral misery—the personal guiltiness—the utter helplessness—and the awful peril of his condition? Is it the enquiry of one upon whom, and upon whose path of error, transgression and darkness, "as he journeyed," like "Saul, suddenly there shined round about him a great light from Heaven;" discovering to him a state of moral wretchedness of which he was not previously aware, and of danger which he had not anticipated; and agonised and alarmed, does he exclaim and enquire, "O wretched man that I am! who shall deliver me?—what must I do to be saved?" The proper answer and counsel to such an enquirer is, (not an assurance that his fears are groundless, and that his soul is in safety, or that there is nothing for him to do in connection with his eternal salvation);—but, "Go, sinful man, at once, and cast thy guilty soul, with penitence and shame, before the Mercy-seat,—acknowledge with gratitude the divine goodness in sparing thee amidst surrounding dangers, and deserved wrath. Confess, lament, forsake thy sins. Bring to God "the sacrifice of a broken spirit—a broken and a contrite heart he will not despise." "Bring forth fruits worthy of repentance." "Wash you, make you clean; put away the evil of your doings from before mine eyes, saith the Lord; cease to do evil, learn to do well." "For God commandeth all men every where to repent;" and the Saviour himself declares, "Except ye repent ye shall all likewise perish."

Pray, then, for a gracious disposition to repent—for God alone can give "repentance unto life." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Be assured that sin must be felt and confessed to be the greatest evil in the universe, either in the repentance or punishment of it.

Who is the enquirer?—Is it the humbled, penitent sinner—the self-abhorred—broken-hearted sinner? Is it the man whose every hope and desire of justification, either by works of law, or sorrows of penitence, has expired—and who, conscious that, how deeply and sincerely soever he may repent, and resolve upon future amendment and obedience, if the mercy of an offended God interpose not, and in a way consistent with the claims of the divine justice and holiness, he must perish in his sins? Does he, stripped of all self-righteousness, and stung with remorse, like the Philippian jailor, enquire, "What must I do to be saved?" The great, encouraging answer of the Gospel is, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and this is the only answer which infinite wisdom, and infinite mercy directs to be returned to such enquirers, and to such a question. Whether jailors, or prisoners—high or low—rich or poor; if truly penitent; they are commanded to "Behold the Lamb of God which taketh away the sin of the world." "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."

And how many sermons have been preached, and how many volumes have been written and published, to explain this one word, "Believe;" as describing faith in Christ? Without going critically into the subject, which the brevity and simplicity intended to be observed in these remarks forbid, we may assert, that no word in any language, comes nearer the original term *pisteuo*, than the English word *Trust*. If, therefore, the enquiring penitent knows what it is unhesitatingly and cordially to trust, or confide in an earthly friend of fidelity, kindness, and worth, who has never deceived nor disappointed him in the season of extremity and difficulty; let him learn, that to "Believe on the Lord Jesus Christ," is to trust, commit, confide his soul, with all its guilt and misery, to that Divine Saviour, who hath loved him and given himself for him—whose atonement is a rock on which a world of sinners may securely rest their hopes of eternal mercy—and whose infinitely meritorious sufferings and death, the Justice of the Almighty Governor of the world is willing to accept, and does accept, in the place of the eternal punishment of all who thus repent and believe—and are faithful in obedience to the end.—Let him learn also, that the blessed God is no "respector of persons"—that no sinner, whatever be the magnitude and aggravation of his offences, is excepted from the covenant of mercy in Christ Jesus: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Who is the enquirer?—Is it the man who, by unfaithfulness and sin, has forfeited his character and privileges, as a justified, adopted, regenerated believer; and having fallen from his high and filial relation to God, has become again a guilty and miserable creature? But is yet not so far fallen as to become hardened in iniquity, and left without concern about his fallen state.—Does he, in bitterness and terror, again enquire, "What must I do to be saved?"

"———What must be done
To save a wretch like me?"

The instructions, commands, and provisions of the Gospel, are as applicable to his present fallen condition, as to his former unconverted but awakened state. Let him tremble, but not despair—let him humble and afflict his soul before the Lord—let him again, and, if possible, with deeper compunction, bewail his sin, and bring the sacrifice of a broken spirit, a broken and a contrite heart—and O let him again come to "the blood of sprinkling"—to the fountain opened for sin and for uncleanness—and venture to "believe on the Lord Jesus Christ." For "these things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks—I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The divine promises to encourage the repentance, faith and hope of the truly awakened, penitent, and returning backslider, are "exceeding great and precious." The purposes of Jehovah declared towards him as a returning penitent, are purposes of mercy. "Go and proclaim these words towards the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Jer. iii. 12, 13.

Thus we find, that in every case, except in that of the careless, and the trifler; this momentous question, which the wisdom of this world has ever been unable to solve; admits, through divine revelation and mercy, of a satisfactory and most encouraging reply. Man, though lost, may be saved—saved freely, fully, gloriously, eternally saved. Go, then, ye ministers of Christ, ye messengers of mercy—"go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Reader! for your instruction and encouragement, and with a view to your salvation, these plain, but scriptural, remarks have been penned. Brief and unadorned as they are, you will henceforth be without excuse if you remain ignorant of "the way of salvation." Happy would the writer be, could he believe that they would lead you to further enquiries of those who are able to "expound to you the way of God more perfectly;" and especially, should they lead you to the more serious and diligent reading and study of "the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Finally, remember! This hour, and this world, is the time and place, when and where, as the language of enquiry and hope, it may be said, "What must I do to be saved?"—In the world to come, it can only be employed as an exclamation of horror and despair! Today, the enquiry may be instituted—answered, and followed by the grateful and joyous declaration—"O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Tomorrow, the eternal wail may begin, "The harvest is past, the summer is ended, and we are not saved!" Let, then, all other enquiries be postponed, or only subordinately pursued, until this great question be entered upon and settled. **ENQUIRE, REPENT, BELIEVE, AND LIVE FOR EVER.**

SCRIPTURE ILLUSTRATIONS.

John iii. 17.

"God sent not his Son into the world to condemn the world, but that the world through him might be saved."

In order to enhance our views of the divine compassion, the Saviour, in this language, reminds us of the terrible alternative which outraged Omnipotence might have adopted. He carries back our thoughts to the time when God, after looking with centuries of patience and forbearance on the unparalleled spectacle of his holy law prostrate, and broken, and trampled under foot, by a confederated race of rebellious creatures, came forth out of his place, and punished the inhabitants of the earth for their iniquity; swept them away with a flood, as with a besom of destruction. But man, insensible to the lessons of chastisement, was no sooner permitted to re-people the earth, than he resumed his weapons, renewed his hostility to heaven under circumstances of aggravation unknown before, and transmitted to his posterity, as if it had been a sacred obligation, the art and spirit of the unnatural war. So deep had this infernal enmity to God struck its roots in the human heart, and so wide were its ramifications throughout the entire mass of humanity, that even a solitary indication of returning friendship towards him was denounced as treachery to a common cause; the first relaxation of this impious strife, the first relenting sigh, was instantly detected by a wakeful impiety, quickened by hatred to an instinctive vigilance; and was summarily dealt with as an enemy in the camp. Man had naturalized the principle of sin; had consecrated vice in all its forms; and opened to it all the recesses of his nature; cherished and established its dominion by every species of submission and indulgence; and boasted of his new allegiance in the face of heaven. The only law which kept mankind united—the only sympathy which held the unnumbered parts and interests of the world in affinity—seemed to be an all-pervading principle of aversion to God; and this was sufficient to bind them fast for ages, in one great and unbroken work of prodigious guilt. The destruction of the world, therefore, so far from being an infraction of justice, was only what justice required; would only have been the natural course of things, flowing in the unobstructed order of cause and effect. A crisis had arrived in the government of God on earth, in which something great and decisive must be done; prolong the delay—and the character of God will be compromised and gone; the voices of the souls beneath the altar were wearied with crying for retribution; the armoury of heaven was open; all its hosts and equipments ready; justice had only to speak the word, and, in a moment's flight, the panic earth would have beheld its firmament filled with the careering fires and terrific forms of descending wrath. The Son of God had only to pour out the vial of incensed wrath, and there had been voices, and thunders, and lightnings, and earthquakes, and universal desolation; and all the holy intelligences, as they stood afar off, on the sea of glass, beholding the tremendous catastrophe, would have said, "Thou art righteous, O Lord, because thou hast judged thus."

But at that crisis of the world, when every movement in the government of God was to be watched with breathless apprehension—when, had justice made the slightest move, every thing that had feeling would have veiled its eyes in fear—then mercy prevailed to unfold the scheme of love, and it became the office of justice to wonder and attend; then, when God might have sent his Son to condemn the world, he was sent—amazing grace!—to save it. Herein is love! The apostles never touched it, but they instantly kindled at the inspiration of the theme. Conscious that their language fell far below their conceptions, and their conceptions below their subject, they could only exclaim, in the impotence of overwhelming admiration, *Herein is love!* The universe is crowded with proofs of his benevolence; but here is a proof which outweighs them all! How much he loved us we can never compute; we have no line with which to fathom—no standard with which to compare it; but he so loved us, that he gave his only begotten Son, that through him he might confer on us eternal life.—*Harris.*

Gen. iv. 15.

