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THE  
**Wesleyan Repository,**

AND  
LITERARY RECORD.

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NOVEMBER, 1860.

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Our Canadian Work and Ministry.

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SCRAPS OF METHODIST HISTORY.

For the gratification of the many who are deeply interested in the early history of the Methodist Church in Canada, we have compiled the following tables from the Minutes of Conference. We take as the first period in our history, from the appointment of Revs. Messrs. Losee and Dunham in 1792—who were the first regular Preachers—to the war of 1812. We also furnish the names of all those appointed to labour in Canada during that period, with short sketches appended.

This country was then considered a very remote and toilsome field of Missionary labour. Perhaps we have only a very inadequate perception of the hardships and privations incidental to the long and perilous journey of these Missionaries, which occupied some weeks in passing through lonely and unfrequented forests. Hezekiah C. Wooster and Samuel Coate, who came together, lodged on their way twenty-one nights in the woods. It is stated in the Biographical notice of Rev. Thos. Whitehead, that as late as the year 1806, he was six weeks in his journey from Albany to Niagara, following rivers, and other waters, in an open boat, accompanied by his wife and six children, and that they subsisted for a greater part of the time on boiled wheat. On the arrival of these Missionaries, though many of their privations were terminated, yet still they had great

labour to endure, and much self-denial to practice. Nor were their wants to be supplied from Missionary Funds, as none existed in connection with our Church in those days. The result could scarcely have been otherwise than a short stay in Canada, and a speedy return to their native country, or a location in this, and a return to secular life. Had they even received their full disciplinary allowance, which, up to the General Conference of 1800, was only \$64, we are at a loss to understand how they could have furnished themselves with horse, saddle, saddlebags, books and clothing,—as for marrying, it, of course, was followed immediately by location. Dr. Stevens says, at the New England Conference in 1800, “Hardly one more than half of the members present had received the pittance of \$64; George Pickering’s receipts amounted to \$47, Joseph Snelling’s \$38; Joshua Soule’s, \$55; John Merricks’, \$42; John Jones’, \$31. And yet if we are to judge by the position subsequently occupied by many of those honoured servants of the church, who continued any considerable time in the Itinerancy, they must have been men of superior rank and talent. But premature location prevailed to a great extent in our Province as well as in the United States, thus depriving the church of more matured talent, piety, and experience. We give now our first table, collected from the printed Minutes :

YEAR.	PREACHERS.	CIRCUITS.	MEMBERS.
1792.....	2.....	2.....	165
1793.....	2.....	2.....	349
1794.....	3.....	2.....	332
1795.....	4.....	3.....	443
1796.....	4.....	3.....	474
1797.....	4.....	3.....	795
1798.....	5.....	3.....	899
1799.....	4.....	3.....	866
1800.....	7.....	4.....	936
1801.....	11.....	5.....	1159
1802.....	10.....	6.....	1493
1803.....	9.....	5.....	1600
1804.....	10.....	8.....	1649
1805.....	10.....	7.....	1787
1806.....	15.....	10.....	2085
1807.....	17.....	10.....	2375
1808.....	17.....	12.....	2360
1809.....	18.....	14.....	2540
1810.....	19.....	15.....	2795
1811.....	18.....	12.....	2792
1812.....	19.....	12.....	2845

The following are the Circuits, and Preachers thereon stationed, we only give them at intervals of four years :

- 1792.—CATARAQUI, (KINGSTON,) Darius Dunham; Oswegotchie, (Augusta,) Wm. Losee.
- 1796.—Darius Dunham, Elder; Bay of Quinte, Samuel Coate; Oswegotchie, Hezekiah C. Wooster; Niagara, James Coleman.
- 1800.—Joseph Jewell, P. Elder; Niagara, Joseph Sawyer; Bay Quinte, Sylvanus Keeler, William Anson; Oswegotchie, Joseph Jewell, James Herron; Grand River, Daniel Pickett.
- 1804 —UPPER AND LOWER CANADA DISTRICT, Samuel Coate, P. E.; Niagara and Long Point, Daniel Pickett, Luther Bishop; Bay Quinte, Sylvanus Keeler, Reuben Harris; Home District, William Anson; Oswegotchie, Thomas Madden; Ottowha, Samuel Howe; Montreal, Martin Ruter; River Le French, Nathan Bangs.
- 1809.—LOWER CANADA DISTRICT, Samuel Coate, P. E.; Quebec, Samuel Cochran; Montreal, Thomas Madden; Ottowha, William Snyder. UPPER CANADA DISTRICT, Joseph Sawyer, P. E.; Cornwall, William Snow; St. Lawrence, Chandley Lambert; Augusta, Daniel Pickett, John Reynolds; Bay Quinte, Ninian Holmes, Ciphus Hurlburt, Smith's Creek, Elias Pattie; Yonge Street, Robert Perry; Niagara, Henry Ryan, Isaac B. Smith; Ancaster, William Case; Long Point, Thomas Whitehead.
- 1812.—U. C. DISTRICT, Henry Ryan, P. E.; Augusta, John Rhodes, E. Cooper, S. Hopkins; Bay Quinte, Isaac B. Smith, John Reynolds; Smith's Creek, Thomas Whitehead; Yonge Street, Joseph Gatchel; Niagara, Andrew Prindle, Ninian Holmes; Ancaster and Long Point, Enoch Burdock, Peter Covenhoven; Detroit, George W. Densmore. LOWER CANADA DISTRICT, Nathan Bangs, P. E.; Montreal, Nathan Bangs; Quebec, Thomas Burch; Ottowha, Robert Hibbard; St. Francis River, Samuel Luckey, J. F. Chamberlain.

The British army, singularly enough, has furnished many pioneers of Methodism in different parts of the world, and it is said there were some of those in the army which fought under the heroic Wolfe at the capture of Quebec in 1759. We have also accounts that in the year 1780, a Mr. Tuffey, a local preacher, who held the office of Commissary to the 44th Regiment, preached in Quebec, as opportunity offered, during that and the two following years. At the close of the American Revolution, some of the pious soldiers who were Methodists obtained their discharge and settled in Upper Canada. The late venerable Wm. Case, in his Jubilee Sermon, says that about the same time some families that belonged to Mr. Wesley's Society in Ireland, and who were afterwards members of the first society in New York, came to Canada; the names that he gives are the following, viz: Detlor, Hick, Embury, Dulmage, Lawrence.

The Rev. Wm. Lossee, who was a loyalist in the Revolution, and who had acquaintances in Canada, came on a visit to his friends in 1790, and

preached the Gospel to the settlers on the St. Lawrence and Bay of Quinte; but the date of his appointment by the New York Conference is 1792. Of this first Preacher, we would be glad to learn something, especially of his subsequent history, but unhappily the writer has no record that he can consult, and tradition is also silent in reference to him in the Western parts of the Province, at least. He entered the ministry in 1789, but his name does not appear after 1792. Our sketches of his fellow labourers, which we append, are of necessity brief, as our space is limited, and as the stay of many of them did not exceed more than a year or two; incidents connected with them could not have been very many, or singularly important. We notice them in the order in which they came to the Province:

1792.—*Darius Dunham* entered the Ministry in New England 1788; travelled eight years in Canada, the first presiding Elder, and located at Napance, where he became a medical practitioner, and continued to serve the Church as a Local Preacher, to the close of life. He was a witty, blunt, honest, strong-minded man, capable of great endurance, and a good and successful Minister of the Gospel.

1794.—*James Coleman* received as an itinerant in 1791; three years afterwards volunteered for Canada, where he laboured zealously and effectively five years; formed many of the first societies in the western or Niagara Circuit, and left a memory long and even still sweetly embalmed in the hearts of the few early Methodists who survive; returned to the United States and continued his useful labours for many years; he visited Canada in 1831; was a kindly, amiable, and affectionate man.

1794.—*Elijah Woolsey* remained two years, then resumed his labours in the United States. We find him Presiding Elder of the Rhinebeck District in 1812.

1795.—*Sylvanus Keeler*, just entered the itinerancy and continued in the field till 1807, when he located and settled in township of Elizabethtown. He laboured faithfully and effectually in the capacity of a Local Minister until his death in 1825,—rendered good service in visiting the new settlements north of the Rideau River. He preached his last sermon at Boyd's Chapel, in the township of Lanark, from Isa. lxiv, 13, 14, "Therefore thus saith the Lord God, behold my servants shall eat, but ye, shall be hungry: behold my servants shall drink, but ye shall be thirsty: behold my servants shall rejoice but ye shall be ashamed, &c., &c." He was taken suddenly ill and died in the township of Kitley, on his return home. He was a zealous, holy man, of vigorous intellect, and delivered masculine truths with great power and effect. Some of his descendants are still living, and are members of the Wesleyan Church.

1796.—*Samuel Coate* had travelled two years before his arrival in Canada. Of superior talents and acquirements, and held an elevated and distinguished position among his brethren as a preacher, but was not free from blemishes and defects otherwise. Located in 1810, re-entered the work, and became a Presiding Elder. Visited England; where he died. His widow and only daughter,—respectable members of our Church—are still living; and a grandson, H. A. Spencer, was received on trial by our Conference in 1859.

1796.—*Hezekiah C. Wooster*, another young preacher; two years in the work; full of zeal and the Holy Ghost; a great revival attended his labours; but excessive and consuming toil brought him to an early grave. He returned home to die, and resigned his happy spirit into the arms of his Saviour, at his father's house, in the United States, Nov. 6, 1798.

1798.—*Michael Coate* laboured in Canada this year, and returned to resume his labours in the United States.

1798.—*Joseph Jewell* came as an ordained Elder, and presided over the District; remained three years. Afterwards joined the Philadelphia Conference. Presided at the first camp-meeting ever held in the State of New York, at Geneva Lake, in the summer of 1805.

1800.—*Joseph Sawyer*. This distinguished pioneer of Canadian Methodism is entitled to more than a passing notice, which is, however, all our prescribed limits will permit. Dr. Stevens in his Memorial of Methodism, calls him a man of "restless energy." Many of our first Societies were planted by him, and some of his spiritual children became distinguished in the Church, as Laban Clark and Dr. Bangs. The former gives an account of an interview with Joseph Sawyer after preaching, and is a fine example of that plain, heart-searching instruction, with which Methodist preachers of this period were so familiar: "When the preacher had closed his exercise (it was the first sermon he had heard by a Methodist preacher), he came and sat down by me, and asked me if I had ever experienced religion? I said 'No.' He then asked me if I believed in the reality of religion? I answered, 'Yes.' 'Well,' said he, 'if I will give you a few words of good advice, will you follow them?' I said, 'I will as far as I am able.' 'Then,' said he, 'I advise you to search the Scriptures every day: to pray in secret at least twice a day; to avoid that which you know to be wrong, and to walk according to the light you can obtain. Is this good advice?' I answered in the affirmative. Then said he, 'God is witness between you and me. You have promised, that if I would give you good advice, you would follow it.'" Young Laban followed the advice, which resulted in his conversion to God. But it would be deemed an unnecessary and tedious process, for a penitent to follow, by

many of our modern evangelists. With the exception of Sylvanus Keeler, he continued the longest of any of his predecessors in the regular Canadian work, and held the office of Presiding Elder the longest. He then located in the Township of Matilda, preaching as opportunity offered. At a very advanced period in life he re-entered the marriage state, and accompanied his wife to the United States in 1851, where a few years after he finished his pilgrimage, being old and full of days.

1800.—*William Anson* commenced his itinerant life in Canada the same year with Joseph Sawyer, and remained two years. He continued to travel in the United States until 1823, when through enfeebled health, he was forced to retire, became a supernumerary, and died July 17th, 1848. It is said of him, "that he had his full share of hardships, but never flinched." "Had undoubted piety, sterling integrity, and respectable talents." He was laborious and useful, and his preaching was plain and powerful.

1800.—*James Herron* was another who came as Missionary this year. Had travelled one year previously in the United States, and after remaining here another, returned, joined the Philadelphia Conference, and was Presiding Elder in 1813.

1800.—*Daniel Pickett* was the fourth who had received an appointment this year to Canada; for the first time he entered a new field of labour on the Ottawa. He continued to travel until 1809, when he either located or was deposed from the ministry. He afterwards officiated during many years as a local preacher; joined the Episcopal Methodists at the union with the British Conference, and assisted at the ordination of the first Bishop of that body. We are informed that he is still living.

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### MINISTERIAL EXPERIENCE THIRTY YEARS AGO.

