

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

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

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

THE WESLEYAN.

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

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

VOL. I.—NO. 24.

MONTREAL, THURSDAY, JUNE 24, 1841.

[NEW SERIES, NO. 17.]

DIVINITY.

[FOR THE WESLEYAN.]

OUTLINES OF A SERMON ON THE LOVE OF MONEY.

"For the love of money is the root of all evil."
I. TIM. VI. 10.

UNPROMISING of evangelical instruction or spiritual improvement as a discourse from this passage may appear to be, we ought not to turn from it, or omit it, as one in which we have no concern. Brethren, the subject before us is one of great practical importance,—it is the sin—the evil—the mischief of covetousness; and on inspired authority, covetousness is declared to be idolatry. If, however, we are all entirely free from it, and in no danger of falling into it—then, indeed, we may for the present dismiss it. But if St. Paul found it necessary to address these words to Timothy for his instruction and warning, and that of the Ministers and churches committed to his care,—above all, if it pleased the Holy Spirit to inspire these words; then there must have been a necessity for them; and I ask, has that necessity existed more strongly and obviously in any age of the church or the world than it does in the present; or in any nation more than the British Empire, with all our boasted liberality? Has not the love of money in all places, and among all persons, where the use and value of it has been known, been the leading—predominant—acknowledged lust and sin of mankind; characterizing not the rich man only, but the poor man also—the old as well as the young—men of all conditions and stations? And is it not a fact, that most of those self-inflicted miseries which prevail among men, are the offspring of this lust? "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Suffer, then, my brethren, a word of exhortation and caution on this subject.

1. See then before you in this admonitory passage of the Apostle, a striking figure—the figure of a luxuriant tree, or plant. The tree itself is money, or wealth—the fruit is evil of various kinds—the root, covetousness, and the soil in which it grows is the depravity of the human heart. We have heard of the fabled *Upas*, or poison-tree of Java, around which are said to be strewed the bones of pilgrims, criminals, and others, death-stricken by its noxious effluvia. But the tree of which the Apostle speaks is no fable, but grows, luxuriates, and spreads its deadly shade in every continent, island, and part of the world. Or to speak without a figure, as before observed: the love of money, or wealth, where its use and value are known, is common to man in every age and place.

2. But observe—it is not said that money, or the use of it, "is the root of all evil," though the passage is sometimes thus misquoted; but the love of it, and the abuse of it. The intercourse and commerce of mankind could not be carried on without it. Men's wants could not be supplied—their benevolent intentions carried into effect—the interests of religion promoted, without money. It is men in a savage state only to whom the use and value of money is unknown. "Money (saith Solomon) is a defence, money answereth all things." It is not, then, money, duly estimated,

and properly used, that originates so many evils, but it is the love of it—the greedy desire for it, and then the abuse of it. In a word, it is *covetousness—avarice*, which is the root of which the Apostle speaks.

3. Observe also, that though the Apostle says that "the love of money is the root of all evil:" the expression here, as in some other places, must be understood with some restriction. There are, doubtless, other roots of evil in this evil world, and in our evil hearts: as pride, ambition, love of pleasure. Its meaning is, that it is the parent of all kinds of evils; of very many evils; of more, perhaps, than any single vice besides. The prolific source of moral evils, and physical evils—evils temporal—evils eternal. Of this we have daily and mournful proof and experience. We can more easily trace the evils around us to this vice and lust, than to any other. Some love money for its own sake, but most because it ministers to their pleasures, enabling them to gratify "the lust of the flesh—the lust of the eye, and the pride of life." Alas! the love of money, and the love of the world, seems to be natural to every unrenewed heart.

In our further consideration of this subject,—

1.—LET US NOTICE SOME, OF THE MANY EVILS WHICH SPRING FROM THIS ROOT. But where shall we begin the enumeration? Hear again the Apostle: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

1. When this inordinate desire and love is not gratified, it leads to murmurings and dissatisfaction, and tends to excite and inflame the worst passions. Men, chagrined by disappointment, become peevish, angry, and envious. It spoils their enjoyment of the comforts which Providence has placed within their reach, and makes them restless and wretched in their lives, and their families with them. If, therefore, men, whatever may be their station and condition, would consult their own peace of mind, they would strive to repress the rising desire, and not set their hearts on that which they cannot possess, or which, if possessed, would fail to make them happy. "Having food and raiment, let us be therewith content."