"And the Lord set a mark upon Cain, lest any finding him should kill him."

VARIOUS have been the attempts to discover what the mark set upon Cain could be; some, as Rabbi Elizer and Jarchi, imagine that it was some of the letters of the name Jehovah, or of the Hebrew alphabet, or even of the name Cain, that were printed on his forehead, or on his arms! Others, as Abba José, have fancied that it was a horn which grew out of his forehead! Several of the fathers, as Theodoret, Chrysostom, Austin, &c., and some Arabians, have thought it to be a continual trembling of body. There are some who imagine that this sign was a dog, which always attended him, as Abenezra, &c.; others, that the earth always shook about him. But the most common idea is, that the colour of the African is the mark which was put upon Cain as a safeguard. But if it was such a personal distinction as any of these, would it not be advertising him, as it were, as the murderer of Abel, and thereby exposing him to—instead of securing him from—vengeance? Not to insist on this, those who propose this as the mark of Cain, and who cannot otherwise account for the difference of the African's skin, seem to forget that the flood swept away all the descendants of Cain, and that the Africans descended from Noah.

To clear this text from any absurd interpretation, let it be observed, that it should be translated thus: *And Jehovah gave to—or placed before—Cain, a sign (aith) that no one who found him should kill him: i. e. assured him of it by some external token or evidence.*

The expression *to Cain of the LXX.* UNTO OR TO Cain, says Mr. King, places this matter beyond a doubt.

The meaning of the whole phrase may still better be understood, by comparing it with that used by the Jews to our blessed Lord, concerning his divine mission, (John ii. 18.) *What sign shewest thou unto us?* It would be ridiculous to suppose that they wanted a mark to be visible either upon our Lord, or upon themselves. What they asked for by using this word, plainly was some sign or token—some miracle, or extraordinary appearance or sound, as a proof of his divine mission. And, therefore, the word *sign* signifies some extraordinary appearance vouchsafed to Cain, as a confirmation of the promise, that he should not be killed. Just as it is said, (Gen. ix. 13.) the bow was set in the cloud as a token—a sign—a mark, to Noah, that there should be no more universal deluge; in which passage the LXX. use the same kind of expression (*semeion*) as in the case of Cain. We should most justly think it very odd to have the interpretation, that the Almighty God set the bow in the cloud as a mark upon Noah.

Luke xviii. 28.

"Then Peter said, Lo, we have left all, and followed thee."

A MAN may be rich without riches: he may leave all, without ever having possessed any thing. It is by the heart that we cleave to earthly possessions: it is by renouncing them in our hearts that we disengage ourselves from them. We leave them, when we cease to desire them, and shut our hearts against all worldly hopes: because we possess them more by desire, hope, and love, than by possession itself. We do not properly leave or forsake any thing, but only when we do it by the Spirit, and for the sake of Christ, and in order to follow him, by imitating his example: because otherwise, whatever our hands let go, is retained by the desire of our hearts.—*Quesset.*

Matthew xxvii. 54.

"Truly this was the Son of God."

Go to Natural Religion, lay before her Mahomet and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fall by his victorious sword; shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement; shew her the prophet's chamber, his concubines and wives; let her see his adulteries, and hear

him allege revelation and his divine commission to justify his lust and his oppression. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him in the mount, and hear his devotions and supplications to God. Carry her to his table to view his poor fare, and hear his heavenly discourses. Let her see him injured, but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his enemies: "Father, forgive them, for they know not what they do." When Natural Religion has viewed both, ask, Which is the prophet of God? But her answer we have already had; when she saw the closing part of this scene, through the eyes of the centurion, who attended at the cross, by him she spoke and said, "Truly this man was the Son of God!"—*Bishop Sherlock.*

THE ARROGANCE AND ABSURDITY OF ATHEISM.

The following very original and powerful argument, to demonstrate the folly and blasphemy of speculative Atheism, is from Foster's Essays:—

"The wonder then turns on the great process, by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent—unless he is at this moment in every place in the universe—he cannot know but there may be, in some place, manifestations of a Deity, by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other divine existence by being Deity himself, he cannot know that the Being whose existence he rejects, does not exist."

HUMILITY.

There is, if the expression may be allowed, a sort of religious self-deceit, an affectation of humility which is in reality full of self, which is entirely occupied with self, which resolves all importance into what concerns self, which only looks at things as they refer to self. This religious vanity operates in two ways.—We not only fly out at the imputation of the smallest individual fault, while, at the same time, we affect to charge ourselves in general with more corruption than is attributed to us; but, on the other hand, while we are lamenting our general want of all goodness, we fight for every particle that is disputed. The one quality that is in question always happens to be the very one to which we must lay claim, however deficient in others.

Humility does not consist in telling our faults, but in bearing to be told of them—in hearing them patiently and even thankfully; in correcting ourselves when told—in not hating those who tell us of them. If we were little in our own eyes, and felt our real insignificance, we should avoid false humility as much as more obvious vanity; but we seldom dwell on our faults except in an indefinite way, and rarely on those of which we are really guilty. We do it then in the hope of being contradicted, and thus of being confirmed in the secret good opinions we entertain of ourselves. It is not enough that we inveigh against ourselves, we must in a manner forget ourselves. This oblivion of self from a pure principle, would go farther towards our advancement in Christian virtue than the most splendid actions performed on the opposite ground.—*H. More.*

ECCLESIASTICAL HISTORY.

REFORMATION.—LUTHER.

[CONTINUED.]

CAJETAN'S first proceeding was to conciliate Maximilian. The Emperor had openly declared his resentment against Leo, and his disgust at the whole system of the papal policy. "Had not Leo deceived me," he was heard to exclaim, "he would have been the only Pope whom I could have called an honest man." Cajetan proposed in the diet, as papal Legate, that a portion of the church revenues should be placed at the Emperor's disposal for the Turkish war. The result of this palatable concession immediately appeared in an imperial letter, dated Augsburg, August the 5th, declaring Luther's opinions "heretical and damnable; acknowledging the Pope's right to judge of doctrine; entreating Leo to extinguish the new heresy; and pledging the imperial power to observe the decision of Rome, and to compel its observance throughout the empire." But the progress of this negotiation had already encouraged Leo to the habitual violence of the Papacy. And on the 7th of August, two days after the dispatch of the imperial letter, Luther was thunder-struck by a summons to appear within sixty days at Rome. The fate of those who had once fallen into the papal grasp was a terrible omen. The dungeon for life, or the scaffold, were before him; and, as if to give double assurance of his ruin, he found appointed for his judges, Prierio, and Ghinucci bishop of Ascola, both of them famous public arraigners of his doctrine.

In our age and country, we fortunately can have no conception of the justified terror that must once have seized any man menaced by Rome. He had from that moment no country; to shelter him was to be accursed; to protect him was to draw down the popular hatred, the public sword, and the indefatigable revenge of a power universal in its influence, direct lord of the priesthood of all countries, master of a thousand secret ways of vengeance, and remorseless in its thirst of heretic blood. Luther's friends, and every friend of the hopes of religion and freedom throughout Europe trembled for the approaching sacrifice of this great antagonist of superstition and slavery.

But his cause was in loftier hands than those of man. The Emperor Maximilian's anxiety to secure the throne, at his death, to Charles, made the Elector of Saxony's friendship of the highest importance. Luther, when he had time to consider his position, saw where security lay; and, as a subject of Saxony, he petitioned Frederic that the commission for his trial should sit in Germany. This request was obtained; and Luther, furnished by his sovereign with letters to the senate, and principal people of Augsburg, and supplied for his immediate wants from the Electoral purse, arrived at Augsburg; in his own phrase, "*pederet et pauper.*"

His letter to Melancthon exhibits the manliness and composure which were natural to his mind:—

"There is nothing new going on here unless that this city is full of the rumour of my name, and that every one is desirous of seeing Erostratus, the incendiary. Continue to behave manfully, and to lead the youth in the right path. I am willing to be sacrificed for them and you, if it be God's will. I choose rather to die than recant what I have said, and become the occasion of casting disrepute on the most commendable studies. Italy is plunged in Egyptian darkness; all are ignorant of Christ, and of the things that are Christ's; yet those are the men who are to remain masters of our faith and morals."

Yet it is a striking proof of the extraordinary prejudice exercised by the long continuance, and unresisted authority of the papal power, that Luther again shrunk from the collision, and shrunk even after he had repelled Cajetan in three several conferences, defying him to produce Scripture for his doctrine, and disdaining the attempt to argue from the schoolmen. Those conferences, which were private, closed by a threat of Cajetan to send his stubborn antagonist to Rome, and by Luther's writing a deprecatory letter, admitting that it was his duty to have spoken with more reverence of the Pope; promising to let the doctrine of indulgences rest, if he should not be forced to resume by the violence of the Roman controversialists, and desiring that the whole con-

troversy might be referred to Leo, for the settlement of his general conduct and doctrine. The whole of Luther's conduct, on this occasion, should be a lesson to those who, in the moment of fancied vigour, expose themselves to persecution. In all the great conflicts of the faith, the most forward have been generally the first to give way; while the meek, the slow, and the self-distrusting, have been the firmest in extremity. Human presumption is often slung into shame by the approach of the real trial. The mighty Providence, that loves the meek and quiet spirit, will not give the crown of martyrdom to human rashness and vanity. The true preparative for the final struggle is the abjuration of our own strength, and the humble hope in the strength to be administered alone by the eternal Source of fortitude and virtue. The command, to pray that we may not be brought into trial, is a result of the knowledge, that though the spirit may be willing to bear, the human nature is made to shrink, the "flesh is weak," and not to be trusted in the presence of desperate pain. The courage of the noblest martyr fails, unless sustained by a power more than human; and that power is to be obtained by humility, prayer, and faith.