As our former extracts have so far passed the ordeal of editorial scrutiny as to be permitted to see the light, and to elicit the command to "send on some more of the Journal," we venture to offer the public what remains of the young preacher's register for the rest of the year, three months of which have passed before us:—

"December 20, 1831, L. R. Since writing last, I preached on my own Circuit, three times: namely, in S. (at Bro. T's, on Jude 21) and D. (at Bro's. C's. and H's—at Bro. C's. on Job v. 40; and at Bro. H's., on Rom. vi. 22.) Good liberty each time. I have also preached for H. on this, the M. Circuit, thrice. We held a watch-night in R's., attended with much ovident good. I think I have been profited

by this visit. And I hope I have not quite so much cause to regret my unprofitableness in company as at some other time. Still, I am in want of more grace. I have had a difficult ride this afternoon, but God has brought me through safely. I left sister M's., eleven miles off, about an hour and a half's sun, and came a new road, a part of which was not 'logged out.' I had to lead my horse by the bridle, jumping him sometimes half his height. I found myself in a wrong road just before dark; and but for the timely appearance of a man who overtook me, and put me into the right road again, I might have wandered all night. I arrived here (Bro. F. S's.) about half past six o'clock this evening. The Lord be praised! My studies go on heavily.

"Jan. 12, 1832.—For a number of days I have had no opportunity for writing, on account of the number of my engagements and labors. Since I wrote last, I have been permitted to commence a new year, under circumstances of great mercy. In the review of the past, how many evils have I to regret! What little progress have I made in knowledge and holiness! 'Tis true, I have not neglected reading, and have pursued my studies in science; but I might have learned much more, if I had lived strictly by rule, and *slept less*. I held a watch-night on New-Year's Eve, in P., with some tokens for good. Bro. H. assisted me. I have since been pretty busy in preaching. Yet I see but little fruit; so that I sometimes become quite alarmed. God help me! At present I am very unwell in body, from constant labour and exposure to the cold, on horseback, and being thinly clad. The extreme cold still continues. I have been studying of late—*Hedge's Logic*, *Pollock's Course of Time*, and *Paley's Natural Theology*. I preached this evening on John v. 39, and feel my desires drawn out after God.

"Jan. 27th.—I have suffered of late from the *tooth-ache*. I had one extracted two days ago, with great difficulty and pain, after half an hour's siege. It is the *first* I have lost. Our Quarterly Meeting took place last Sabbath. Bro. M., the Presiding Elder, with us—a good time. *Monday* evening we succeeded in forming a Temperance Society in the town of P. The Rev. M. H. (Church Minister), President; the Rev. Messrs. B. and M. (Kirk), Vice-Presidents. *My soul, at present, is athirst for more communion with God*. I have lately finished reading *Pollock's Course of Time*; which I had in hand when I wrote the last. I think I have derived the most advantage from it of any poetical work I ever perused. The poetry, so far as I am able to judge, is good; the sentiments correct; and the descriptions of character truly beautiful and instructive. I intend referring to some of its beauties, by the Index, and *memorise them*. A severe *concussion of the earth* was felt last



Sunday night, about ten o'clock, by many of the inhabitants of P. and its vicinity.

" February 4th.—L. circuit. I have ridden about *twenty-six* miles to-day, from a remote part of my own circuit. Last night I spent at Bro. A. B.'s, a Scotchman, whose wife is in a most gloomy state of mind, and will receive no comfort. She has always been subject to nervous affections. About six months ago, she with all her family, professed a concern for her soul. The rest of them were happily converted to God, and she, for a time, seemed to enjoy a measure of comfort. At length she began to doubt and reason with the adversary, till she was brought to a state of complete despair. She now absolutely refuses all encouragement. She imagines that she cannot believe, and that she will be damned on account of her unbelief. She also thinks that she hears voices and sees strange sights. The case perplexes me much; but I think what I have described is the effect of her bodily malady, and that her mind will never be tranquilized till the disease is cured. Why is it that God allows a soul, who evidently seems so earnest, to go so long without the light of His countenance?

" Feb. 6th.—Yesterday I rode about *fourteen* miles, and preached twice, with some liberty, namely: at C., P., and the 8th concession of R. school-house. I spent the evening at Sister M.'s, who is the leader. She gave me the following statement, which I think ought to encourage Christians to take up the cross. Her husband is not religious, notwithstanding which she always conducts worship in her family. One day, some years ago, her husband came home intoxicated, and brought home with him four or five men to stop over night, one of whom was the late Col. P. She felt dejected, but resolved, nevertheless, to discharge what she considered her duty. She told them, if they choose to retire before prayer, they might do so. They chose, however, to stay, and were much affected. The Colonel said he never heard such praying in his life. One, a backslider, was much alarmed, and shortly after found peace with God. He is now a class-leader, as is also another of the company, who was then a wicked man. From this occurrence we learn, that we should not be led by our *feelings*, but go forward in the discharge of our duty, 'sowing seed in the morning, and in the evening not withholding our hand, as we know not which shall prosper, this or that.'

" Feb. 15th.—M. Circuit. Since the date under which I wrote last, I have preached nine times, one sermon for each day: last Sabbath, among the Scotch on the '3rd line of L.,' with some tokens for good. Last Saturday night, I and the family where I lodged (Bro. G.'s) experienced a wonderful *deliverance from death*. The chimney was made of

cedar 'sticks,' which took fire, and burned into the roof, which was formed of basswood 'troughs.' The crevices being stuffed with moss, it burned like 'tow.' A great part of the roof was on fire before it was discovered. Had it remained unnoticed a little time longer, the cedar timbers which supported the roof would have been burnt off, and the whole fiery mass would have fallen upon us in our beds. The flames were arrested by throwing off some of the slabs and by throwing on snow—one of the best extinguishers of fire. I slept so soundly, that I knew nothing of what had occurred till the morning! Such events should teach us, first, the importance of being always ready for death; and, secondly, the beneficent care of a superintending Providence. I am not in good health at present, but my mind is at peace.

"Feb. 25th.—I continued on the M. circuit till the 18th inst., when I left for my own. The 19th I met Bro. H., who brought with him four letters from the office for me—one from Bro. S., one from Bro. McM., one from Bro. P., and one from my own poor brother N., who has again set out in the good way, who tells me that my brother T. and his wife have also begun to serve the Lord. Praised be the name of God forever!

"26th.—While on the other circuit, I had an opportunity of reading the most of the 'Abbè Flure's Manners and Customs of the Ancient Israelites,' from which I derived much instruction. It furnishes some fine illustrations of Scripture. I regret that I had not time to study it more maturely, and to notice some of the illustrations more particularly. I have been lately reading and studying a work on Predestination, in the form of a sermon, by Rev. W. Fisk, A. M. The author treats, first, of Predestination in general; and secondly, of Predestination in its particular relation to the doctrine of election." [Conclude to insert no more of what the young preacher had written on this book, as it is too long for our space.]

"April 7th.—More than a month has elapsed since I could find convenient time to write in my journal. My health has been pretty good. I have had some trials; and my mind has been harassed with some particular matters, but it is now more at ease. I think my religious enjoyments are on the increase. I took a journey not long since to N. S., where I preached twice in the Baptist meeting-house. I was treated very kindly by the joint pastors, Messrs. M. and McC., although they are great sticklers for trifles, believing there are *no non-essentials!* We held a two-days' meeting in the 8th concession of B. on the first Saturday and Sunday of March, attended with much good. Our third Quarterly Meeting took place last Saturday and Sunday in T. It was thinly attended, and not so lively as could have been wished. Lord revive thy work in this circuit! I have lately finish-

ed the *first* reading of the third volume of 'Paley's Works,' including his 'Natural Theology,' and two tracts—one on 'Subscription to Articles of Faith,' and the other 'on Contentment,' addressed to the Labouring Poor of England! His 'Natural Theology' is a most logical and instructive treatise. In it he proves *design* from the mechanism and wisdom observable in the works of creation, which he illustrates by a savage finding a watch, and, consequently, a DESIGNER. In doing this, he displays a great deal of philosophic knowledge, and is very instructive on that subject. He next proves the *personality* of this CONTRIVER, from *consciousness* and *thought*, implied in contrivance, and which constitutes personality. Next, he describes the natural attributes of Deity,—omnipotence, omniscience, omnipresence, eternity, self-existence, and spirituality. The *unity* of the Deity, he proves from the harmony, sameness, and consistency of His works. His *goodness*, from the happiness bestowed on his creatures, rational and irrational. On the last article, he is particularly interesting. He shows that many apparent evils are real blessings. As to *reptiles*, he shows, first, that only a part of them are venomous; secondly, that that part is necessary for the protection of the remainder, which otherwise would be the most defenceless of animals; and, thirdly, they generally inhabit those lands uninhabitable by man, &c. Still, although this is an ingenious plea for the Almighty; clearing him from the charge of unkindness, yet I think Revelation does it much better. There we learn that natural and moral evil were introduced by the Fall, and will be remedied by the grace of our Lord Jesus Christ.

"April 26th, 1832.—To-day I have felt some perplexity and grief, on account of a mistake made by me in giving out my appointments for this week, which has occasioned my disappointing some places. Lord, be better to them than my poor presence could have been! When, by any means, I am kept from any of the classes, I am exceedingly anxious about them. Yet, if it be so that I am unavoidably detained, I do not know why I should feel so. Is it not placing too much importance on myself and my labors? Indeed, I have been led to conclude of late, that if I spent the time in my closet wrestling with God to revive his work, which I spend in destroying my health, by labouring beyond my strength, it would, perhaps, be of more avail. May Infinite Wisdom guide me aright!"

Thus have we followed this youthful evangelist in his travels through our Canadian wilds,—watched the progress of his solitarily conducted studies,—and observed the struggles and yearnings of his heart after more holiness and success in his work. Whether we shall pursue him to another circuit, may possibly depend on the verdict of others.

SKETCH OF A WESLEYAN MINISTER.

REV. ENOCH WOOD.

No. 2.

In the year 1826, there befel the Wesleyan Missionary Society the most painful calamity that has hitherto befallen that, or any other Missionary Society of modern times. We allude to the wreck of a vessel called the *Maria*, employed as a mail packet in the West Indies; on board of which five Missionaries and some of their wives and children had embarked on their return from their annual District meeting, to their respective stations on those Islands.

To supply the vacancies thus so suddenly rendered, volunteers for Missionary service were sought and obtained in England, among whom was the Rev. Enoch Wood, then a youthful accepted candidate for the Missionary work,—a transient member of the family of the Rev. George Morley, senior Secretary,—whose first designation was Ceylon, but upon this sad visitation, when it was difficult, so hastily, to fill up the required number to supply this melancholy deficiency,—promptly offered his services, and the Islands of Antigua and Montserrat became the first field of his Missionary labour. After a stay of more than three years in the West Indies, from failing health, he was removed to the Province of New Brunswick, where he filled some of its most important stations, such as Fredricton, the capital of that Province, and St. John's, its principal maritime city. In the former he remained four years, and in the latter, with a short interval of two years, the protracted term of twelve years. We have it on the authority of those who were in a position of knowing, that his popularity as a Preacher was unprecedented, and his usefulness not often equalled. In the year 1847, he accompanied the Rev. R. Alder, D.D., by earnest request of the latter, to this Province, and was present at the consummation of the Union between the English and Canadian Conferences. In this country he has continued to reside, to the present, filling the highest and most responsible offices in our connexion. He has been Superintendent of Missions thirteen years, and President of Conference seven years, being a longer period than any one man ever held in this exalted position, in any Wesleyan Conference, save Dr. Coke, in the Irish Conference; and as Superintendent of Missions, his tenure of office has been without precedent, if we make the same exception.

When we see a Minister, for so many years occupying such exalted and responsible places in the Wesleyan Church, where changes form so prominent a part in its usages, and among those who are perfectly independent

of him in most things which materially affect them, many of whom cannot be otherwise than men of clear views, with calm reflecting minds, not easily imposed upon for any great length of time by that which is specious and defective; who feel deeply in all that affects the Church with which they have an identity of interest; who are also in a position to note every man's short-comings, as well as his talents for office, and who besides have a remedy at hand for unfaithfulness and incompetency,—the conclusion is forced upon us, that he who can maintain his position and discharge his duties so as to satisfy so many inquisitive and judging minds, must be a man of rare penetration himself,—solid judgment, and of pure incorruptible principles. To such a scrutiny our Superintendent of Missions is constantly subject, and yet he has so discharged his duties, that instead of confidence being impaired by lapse of years, time has only tended to consolidate and strengthen the confidence of the whole Church in his ability and integrity. Space alone prevents an extended statement of facts illustrative of the success of this department of our work, under his supervision. We shall just say, that in 1847, our Missionary field embraced only a few Indian tribes within the Province, and some destitute white settlements; with an income of about \$10,000. Now we have Missions to the French Canadians, to Hudson's Bay and Rocky Mountains, to Vancouver's Island and British Columbia,—with our Indian Missions greatly extended; and those to the destitute white settlements perhaps, at least quadrupled, with an income derived from this country of \$40,000, besides the aid obtained from England.

He has been invested with very considerable power and influence apart from financial management,—and as the human mind can scarcely have a truer test as to its real greatness, than to have power, and not abuse it, we never yet heard of his abuse of power or position. Another test of his superiority as a man and Christian Minister, is to be found in that peculiar faculty he has in soothing and in winning over men in private conversation—for whoever, even of the dissatisfied or aggrieved, has closed an audience and had an angry feeling lurking in his bosom towards him? He subdues or encourages not by force of authority, but by the "law of kindness." He is not viewed so much as a high dignitary, as a warm, sympathising, and powerful friend; and the conviction is borne, that what he advises or does, is the best that can be done under the circumstances,—that though submission may be painful, yet it has become a necessity.