2. Another species of evil of which this love is the source, is that *duplicity, equivocation, falsehood, and even perjury*, in which some persons are tempted to indulge, because, by the sacrifice of candour, truth, and uprightness, their cupidity may be gratified, and money and wealth may be acquired. When men "will be rich," as St. Paul says—large sacrifices of principle, integrity, and honour, are sometimes made to its acquisition. But what a sin, what a deadly sin is this! The man who can, for the sake of worldly gain, be guilty of falsehood; or deliberately and wilfully conceal the truth which he is bound to reveal; tattle with his conscience, dishonour religion, if he makes any profession of it, and renders himself obnoxious to the displeasure of that God who requirereth truth in the inward parts.

3. Yet further,—the love of money sometimes leads to downright *dishonesty*. And what is that system of robbery—diminishing without necessity or justice the wages of the mechanic, and the hire of the labourer; overreaching, taking advantage of the ignorance or necessities of others,—which is constantly, and unblushingly practised by some persons in their daily business,—what is it but a system of fraud and oppression, originating in a greedy, covetous desire to lay up treasure upon

earth:—To get money—to get it honestly if they can, but at all risks, to get money. And to what, but to the principle here condemned by the Apostle, are to be attributed the forgeries and robberies, which are daily committed by notorious and unprincipled villains? It is the love of money, or of those guilty pleasures which money only can procure. Such men "are drawn away of their own lust, and enticed; then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

4. Again,—The strifes, rapine, confusion, murders, wars, of which we so frequently hear, and which distract and afflict our sinful world, frequently originated in a money-loving heart. "From whence (enquires St. James,) come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not."

5. Once more,—When this inordinate love of money is gratified by lawful gains—by the successful prosecution of fair and honest trade: does it not, in very many cases lead to evil, by supplying the means of gratifying other sinful propensities, and lead to extravagance and profligacy, pride and ambition, and not unfrequently, to ultimate poverty and want?

6. Does it not, we would also ask, tend to harden the heart against the wants and sufferings of others, and prevent the removal of a great deal of misery which might otherwise be done away, or greatly alleviated? Why is it that thousands are ignorant, and hungry, and naked, and destitute, and oppressed; for whom instruction, and food, and clothing, and relief, might easily be procured? Because the love of money predominates in so many hearts. We hear, it is true, of large sums of money being annually raised and expended for benevolent purposes; but were it not for the love of money, they might be increased ten-fold. To devote five, or one hundred pounds a year to charitable purposes, may appear to be an act of uncommon liberality: but what is one hundred pounds to the man whose yearly income is ten times that amount, or what is five hundred pounds to the man whose annual income is fifty thousand? Liberality, to be truly Christian, and to be free from covetousness, must spring from right motives—he exercised in a right spirit, and bear a due proportion to the ability of the giver.

7. Again,—If superstition, idolatry, heathenism, and all the murders and miseries connected with them, and resulting from them, are evils in this world, and lead to misery in the world to come; they are evils, which, if not created, are to a great extent encouraged and perpetuated by this wicked passion. What is it that prevents the Christian churches from carrying out their benevolent plans of christianizing the whole world? Is it the want of duly qualified Missionaries to carry the Gospel tidings, and the blessed word of God to the ends of the earth? No—holy, faithful men, willing to labour and to die in the glorious work, are saying to the Christian churches, Here are we! send us! It is means—it is money, that is wanting. And is it that the members of the churches, and the professors of religion, have not those means within their reach, or have not that money to give? No—it is because they are not fully saved from the love, the covetous love of it; and are, therefore, unwilling to part with it, with the liberality they might, and ought to do. To say nothing of what might, and ought to be done by other Christian nations, Britain and her provinces might as easily appropriate to this heavenly work her millions of pounds annually, as many shillings.

8. Neither must it be concealed, that the *difficulty of salvation is increased in proportion as this worldly love is cherished.* "How hardly shall they that have riches" (or vehemently desire to have them) "enter into the kingdom of heaven." For "if any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever."