But Luther's humiliating letter was an useless degradation. Whether from the conviction that he had offended the Popedom beyond forgiveness, or from what seems the actual knowledge of intended violence; within three days of his letter, he mounted a horse provided by his friend Staupitz, and before evening was forty miles from Augsburg. Staupitz, Lincius, and the prior of the Carmelites, with whom Luther had lodged, wisely fled a few days after.

Luther's first work, on his return, was the publication of his famous letter to the Elector, detailing the conferences with Cajetan, and refuting the Dominican's arguments. He had now fully ascertained that it had been his adversary's intention to send him to Rome; and the pathetic close of his letter shows deeply his resignation, and the sense of his danger:—

"I am almost prepared to submit to the pains of exile; for I perceive that my enemies have laid snares for me on all sides; nor do I know where I can live in safety. What can I, a poor and humble monk, expect? or rather, what danger ought I not to dread, since so illustrious a prince is exposed to threats, unless he send me to Rome, or banish me from his territories? Wherefore, lest any injury should befall your Highness on my account, I am willing to forsake my native country, and go whosoever a merciful God shall be pleased to direct, leaving the issue to his will.

"Therefore, most illustrious prince, I respectfully bid you farewell, and take my leave, with infinite thanks for all the favours that you have been pleased to confer upon me. In whatever part of the world I may be, I shall never be ungrateful of your Highness, but shall pray sincerely and gratefully for your happiness, and that of your family."

But Frederic's cautious habits had concealed from Luther the strong interest which he took in the safety of the great ornament of his states, and object of religious honour through Germany. The resolution to protect him had been already adopted; and the Elector's answer to an insolent rescript of the Legate, demanding that Luther should be banished from Saxony, and sent to Rome, and declaring that "his pestilent heresy should not be suffered to exist," singularly displayed the determination of a prince, remarkable for his politic reluctance to make an unnecessary avowal of his opinions.

"Luther's appearance at Augsburg I consider as a fulfilment of all that has been promised on my part. Notwithstanding the assurances that you gave me of allowing him to depart with tokens of your regard, a recantation, I hear, was required of him before the subject was sufficiently discussed.

"Many learned men can see nothing impious, unchristian, or heretical in Luther's doctrine; and its chief opponents appear to be among those who do not understand it, or whose private interest stimulates them to opposition.

"I am always ready to do my duty as a Christian prince; and am, therefore, at a loss to conceive why there should be held out any such threats, as that the Court of Rome should follow up the cause, that Luther should be sent thither, or that he should be banished from my principality.

"He has, hitherto, been convicted of no heresy, and his banishment would be very injurious to the University of Wittemberg. I enclosed an answer to the other parts of your letter from Luther, whom I do not consider in the light of a heretic, because he has not been proved such, and because it is consistent with justice that he should have a hearing."

This letter was too decisive of the Elector's intentions, to suffer Cajetan to hope for the sacrifice of the great Reformer. He returned to Rome, and found the fate of disappointed negotiators: he was charged with precipitancy, where no discretion could have insured his success. The mortification sunk deep in the proud spirit of the Dominican: he gradually withdrew from public life, and gave himself up to the nobler occupation of rivalling the Reformers in those literary attainments, which had so often put the ignorance of the papal clergy to shame. During the eleven years of his remaining life, he distinguished himself by the study of the original languages of the Scriptures, and still holds his rank among the most learned of his order.

Miltitz, a Saxon and a layman, was next sent to soften what the sternness of the Romish prelate had failed to break down. He invited Luther to a friendly conversation at his friend Spalatin's house at Altenburg, in January, 1519. The conference was better followed by a supper, in which Luther's joyous and open nature indulged itself in the conversation of his intelligent countryman without overlooking the true object of every mission from Rome. His letter to his superior, Staupitz, gives a brief but characteristic account of the scene:—

"And in the evening, after I had accepted an invitation to supper, we were all jovial together; and when I had received a hearty farewell, the party separated. I conducted myself in such a manner, as to make it appear that I did not comprehend the meaning of this Italian trickery and dissimulation."

But the papal power was still the great overshadowing influence of every mind in Europe, and no vigour of intellect was adequate to the idea of finally resisting the superstitious authority, or doubting the heaven-descended sanctity of the "mighty mistress of the faith." Luther still most anxiously and sincerely drew the line between his rebuke of the guilty agents, and his reverence for the immaculate source of Romish power. In his letter of the 3d of March, 1519, to the Pope, he declares himself overwhelmed with regret at the charge of disrespect to the See:—

"It is those, most holy Father, whom I have resisted, who have brought disrepute on the church. Under the shelter of your name, and by the coarsest pretexts, they have gratified a detestable avarice, and put on the most revolting hypocrisy. Now they proceed to throw on me the blame of the mischief that has happened; but I protest before God and man, this I never did, nor at present do, wish to make any infringement on the power of the church or your Holiness, confessing, in the fullest manner, that nothing in heaven or earth is to be preferred to it, except the power of Christ Jesus, who is Lord of all."

Nothing can be more idle than the subsequent charges of hypocrisy which were heaped upon the writer of this letter. Luther's whole spirit was sincerity; the original homage to Rome, the first lesson and the last in the lives of subjects throughout the earth, which, with the secular priest, was the subject of all his teaching, and with the regular, was the very food on which his doctrine, his order, and his existence lived, still resisted the powers of the loftiest and freest minds. The darkness which enabled Rome to work its evils so long undetected, hung round the genius, sagacity, and independence of mankind, with an oppressive and bewildering heaviness, from which Europe was to be relieved by no energy torn of human nature. A more resistless influence, descending from the throne of the Eternal Wisdom and Mercy, was to work the miracle.

But the characters of the successive great leaders of the Reformation finely displayed that suitability of means, which perhaps forms one of the most admirable and unquestionable proofs of the acting of Providence in the higher changes of nations.

(To be continued.)

The Wesleyan.

MONTREAL, THURSDAY, DEC. 10, 1840.

It is exceedingly gratifying to us to be able to publish the following articles, which appear in the *London Watchman* of the 4th ultimo: exhibiting, as they do, the lively interest which British Christians continue to take in the great Anti-Slavery cause, and in the welfare of Africa.

SOCIETY FOR THE EXTINCTION OF THE SLAVE-TRADE AND FOR THE CIVILIZATION OF AFRICA.

The following communication has lately been received by the Secretary of the Wesleyan Methodist Conference:—

“15, Parliament-street, Oct. 20, 1840.

“Reverend Sir,—I beg to inclose an extract from the Minutes of a Meeting of the Committee of this Society, before which I had the pleasure of laying the Resolution adopted by the Wesleyan Methodist Conference, which you did me the favour to transmit to me a short time ago.

“I remain, Reverend Sir,

“Yours very faithfully,

“J. M. TILLY,

“Secretary.

“The Rev. Dr. Hannah.”

“Extract from the Minutes of a Meeting of the Committee of the Society for the Extinction of the Slave-trade, and for the Civilization of Africa, held at No. 15, Parliament-street, on Monday, the 12th of October, 1840—Sir T. Fowell Buxton, *in the Chair*.

“A letter was read from the Rev. Dr. Hannah, Secretary to the Wesleyan Methodist Conference, held in August last, inclosing an extract from the proceedings of the Conference, which was also read, and ordered to be entered on the Minutes. It was then

“Resolved,—That the Secretary be requested to acknowledge the communication received from Dr. Hannah, and to thank him for the same; and also to express the great gratification of this Committee that so large and powerful a body should approve of the principles upon which this Society is founded, and their firm conviction that the co-operation of the Wesleyan Methodists will most effectually tend to assist the attainment of those great objects for which this Society was formed.”

Extract.

R. STONE, *Dep. Secy.*

The following is the resolution of Conference referred to above:—

“ANTI-SLAVE-TRADE AND AFRICAN CIVILIZATION SOCIETY.—Certain printed documents have been laid before the Conference, and circulated among its members, which explain the nature, objects, and principles of an institution lately formed, under the Presidency of his Royal Highness Prince Albert, embracing persons of all political parties, and of all Christian denominations, and entitled, ‘The Society for the Extinction of the Slave-trade, and for the Civilization of Africa,’ on which it was unanimously resolved,—That this Conference looks with the greatest satisfaction, the formation of the Society just mentioned; and considers its great object to be one not only dear to humanity, and especially called for by ‘justice to Africa,’ in compensation for unnumbered injuries and wrongs, but eminently calculated, by the Divine blessing on its ultimate results, to favour, in various ways, the operations of Christian Missionaries among the native tribes, and the highest spiritual interests of a large and most interesting section of the human family. On these grounds, this Conference feels it to be a religious duty to recommend the ‘Society for the Extinction of Slavery, and the Civilization of Africa,’ and any Auxiliary Society which may be formed in connection with it on the truly Christian principles recognised in its prospectus, to the liberal support and zealous co-operation of our societies, congregations, and friends in every part of the world.”