As President of the Conference, he had, or has, every necessary physical qualification,—in every respect he *filled* the Chair most admirably. A full, solid, healthy, commanding "bodily presence,"—meek, modest and complacent, without excess in either,—an eye active, penetrating, and full

of light, with a slight twinkle in its movements. He loves an anecdote well told,—can do so himself—or a stroke of wit,—and for an Englishman, has considerable of this commodity. There was no assumed solemnity, or affected dignity, in the Chair; he sat there about as easily as he would by his own fireside. You felt free in his presence, but no disposition to undue familiarity, or to pass the boundary of strict decorum; his presence imposed not awe, or a painful apprehension of offending, but respect and confidence. You were placed under no peculiar temptation to oppose him, as it would be like entering the lists with a giant, and you involuntarily shrunk from the encounter. His impartiality was never exceeded in allowing freedom in debate; in this respect a new era was introduced in Conference. The youngster, with his heart fluttering in his attempt to rise, to make his maiden speech, was as sure to catch his eye, and in his turn have a patient hearing, as any of the old and well-practiced orators. With a mind of uncommon clearness in its preceptions, and of great vigor and firmness, he has, what is far from being a uniform attendant upon such, a deeply sympathetic nature,—can readily “weep with those that weep.” To his everlasting honor be it said, that we never knew him take any side but that of mercy, where it was at all possible to show mercy. We have heard him irresistibly plaintive and eloquent in cases of erring and offending brethren, when he would draw from the fountains of his large soul, once broken up, with the force and impetuosity of strong emotion, then with his full, manly voice, would he utter in impressive tones and supplicatory accents, the pleadings and cries of mercy, and with thrilling effect,—and successful issue,—though in that Conference he had men to plead with as strong in virtue, and as jealous of the purity of the brotherhood, as were ever Romans in the most palmy days of their commonwealth,—of their liberty and their patriotism.

Some have said that his prudence or caution is excessive, but we would like illustrations of it. We have seen him pressed by strong influences, coming from free, talented and influential brethren in the course of Conference debates, who might at one time be disposed to complain of his calmness and slowness in bringing a motion or an amendment to a close; and yet we know these very brethren have acknowledged afterwards that his plan of conducting the business was best for the interest of the Church, his ardent love for which, none have ever questioned. We have a very striking proof of his wisdom as an administrative officer, from the difficulties of his work when he came to Canada, occasioned by antagonistic parties having not only to be reconciled, but united,—of his foresight and heartiness in the consolidation of Canadian Methodism by the incorporation of Lower Canada,—and with a success that has been of the most perfect kind.

We cannot with strict propriety institute comparisons in judging of him as a preacher; we have however a right to our opinion,—it may be worth but little in the estimation of many,—but it is, that on the whole, he is second to no man in Canada whom we have heard. We know men who can blow bubbles great in size, beautiful in shape, ornamented as by rays of sunlight, gilding and diversifying them,—with voice that can give beautiful movements and graceful gyrations, but this is not his forte. We know men whose almost every sentence is a syllogism of logical exactness, strength, and conclusion. His sermons are not thus to be measured. There are also those who can regale you in an atmosphere of flowery sweetness and beauty, until you almost fancy you are treading Elysian fields, or in Paradise restored, but you awake and find it an illusion. He deals in the substantials of religious life and experience. There are three noticeable properties in his sermons—simplicity, purity, and strength, equally applicable to ideas and language, there being nothing questionable, intricate, or weak in either. You have no prompting to dispute any of his positions, or to doubt the legitimacy of any of his conclusions. He commends himself to every man's conscience, to every man's heart. His utterance is free, distinct, and occasionally rapid. We were under the impression, when first we heard him preach, that he had memorized, as we could not conceive it possible for any man to talk with such ease, fluency, and correctness without; but on frequently hearing him, in different positions and on different topics, we become satisfied of our mistake. He has logical powers of a superior cast; but the warmth of his nature and his kindly benevolent feelings—with his heart full of love to God—melts or disregards everything like the prescribed rules of logical diction and icy reasoning. Of all emotional preachers that we have heard, he is the most intellectual, and of all intellectual, the most emotional.

In our humble opinion, there are as many elements of true eloquence uniting in him, as in any other member of conference,—clear mind, solid judgment, powerful voice—lacking, probably, in musical attraction, but has great command of it. Language chaste, simple, and expressive,—sentences well finished and well combined. Then his deep emotion, earnestness, and unquestionable sincerity,—fine bodily presence,—honest, manly countenance, though without what is called spiritualness. The mind we suppose, is too solid and too cautious to allow those enchanting flights that the imaginations of some men are allowed to take, and that his certainly has the power of taking, were it not for the curbs and restraints laid on it. On the whole, with the drawbacks intimated, there are very few, if any, who possess the aggregate of his elevating and distinguished attributes,—though there may be those who have some one of them in greater perfection.

## THE WESLEYAN METHODIST CONFERENCE, LONDON, 1860.

The London Conference of 1860 has been in a high degree satisfactory. The progress of the work of God, so far as that work is intrusted to our own church in the United Kingdom and the Colonies, came under close and searching review; and we find cause for the deepest gratitude to the Head of the universal church for the prosperity which has crowned the labours of our brethren.

First, of all, we mark an increase of 17,516 members in Great Britain, and 3,129 in Ireland, making a total of 20,645; after deducting, as usual, the number of deaths, and the more lamentable loss which our communion, like every other, suffers from the falling away of those weaker members, who become weary of well-doing, and go back into the world again. From this latter cause, however, there is no reason to apprehend that our loss, this year, has been unusually large, or that the salutary strictness of our discipline has been in any way relaxed.

The Home Missionary Department of Wesleyan Methodism advances with a steadiness that is far more hopeful than any sudden upspringing of success could have been; while the observation of our readers throughout the country must have enabled them to understand and feel that there is a vast reserve of public favour and support for this effort, which will be forthcoming in proportion as the Home Missionary Ministers prosecute their labours, and as such labours are found necessary, absolutely and indispensable necessary for the extension of our church in all districts and amongst all classes.

The Foreign Missions cannot be adequately reviewed in so hasty a glance as we are now taking; but they have lost nothing of their grandeur, nothing of their charm. And while the intended retirement of the Rev. W. Arthur from the Secretariate of the Society is occasion of universal regret, that regret is mitigated by an assurance that, however he may be employed in future years, so long as his life is spared, it will be consecrated still to the extension of the kingdom of Christ in the world, to the full measure of his health and opportunity. Under whatever administration, the Home and Foreign Missions advance together with equal step, and equally bear the impress of Divine approval and benediction.

Our part in the education of the humbler classes, by means of Christian schools, is advancing as vigorously as ever; and even if in future we receive less aid from the national purse in proportion to the outlay, there is at least the consolation of knowing that we have now the advantage of a system well organized, well administered, firmly established, better understood, and more fully appreciated, than ever, with resources more abundant, and with the heart of Wesleyan Methodism beating more strongly than ever in sympathy with the poor and in love towards their children.

With regard to the Theological Institution, perhaps it is enough to note that it prospers in both its Branches; the only occasion of regret being, that the exigencies of Circuits and Stations still render



it impossible to give all candidates for admission into our ministry the advantage of collegiate preparation for the more adequate performance of its duties. Some counterpoise to this disadvantage will probably be provided by arrangements which are suggested, and may perhaps be confirmed by the Conference of 1861. The New-Kingswood and Woodhouse-Grove Schools have engaged the attention of the Conference with reference to proposals for certain economical arrangements which also await mature consideration.

It cannot be forgotten with what intense anxiety the whole body of Ministers and Trustees were watching, but a few years ago, for some way of escape from the threatening liabilities which fell on many of them, and of deliverance from the burdens of debt which oppressed nearly all. It is gratefully remembered how the Rev. William Kelk devoted himself to a study of the subject, devised methods of relief, and followed up his own suggestions by personal efforts which, under God, issued in the establishment of a system of relief and extension which surpasses the brightest hopes that most of us could have dared to entertain. Nearly £140,000 raised during the past year for the erection or enlargement of places of worship and toward the erection of schools, is a sum very far surpassing the contributions of any previous year, and is a trophy of success that must be unspeakably cheering to the Secretary as he retires from an office which it is no longer possible for him to sustain, and to his successor who enters on its duties with such a prospect as no one before him ever saw.

A gradually strengthening effort on behalf of the British army acquires visible importance beyond what might have been generally anticipated three or four years ago, when one of our ministers began, by his single efforts, to lay the foundation of a structure which now rises into view. We feel that, as yet it would be premature to characterize too specifically an institution which has not yet assumed its full proportions; but we can venture to express an assurance that if the succour of the Most High continues to be afforded for a few years more, it will be acknowledged that no effort could be too strenuous, nor any offering too rich a contribution, toward the recovery of the thousands of our people's children, who constitute no mean proportion of the army, from the evils which surround them. When, in pursuance of the Resolutions adopted by this Conference, Chaplains of our own shall be appointed to the principal military stations, and when the Wesleyan troops in all garrisons shall be brought under the pastoral care of their Ministers, as the District Returns may be expected soon to testify, then the Government will see, and the nation be ready to acknowledge, that, while we pray for peace as earnestly as any, we do not suffer our sons to perish unheeded under the toil of their services, and amidst the wrecks of war.

Topics of some interest were incidentally brought to the attention of the Conference, and gave rise to animated conversation. On merely ecclesiastical subjects there will generally be diversity of opinion; but there is obviously an agreement to regard such subjects as of very inferior importance to the essential matters of

faith and practice. Ecclesiastical nomenclature deserves consideration only in so far as it may be made more accurately descriptive of the things it should represent. These things are immeasurably more important than the names commonly applied to them; and therefore our chief anxiety is that Wesleyan Methodism should fulfil its obligations to the world by self-denying labour, burning charity, and a faith kept pure from the errors of a corrupt ecclesiasticism on the one hand, and of sceptical worldliness on the other. This, as we read it in every debate, is the mind of the Conference. Bound to pursue their ancient vocation to spread scriptural holiness throughout the land, the Ministers assembled rejoiced above all in the countless proofs of a wide spread quickening of spiritual power in the Circuits, and separated under a weighty consciousness of responsibility to God for preaching, praying, and working in such a manner, as not to lose the blessings which they now enjoy, but rather to cherish the grace given, and to stir up the Divine gift within themselves.

It remains that all who love the cause of Christ join, heart and hand, with His servants, "helping together by prayer" in their behalf. (2 Cor. i. 11.) "Glorious things" shall yet be "spoken" of the "city of God." "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. lxii. 1, 5.)

## OUR FATHERS' LAND.

God bless our Fathers' Land,  
Keep her in heart and hand  
One with our own!  
From all her foes defend,  
Be her brave people's friend,  
On all her realms descend,  
Protect her throne!

Father, in loving care,  
Guard Thou her kingdom's heir,  
Guide all his ways;  
Thine arm his shelter be

From harm by land and sea;  
Bid storm and danger flee,  
Prolong his days!

Lord, let war's tempest cease,  
Fold the whole earth in peace  
Under thy wings.  
Make all thy nations one,  
All hearts beneath the sun,  
Till Thou shalt reign alone  
Great King of Kings!

The above stanzas by Longfellow were sung by a thousand girls at the Winthrop school, Boston, on the occasion of the Prince's visit, to the air of "God Save the Queen."

## Portfolio of Select Literature.

### MRS. JUDSON'S BETROTHAL

The following beautiful and truthful sketch, written by Dr. Kendrick, is a part of the tenth Chapter of the forthcoming *Life and Letters* :—

Dr. Judson conducted her to the sofa, saying that he wished to talk with her. She replied, half playfully, that she should be delighted and honoured by having him talk to her. With characteristic impetuosity, he inquired how he could reconcile it with her conscience to employ talents so noble in a species of writing so little useful or spiritual as the sketches which he had read. Emily's heart melted; she replied with seriousness and candor, and explained the circumstances which had drawn her into this field of authorship. Indigent parents, largely dependent on her efforts—years of laborious teaching—books published with but little profit, had driven her to still new and untried paths, in which, at last, success unexpectedly opened upon her. Making this employment purely secondary, and carefully avoiding everything of doubtful tendency, she could not regard her course as open to serious strictures. It was now Dr. Judson's turn to be softened. He admitted the force of her reasons, and that even his own strict standard could not severely censure the direction given to filial love. He opened another subject. He wished to secure a person to prepare a memoir of his recently deceased wife, and it was partly, in fact, with this purpose, that he had sought Emily's acquaintance. She entertained the proposition, and the discussion of this matter naturally threw them much together, during the ensuing few days. The consequences of the coming together of two persons respectively so fascinating, were what has often occurred since the days of Adam and Eve. They became mutually interested. Dr. Judson discovered in her not only rare intellectual powers, but a warm heart, an enthusiastic and richly endowed nature, that throbbed in sympathetic unison with his own. That she was not in the exercise of that living piety—those high spiritual graces so essential in the missionary, and scarcely less in the missionary's wife, he saw with pain; but detecting in her experiences the undoubted germs of genuine faith—he soon conceived the idea of her not only writing the life, but taking the place of the sainted deceased. Having reached this conclusion, he pressed the subject upon her, with all the energy of his impassioned and most truthful character. He painted to her the glories and the deformities of the Orient; its moral desert in a wilderness of luxuriant beauty. He set forth the toils and privations of the Missionary's lot, and over against this, the privilege of being a reaper in the great moral harvest of the world; the blessedness of those who turn many to righteousness; the glory of that coming world whence faith already draws many a presaging token of bliss.