9. Finally,—"Covetousness is idolatry"—and no idolater, as such, shall enter into the kingdom of heaven. The loss of heaven, and of the soul, is the greatest loss an immortal being can sustain: "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Thus have we endeavoured to point out plainly and faithfully, some of the great and manifold evils which spring from the love of money: and this we have done, not in the way of reproof, or in the spirit of unworthy and ungenerous suspicion of the piety of individuals in this respect; but in humble imitation of the Apostle, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." May God, of his infinite mercy, save the professors of religion, rich and poor, every where, from covetousness.

II. THE DECLARATION OF THE APOSTLE IS ILLUSTRATED AND CONFIRMED BY SEVERAL MELANCHOLY EXAMPLES RECORDED IN THE SCRIPTURES. To some of these it may be instructive to refer:—

1. The first is Balaam, (Numb. xxii.) of whom it is said, "he loved the wages of unrighteousness." It is believed that Balaam was once a good man, and a true prophet; but becoming covetous, he fell from God, and desecrated his office. Balaam, king of Moab, envious of the prosperity, and dreading the power of the Israelites, as they were spread abroad in the neighbourhood of his dominions; sent to Balaam to come and curse them, that he might the more easily overcome them, promising him a great reward. This the fallen prophet, for the sake of the reward, was willing to do, had he the power; but instead of cursing them, he was constrained to bless them. Disappointed and vexed at losing the promised reward, before he returned to his own country, he instructed the Moabites and Midianites to send their daughters into the camp of the Israelites, to draw them into sin and idolatry. His wicked counsel was followed, and succeeded. "Israel joined himself to Baal-peor"—and God became their enemy, and four and twenty thousand of the people died of the plague. Moses, to avenge the crime on the Midianites, is directed to make war upon them,—“And they warred against the Midianites, as the Lord commanded Moses, and they slew all the males, and they slew the kings of Midian—Balaam also, the son of Beor, they slew with the sword.” Thus miserably perished the covetous, money-loving prophet; and there is reason to fear that Balaam is not the only prophet who has perished through covetousness.

2. Take another example in the case of Achan, who coveted and secreted in his tent, of the spoils of Jericho, "a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight," which were among the things accursed and devoted of the Lord. And now mark how miserably this covetous sinner perished: "So Joshua sent messengers, and they ran unto the tent; and behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor; and Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."

3. Another case in Jewish history presents itself—the case of Gehazi, the servant of the prophet Elisha. (II. Kings v. 20–27.) "Naaman, captain of the host of the king of Syria," being

cured of his leprosy by Elisha, offered him, in gratitude for the benefit he had received, a present, or reward; which the prophet generously declined receiving. Gehazi, however, followed him, and under pretence that two young men, sons of the prophets, had arrived, requested, as from his master, a talent of silver, and two changes of raiment. These are delivered to him: but what follows? Detected in covetousness, falsehood, and injustice, by the prophet; he dismissed him from his family, and banished him from the congregation, saying, "The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper, as white as snow." Here we see covetousness leading to falsehood, and terminating in disgrace and misery:

4. How awful and admonitory is the case of Judas, a disciple and apostle of the Lord Jesus. The love of money was doubtless the root and origin of his great crime. For thirty pieces of silver he scrupled not to betray and sell his Lord and Master to his implacable enemies the Jews, who sought to destroy him. How fearful the result! Full of horror and despair at the unnatural crime he had committed, in gratifying his thirst for money by betraying his kind and innocent Master; he, by an act of self-destruction, went and plunged himself into endless woe. Matt. xxvii. 3–5.

5. The case of Ananias and Sapphira, of whom we read in the Acts, (v. 1–10,) furnishes another melancholy instance and proof of the natural, and almost necessary alliance of covetousness with falsehood, of which we have before spoken. Their love of money, prompted these two professors of religion to tell a deliberate lie to save their money, and their falsehood was visited with signal and terrible punishment, in their being in a moment smitten to death—dying with a lie in their mouth: lying to God the Holy Ghost.