EDITORIAL REMARKS IN THE WESLEYAN MAGAZINE.

It is refreshing to turn from the consideration of warlike demonstrations, to contemplate the character and operations of a domestic institution of recent origin, which we trust is replete with good to mankind. We allude to the “Society for the Extinction of the Slave-trade, and the Civilization of Africa.” Not many months have elapsed since this Society was formed; but the appeal in behalf of its object, contained in the well-known book of Sir Fowell Buxton, was so powerful and just, that it has been responded to by many hearts, and we understand that three ships are already in a state of forwardness for sailing, destined for the Niger, and intended to convey implements of husbandry, and teachers of useful arts, to the barbarous nations of Western and Central Africa. It will be seen, by an article from an esteemed friend, inserted in another part of this magazine, that on Sunday, Nov. 8, the friends of this institution intend, in their several places of worship, to commend the expedition to the care and blessing of Almighty God. At a late meeting of the Wesleyan Ministers stationed in London, it was unanimously agreed to concur in this arrangement; and we doubt not that their brethren in the country will be generally like-minded, and will unite with them in the holy exercise. A mighty armament is not going forth, to desolish cities, and spread carnage and death; but vessels freighted by Christian benevolence, and designed to convey substantial blessings to ignorant and savage men, are about to go forth in the name of Him who hath made of one blood all the nations of men that dwell on the face of the earth.” Should the expedition succeed, it will greatly facilitate the spread of Christianity in Africa, by means of Christian missions. But without God’s blessing, the schemes and labours of men, however wisely laid, and vigorously executed, are fruitless and unavailing. He can accomplish the mightiest objects by a feeble instrumentality. Let the loftiness of man, then, be made low, and the Lord alone be exalted, in this and every other benevolent undertaking.

The expedition to Africa has probably sailed ere this, and the day appointed for solemn prayer to Almighty God for its success is passed. Let, however, Christians—the friends of Africa in Canada—remember, that prayer will still be heard in its behalf; and let them also thus commend this enterprise of Christian philanthropy to the protection and blessing of the Most High.

PROPOSED UNION BETWEEN THE PROTESTANT, AND METHODIST EPISCOPAL CHURCHES IN THE UNITED STATES.

We learn from the *New York Observer* of the 21st ultimo, that Bishop SMITH, of the Episcopal Church, Kentucky, has addressed, through the “Protestant and Herald,” a letter to the Methodist Episcopal Church of the same State, advising a union between the Methodist and the Episcopal denominations—stating the conditions on which he supposes that a union might be consummated.

The Bishop observes, that “Between the members of the Protestant and Methodist Episcopal Churches in these United States, the sympathy is almost universal, that they approach each other much nearer, in doctrine and practice, than any other two denominations—that the causes out of which the Wesleyan interest first arose, and which resulted in its becoming a great separate branch of the Church of Christ in Great Britain and America, no longer exist—that the main cause of the separation, perhaps, was the very low state of the evangelism of the pulpit; the too general laxity of the lives of the Clergy of the Established Church; and the consequent decay of piety, and relaxation of discipline. Whereas it is now universally admitted that the Sanctuary of the Lord, since the time of the Apostles, was never served by an order of men more blameless in their lives, more disinterestedly devoted to the ministry, more evangelical in doctrine, more careful in discipline, and more generally useful, than is the case in most of our Episcopal Churches. Can a re-union take place?”

“The writer speaks solely in his own individual capacity, when he says, that there is no measure of concession, reasonable or unreasonable, not absolutely involving principle, which he would not be willing to make in view of an end so unspeakably auspicious and desirable. He would be cheerfully willing to adopt a modified itineracy, love-feasts, and class-meetings, and to take such gradual, but prospective measures for re-union, as should shock no man’s prejudices, and take, necessarily, a generation to bring about a perfect union.

“On the part of the Methodists, all that would be necessary would be a gradual return to the use of some form of Common Prayer, and a slight concession to the Episcopalians upon the question of a succession in the Episcopacy.

“That concession, on the writer’s part, seems very slight, and perfectly reasonable. It is not at all necessary that the Methodists should admit, directly or indirectly, that, in their opinion, their ordination is not as good as any in the world. The Episcopalian seriously doubts its entire regularity. With regard to the orders of the Episcopalian Church, Methodists have no scruple. Now grant, if you please, that the opinion of the Episcopalian is an absurd prejudice, worthy only of a smile: he has magnified it into principle. Why not, for the sake of union, humour his prejudice; and both receive an ordination which both regard as alike regular and valid? Both look with profound veneration and respect upon the Moravian Church. Why not meet on the ground of her primitive and apostolic Episcopacy? Why might not the Bishop of the Methodist Episcopal Church of Kentucky obtain his ordination as Bishop from the Moravian Church?”

The above extract of a project of a union between those two great and influential denominations in the United States, the Protestant and Methodist Episcopal Churches; does credit to the intentions and heart of the good Bishop of Kentucky; and could it be accomplished on conditions and principles reciprocally acting upon the united bodies in the manner anticipated, and with a consolidating and permanent influence; such a union would be most desirable:—and were the minds of the Bishops, Ministers, and Members of both churches alike imbued with the generous spirit of concession, and love of Christian union, with Bishop SMITH; his noble project would be consummated. But of this we have serious doubts; and any union among Christians, or Christian Churches, which may be sought for or agreed upon, not based upon such principles, had better never have been formed or attempted, as the dissolution of such a union, too frequently leaves the separated parties, at a greater distance from each other than before their conjunction. Still, while in the cause of religion, as in every other cause, “Union is strength:” Blessed be the man who seeks to promote it.

We observe from the last number of the *Christian Guardian*, that the remarks of the Editor of *The Church*, on the talents, style, &c. of the conductor of the former journal, have not escaped his notice, and that he appears keenly to feel the satire of these remarks, and considers himself “insulted” by them. Be it far from us to indulge in any expressions or feelings of gratification on the occasion; but we must tell the Editor of the *Guardian*, that we think he has laid himself open to censure, by the *sportful* manner in which he sometimes treats subjects, which appear to us to require a graver style. But with whatever slipshodness he may think proper to continue to treat us, or our journal, we earnestly hope, that, for the credit of our common Methodism, and especially for the honor of religion, he will in future abstain from all such apparently irreverent, and certainly unbecoming allusions to the Divine Redeemer and his cause, as those pointed out by the Editor of the *Church*.

To the lengthy Editorial with which the *Guardian* of the 25th ultimo has honoured us, our limits, and the original design of our journal, forbid our replying at equal length. We shall only now say, that our views of the general character of the proceedings in Canada and England which have led to the separation of the two Conferences, are unaltered. We are not mistaken in believing and asserting, that the union of the two bodies might, and would have been continued, but for the un-Wesleyan and ungenerous policy and proceedings of the leaders and "authorities" of the Upper Canada Conference.

THE Wesleyan Methodist Chapel, in connection with the British Conference, George-street, Toronto; which, from the crowded state of the congregations, it has been found necessary considerably to enlarge; was reopened on Sunday, the 29th ultimo, by the Rev. M. RICHIE, A.M., who preached morning and evening. The attendance and collections at both services were alike respectable and encouraging. We understand that ground has been purchased, and other arrangements entered into, for the erection of another and larger Wesleyan chapel in the same city.

STATIONS OF THE WESLEYAN MISSIONARIES IN CONNECTION WITH THE BRITISH CONFERENCE, IN THE CANADA WESTERN DISTRICT, 1810.

Kingston—Rev. M. Lang; Rev. J. Booth, Supernumerary.
Aldersville—Rev. W. Cass.
City of Toronto—Rev. J. Stinson; Rev. Matthew Richey, A.M.; Rev. W. Steer; Rev. A. Taylor, Supernumerary.
Barrie and Coldwater—Mr. H. Byers.
Hamilton and Brantford—Rev. E. Evans, Rev. J. Mockridge.
Yarra—Rev. J. Wilkinson.
London—Rev. J. Norris.
Amherstburg and Sandwich—Rev. W. Scott.
Guelph—Rev. E. Stoney, Rev. B. Slight.
Goderich—Rev. T. Fawcett.
Warwick and Adelaide—Rev. C. Goodrich.
Rice Lake—Rev. J. Sunday.
St. Clair—Rev. J. Douse, Rev. J. Marsden.

Rev. JOSEPH SRINSON,
Chairman of the District.

•• Rev. J. G. Manly, and Rev. J. Brock, have taken Stations in the Canada Eastern District.