It was not in Emily's nature to be insensible to the force of such arguments from such a pleader—falling from "lips wet with Castalian dews," as well as with the dews that descend upon the mountains of Zion—coming from one whose tastes were as cultivated as his faith was lofty, and

who could appreciate equally the fascinations which he asked her to resign, and the glories to which he asked her to aspire. Yet a revolution in her destiny so sudden and total, so complete a reversal of her plans, filled her with perplexity and almost alarm. Her family friends—her literary friends,—her religious friends—and above all, that ubiquitous, myriad-headed, myriad-tongued personage called the World—what would that say upon hearing that Fanny Forester, the popular magazinist, was about to turn her back on her newly commenced career, and quench her rising fame in the night of heathenism? Above all—and here was the stress of the conflict—she weighed her spiritual deficiencies—her want of that deep consecration so imperatively demanded in one who lays hands on the sacred ark of the Missionary cause. She had declined from her earlier consecration, and the path which she once sought the privilege of treading, it now, as she afterwards declared, “seemed like death for her to enter.” She urged these objections upon Dr. Judson; but he overuled them with the impetuous logic which characterized his energetic career, and laid upon her the spell of a nature that combined what is holiest in the saint with what is most attractive in the man. Time, too, with him was pressing; he longed to be back to the scenes of his life-labors; the children that he had left behind pleaded eloquently for a mother; and in the gifted young lady whom he at first intended merely to secure as the biographer of his lamented Sarah, he saw one well fitted to take her place as a mother, as well as to meet the yearnings of his intellect and heart. The rapid decision to which they arrived sprang from a conscious congeniality of temper and endowments. The ripe experience, the mellow wisdom, the ardent piety of Dr. Judson were combined, amidst the severities of his Missionary consecration, with an inextinguishable warmth of heart, a delicacy of taste, and a breadth of culture which recognized in Emily answering qualities, and drew him to her with all the warmth of his singularly gifted susceptible nature, while they in turn stirred her deepest fountains of reverence and love.

Dr. Judson was now fifty-seven. But one needed only to look into his dark eye, beaming with benignity, and flashing with intelligence, and to listen to him, when in his moments of unreserve, he poured forth the exuberance of his joyous spirit, to see that age had passed lightly over him, and that the dew of youth was yet fresh upon his soul.

Byron, at the early age of thirty-six, wrote with terrible and most instructive truth:

“My days are in the yellow leaf,  
The flowers and fruits of love are gone;  
The worm, the canker, and the grief  
Are mine alone.”

Compare this desolate utterance of a palled and sated spirit with the unaffected warm and tender letters of Dr. Judson down to his latest years; with that death-bed utterance of his sixty-second year: “O, no man ever left this world with more inviting prospects, with brighter hopes or warmer feelings.” This is the genius of Christianity—such is the power of that religion which pours heavenly oil on the flame of earthly affections, and keeps the lamp burning undimmed down to the very verge of the sepulchre.

## ANGLO-SAXON MIND.

Anglo-Saxon mind is distinguished in nothing so much as an imperial control over its own consciousness. That consciousness is not to be disturbed. It can not be invaded, can not be seduced from its permanent instincts and organic laws. The fact is that this consciousness, apprehending the exact import of its mind, assured of the nature and extent of capacity, and never needing to measure itself by the standards of occasion and opportunity before it can determine its ability, is the precise counterpart of the external senses, and towards its objects is quite as definite as eye, ear, and touch. The more closely we study this peculiarity of Anglo-Saxon mind, the more clearly shall we perceive its vital bearing on its activity and enterprise. A calm, firm, steady consciousness—one proof against the stealthy intrusion of doubts, and foreclosed to enfeebling fears—one able to repose on its decisions, and, while free from blind dogmatism, refuses to treat its deliberate judgments as questions forever open—this stern and adamant consciousness is the substance itself of all great and noble minds. Where it is wanting there is really no groundwork for convictions. The brain is a mere tent in which whims, and caprices, and fluctuating opinions lodge at will, and depart. Such a form never has the fibres of habit intertwined with bone and muscle, never has an organic creed, never delights in institutions, and consolidates itself for future ages. But the Anglo-Saxon is not of this cast. Its temperament is not capricious and vacillating. Not until it gets a firm foot-hold on granite rocks is it ready for action; and all your fine sentiments about glory are musical wind, your speculations are spun out of intellectual silk-worms, unless you strike at the roots of its consciousness. Whatever infirmities Anglo-Saxon mind has (and they are too patent to escape observation), it is certainly truth-loving and truth-seeking, not enslaved to an idolatrous regard for shams, not easily duped by glittering shows, but anxious to knock at the very heart of things, and to learn what amount of real life it can give to its affections and aspirations. One can easily see how this rigid decision of character, this habitual tenacity of purpose, may lead to morbid excesses, or degenerate into a stolid insensibility to needed reforms, and otherwise enter into the generous spirit of advancement. Such humiliating facts are palpable enough in the history of Anglo-Saxon mind. Nevertheless, let it be said that vices which spring from perverted virtues are never radical or ruinous evils. Despite of the variations in the compass-needle, we may depend on the magnetic force to rule our navigation.

Just, then, as we value the soil by the fertilizing rocks lying beneath its superficial crust, and without which its productivity would be soon exhausted, so too, we estimate the worth of Anglo-Saxon modes of thought by that broad, earnest, self-sustained consciousness which we have noticed as the substratum of its opinions and purposes. Opinions and purposes, founded most generally in temporary reasons, and subjected to the variable dictates of expediency, must undergo modifications. Like the ocean, our life is full of currents, all obeying a common centre of gravitation, but at the same time flowing in different directions. The logic of to-day, so far as it depends on circumstances, may be the sophistry of to-morrow; ay, the facts of one hour may be the fictions of the next. And hence the

mind of an individual, or of a race, that has no reserved consciousness, is destitute of those principles which, as need requires, can replenish its wasted strength and create new forms of life. Such a mind has no funded character on which it may fall back and renew its energy. Accordingly it has no capacity for experience, learns no lessons, never becomes any the wiser because of its blunders, nor any the richer by means of prosperity. If it attempt to organize a specific kind of civilization, it is a mere mechanical structure—a frame-work of hammer and nails, of glue and mortices—instead of a living soul in a living body. Take the opposite of this, and you have the Anglo-Saxon mind—a mind pre-eminently distinguished by the breadth of its consciousness; by a hearty grasp of the fundamental principles of belief and moral agency, and a complete satisfaction with them; by a settled truthfulness in its instincts not to be shaken; by a reverence for its traditions that dulls the edge of ridicule and deprives sarcasm of its sting; and, lastly, by a religious spirit, that accepts God's revealed word as the only legitimate basis of civilization, and never quite loses sight, amidst its hard materialism and sordid selfishness, of that stern and inflexible judgment which this word pronounces on its thoughts and deeds.

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#### DANGERS OF SYSTEMATIC THEOLOGY.

We are indeed deeply sensible of the dangers which are connected with the tendency to reduce theology to a round and perfect system and science. When dealing with the Divine attributes, or the reasons of the Divine procedures, we would take very few steps indeed in the way of merely logical inference, and these only where they served manifestly to connect and harmonize certain truths of Revelation already given. Systematic theology has often overstepped its boundaries. It has ventured to speculate where it had no data; has pronounced judgment where true wisdom would but have humbly meditated and reverently adored. And precisely in proportion as it has thus transgressed, has it become arrogant, and bigoted, and bitter. But yet, to borrow the words of Richard Watson, "it cannot be doubted, incautiously and erroneously as the principle has been applied, that human reason, when illuminated by revelation, is raised into a very interesting correspondence with eternal reason. The mind of God is imparted to man, and the mind of man to a certain extent elevated in its knowledge to the wisdom of God. Truth in the revelation of Scripture is not always stated on mere authority; there is often a condescension to us as rational creatures, and we are permitted to rise a few steps towards that state where the reason of things will be more largely unfolded to our inquiring faculties." When the Great Teacher was walking to Emmaus with the two disciples, His question and his text was, "*Ought not the Christ to have suffered these things, and to enter into His glory?*" When he stood among His disciple the same evening at Jerusalem, His language was to the same effect: "*Thus it is written, and thus it behoved the Christ to suffer,*" &c. The writer of the Epistle to the Hebrews argues in the like strain: "*For it behoved Him,*" [the Father,] "in bringing sons to glory, to make the Captain of their salvation perfect through

sufferings... Wherefore in all things *it became Him*" [the Divine Son] "to be made like unto His brethren," &c. (Luke xxiv. 26-46; Heb. ii. 10, 17.) Surely Christian teachers must take such passages as these both for their texts and their models. To expound these texts, to enter really into their meaning, is to compose a chapter of a treatise on doctrinal theology. Systematic theology, then, cannot be done away, so long as the Bible is to be the subject of real, earnest study. Reason must continue to be applied to the exposition, "support, and defence of pre-existing statements of Scripture." Here again, however, we would remember the caution of the same divine we have already quoted. Human reason "owes all its light" on these subjects "to revelation, and cannot go beyond it. With even the clue in its hand, it extricates itself no farther from the labyrinth than it is led by the hand of inspiration."

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## CULTIVATION OF THE MUSICAL POWERS.

BY THE REV. J. R. SCOTT.

Music, like every science, forms a department of God's truth. As such, it has its laws no less fixed and unalterable than those of any other science. These laws have been ascertained and systematized, just as in the other sciences. As in chemistry, it is found, by experiment, that certain gases, combining in certain definite proportions, form water, so in music, experiment shows that to produce a given effect, sounds must follow each other according to a regular scale, in which the notes are separated from each other by intervals, some longer, some shorter, but so mathematically exact, that notes struck together in certain combinations, invariably produce harmony, while, sounded together in other combinations, they always produce discord. Only as these laws are observed, can sounds give pleasure, or awaken any specific emotion. The same sounds given out regardless of these laws, annoy the ear, and may even cause exquisite pain. Now, as one may have considerable practical knowledge of chemistry, without being a scientific chemist, so nature, practice, and observation, may have given one considerable acquaintance with music, who has never been taught it scientifically. Still, it is only as the natural musician *really*, however unconsciously, conforms to the principles enunciated by science, that he can produce any desired effect. Now, since the science of music embraces all that nature and experiment have taught all men in all time hitherto about this branch of truth, it is presumable there is no one so gifted as not to be capable of increasing his skill, by availing himself of instruction. The more nearly the praises of God's house are conformed to the true teachings of musical science, the more likely, other things being equal, their design will be accomplished.

There seems to be in the minds of many of the advocates of congregational singing, a repugnance to the idea of church music being *scientific*. But does not this spring from a misapprehension of

the term? Any music that is music *must* be scientific. All that science does is to teach how the Creator has constituted things; and how, according to that constitution, certain effects are to be produced. Scientific is not opposed to simple and appropriate. The peculiarities of different occasions are not overlooked. Science, truly so called, will prescribe a very different style of music for the house of God, from that which the sensibilities are pined in the temples of folly. But none the less will she aim at freedom from every violation of melody and harmony, and at bringing out as fully as possible every resource for not expressing naturally and truly the sentiment sung, and for enhancing its impression on the heart. While, therefore, no one is to wait until he has made himself a scientific musician before joining in singing, is it not still the manifest duty of every one to fit himself, so far as his means will admit, for serving God in this delightful and elevating exercise the best he can—on scientific principles?

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### LEPROSY AND ITS CURE IN FIJI.

We extract the following very singular and interesting statement from the *Wesleyan Chronicle*, an Australian monthly magazine of Religious Literature and Intelligence, published at Melbourne. The editor of the *Chronicle* quotes it from a letter, by the Rev. W. Moore, inserted in *The Wesleyan Missionary Notices*, relating to the Missions under the direction of the "Australian Wesleyan Methodist Conference." We concur with the editor in considering the account remarkable.