In a late number, we furnished some extracts from our recent English files, in reference to the opposition stated in London to the election of Alderman Harmer as Lord Mayor of that great metropolis. The objection to this individual was not, it will be recollected, on any personal or even political grounds; but in the maintenance of a high moral and religious principle, by which, it is to be hoped, Englishmen will ever continue to be influenced. Alderman Harmer, it appears, is a shareholder in an infamous London periodical, called the *Weekly Dispatch*, in which thrones and dignities—not sparing the throne of England—are evil spoken of, Christianity ridiculed, and its ministers coarsely vilified. The Liverymen of London could not brook this insult to the monarchy, and, above all, to the Christianity of the land; and it was no extenuation of the alleged guilt of Alderman Harmer, that he was but a stockholder in the establishment, and had no composition of the guilty articles which it disseminates. It is enough for honest men, that he accepts the "wages of iniquity," and thrives upon the profits of sedition and blasphemy.

The constituents of London rose, on this occasion, in the might of their moral power, and, despite all the influence which wealth and station could command, the obnoxious alderman was signally defeated. The vote at the close of the election stood thus:—Alderman Pirie, 2,741; Johnson, 2,713; Harmer, 2,264. The Lord Mayor was consequently chosen from the two first, and the choice of the Court of Aldermen fell upon Mr. Johnson.—*The Church.*

TO CORRESPONDENTS.

We are obliged to our kind friend, T. B., of Quebec, for the information he has communicated relative to the non-delivery of the *Wesleyan* to some of the subscribers until many days after its publication. We regret that there should have been any delay or disappointment; and beg to assure our friend, and the subscribers generally, that the parcel containing the *Wesleyan* for Quebec, has always left Montreal, never later than the day of publication, frequently the day before. We hope that in future greater punctuality will be observed in its delivery.

ERRATUM.—The motto, *Porro unum est necessarium*, which appeared in our last, was, by mistake of the printer, given as that of the family arms of WESLEY; instead of WELLESLEY, the family name of the Duke of Wellington, whose grandfather was the first Earl of Mornington.

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

CITY OF TORONTO, Nov. 24, 1810.

REV. AND DEAR SIR,

Last week I returned from a visit to Guelph, one of the places which I recommended to the Missionary Committee, as the head of a circuit in our Western District. Believing that a short account of that field of labour will interest and encourage you and the friends of our Canadian cause, I embrace the first opportunity of forwarding the following short account of the prospects of our work on that station.

Guelph is situated about sixty miles from the city of Toronto, and is the district town of a comparatively new but rapidly improving settlement. The inhabitants of Guelph and the neighbourhood are chiefly emigrants from different parts of Great Britain, and are, upon the whole, a sober, industrious, and prosperous community. In the town itself, and vicinity, there is a population of about two thousand, the majority of whom, I understand, are Protestants. Within the last seven years, we have had Missionaries stationed at this place—men whose ministry has been gratefully received by the people, and who have succeeded in forming a society of about one hundred and fifty members. Many of these belonged to our church in their native land, and others have, since their arrival in this colony, been brought to the knowledge of the truth, and are the fruit and reward of Missionary labour. Many of the former resided in Guelph for a considerable time before they were supplied with the ministry of a regular Wesleyan Missionary. Feeling their spiritual privations, they sent to England for a respectable local preacher, Mr. Fear, of the Nottingham circuit. He took charge of them, and was their sole pastor for a considerable time. His labours were a great blessing to the people, and were the means of keeping alive in their minds and hearts the pure and sacred flame of experimental religion. But the claims of a large family, together with the toils and inconveniences of a new country, rendered it impossible for him to continue to pay that degree of attention to the people which was necessary for their spiritual prosperity. Mr. Fear, therefore, united with his brethren in requesting that a Missionary should be stationed amongst them. We sent them a zealous and laborious Minister, and he was cordially received by our friends. Encouraged by his labours, they determined to build a suitable chapel for the accommodation of the congregation and society; and in a few weeks, the building was so far completed as to admit of its being occupied. The day on which the chapel was opened was to me a most interesting one; the place was filled with people, who came forward with joy and gladness, to dedicate it to the Lord, and to assist in defraying the expense incurred by its erection.

Since that period the society has gradually increased, and a more affectionate and harmonious society does not exist in the province. We had some reason to fear that the change which has recently taken place in the relations of the British and Canadian Conferences would interrupt the

harmony of the society. Influenced by early associations, and by an unabated regard to their English brethren, a majority of the members were determined to maintain their connexion with the British Conference; others there were, who, although strongly attached to the British Conference, were somewhat disposed to be connected with the Canada Conference. They were urged to examine both sides of the question, and then decide for themselves. They did so, and candidly acknowledged that their feelings prompted them to remain in connexion with the former. Still one obstacle presented itself. An impression had been made upon their minds, that by being connected with the *British Missionary Society*, they would thereby be deprived of the privilege and the right of expressing their opinions and wishes, as individuals, on any political or ecclesiastical question which might occupy public attention. We endeavoured to remove an impression alike unreasonable and erroneous, by assuring them, that while we recommended them to avoid as much as possible all political strife—while we urged them to continue to cultivate principles of true loyalty, and, for conscience sake, to submit to and obey the established laws of the land, and support the Government of the country—they were at perfect liberty, when any political or ecclesiastical question was being discussed which affected their civil or religious interests, freely to express their individual opinions and wishes, and that, by doing so, they would not subject themselves to any annoyance or inconvenience as members of the *British Wesleyan Missionary Society*.

These assurances gave them great satisfaction, and, with joyous feelings, they determined to maintain their connexion with us; at the same time, they wish to live in peace and charity with all the members of the great Wesleyan family.

We held our Missionary Anniversary last week at Guelph, and it affords me great pleasure to be able to inform you, that our congregations were large and attentive, and that the collections far exceeded those of any former year—a pleasing evidence that our friends still cherish a deep interest in the Missionary cause. We attended this anniversary with considerable anxiety of mind and depression of spirit; but we returned home rejoicing in the fruit already realised, and anticipating a still more abundant increase. I doubt not but that that station will be a focus whence the beams of evangelical truth will shine into the surrounding settlements, and will guide many a poor emigrant through the wilderness to the heavenly Canaan.

Our prospects at Toronto, Kingston, Hamilton, London, Alderville, St. Clair, and other places, are, upon the whole, encouraging. We re-determined to pursue our course through evil report and good report, knowing that, however much we may be misrepresented and calumniated, nothing can really harm us while we follow that which is good. Our enemies are trying to make the public believe that we shall be driven from our various mission posts in Upper Canada; but they forget that British Methodism in Upper and Lower Canada is now one cause, and must stand or fall as such; and that it is most preposterous to suppose that the Committee will break up their stations in the Canadas—remove nearly forty Missionaries from scenes of labour where they have been successfully preaching the Gospel, and deprive thousands of people of pastors whom they esteem and love—to gratify the prejudices of persons, some of whom have done as much to injure the British Conference as it was in their power to do, and have gained the unenviable distinction of being the angry opponents of some of the best men in the world. The abuse they have given us and our friends is driving many of their former adherents away from them, and will strengthen the work which they wish to destroy. I have no time nor inclination to dwell upon this painful subject. We know that our cause is a good one, and that, by the Divine blessing, we shall succeed in forming numerous and flourishing societies in this interesting country. There is plenty of work for all the Wesleyan Ministers now in the field, and great necessity for an additional number of labourers. Many of our brethren of the Upper Canada Conference are disposed to cultivate a spirit of tenderness and love towards us; and if this spirit actuates us all—which I pray and hope may ere long be the case—we may yet peacefully and successfully pursue the various

paths of usefulness which Divine Providence may open before us, and promote the spiritual and temporal prospects of the country.

Believe me, Rev. and dear Sir,
Yours truly,
JOSEPH STINSON.

RESOLUTIONS ADOPTED BY THE TRUSTEES AND LEADERS OF THE GUELPH CIRCUIT.

1.—That it is a source of deep sorrow, that circumstances have rendered a dissolution of the union of the British and Canadian Conferences necessary.

2.—That on the respective merits of the parties we do not feel ourselves required to express an opinion; regarding each as being actuated by a sincere desire for public good, how much soever they may differ in their views as to the best means of promoting it.

3.—That as we are of necessity driven to unite with one, and (as a necessary consequence) to leave the other; we assign as our ground of election, the pre-existing spiritual and natural, relative and social ties that bind us to the British Conference.

4.—That influenced by religious motives alone in this choice, we do not consider that we thereby identify ourselves with, or pledge ourselves to any peculiar class of political or ecclesiastical questions which may be discussed in this colony, and reserve to ourselves the individual right to express our views on any of these questions, without its being construed into a breach of the usages of Methodism.

5.—That although, owing to our present unsettled state, we are thus definite in the assertion of our civil rights—we are, nevertheless, deeply conscious that the sole objects contemplated by Methodist association are essentially spiritual; and that nothing but the most urgent necessity can justify our intermeddling, in our religious character, with political or ecclesiastical questions.

6.—That the foregoing resolutions being recognized, we cordially unite with the British Conference, and henceforth, as *Methodists*, are "determined (by the grace of God) to know nothing among men but Jesus Christ, and him crucified."

TO THE EDITOR OF THE WESLEYAN.

REV. AND DEAR SIR,

You will greatly oblige me by giving insertion in "THE WESLEYAN" to the accompanying letter, in connexion with the following facts, viz:—

1.—During the late Special Session of the Upper Canada Conference, several Wesleyan Methodist Ministers dissolved their connexion with that body, and united with the British Conference—accompanying the act with such explanations and remarks as they judged appropriate or necessary.

2.—An imperfect report of those "explanations and remarks" has subsequently appeared in the editorial columns of the "CHRISTIAN GUARDIAN" newspaper.

3.—Attempts have been made to place those "explanations and remarks" under an erroneous and unfavourable aspect, as if they contained a complete statement of the views and feelings by which the Ministers aforesaid were actuated, in requesting a transfer to the British Conference.

4.—Prior to my departure from the Upper Province, I sent the subjoined letter to the person to whom it is addressed, for publication; but as he declines giving it insertion, I am compelled to seek its publicity in the columns of your paper.

I am, Rev. and dear Sir,
Yours affectionately,
J. G. MANLY,
Wesleyan Minister.

Montreal, November 26, 1840.

To the Editor of the Christian Guardian.

REV. SIR,—In the *Christian Guardian* of the 4th instant, under the head of "The Special Conference and its Decisions," you have made some statements purporting to be a report of the remarks made by some members of the Upper Canada Conference, at the time of their withdrawal from that body. You, also, state that "in reporting what the different brethren said, we repeat, we present the substance, and shall stand corrected for any evident inaccuracies which may occur in our statement." With the "inaccuracies" which have "occurred" in your report of the statements of others I do not wish to interfere; but those which obtain in your report of my remarks I beg leave to correct. Previously to doing so, I wish to observe, that, in the remarks which I made at the time of my withdrawal from the Conference, I purposely abstained from say-

ing any thing painful or unpleasant, or that might create unfriendly feelings between me and any member of the Conference personally. I wished to part with the brethren with whom I had been associated, in as kind and friendly a manner as possible; and as, under the influence of this disposition, I did not state all my views and feelings, it ought not to be supposed that the remarks which I made contain a full development of my motives and reasons. I thought it not proper to confine myself to a simple expression of withdrawal, and I thought it not expedient to say any thing offensive; though, had I anticipated the publication of what was said, I might have been more minute and full. I cannot but disapprove of laying before the public what was said in Conference, with closed doors, in very peculiar circumstances, and under peculiar feelings; and especially, publishing it with errors and omissions. I disapprove of such publication on grounds entirely distinct from the nature and tendency of my own remarks—for what I said before the Conference, I would say before the world; but I disapproved of it as a breach of implied confidence, and as a palpable departure from propriety.

In your report you say: "Mr. Manly cherished no feeling to any member of the Canada Conference but brotherly love." This is not correct. I said: "I cherish towards no member of this Conference any feeling contrary to brotherly love." That the terms *but* and *contrary to* are, in this place, not synonymous, but admit of widely different constructions, needs neither proof nor illustration, being perfectly obvious to every one acquainted with the meaning of words. The feelings which are contrary to brotherly love are enmity and malignity: these I did not, and do not indulge.

I also stated, that I did not wish to be identified with some of the measures and proceedings of the Conference, or give the sanction of my name to them. This remark is entirely omitted in your report.

I expressed a hope that my motives would not be impugned, simply because motives had been impugned, and a disposition manifested to asperse the intentions of those who concurred with the British Conference; and because I wished to preserve a friendly feeling between myself and brethren, whom I esteemed, but from whom I was compelled, by unhappy occurrences, to separate.

From the remarks which I made, some have inferred that I condemned the proceedings of the British in this (the Upper) Province. This inference is incorrect. I did not, and do not, condemn those proceedings. When I left the Upper Canada Conference, I had reasons, which were satisfactory to myself, for viewing the movements and intentions of the British Conference, in relation to this Province, in a very different light; and I am ready to express those reasons on all proper occasions. What my own feelings would or would not allow me comfortably to do, is one thing; my judgment of the proceedings of the British Conference, is quite another. With this explanation and distinction, my friends and acquaintances will have no difficulty in accounting for my intended temporary departure from the Upper Province.

I requested of the Conference both a certificate and a transfer to the British Conference. I feel perfectly satisfied and comfortable in my present position and connexion; I feel assured that I am acting in accordance with the indications and designations of Divine Providence; and, instead of cherishing unchristian feelings towards any, I wish grace, mercy and peace to all who love our Lord Jesus Christ in sincerity.

By giving insertion to these corrective and explanatory remarks, entire, at your earliest convenience, you will oblige,

Rev. Sir,
Yours, &c.
J. G. MANLY.

Kingston, Nov. 13, 1840.

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONS.

From the Wesleyan Methodist Magazine.

SHADRACH VECHALA, OF TONGATABOO.

To GATHER up the memorials of the pious dead, and rescue the names of those from oblivion who ought to be had in everlasting remembrance, is

the duty of the surviving members of the church of Christ. This is especially the case with regard to those who are the first fruits of ministerial labour in any place—have borne the burden and heat of the day, and have shone with no common lustre in their Christian character. Such was the subject of this memoir. His name was Shadrach Vechala; he was born in Tongataboo, about the year 1803 or 1804, and was the son of a late Ata, a name of office which is given to the principal person who governs at Hihifo, or the west end of the island. His father was murdered by an old Chief, named Vaea, who is still alive, but a heathen. The ostensible reason for killing Ata was, that his adopted son chased a fowl into the house where Vaea slept, and drew out the fowl from the folds of a mat which Vaea used as a bed.

After this, Shadrach resided with Josiah Tuhou, the present King of Tonga, whom he called his father, as he did the late Ata also, who succeeded his father in the government at Hihifo. It is customary here for an individual to have two or three persons whom he styles his father, and as many whom he styles his mother; and, strange to say, the last term is applied to males as well as females.

Not being favoured with the light of the glorious Gospel of the blessed God, Shadrach grew up in all the vices, amusements, and sinful pleasures of heathenism; but, even then, his fine genius and superior mind were clearly discernible. He excelled in every thing to which he applied himself. In carving on wood, he was unequalled; as well as in preparing cava, which is very difficult, and done with great etiquette in the presence of the cava-ring. In the heathen scats, he was their best musician; and as different tribes used to try who should excel, Ata was exceedingly enraged when Shadrach, who used to carry off the palm for his tribe, embraced Christianity.

In the year 1826, Messrs. Thomas and Hutchinson arrived at Hihifo, in Tongataboo, to publish the glad tidings of salvation to those who were sitting in darkness, and in the region and shadow of death. As soon as mission-premises were erected, Mr. and Mrs. Thomas commenced their labours, by opening a school, in order to teach the native children the English language. Several Chiefs and respectable persons allowed their children to attend; and though the attempt did not exceed to any great extent in reference to the English language, yet much good resulted from it. Most of the youths are now filling important offices in the church, being among the most efficient and useful Class-Leaders and Local Preachers. The Mission was no sooner commenced than the heathen began to rage, and a storm of persecution threatened. Ata, the Chief, being of a very irritable temper, and resolved to uphold heathenism, began to throw obstacles in the way of the Missionaries; and, being urged on, especially by his brother, the present Ata, and an old heathen priest, called Vahai, who recently died very suddenly, he became enraged, seized a hatchet, threatened to murder Mr. Thomas forthwith, and not allow the boys to attend the school, or any religious services. Fierce opposition at Hihifo continuing, without the remotest prospect of any abatement while Ata remained such a determined enemy to Christianity, and a reinforcement of Missionaries having arrived at Nukualofa, it was thought advisable that Mr. Thomas should remove thither. Many of the boys had preceded him, and were living with Tuhou, the King, who had for some time embraced the truth. Here they were permitted to worship God without molestation.

Up to this period, Shadrach had remained in his heathen state; but the Missionary had repeatedly conversed with him concerning the importance of religion, and the necessity of serving the true God. These instructions were accompanied by a divine influence to his heart. He began seriously to reflect, and became solicitous to know more about Christianity. He proposed many questions to a lad named Hermas (whom he adopted, and who is now a Local Preacher and Class-Leader) respecting religion; Hermas having lived in the mission-premises during the principal part of Mr. Thomas's residence at Hihifo. Hermas told him all he knew; and, at Shadrach's request, taught him to read and write. Shadrach now began to bow the knee before God. For some time he did this privately in the bush, lost

Ata should know of it, and punish him. For a short time he attended the heathen games and dances as usual; but it was soon reported that he had begun to pray. This was confirmed by absenting himself from their festivities on the Sabbath-day. The enemy became alarmed; his heathen friends were sent to persuade him to renounce the new religion; but this proving ineffectual, harsher measures were resorted to. Ata peremptorily commanded him to abandon it, or quit the place of his abode. Shadrach, hoping that the rage and alarm occasioned by his turning to God would soon subside, was induced to remain where he was; but the storm increased. He was threatened; but this producing an effect the contrary of what the heathen anticipated, he was ordered to leave that part of the island. He begged his father to allow him to reside just on the outside of the fortress. This request was complied with for a short time; but the enemy was enraged at losing such an efficient agent. The festivities of the heathen lost much of their attraction when he embraced Christianity. The other boys who formerly belonged to the school, and who resided at Hihio, now began to resort to his house for religious purposes. The demon of persecution pursued them; they were harassed by the heathen, being scoffed at, and threatened with death, if they persevered in opposition to the views of the Chiefs and Priests in that place. This little band were in nothing moved; and Ata resolved that Shadrach, and all who were like-minded with him, should be banished from that part of the island. This was a severe trial to them, and tested the soundness of their Christian principles; but the Lord stood by them: they endured as seeing Him who is invisible; and went forth, like Abraham, not knowing whither they should go. They had not proceeded three miles, when, having come to a small plot of ground belonging to Shadrach, he said to his companions in tribulation, "Let us stop here, and work for the Lord." His request was acceded to: they raised temporary houses, and covered them with the branches of the cocoa-nut, &c., and began clearing away the underwood, preparatory to the erection of more substantial dwelling-places, and planting their gardens.