"At Na Kelo, a town about two miles inland from the mission station, lives Williami Lawalcou, a native local preacher. He was a tall looking young man, and in his heathen state had possessed no small share of pride, as he himself now acknowledges. On meeting him one Sunday morning I was astonished to see his altered appearance. His eyes were sunken, his face bloated; he breathed with difficulty, and his walk was no longer that of former days, but heavy and careless. On inquiry I found he was a *leper*, and that the disease had already broken out in several places on his body. I had been preaching that morning from "Lord, if thou wilt thou canst make me clean." I could but pity this fine young man and praise God that he had found Jesus willing to save his soul, although his body was now leprous.

"On my next visit to Nakelo, I found Williami at the teacher's house, but so altered that I did not know him. On being told that he was present I inquired what he had been doing, when three or four with joy beaming in their eyes, spoke together and said, "Sa Keevui saka, sagai bula!" "He has been *smoked*, sir, and is now well!" I then inquired into the process of *smoking*, and found it to be as follows:

"The leper is taken to a small empty house: he is then stripped, his body rubbed all over with green leaves, and then buried in them; a small fire is then kindled, and a few pieces of the *Sinu* tree— a poisonous tree—is laid on it; and as soon as the thick black smoke begins to ascend the leper is bound hand and foot, a rope is fastened to his heels, and he is drawn up over the fire, leaving his head some fifteen inches from the ground, in the midst of the poisonous smoke. The door is then closed and his



friends retire a little distance, whilst the poor sufferer is left to cry and shout and plead from the midst of the *suffocating stream*; but they are often allowed to remain for hours, and finally faint away. When the friends think the leper sufficiently smoked, they remove the fire, scrape the slime from the body, and then cut deep gashes until the blood flows freely: the leper is then taken down and laid on his mats to wait the result. In some cases death—in many life and health! Williami had undergone this process of smoking. He had taken some of the youth of the place, his companions in health, although his inferiors in rank. On the way to the *smoking house* he had told them his pitiable condition, his shame, his anxiety to be cured, his willingness to suffer anything to obtain a cure, and how much would depend on their firmness. He told them that they were not to be moved by his *cries* and *groans*. He begged them to love him and “do him well.” He tried to intimidate them by threats, declaring he would punish them if they “half-did” the matter. They proceeded to the spot, his companions afraid of “half doing” Williami and also of doing him too much, and thus coming under the anger of Williami’s friends. He is drawn up and left in the smoke; the youth retire to some distance, and hear his cries and groans. Some weep; some run home: a few rush into the house and will take him down; but he cries. “Kua, Kua! Me caka vinoha! No, No! Let it be done well!”

“They at last take him down, faint and exhausted. The work has been effectually done, and Williami is no longer a leper, but in good health and usefully employed in preaching.”

### THE PERSON OF CHRIST.

EXTRACTED FROM DU BOSC.

It must be allowed, that in the Word being made flesh, there is neither conversion nor confusion of natures; that divinity was not changed into humanity, that humanity was not transformed into divinity, but that the one and the other remained completely distinct. Miserable Eutyechian! acknowledge this distinction, consider Jesus Christ attentively, and thou wilt evidently discern in his person a God and a man, and that in him the God has lost nothing of his divinity; the man is in no respect alienated from true humanity. At his birth thou wilt see a man presented by Herod, and a God adored by the sages of the east; at his baptism thou wilt behold a man immersed in the Jordan by the hands of John, and a God proclaimed from heaven by the majestic voice of the eternal Father, which cries, “This is my beloved Son, in whom I am well pleased.” In the ship thou wilt perceive a man who slumbers overwhelmed with sleep, and a God who afterwards calms the winds and waves, and imposes silence on them by a single word. Over the grave of Lazarus thou wilt behold a man who weeps, and a God who by a single word restores to life his friend who had been dead four days. In the garden of Gethsemane thou wilt see a man seized and taken by the soldiers, and a God who, by a breath of his mouth, strikes all these soldiers to the ground. On the cross thou wilt behold a man who dies, and a God, who, in dying, agitates universal nature to such a degree, that the earth trembles, the air becomes darkened, the sun loses his light, the rocks are rent asunder, the whole world is shaken, as if aroused by emotion by the death of its Creator and Governor.

## Literary Review and Record.

The present condition and future prospects of Italy are at the present time invested with peculiar interest, but it requires talents and qualifications of the highest order, to present to the Christian mind a suitable representation of either. Extensive historical research—profound acquaintance with men and manners—knowledge of existing sympathies and antipathies—perceptions of the bearings of opposing sentiments—a stern love of justice and equity—a deep reverence for Holy Scripture as the standard of truth—an earnest conviction of the value of Protestant principles—these are essential qualifications in any person who shall seek to instruct and guide the public mind on the affairs of Italy. But these necessary endowments are evidently possessed by the author of the deeply interesting work which we have just read, and now introduce to the notice of our readers. Its very title invests the volume with interest, and suggests the trustworthy character of its developments. "*Italy in Transition. Public Scenes and Private Opinions in the Spring of 1860; Illustrated by Official Documents from the Papal Archives of the Revolted Legations.* By William Arthur, A.M.," author of "A Mission to the Mysore," "The Successful Merchant," "The Tongue of Fire," &c., &c., New York: Harper & Brothers. Toronto: Anson Green, pp. 430. The reference in the title page to Mr. Arthur's numerous works is appropriate enough, for by that means we not only identify the author, but every reader of those works will be prepared to peruse with candour and pleasure this new production of his pen. It is worthy the author, and conveys just that kind of information which is needed at the present time. We could

wish that even now Mr. Arthur were in Italy, that we might learn from such a discreet observer the true position of affairs, and see our way through the strange complications which exist. He would be a wise counsellor for both Garibaldi and Cavour, and might through some channel or other convey prudent advice to Pio Nono. Only think, Wm. Arthur privy councillor to the distracted politicians of all Italy. Well, perhaps some of his wise thoughts may reach them, and the gracious God who rules over all, may make the opinions of a Methodist Minister instrumental toward the political and moral regeneration of corrupted and degraded nations. Certainly our own countrymen and statesmen cannot read these "Scenes and Opinions," without profit, and as to Canada, we know of no modern book, which we could compare with it, as deserving of careful examination. Let it have "free course."

Our literary space cannot be better occupied than by a few extracts from this remarkable volume. We will first accompany the author to the capital of Sardinia:

"On reaching Turin this Spring, we found the city wearing a gala-day look, flags hanging from the windows, streets teeming with people, troops in full dress and new uniform, festive looks, jubilant crowds—all things bespoke a rejoicing.

"A visit to a hairdresser is seldom lost at time when you want to gain a glimpse at the popular mind. It only needed an inquiry to set off the man who was serving me in eloquent strain of exultation. The news of the voting in Central Italy was coming in; it was all in favor of annexation. It was far beyond what any one expected. There was to be an Italian kingdom. The Italians were to be united at last. The old jealousies were dying out. Also, this was the king's birthday, and he was to go

to the theatre to-night; and what a reception he would have! Then, in a day or two, Farini was to come in from the Emilia to lay the allegiance of those states at the feet of the king; and in a day or two more Ricasoli was to come bearing the result of the voting in Tuscany; and what receptions they would both have! And so on he ran in a tide of patriotic eloquence. How different was this man's strain from that of a Frenchman under any thing like similar circumstances! There was as much feeling; but, intense as it was, he was grave, almost solemn, and, what I did not expect, there was scarcely an extravagant word. If he was a fair specimen of men of his class, the intelligence of the people of Turin ought to rank high.

"In the streets one was greatly impressed with the appearance of the soldiers; for, being the king's birthday, they were all in new uniform, and better-dressed men I never saw belonging to any army, or men of finer physical proportions. So far as one could judge, they were in strict discipline, and every where the towns-people seemed to look upon them with pride. As some regiments marched up before the palace, carrying flags that were gloriously tattered, scarcely able to hang by the staff, the excitement of the people was high.

"Several points seemed to indicate the progress of events in the last few years. The streets were more thronged. The bearing of the people was bolder and livelier. The style of dress for men approached nearer to English fashions. It seemed plain that (except the hat) London ruled the taste for gentlemen, as Paris does that for ladies. At the *table d'hôte* the company was much larger; and, instead of being nearly all foreigners—English, American, German, and so on—it consisted chiefly of Italians, and national topics occupied almost every tongue.

"Entering a merchant's office, I delivered a letter of introduction, and found a cordial reception. Two partners took part in the conversation. "What a moment you come at!" they exclaimed. "what a moment! The voting in Central Italy is all favorable to the annexation. We did not expect such a magnificent result. Italy never saw such a day! We are a nation—a nation at last! We may have troubles, and doubtless we shall have; but I have

confidence that it will all be well." With reference to the past, they seemed to think that the Emperor of the French was well paid by Savoy, and that, however serviceable he had been, they had acquitted their debts to him.

"When I asked what the bearing of all this would be upon the relation of the Italian people to the Church, it was plain that this was just the point upon which their views were the most undefined, and on which they were eager to hear what others might think. I told them plainly that, according to our ideas, many of the superstitions and doctrines found in the modern churches were not only distinct from the true Christian religion, but totally opposed to it. The old man looked as though a familiar doubt slumbering in his mind had been started up, and armed. I urged that we ought to learn religion from Christ's own words, the words of his apostles, the faith and forms of the first age. No man could believe that what they saw before their eyes in Italy, under the name of Christianity, was the same thing as had been established eighteen centuries ago by the apostles of our Lord; and the duty of all was to discover the ancient truths and forms, to adhere to them, and to let all the accretions of the middle and modern ages fall away. In reply to all this, nothing was said, but the dark eyes looked approbation. After all that I heard among the Savoyards of their anxiety for annexation to France, it was rather amusing to find that these Piedmontese took it for granted that the measure would be unweelcome to the people of Savoy. They were specially sure that when it came to voting in the army, the great majority of the men, and all the officers, would be for retaining their connection with Piedmont. Indeed, the fact had been ascertained.

"In another house of business I found a young, energetic, thoughtful man, who again received me with very great kindness. "You are come," he exclaimed, "at a glorious moment; you have heard of the voting for the annexation; all is going far better than we could have expected. The Emperor of the French will surely be satisfied now, and stand no longer in the way of the natural rights of Italy. We have been divided and distracted too long by princes and diplomatists; it is surely time, then, to let nature have its course,

and Italy will be a nation after all. England has stood by us, and we feel it now much more than we did a while ago." When I asked him whether he thought they had a fair probability that the new nation would consolidate itself and retain its independence, he acknowledged that their difficulties would be great, arising from Austrian and Roman hatred and French jealousy, but he felt confidence as to the future.

"When I gave a hint that it would probably be better not to attempt to revolutionize the provinces still in bonds, but to consolidate the new kingdom, and leave time and the example of free institutions, to do their work, he energetically protested against the common accusation that their government maintained a great propagandist agency for the overthrow of the other governments of Italy. "Of course," he said, "it would be impossible to be an Italian, or a man living under free institutions, such as we have enjoyed for some years past, and see the rest of the country in the miserable condition it has been in, without burning for its deliverance, and its union into one strong and independent nation. All that have any heart or head desire this, and avow it before the world. But as to propagandism, the real propaganda has been our institutions—our Parliament, which has discussed national questions; our press, which has gone every where, spreading Italian ideas; our army, fighting the Austrians and the Russians, and fixing upon itself the eyes of Italy; our refugees, gathered from all the oppressed states, managing to make their friends at home know how different things were under the Constitution; and, most of all, Cavour—Papa Cavour"—and this word was uttered in tones of peculiar affection and exultant confidence. "He has so thoroughly gained the confidence of all Italians, that they rally round him as the symbol of the national life, and wherever his name is heard of they wish to be united with the system he represents. He is the great propaganda by force of patriotism and talent"

Proceeding to Milan we quote the following :

"When the night came the city lighted up with wonderful splendor, and the glow of the lamps, the waving of the banners, the perpetual rush along the

streets, the plumes and the helmets, the swell of music, all seemed but as the bees and butterflies to an orchard in blossom; when the huge Cathedral flashed out with lines of light all round its frame, cunningly mingling with the tracery, and embellishing every pinnacle. It was such a sight as one's eye had never seen before, and in the world could not see elsewhere. At a certain moment, the whole vast edifice, spire, roof, body, blushed in the richest crimson. This changed to green, and again to white. About this there was a mystery, a grandeur, and a beauty united, in the presence of which all recollections failed to offer a comparison. The first fainter tints of the crimson, as it came out upon the warm white marble of the Cathedral, did remind me of that rose blush that may be seen covering the mountains on the Asiatic side of the Red Sea at sunset; but then, when this became intensified several times, with all the fret work of the great Cathedral in the midst of it, with the spotless sky behind, and a waving world of banners and plumes over, among and below, it was, for witchery of the beautiful and the sublime, something unique.

"Is it all a dream? Am I not at Notting Hill, having fallen asleep over a volume upon unfulfilled prophecy? Is this a real eye that is gazing and gazing? It is even so. That is the second Cathedral in the Romish world, waving with joy-banners, gleaming with joy-lamps, and flushed with successive colors, as if emulating the northern lights, and all to celebrate the disruption of the Pope's kingdom? It is a sight to gaze at, to ponder, and to forget no more!

"May brighter lights than these shine from within all the Cathedrals ere long!

"This had been a strange Sunday. The only two Sundays the excitement of which it recalled to me were the first I spent in India, going with Mr. Haswell among the crowd at the swinging feast; and that Sunday at Paris, during the battle of June, in 1848, when, passing through the ranks of Cuirassiers into the little Chapel in the Rue Royale, we held our service amid the distant sound of cannon, and came out again through crowds of Cuirassiers, with cannon still roaring.

"As one lay looking back on the scenes of the day, comparing the ideas

of the different persons conversed with, remembering how lately one might have suffered for speaking freely on religious topics, and hearing the ceaseless hum, frequently varied by bursts of singing and music, it was impossible to render an account of one's own feelings. On the whole, it was a state of puzzled enjoyment. As to the past, there has been this great change—an oppressed people is now standing up free; and where intolerance had been dethroned, the Word of God is not bound. As to the future who will interpret it? That many-voiced hum is its forerunning note. Its tones are those of human passion—hatred of the tyrant, exultation for freedom—new hope of coming strength and victory. Making all abatement these feelings, in the main, are right, and laudable. And He who guides tempestuous elements till their rage ends in the refreshment of nature, can overrule this 'rush of earthly feeling, and silently work out for Italy what He wrought out for England, amid the darker torrents of passion that drove on Henry VIII. to collision with Rome."

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Illustrative of Christianity, many valuable essays have been written on the life and character of the great Apostle of the Gentiles. Paul has been considered a model of Christian Character and of Christian Missionaries. A work now lies before us which we have read with great delight and profit, and which, while we recommend it to Christians in general, is more particularly recommended to our brethren in the ministry. It is exceedingly suggestive—abounds with rich thought, and is not the least of the numerous attempts to give a Portrait of St Paul. It is entitled, "SAINT PAUL: *Five Discourses. By Adolphe Monod. Translated from the French, by Rev. J H. Myers, D. D.*" Andover: Warren F Draper. Boston: Gould & Lincoln Toronto: Anson Green. pp 192. Many of our readers must be familiar with the name of A. Monod, a distinguished Protestant divine of Europe, and these we are per-

sueded will hasten to possess themselves of this small volume, which, although small in size, is large in real worth. We make one quotation. It will repay perusal, and serve as a sample of every page. It is from the second discourse entitled, "His Christianity, or his Tears."

"Whatever impression may have been produced on the hearers of Paul at Miletus, by the double remembrance of his tears of sorrow and his tears of charity, neither the one nor the other could have moved them equally with those *tears of tenderness*, which they see starting from his eyes at this very moment, and with which they mingle theirs. 'Then they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more' Those tears, shed by Christian friendship, while they crown the touching scene of my text, contribute also, in their way, to our instruction; they complete the portraiture of the apostle's personal Christianity, and the explanation of his influence.

"The ideas of greatness and energy, which even a superficial perusal of the gospel causes us to associate with the name of Saint Paul, might easily lead us to forget another trait of his character, disclosed by a more attentive study of his history. By a rare privilege of nature (*shall I term it?*) or of grace, Saint Paul, combining opposite qualities in himself, and tempering force by gentleness, possessed one of the tenderest hearts that ever beat beneath the sky. I do not say merely a warm heart, but a feeling heart, with tender attachments, lively emotions, and quick to weep; so far was his greatness from having any element of pride, or his energy any element of harshness.

"What can be more affectionate than the language of the apostle to his brethren of Thessalonica—his children in the faith: 'We could have used authority, as the apostles of Christ; but we were gentle among you, even as a nurse cherisheth her children. . . . We desired to impart unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . Being separated from you for a short time, in sight and not in heart,

we endeavoured the more abundantly to see your face with great desire. . . . Wherefore, when we could hold out no longer, we thought it good to be left at Athens alone, and sent Timothy our brother to establish you, and to exhort you concerning your faith? This relates to all whom he had begotten to eternal life; they are so many friends whom he bears on his heart before God. The churches without number founded by him contain no member who does not have his place in those prayers, the frequency of which is almost as astonishing as their fervour. One is tempted to ask where the apostle found time (to speak only of time) to pray so constantly for so many persons; and the inexhaustible tenderness of his soul assuredly enters largely into the solution of this touching problem.

"But fraternal love does not exclude special preferences. Sufficient attention is not given to the place which friendship, a tender friendship, held in the life of Saint Paul and in his apostleship. Paul had freely renounced, in order to promote his ministry, his right of 'leading about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas;' he did not wish to be chargeable to the churches, or to restrain his own liberty by the support and the cares of a family. But it is allowable to believe, in consistency with the lively affections to which we have seen that his heart was surrendered, that it was not possible for him to renounce the sweet ties of domestic life without a sacrifice greater, perhaps, in his case, than it would have been for many other men. There is, however, no sacrifice without compensation; and that very isolation which Saint Paul took care to wrap about himself, opens for him a readier access to the consolations and helps of Christian friendship. I desire no further proof of this than the great number of brethren and sisters that are named by their names at the close of many of his epistles, and each one of them saluted by him with all the most delicate shades of the most faithful Christian affection; the apostle's fraternal family, far more numerous and perhaps yet more devoted would have been the natural family of which he had voluntarily deprived himself. There is a Priscilla and an Aquila, 'his helpers in Christ Jesus, who have for this life laid down their own necks;'

there is an Andronicus and a Junia, 'his kinsmen and his fellow-prisoners, who also were in Christ before me;'; there is a Persis, 'the beloved, who laboured much in the Lord;'; a Rufus, 'chosen in the Lord, and his mother, who,' it is added, 'is also mine. In this point of view, those chapters of salutations, which you perhaps have been wont to pass over at a bound, as possessing no general interest, would present you a study as attractive as it is instructing, by enabling you to penetrate into the private life of the apostle, and into his personal relations.

"This is not all. Among so many Christian friends that throng around him, Paul reckons a few to whom he reserves his most intimate attachment—Luke, the historian, so true, yet so affectionate; Barnabas, his first companion in labor, towards whom he would not suffer himself to be chilled by a momentary separation; Philemon, to whom he writes with a vivacity of sentiment which the pen of the most loving woman could not excel; Epaphroditus, whom God gave to his prayers, 'lest he should have sorrow upon sorrow;'; Epaphras, Tychicus, and, above all the rest, Timothy and Titus;—Timothy his right arm, and Titus his left arm.

"What mother ever wrote to her son a letter more filled with solicitude than the second epistle to Timothy? The transparently affectionate language of the teacher enables us to read the very heart of the disciple, which is revealed to us in the pastoral (shall I call them, or paternal?) directions lavished upon him. Do not you see Timothy here, yielding to the doubt and ascendency of a mind depressed, and a body enfeebled, and shedding abundant tears in the bosom of his aged friend? Paul takes heed not to forget those tears. He knows too well what tears are. That depressed mind he raises up by his holy exhortations; he cares, also, for that enfeebled body, on whose behalf he gives elsewhere the watchful and almost motherly counsel, 'Drink no longer water, but use a little wine for thy stomach's sake and thy frequent infirmities.'

"And what shall we say of Titus? If I painted to you the apostle running from church to church after his dear disciple, 'his true son in the faith,' to find rest in his sweet society, you would

freely charge me with exaggeration; and yet I should be only repeating that which Paul has himself said in an apostolical epistle: 'Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brothers but taking my leave of them, I went from thence into Macedonia.' It is not man who speaks in this manner,—the feeble man, calling for the help of man; in distinction from that man who has no parallel, because he is more than a man, who, always alike strong in God, was able to say, 'You will leave me alone; but I am not alone, because the Father is with me.' But if this be a weakness, it is a weakness that charms,—permit me the word,—and which is even useful. The brightness of so rare a sanctity might, peradventure, dazzle our eyes, or make us stand in doubt of its reality, if the man did not betray himself somewhere.

"Such is the source of the tears which our apostle weeps at Miletus, while taking leave of the pastors of Ephesus. I have called them tears of tenderness: I might have called them tears of nature; for they proceed from his attachment to his special family, in which one of the first places, doubtless, belonged to those pastors of a church where he had made his abode more than once, and remained at one time three entire years. Furthermore, the character disclosed in him by these tears, forms not merely an interesting trait in his personal Christianity; it constitutes, at the same time, one of the forces of his apostleship."

There is added to the five discourses on Paul, the author's great discourse on "Fatalism." It is a thorough refutation of the false Spiritualism and dangerous Pantheism which seek to subvert the inspired truths of revelation

The publication of single sermons often originates in the impulse of a few who felt deeply while hearing them, or

in local circumstances which do not affect other persons or places. Hence, such published sermons often disappoint those removed from the place or occasion of their delivery. This, however, will not be the case in reference to a printed sermon sent us recently. We have read it carefully, and find it to be a very useful discourse on "*Unbelief and its Consequences*." By the Rev. J. H. Johnson, A. M., of Brockville." The sermon is worthy of better paper and a brighter cover. Of course the character of the sermon is not changed by external appearances, but we like to see good thoughts in a corresponding good dress.

While we are on the subject of sermons, we would call the attention of our readers to a very neat volume of "PUNSHON'S SERMONS," published by Derby & Jackson, New York, and sold at the Wesleyan Book-Room, Toronto. It contains a dozen sermons on very important topics; and the interest of the volume is enhanced by the insertion of his "Treatise on class meetings" (so seasonable at present) and an Introduction by the Rev. W. H. Milburn, giving a brief account of Mr. Punshon. The fame of this justly popular preacher is so extensive, that whatever issues from the press, bearing his name, will be read with deep interest. The present volume will sustain his high reputation, and shows that his popularity has those elements which will likely render it permanent. Our space will not allow us to give extracts, but we recommend its perusal, feeling assured that none can read it without being gratified and profited.

## Biblical Criticism and Exposition.

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### ST. LUKE'S ACCURACY.

Of St. Luke's minute accuracy I proceed to give a well-known instance, which I would preface by a parallel example, illustrative of the apparent contradictions so constantly to be met with in ordinary history. The medals struck for the coronation of Louis XIV, gave a different day from that which all contemporary historians agree in fixing for the date of that event. Of all these writers one only has noticed a circumstance which accounts for this discrepancy; for he alone mentions that the coronation had been appointed to take place on the day given by the medals, which were accordingly prepared, but that circumstance caused a delay till the date assigned by the historians. Nothing can be more simple than this; and yet in a thousand years, had no such explanation been given, antiquarians would have been sadly perplexed in their efforts to reconcile the contradiction.

Let us now turn to the parallel case in the acts of the Apostles. St. Luke, in the thirteenth chapter, gives the title of Proconsul to the Governor of Cyprus. In the division, however, of the Roman Empire by Augustus, this island had been reserved for his own jurisdiction; and consequently its Governor must have borne the rank of Procurator; that of Proconsul being appropriated to those who ruled the provinces, which the Emperor had ceded to the senate. The title here assigned by St. Luke to Sergius Paulus, had for a long time perplexed commentators, who knew not how to reconcile the statement of the Sacred historian with the assumed facts of the case. Some coins, however, were found, bearing the effigy of the

Emperor Claudius, and in the centre of the reverse occurs the word Kuprion, while the surrounding legend gives the title in question of Proconsul to an individual who must have been the immediate successor or predecessor of Sergius Paulus.

In addition to this evidence, a passage has been pointed out in the writings of Dio Cassius, who mentions that Augustus, subsequently to his original settlement, had changed Cyprus and Gallia Narbonensis into Senatorial provinces; the historian adding, as with the design of establishing St. Luke's accuracy, "And so it came to pass that Proconsuls began to be sent to these nations also." Had the writings of Dio Cassius perished amid the wreck of ancient literature and the coins alluded to never been found, we should unquestionably have seen this hypothetical blunder of the inspired historian foremost among the array of cases adduced by such writers as Struss.

Is not the Christian apologist, therefore, fully justified in deprecating the precipitance of criticism? Has he not ample grounds for maintaining that difficulties, such as those which we have considered, arise from our ignorance of the whole of the case; and that we have good reason to expect they eventually will disappear as similar evidence accumulates.

PROF. LEE.

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### THE EARNEST STRIFE.

LUKE XIII 24.—"Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able."