The little settlement being formed, with Shadrach at the head of the community, they had rest from persecution, and were regularly visited by the Missionaries and Teachers from Nukualofa, who preached to them, met them in class, and strengthened their hands in the Lord. Being come to a new place, they had to endure many privations. They had little to eat, and scarcely any thing to clothe themselves with; and their sufferings at night, from the swarms of mosquitoes in the summer, and the cold in the winter, were intense. They were afraid lest their little ones would perish; and some of the females, Shadrach's wife among the rest, used to tie up the small pieces of native cloth, which they clothed themselves with, into small bags, and put their children into them to sleep during the winter season. They then used to lie down, several of them together, with a fire on each side, as a substitute for something to protect them from the cold. This fact I have had from one of the sufferers, who has been Shadrach's companion throughout his Christian pilgrimage. He further informed me, that when they were called to forsake their homes, Shadrach and he had each a small mat. These they divided in two, for the accommodation of their wives and themselves for a dress. If Shadrach had to visit any of the Chiefs, his friend Daniel (who is a useful Class-Leader and Local Preacher) used to furnish himself with a dress of leaves, and lend his part of the mat to Shadrach, that he might put it on with his own, and thus appear somewhat respectable. Some of those who accompanied him, became wearied and faint in their minds, in consequence of the complicated trials which they had to endure, and the entreaties of their heathen friends.

Having met in class for a considerable time, and maintained his integrity, Shadrach and several others of his companions were selected for baptism. This solemn ordinance was attended by a blessing to his soul: he felt more than ever the weight and importance of religion, and the increased obligations he was under, from having made a confession before many witnesses, to consecrate himself fully to God and his service. Some of the young converts wished to remove to Nu-

kualofa; but he wished to remain as near to Ata and his friends as he could, hoping that the Gospel would extend its saving influence to all his "kindred after the flesh." These hopes and wishes he was not permitted to realize in their full extent. While residing at the place just mentioned, the Ata sickened and died, and another was placed in his office. Shadrach had often visited his late adopted father, and talked faithfully to him respecting God and religion; but he died a heathen.

Shadrach cherished an intense desire for the salvation of his relations, and regretted that they were so far separated from each other, as he wished constantly to visit them, to "exhort, reprove, and admonish them, with all long-suffering and meekness, if by any means he might save some." He consulted with his Christian friends, as to the propriety and necessity of their removing nearer home, if they could obtain permission; and resolved to visit Ata, and solicit him to allow him and his people to come and reside at a place called Foui, about a mile from Ata's residence. This request was complied with and they removed thither, with another young Chief and his people, who had embraced Christianity. This was in 1833. They were now in closer contact with the heathen, who often annoyed them by their filthy conversation, stealing, desecration of the Sabbath, &c.; but Shadrach determined to use his influence and authority to put a stop to these evils, and inflicted punishment on such as despised reproof, and committed offences. Ata was so pleased with his proceedings, that he requested him to judge all the heathen there who should be guilty of any misdemeanour, as well as the Christian party. He thereby became a terror to evil-doers; and many were restrained from doing evil, thinking it impossible to elude his vigilance.

Having made considerable progress in the knowledge of divine things, and walked worthy of his vocation, while he evinced a real change of heart by being enabled to glory in tribulation, and to rejoice that he had been counted worthy to suffer for Christ's sake, he was appointed to take charge of a class; and he discharged the duties of his office to the edification and spiritual advantage of those who were committed to his care. He was truly zealous for the Lord of hosts; being instant in season and out of season, instructing and encouraging his people, and exhorting the heathen to abandon their system of lies, and worship the only living and true God. They dreaded his attacks, knowing how inadequate they were to argue with him about religion. The word of the Lord increased; those who had embraced Christianity were importunate with their friends to turn from dumb idols to Him who is able to save. Their labour was not in vain in the Lord. The number of converts was considerably augmented. This was a source of sacred joy to the subject of this memoir; and he felt himself richly rewarded for all his sufferings for righteousness' sake, in witnessing the prosperity of the work of God. His sterling piety and superior mind soon recommended him to the notice of those who had the care of the flock of Christ, as a person more than ordinarily qualified for holding forth the word of life. Hence he was taken on trial as a Local Preacher. This added fresh energy to his zeal, and was the means of bringing him more into the society of the Missionaries; while his ingenuity was acknowledged by those to whom he ministered the word of salvation. His sermons were clothed with figures, appropriate and striking; while he brought out of his treasury things new and old. The natives used often to remark, after hearing him, that nothing remained on that subject for any one else to say. The heathen looked upon him as an authority, and often used to come from various parts of the island to ask the meaning of different things; and they never thought of questioning the correctness of his opinion on the subject of their enquiry.

The little flock at Foui had now remained nearly two years unmolested, when another storm of persecution arose against all the Christians on the island. The heathen were mad for their idols, and beheld with dismay their ranks diminishing, and their gods neglected and forsaken. They began to rage, and imagine a vain thing; they took counsel against the Lord, and against his Anointed; but he who reigns as King in Zion mercifully prepared his people for the trial, by making them partakers of that grace which was

so abundantly poured out upon the churches at Vavou and Haabai in 1834. Many of them experienced the love of God shed abroad in their hearts, by the Holy Ghost given unto them. Now it was that the enemy began to mock and threaten. The heathen were instigated, by their Priests and Chiefs, to put a stop to the spread of the *lotu*, as they called religion, by banishing all the Christians on the out-stations to Nukualofa. With this intent, they burnt several chapels, and plundered the Christians of their little property, and threw them into great confusion; several of them escaping merely with their lives. Many of the particulars of this persecution are recorded in the Missionary Notices for 1835. Shadrach and his people again experienced the cruelty of their persecutors, and were driven from their habitations. They proceeded to Nukualofa, where they took up their abode with the King, the Missionaries, and other Christian friends, who were suffering for the sake of the Gospel. Here they continued for some time, and rejoiced in their spiritual privileges. The fury of the storm being past, Shadrach felt a longing desire to return again to Foui. He made known his mind to the Missionary and the Chiefs, who encouraged him and his Christian band to go. Some were inclined at first to remain at Nukualofa; but when the time came to remove, they determined to accompany their leader and their companions in tribulation. They were soon comfortably settled in their old habitations; and the heathen have ever since been restrained from deeds of violence and oppression. The number of Christians has been greatly increased; and the place became a sort of refuge for such as wished to embrace Christianity in that part of the island.

The Lord put honour upon his servant: he was their guide and counsellor; maintained great order throughout the settlement; and at the time of his decease there were twenty Local Preachers, and upwards of two hundred members in society there, who are the flower of our people on this island. For some years past he was our principal Teacher in the native language on this station. He was invaluable to us in this capacity, both in teaching us the language, and in preparing our translations for the press. As a Tonguese scholar, perhaps he has not left his equal in these islands. He had an extensive and correct knowledge of the niceties of the language, accompanied by a sound and discriminating judgment.

His Christian experience was clear and scriptural. He habitually walked in the fear of the Lord, and in the comfort of the Holy Ghost, and brought forth the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God; and while thus diligently and usefully employed in the world and in the church, he was mysteriously called away. He was seized with fever, which was brought on by over-exertion, one rainy day. We had him at Nukualofa, under our care, for some time, and at first had hopes of his recovery; but he was attacked by two epidemics, which visited this island. These, following each other in quick succession, were more than his shattered constitution could bear. He was taken to Haabai, and placed under the care of Mr. Lyth, who paid him every attention; but he gradually sunk, until the weary wheels of life stood still. His mind, during his affliction, was kept in peace; and he looked forward to a better country. He requested that his wife and children should return to Foui, and share with the people of God there in all their joys and sorrows, and follow him as he had followed Christ. He expressed a wish to be taken to Tonga, to give his dying advice to his relations and friends; but this could not be accomplished: "death had swifter wings than love." On the morning of Tuesday, March 26, 1839, the day on which he died, he said that he had done with every thing below, and was going to heaven; and that his hope was in the Lord Jesus Christ. Soon after, he entered into the joy of his Lord, aged about thirty-six years. Mr. Lyth says of him, "He lived well, and died as he lived, leaving a blessed testimony that he has gone to that abode where they rest from their labours, and the inhabitants no more say they are sick."

Thus ended the pilgrimage of one of the brightest ornaments, and one of the greatest sufferers, in the Redeemer's cause at Tonga. "Mark the perfect man, and behold the upright; for the end of that man is peace."

MISCELLANEOUS.

AWFUL PROVIDENCE.

[The following melancholy account has already appeared in print; but, having heard the whole scene described by the late Captain Landers, who was an eye-witness, and aided in attempting to save the life of the impious captain, we publish it as a warning to others, and especially the profane, of the retributive justice of God.—EDITOR.]

Towards the latter end of the year 1500, a vessel of about 250 tons, laden with timber, from Memel, bound to —, was overtaken by a tremendous storm. The master, finding it impossible, but at the utmost hazard of their lives, to proceed on their course, determined, if possible, to run into Sunderland roads: in attempting to accomplish which, thro' the extreme narrowness of the mouth of the harbour, and the ships running into broken water, they unfortunately over-run the bar. Nothing now appeared to await them but inevitable destruction. The storm continued to rage with unabating fury: while reefs of rocks, which beset that dangerous coast, were ready to receive them. Several vessels had already gone ashore; others were entirely wrecked; many from among the crews finding a watery grave. By a tempestuous surge, the vessel in question was cast upon a cluster of rocks, which, forcing their way through her bottom, of course rendered it impossible she could again lighten. In consequence of so violent a concussion, some of the men on board her were precipitated into the deadly embrace of the merciless waves. The remainder, among whom was the master, after continuing on the wreck a considerable time, were, on a partial abatement of the storm, providentially delivered from their perilous situation. On the following day, the storm having subsided, some of the inhabitants, (as is usual after any vessels have been driven on shore, or wrecked), descended to the beach, when the dead bodies of our fellow-creatures, which had been washed on shore, demanded from the sympathies of their natures, a Christian burial—among them were the bodies of those who had been lost from the vessel before us—these were soon recognized by their surviving shipmates. Such, however, was the lordly-mindedness, or brutality, or both, of the unfeeling master, that he refused to own them, and with oaths and curses, persisted in denying them. This conduct may, indeed, appear singular, but by refusing to acknowledge them, he saved the expense the parish would have charged on him for the interment of his unfortunate men. Such proceedings did not pass unnoticed by his fellow-men, neither, it would appear, did it escape the cognizance of Him “whose eyes run to and fro in the earth, beholding the evil and the good.”

After this unnatural act, he proceeded with his men to endeavour to remove the timber from their vessel. The tide having ebbed, the vessel was left nearly or quite dry. Having descended between decks, they perceived the timber, by the heeling of the ship, was heaped on one side. The master, observing a degree of timidity on the part of one man, to hazard himself, by poising the timber, seized in a rage, the hand-spike from his hand, and with an oath, demanded if he was fearful of going to hell before his time. Scarcely had he concluded the impious question, before the timber he was attempting to move, fell from its position, and caught him by the thighs against some other pieces, with a weight which must have fractured both his legs. His case now became truly piteous. The deck being above them, it was impossible to raise the timber by which to extricate him. No time, however, could be lost, the tide had already begun to flow—his crew, more feeling towards him than he had been towards their ship-mates, attempted, by every means within their power, to release him, but in vain. The tide flowing fast upon them, they were, however, unwillingly compelled to abandon him to his fate. Burthened with the load of a guilty conscience, and groaning beneath the pains of broken limbs, and the heavy pressure of an enormous weight still lying upon him, he sat until, by degrees, the water rising higher and higher, put a period to his mortal existence.

ABORIGINES OF AMERICA.

Roll back the tide of time: how powerfully to us applies this promise, “I will give the heathen for an inheritance.” Not many generations ago, where you now sit, circled with all that exalts and embellishes civilized life, the rank thistle nodded in the wind, and the wild fox dug his hole unscared. Here lived and loved another race of beings. Beneath the same sun that rolls over your heads, the Indian hunter pursued the panting deer; gazing on the same moon that smiles on you, the Indian lover wooed his dusky mate. Here the wigwam blaze beamed on the tender and helpless—the council-fire glared on the wild and daring. Now they dipped their noble limbs in your sedge lakes, and now they paddled the light canoe along your rocky shores. Here they warred: the echoing whoop, the bloody grapple, the defying death-song, all were here; and when the tiger strife was over, here curled the smoke of peace. Here, too, they worshipped: and from many a dark bosom went up a pure prayer to the Great Spirit. He had not written His laws for them on tables of stone, but He had traced them on the tables of their hearts. The poor child of nature knew not the God of revelation—but the God of the universe he acknowledged in every thing around. He beheld him in the star that sunk in beauty behind his lonely dwelling—in the sacred orb that flamed on him from his mid-day throne—in the flower that snapped in the morning breeze—in the loty pine, that defied a thousand whirlwinds—in the timid warbler, that never left its native grove—in the fearless eagle, whose untied pinion was wet in the clouds—in the worm that crawled at his foot—and in his own matchless form, glowing with a spark of that light, to whose mysterious source he bent, in humble though blind adoration.

And all this has passed away. Across the ocean came a pilgrim bark, bearing the seeds of life and death. The former were sown for you, the latter sprang up in the path of the simple native. Two hundred years have changed the character of a great continent, and blotted for ever from its face a whole, peculiar people. Art has assumed the bowers of nature, and the anointed children of education have been too powerful for the tribes of the ignorant. Here and there a stricken few remain, but how unlike their bold, untamed, untameable progenitors! The Indian, of falcon glance, and lion bearing—the theme of the touching ballad, the hero of the pathetic tale, is gone! and his degraded offspring crawl upon the soil where he walked in majesty, to remind us how miserable is man when the foot of the conqueror is upon his neck.

As a race, they have withered from the land. Their arrows are broken, their springs are dried up, their cabins are in dust. Their council-fire has long since gone out on the shore, and their war-cry is fast dying to the untrodden west. Slowly and sadly they climb the distant mountains, and read their doom in the setting sun. They are shrinking before the mighty tide which is pressing them away; they must soon hear the roar of the last wave, which will settle over them for ever. Ages hence, the inquisitive white man, as he stands by some growing city, will ponder on the structure of their disturbed remains, and wonder to what manner of person they belonged. They will live only in the songs and chronicles of their exterminators. Let these be faithful to their noble virtues as men, and pay due tribute to their unhappy fate as a people.—*Sprague.*

UNLEARNED SAGACITY.

Two celebrated scholars, whose names are mentioned below, debated a thesis in the University of Franeker, in the year 1689. Amongst the crowded assembly who had come to hear the disputation, were several citizens who knew not a word of latin; and, amongst others, Hutthenus espied the person with whom he had lodged, and knowing that this was his case, he immediately made his way to him, and, in a tone of surprise, said: “Well, what has brought you here?” To which the other answered: “Why, to hear the dispute betwixt *Dr. Libianus* and *Mr. Episcopus*, to be sure, and see who beats.” “But how can you tell that?” said Hutthenus, “as you will not understand a word.” “Oh,” replied the other, waggishly, “that is no matter; I can easily tell who is beaten without knowing what is said.”

“How so?” said Hutthenus. “Why,” said the fellow, with much naïvete, “because he who is beaten is sure to get into a passion.”

POETRY.

OLD ENGLAND.

Old England, thou hast green and pastoral hills
Fanned by delicious gales,
And living voices of harmonious rills
Sound in thy sylvan vales.

Under the shadow of primeval trees,
Mid whispering of green leaves,
Stand cheerful groupes of white-walled cottages,
Flower-mantled to the caves.

And thou hast loving hearts, both high and low,
And homes where bliss abides,
And little children, that rejoicing go
By flowery streamlet sides.

And thou hast many a hill and forest glade,
That to the past belong;
Mid ey a brown moor and crumbling ruin, made
Imperishable by song.

And way-side wells, that broad leaves overshadow,
Where pilgrims knelt of old;
And winding paths through many a pleasant meadow,
Mid flowers of blue and gold.

Winding through woods where the sweet wilding's
blossom
Puts forth in early spring,
And nodding blue-bells clothe the steep hills bosom,
And fearless blackbirds sing.

And thou hast sabbath-bells in old church towers,
Whose music thrills the air;
And the sweet calm of Sabbath sunset hours,
When every thought is prayer.

And thou hast grassy graves, set side by side,
The high-born and the lowly,
By common griefs, by common death allied,
In ground that tears make holy.

Graves, Sabbath worship, village homes, and mon,
Old England, these are thine;
And spots made famous by the sword and pen,
Till each one is a shrine.

And cities of old feudal date and pride,
And halls of dark renown,
Where kings and king'y prelates lived and died;
And many a modern town.

Oh, glory-crowned England, thou hast these,
Hast these, and still hast more,—
The empire of the tributary seas
That lave thine inland shore.

And wherefore is the tributary sea
As a liege subject given?
To bear forth knowledge, truth, and liberty,
To each land under heaven;

To knit thee to all people; everywhere
To make thy knowledge known;
To make thine influence, like God's common air,
Extend from zone to zone!

AGENTS FOR THE WESLEYAN.

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

MONTREAL:

PRINTED FOR THE COMMITTEE, ONCE A MONTH
BY
JOHN E. L. MILLER,
at the Office in St. Nicholas Street.—All communications for the WESLEYAN must be addressed (post paid) to the Editor, Montreal.
TERMS.—Five Shillings per annum, including postage, payable half-yearly in advance.