How is this sentiment to be reconciled with those passages which declare that if we seek we shall find? The usual



way of explaining this difficulty is by making a comparison between the words "strive" and "seek;" thus inferring that if you only "seek," you may find, but if you "strive," you will certainly succeed. But this does not reconcile the apparent contradiction of this text with others, such as "He that seeketh findeth." And although "strive" is an emphatic word, signifying to *wrestle* or *contend*; yet "seek" is also a strange expression, denoting *life* or *vigour* in the enterprise. The whole difficulty is removed by taking away the full stop from the end of this verse, and joining it with the next clause, thus: "Many will seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut the door," etc. The "strait gate" refers to the wicket or small door in the large gate of an eastern house, which will barely admit a single person. Each must enter into the kingdom of heaven for himself, and he can take no bundles of wealth, pride, or worldiness with him. When a feast was given, a sufficient time was allowed the guests to arrive; afterwards there could be no disturbance by late comers, especially as all the seats were appropriated according to the rank of each. (Luke xiv. 9.) When the master of the house rose from his usual place to attend the feast, he ordered the gate to be shut; upon which the porter (if there were one) left the door, and no more could be admitted. Our Lord made sundry allusions to this custom, to teach us the solemn lesson that a man may begin to pray when it is too late. (Prov. i. 28)

#### THE KNOWLEDGE OF CHRIST.

MARK XIII. 32.—"But of that day and of that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The perfect humanity of Jesus Christ is admitted to be a doctrine of the New Testament, in harmony with the doctrine of his essential Deity. "And without controversy, great is the mystery of godliness; God was manifest in the flesh." (1 Tim. iii. 16.) The natures were distinct, though in union. The attributes and functions of each nature were distinct also. Then, though as God he knew all things, upheld all things, and in his infinite wisdom had arranged all

things, even unto the end of time yet none of the attributes of his Deity were communicable to his humanity. His infinite knowledge, as God, would therefore be no more communicated to his human mind than omnipresence to his person. His mission being to humble himself, that guilty man might be saved—to obey and suffer in human nature—it is for that nature omniscience is disclaimed.

#### PREROGATIVE OF CHRIST.

MARK X. 40.—"But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Christ knew the error under which the applicants presented their request in the thirty-seventh verse. They supposed that, notwithstanding Christ's humble condition, he would ere long assume the dignity and exercise the power of an earthly monarch. Under this erroneous impression, James and John asked for honour, place, and power. But Jesus turned the thoughts of the suppliants away from a temporal kingdom to a heavenly one, and directed their attention to the crisis when, in the exercise of his high prerogative as God, he should assign to all their final portion. And in this view he said "It is not mine to give, but to those for whom it is prepared." The words in Italics are not in the original, but were inserted by the translators. The passage, relieved of the Italic words, is an utterance of Christ's Godhead, and contains an assertion of his right to fix the eternal destinies of men, to search their hearts, to know who are prepared for his kingdom, and for whom it is prepared.

#### CHRIST SUPERIOR TO ANGELS.

HEB. I. 10—12.—"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

There is no difficulty about this passage. It is a quotation by the apostle from Psalm cii. 25, 26, 27, and applied to the Son of God, by whom he hath spoken unto us, in these last days (or gospel times), by whom he also made the worlds; and the purpose is to prove by Old Testament Scriptures, that he by whom God had now declared his will was superior to angels, being himself divine. We have brought forward the passage for the opportunity of making a few remarks on translations from the Greek and Hebrew Scriptures. It has been very commonly supposed that the writers of the New Testament when making quotations from the Old, have generally employed the Greek translation of LXX, (or the Septuagint version, as it is commonly called); but this is not exactly the case. Take, as an example, some of the words in the verses cited at the head of this article: "As a vesture shalt thou *fold them up*, and they shall be *changed*." In the Old Testament it is, "As a vesture shalt thou *change them*, and they shall be *changed*." The apostle gives the sense, but not the precise words of the Hebrew. He knew that by folding up a garment, it was thoroughly changed from its original form and purpose, and therefore he substitutes the word *fold*, for the original one, *change*. After the publication of the New Testament in Greek, liberties were taken with the Old LXX version; and it was in many places altered in conformity with the words used by the apostles. "It is evident," says Dr. Owen, "that they are exceedingly mistaken who affirm that the apostle cites all his testimonies out of the translation of the LXX. The words he useth in very few of them agree exactly with that Greek version of the Old Testament which is now extant; though apparently since the writing of this epistle to the Hebrews, it hath grown in its verbal conformity to the citations in the New. And in most of them he varieth from it, either in the use of his own liberty, or in a more exact rendering of the original text. Observing and expressing the sense of the testimonies which he thought meet to

produce and make use of, he used great liberty, as did other writers of the New Testament, according to the guidance of the Holy Ghost, by whose inspiration he wrote, in expressing them by words of his own. And who shall blame him for so doing? Who shall bind him to the rules of quotations, which sometimes necessity, sometimes the cavils of other men, impose upon us in our writings? Herein the apostle used that liberty which the Holy Ghost gave to him, without the least prejudice unto truth or the faith of the Church."

The verse which follows the passage above—"But to which of the angels said he at any time, Sit at my right hand till I make thine enemies my footstool," (v. 13), is quoted partly from Ps. cx. 1, and partly from Ps. xcvi. 7, Septuagint version, which has the word "angels" for "gods," "in accordance with the spirit of the Hebrew word, includes all whom human error might regard as objects of worship."

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GEN. iv 15—Is there any record of the "mark" which was "set upon Cain?"

The ingenuity of orientals has been exercised on this subject. As the word for a "mark" also signifies a "sign" (as in the case of the rainbow, Gen. ix 13), some supposed that the Lord gave Cain it as a sign or assurance that he should not be killed. The inhabitants of the world were not then numerous, so that every one would know his neighbour, and be acquainted with all that was going on. A brand on the face would scarcely have answered any good purpose: but a sign that his forfeited life should be spared, would keep him from despair, and from constant fear of his fellow-men. He dwelt for some time "in the land of Nod," or rather "a vagabond in the land;" and then was permitted to establish himself in a town which he called Enoch, after the name of his son. As Enoch means *dedicated or instructed*, some think that it was a sign of Cain's repentance, and that it was accepted by God.

## Varieties.

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A minister asked the question, Do you profess religion? "No sir; I profess my faith and practice my religion" Reader, go and do thou likewise.

When Lord Erskine was Chancellor, being asked by the Secretary of the Treasury whether he would attend the grand ministerial fish dinner at the close of the session, he answered, "To be sure I will, what would your fish dinner be without the Great Seal."

LUNAR BEAUX.—Says an astronomer to a bright-eyed girl, when talking of rainbows, Did you ever see a lunar bow, miss? "I have seen a beau by moonlight, if that's what you mean," was the rejoinder.

MECKNESS.—A boy was asked what meckness was, He thought a moment, and said, Meckness gives smooth answers to rough questions.

"I HAVE turned many a woman's head," boasted a young nobleman of France, "Yes," replied Tallyrand,—*"away from you."*

A GERMAN SAVANT has taken the pains to count the number of hairs existing in three heads of hair of different colours; He found in a blonde 140,400 distinct hairs, in a brown, 109,440, in a black, 102,960, in a red, 88,740. It is to the fineness and multiplicity of the blonde tresses, that they owe their silken softness.

CRIMEA AND WATERLOO.—During the whole of the war in the Crimea, (says the *Naval and Military Gazette*,) there were not so many officers killed and wounded as on the crowning day of Waterloo. The number of officers killed and wounded in the Crimea was 768, the number at Waterloo being 862.

PRICE OF A MASS—At the convent of Laurent, about a mile out from

Rome, there is a privileged altar,—that is to say, every mass said at this altar has the privilege of drawing one soul completely out of purgatory. It consequently enjoys a great reputation, and is much sought after by the faithful. One day the abbot found his convent 6,000 masses in arrear, that is to say he had received payment for 6,000 masses, at a crown each, more than had been said; he repaired to his Holiness Gregory XVI. and begged him, as he was omnipotent, to grant that a single mass should draw the whole 6000 souls out of purgatory. The Pope considered awhile, then wrote a rescript to the desired effect. The abbot embraced the feet of the Holy Father, expressed his gratitude, and was about to retire, when Gregory XVI. called him back, saying, "A mass of 6000 crowns; such a mass is fit for a Pope, I will say it myself," and in verity the following morning he repaired to the convent of St. Laurent, performed the mass, and the abbot had to hand him over the 6000 crowns, equal to about £1,200

A POOR MAN'S WISH.—I asked a student what three things he most wished for. He said, give me books, health, and quiet, and I care for nothing more.

I asked a miser, and he cried "Money, money, money!"

I asked a pauper, and he faintly said, "Bread, bread, bread!"

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure."

I asked a poor man who had long borne the character of an experienced Christian,—he replied that all his wishes could be met in Christ, he spoke

seriously, and I asked him to explain; he said, "I greatly desire these three things; first, that I may be found *in* Christ; secondly, that I may be *like* Christ; thirdly, that I may be *with* Christ. I have thought much of his answer, and the more I think of it the wiser it seems.

A SHORT SERMON ON DEBT.—Owe no man any thing. Keep out of debt. Avoid it as you would war, pestilence and famine. Hate it with a perfect hatred. Dig potatoes, break stones, peddle tin-ware, do any thing that is honest and useful, rather than run into debt. As you value comfort, quiet and independence, keep out of debt. Debt is the hardest of all taskmasters; the most cruel of all oppressors. It is as a mill-stone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of man's being. It eclipses the sun. It blots out the stars. It dims and defaces the beautiful blue sky. It breaks the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles. It plucks the eye of its light. It drags the nobleness and kindness out of the port and bearing of a man. It takes the soul out of his laugh, and all statelyness and freedom from his walk. Come not, then, under its crushing dominion.

INTEREST OF MONEY was two pence per week for 20s. in 1260; 45 per cent in 1307. The first law in England for establishing interest of money at 10 per cent, was in 1546. The pious subjects of Edward VI. repealed this law as unlawful, and most impious; but it was restored in Queen Elizabeth's time. In those days the monarch could not

borrow without the collateral security of the metropolis. Interest was reduced from 10 to 8 per cent, 1624; reduced by the rump parliament to 6 per cent, and confirmed at the Restoration to 5 per cent, 1714. From 4 to 3 per cent, 1750.

AGE OF ANIMALS.—A bear rarely exceeds 20 years. A dog lives 20 years. A wolf 20. A fox 14 or 16. Lions are long-lived: Pompey lived to the age of 70. The average of cats is 14 years. A squirrel and hare 7 or 8 years. Rabbits, 7. Elephants have been known to live to the great age of 400 years. When Alexander the Great had conquered one Porus, King of India, he took a great elephant, which had fought very valiantly for the king, named him Ajax, and dedicated him to the sun, and let him go with this inscription, "Alexander, the son of Jupiter, had dedicated Ajax to the Sun." This elephant was found 354 years after. Pigs have been known to live to the age of 30 years. The rhinoceros to 20. A horse has been known to live to the age of 62, but averages 25 to 20. Camels sometimes live to the age of 100 years. Stags are long-lived. Sheep seldom exceed the age of 10. Cows live about 15 years. Cuvier considers it probable that whales sometimes live to the age of 1000 years. The dolphin and porpoise attain the age of 30. An eagle died at Vienna at the age of 104 years. Ravens have frequently reached the age of 100 years. Swans have been known to live 360. Mr. Mallerton has the skeleton of a swan that attained the age of 290. Pelicans are long-lived. A tortoise has been known to live to the age of 107.

## Christian Observer of Public Events.

### THE PRINCE'S VISIT.

The eagerly desired visit of His Royal Highness the Prince of Wales, has been accomplished, and the youthful and amiable Prince is now on his way to the Palace of His Royal Mother. We have no broad sheet at our command to chronicle even the leading events of this unusual visit; this, however, has been done to satiety by our daily journals, We simply take note as a Christian Moralist, and as such we have been painfully struck with the great want of Scriptural enlightenment and Christian practice, prevalent among the elevated, distinguished, and powerful in our great and Protestant Empire. What a sad moiety of time has been devoted to anything like religious duty, or observance! What microscopic amount of genuine Christianity has been witnessed throughout! True the Royal party were punctual in their attendance on mid-day at the Episcopal Church, but if we are to judge by the ceremonial of Trinity Church, New York, we question, if the whole had much influence in enlightening the mind or affecting the heart, as true and simple and spiritual worship tends. We give an extract from the correspondent of the *Globe*. who was present:—

“The church was full, thirty-six clergymen and four bishops with the whitest of surplices—washed at their own expense—marched out in Indian file, and took their seats in the stalls prepared in orthodox fashion for their use. Twenty-four choristers, also in surplices—presented for the occasion by the ladies of the congregation—followed the clergy for a space and then moved off to their separate compartment.

“The service was performed by ten clergymen—only ten—selected for their powers and intonation. The prayers were intoned, the litany was intoned,

the communion service was intoned, the psalms were intoned; the epistle and sermon were read. The service was very good. None, not even the most frivolous, could fail to be affected by the grandeur of that glorious old litany, displayed as it was in complete beauty. I cannot say as much for the sermon preached by Rev. Dr. Vinton. Great truths were told, great and important in themselves. But they were told in a way little calculated to impress them upon the minds of the people. It was an easy, slippery, in at one ear and out of the other style of sermon that was read. Dr. Vinton moved along a smooth, level railroad, with no heavy grades requiring an exertion of strength to surmount. The delicate nerves of the well known Mr. Fairlie would not have been affected in the slightest. He would have borne all without a murmur. He would have met no original ideas to set his mind a thinking; no sparkling thought, no telling expressions, to harass him into admiration. His only trouble would have been the “crackling of the manuscript leaves as they were turned over, slowly and carefully one after the other.” From the sixth chapter of Daniel and the 4th and 5th verses the text was taken.”

We were never more strongly impressed with the impotency of man in contributing the real happiness of those they desire to honour and to please, than on the occasion of this visit. Everything, of course, that gratify the eye, the ear, or the pride of man, was contributed throughout: all the luxury of the table, all the sweetest strains of music, all that could tend to his ease and repose, under the circumstances, was added. Every expression of homage, and of loyal affection, was constantly repeated. But even a Prince had his price to pay for these. Who that saw him, could but have noticed the look of languor and fatigue? Who could but have felt an emotion of pity

arise, as they saw him stand for four or five continuous hours at the levee? Who envied him amidst the plaudits of the multitude, and their loud and inharmonious huzzas? Or even in listening to the reading of formal and prosaic addresses? Then passing through the staring, openmouthed crowd, from the crush of which he had been frequently saved by the stalwart Duke of Newcastle. And yet the close of many such a day was followed by the more unmeaning and the more enervating dance. Amidst the pressure of hundreds of youthful ladies, and strange to say, nearly as many aged and matronly dames, who eagerly sought the honor of his hand at the dance. If it were a pleasure to him to please, he must have had some painful emotions, at the thought of the vast number who were displeased, because not equally honoured. And there was a further price paid. How these nights of dissipation ushered in the morning dawn! The head of even one to wear a crown must have been pained, and the weariness and lassitude incident to all; could not but be participated by a prince. Sad training this for the high and important trust of swaying the sceptre of the mightiest monarchy on earth. And sadder still is this training for the destiny of a youth who is an heir of immortality.

Poor earth! how little thou hast to bestow upon the highest and most favoured of thy sons! And thy poor sons! how childish their efforts, even when all combined, and with every appliance of earth's productions, and man's genius and toil, and love; as seen in the light of Divine truth, as contrasted with what dwells in the heart of the true Christian, and as balanced with his hope of eternal life!

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### THE DUKE OF NEWCASTLE AND THE ORANGEMEN.

The following view taken by the *Liverpool Courier* in reference to the unhappy collision between the Orangemen and Duke, appears to us a true and reasonable view of the matter;—

“There is nothing like being impartial, provided you are partial to one side. It is really quite refreshing to witness the confidence placed in the true, the loyal, and the Protestant. There is absolutely no killing their loyalty. A statesman finds this very convenient, and wonderfully accommodating. If there be a craving, disloyal, and factious party, and ever clamorous and ever aggressive, he can throw them a sop or two, quite fearless of the result upon the other side. Nay, he can insult the most loyal party in the Queen's dominions with impunity. He knows they value principles, not men, and that though men change, principles never change. Quite secure of the consequences, a time serving politician, who does not care one dobt about principles himself, may safely outrage the principles of true subjects. He cannot make them traitors, nay, he makes them more loyal, by encouraging the disloyalty of others. In these times there is a premium offered to rebellion, and the surest way to obtain concessions is to show that you may be dangerous.

The Duke of Newcastle is the Mentor selected to guide our Telemachus on his travels. He is a Whig and something more, and naturally was compelled to resign his position in the Cabinet of Lord Aberdeen for his incapacity. In our colony of Canada there are two marked parties. The Jesuit, or French party, who assert that England is merely a usurper, and who would join the French if they landed to-morrow. These are situated in the Lower Province, or old French colony of Canada. They number less than the people of the Upper Province; but, by one of those accidents which always happen when Whigs rule the state, they have the same number of representatives in the United Parliament. It is the old story. One disloyal Romanist ought to have as much power as two loyal Protestants. The inhabitants of the Upper Province are Protestants; and to protect themselves against the secret Societies of

Ribbonism and Jesuitry, they are united in Orange Associations. It is quite the fashion to run down the Orangemen now-a-days. They are a most unpleasant obstacle to time servers. They love the truth, and most unfortunately will speak it. They are loyal, and therefore out of the line of preferment; and they are Protestant, which, since Protestantism is at a discount with our rulers, throws a great many rich situations into Romanist hands.

The Protestants are not intermingled with the Romanists in Canada, as they are here. The Romanists live in districts by themselves. They are, as we said, a little inclined to "annexation" to France, and therefore they must be petted. When the Prince of Wales visited Quebec, the first place he was brought to visit was the Roman Catholic Cathedral. He was received by prelates, priests, sub-deacons, and acolytes. A cloud of incense floated round him, and new draperies of the proper colour were hung round the high altar, in honour of the Prince who had passed a season at Rome, and been blessed in a very significant manner by the Pontiff. From the Cathedral the Prince visited Laval College, and here, too, he was received with all the Church honours usually paid to a Catholic Prince. Then came visits to Convents and Nunneries, and the Roman Catholic families of the district were called upon to send up their prettiest and most engaging specimens of girlhood to make an attractive show before the Heir Apparent. Who knows what might be done by a sidelong glance? The Church is forgiving to venial errors wrought for her advantage. At St. Haycinthe the display was carried somewhat further. One hundred and eighty priests in grand procession, clad in soutan and surplices and stole, with mitres and strange head gear, escorted the Prince. That was a public demonstration that impressed the Romanists with a belief that the Prince was "one of the right sort;" and in all these shows the Duke of Newcastle had never a word to say.

The ground of the banner of the house of Nassau is orange. When William III. raised such a banner as Garibaldi is raising now against the same sort of despotism, the flag he marched under was orange. That is a prohibited colour now. You may wear green, or mauve, or Magenta, or Solferino, but if you sport a

necktie with a streak of orange you are the worst traitors. The Orangemen of Kingston, living together, and in the habit of forming processions under the old flag which guided the army by whose prowess Albert Edward is heir to a Crown, wished to meet in their old way. Then came a thunderbolt from the Duke of Newcastle, of Crimean celebrity. How could the Prince, who had been delighted by the soft attentions of enthusiastic *religieuses*, and who still bore the smell of Papal incense about him, possibly enter a town where even an orange lily bloomed? Be it remembered, Orangeism is not forbidden in Canada. The Government relies upon the Orangemen for the maintenance of British connection. Processions of Orangemen are as usual there as those of "Foresters," "Oddfellows," and "Trades" are here. But the Prince had been "earwigged," and the Duke of Newcastle has been "instructed," and so the Prince abjured even the sight of the flag which gave him a throne. We do not say the Orangemen were wise. They might have known from the company round the Prince what was expected of them. They might have known that at present it is quite unfashionable to adhere to old customs and old principles. It would have been good taste, perhaps, to have let the Prince pass on his way as a Know-nothingarian. If he forgot all his family owed to their flag, they could hardly be pardoned if they reminded him of it. Still, we want to know why the Prince was brought to Romish Cathedrals, Convents and Nunneries? Why was he escorted by a body of priests wherever he moved in the Lower Province? Why was he most ostentatiously handed over to the keeping of the Jesuit confraternity, and surrounded with their banners, crosses, and thuribila in public, if the sight of an Orange flag be an abomination in the sight of that most impartial guide of youth, the Duke of Newcastle?"

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#### SLAVE TRADE.

Half a century has elapsed since the atrocious traffic was abolished by Great Britain and by other nations, and still it continues to a fearful extent. An appeal has lately been made to the British Government by the

British and Foreign Anti-Slavery Society to take additional measures for putting an end to this traffic. The statements in that appeal contain matter of the deepest interest to every friend of humanity. Deeply stained as Great Britain was in taking up that foul traffic, which had been commenced first and carried on for many years by Spain and Portugal, the British people were not contented with abolishing the trade in 1807, but immediately on the close of the great war in 1815, took the most active measures to enlist other nations in the same cause. In 1817 they bought from Spain the cessation of the slave trade for £400,000, and yet up to this day the stealing of the African race for the planters of Cuba continues. The report of the Anti-Slavery Society says that since 1815, more than one million annually, or more than forty millions of pounds sterling, have been spent by Great Britain in attempting to put an end to the slave trade. Yet on Friday the 8th June last, Lord John Russell made the following statement in the House of Commons:—"It is unfortunately true that the slave trade is still extensively carried on in Cuba. I believe that from thirty thousand to forty thousand slaves are annually brought into that island from Africa, and it is perfectly true that *this trade is carried on in contempt and violation of treaties* between this country and Spain."

Joint Stock Companies designated "Expeditions to Africa," are favoured by some of the wealthiest firms at Havana, New York, Boston, and New Orleans. These transactions are so public, that the shares of their Slave trading companies are quoted on the exchange at one thousand dollars each. The vessels on leaving the American ports, generally proceed to Havana, where they take in their water, slave coppers, slave deck, and often a cargo of rum and muskets to barter for slaves. They have two crews, one apparently American, the other designated as "passengers," who are Spaniards shipped at Havana—with the American flag still retained, and false papers, they often escape detection, and land their miserable cargoes in safety. If one vessel in six escapes capture, the profit is enormous. The slaves are bought at £4 a head, and sold in Havana at £200. The naval officers declare that under the

present system of carrying on the trade under the American flag "every exertion to suppress the traffic is unavailing." They say that "the most undoubted slavers, under American colours, have been visited by Her Majesty's officers, and been left unmolested, because their instructions did not permit of their proceeding to search"

The Anti-Slavery Society thus conclude their appeal. "The time has arrived, when something must be seriously attempted to put an end to this awful state of things. The Committee of the *British and Foreign Anti-Slavery Society* have suggested to Lord John Russell to demand of Spain the immediate cessation of the slave trade, or to intimate that Great Britain will require the re-imbusement with interest, of the £400,000 compensation money paid to Spain in 1817 for the discontinuance of the traffic, and the cessation of diplomatic intercourse. They appeal to the friends of humanity throughout the country, to aid them in this direction. Public opinion is powerful. Let it declare itself on this subject." Most fervently do we hope that this appeal will not be in vain. It should be responded to, not only in Great Britain, but in every Colony of the Empire. If there were no purchasers, the trade of stealing men would soon be given up. The slave trade is undoubtedly the crowning crime of the human race.

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#### FATE OF THE AUTHOR OF "GOD SAVE THE KING."

The following extract on this subject is from a work by Charles Read, entitled "The Eighth Commandment":—

"Henry Carey was a man of genius. He wrote for the theatre with immediate and lasting success. Next he handled satire; and Pope took his verses for Swift's, and Swift's for Pope's. Lastly, he settled down to lyrical art: with a rare combination of two rare talents he invented immortal melodies and the immortal words to them: *inter alia*, he wrote the words and music of "Sally in our Alley," and the words and melody of the National Anthem. For this last he deserved a pension and a niche in Westminster Abbey.

In a loose age he wrote chastely. He



never failed to hit the public. He was of his age, yet immortal. No artist can be more.

But there was no copyright in songs.

Mark the consequence of that gap in the law! While the theatre and the streets rang with his lines and tunes, while the fiddlers fiddled him and were paid, and the songsters sang him and were richly paid, the genius that set all those empty music pipes a flowing, and a million ears listening with rapture, was fleeced to the bone. All reaped the corn except the sower. For why? The sower was an author; an inventor. And so in the midst of successes that enriched others and left him bare, in the midst of the poor unselfish soul's attempts to found a Charity for distressed performers, nature suddenly broke down under the double agony of a heart full of wrongs and an empty belly, and the man hanged himself.

They found him cold, with skin on his bones, and a half-penny in his pocket.

Think of this when you next hear "God Save the Queen."

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#### UNION OF PRESBYTERIAN CHURCHES.

Everything which betokens Christian union should be hailed with joy. The points of agreement among the different evangelical churches are so numerous, and embracing, as they do, the vital truths of the Gospel, that they completely overshadow the points of disagreement. Especially is this so among those churches which hold essentially the same form of church government, and subscribe to the same exposition of faith; separated and held

aloof, it may be, by nothing more than a mutual misunderstanding. And yet, on the principle that family quarrels are productive of the strongest enmities, the strife among such bodies has been the bitterest and most disastrous. Any approach to union, in such cases, is extremely desirable; for why should religious communities essentially one in every important respect, remain asunder, weakened by their divisions, and present a broken front to the enemies of religion. As indicative of the dawning of a brighter period, and as a step in the right direction, we rejoice at the prospect of an Ecclesiastical union of the United Presbyterian Church in Canada with the Free Presbyterian Churches of this Province. The basis of that union was satisfactorily settled, recently, in Toronto, and its consummation will be effected in Montreal next June. A pleasing feature in connection with the matter, was the cordiality and unanimity manifested by the members of these two respectable bodies, auguring well for the happy and successful working of the union. The designation of the united body is to be, "The Canada Presbyterian Church." The Presbyterians of Nova Scotia and New Brunswick anticipated their Canadian brethren by a similar movement, which was happily effected at Pictou on the 4th of last month. We wish our Presbyterian friends much prosperity, and hope that their example will be followed by other churches.

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