6. In justice to the subject, we ought not to omit adverting to the solemn lesson which our Lord has left us when he said to the Jews on a certain occasion, "Take heed, and beware of covetousness," and then spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

7. Finally,—The Apostle speaks of some who had "erred from the faith," who had apostatized from the Gospel, and whose doctrinal and practical backslidings might be traced to the love of the world: and who had "pierced themselves through with many sorrows," or, as the original word imports, "stabbed, or transfixed themselves in every part." And how many professors of religion are still doing this? How many lose their religion by yielding to this passion! And who can lose his religion, though he should gain the world, without losing his peace and comfort, and punishing, if not destroying his soul? Who so truly miserable as the covetous and fallen professor, whether he be rich or poor?

These, brethren, are facts furnished by scripture history, which awfully confirm the doctrine of the Apostle; and it is probable that our own observation, if not our own history and experience, may furnish many more. Let us, then, be instructed and warned by the teaching of the Apostle, and by these examples from scripture, to flee from covetousness; remembering that fallen man is a selfish creature, and that to inordinate self-love—love of money—and love of the world, men are naturally more strongly inclined than to any other evil. Let us confess our sin, and seek forgiveness from God, if we have cherished any feeling, or any affection, inconsistent with Christian charity, or supreme love to God. And let us seek a cure for this radical, and awfully predominant and productive evil of which the Apostle warns us, in the regenerating and sanctifying grace of God.—"That we put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the

spirit of our mind, and that we put on the new man, which after God is created in righteousness and true holiness." Then shall we be ready to every good word and work—then shall the love of money, "the root of all evil," give place to the love of God, which is the root of all holiness—and we shall be disposed and prepared duly to estimate, and faithfully to employ whatever talents God may have intrusted to us, whether of property or influence, to his glory, and to promote the best interests of our fellow-men, and "use this world as not abusing it: for the fashion of this world passeth away."

Z.

BIOGRAPHY.

JOHN KNOX.

JOHN KNOX, the celebrated Scottish reformer, was born in the year 1505. The place of his nativity has been disputed. That he was born at Gifford, a village in East Lothian, has been the most prevailing opinion; but some late writers, relying on popular tradition, have fixed his birth-place at Haddington, the principal town of the county. In his youth, he was put to the grammar-school at Haddington; and, after he had acquired the principles of the Latin language there, his father sent him, about the year 1524, to the University of St. Andrew's, at that time the most distinguished seminary in the kingdom. Knox acquired the Greek language before he arrived at middle age; but we find him acknowledging, as late as the year 1550, that he was ignorant of Hebrew—a defect in his education which he exceedingly lamented, and which he afterwards got supplied during his exile on the continent. Knox, and Buchanan, his fellow collegian, soon became disgusted with such studies as were at that time prosecuted in the University, and began to seek entertainment more gratifying to their ardent and inquisitive minds. Having set out in search of knowledge, they released themselves from the trammels, and overleaped the boundaries prescribed to them by their timid conductor. But we must not suppose that Knox was able, at once, to divest himself of the prejudices of his education, and of the times; for he continued for some time captivated with these studies, and prosecuted them with great success.

After he was created Master of Arts, he taught philosophy, most probably as a regent in one of the colleges of the University. His class became celebrated, and he was considered as equalling, if not excelling, his master, in the subtleties of the dialectic art. About the same time, although he had no interest but what was procured by his own merit, he was advanced to clerical orders, and ordained a priest before he reached the age fixed by the canons of the church. This must have taken place previous to the year 1550, at which time he had arrived at his twenty-fifth year, the canonical age for receiving ordination.

At this time, the fathers of the Christian church, Jerome and Augustine, attracted his particular attention. By the writings of the former, he was led to the Scriptures as the only pure fountain of divine truth, and instructed in the utility of studying them in the original languages. In the works of the latter, he found religious sentiments very opposite to those taught in the Romish Church, who, while she retained his name as a saint in her calendar, had banished his doctrine, as heretical, from her pulpits. From this time he renounced the study of scholastic theology; and, although not yet completely emancipated from superstition, his mind was fitted for improving the means which Providence had given for leading him to a fuller and more comprehensive view of the system of evangelical religion. It was about the year 1555, when this favourable change commenced; but it does not appear that he professed himself a Protestant before the year 1562.

The necessity for a reformation in Scotland at that time is generally admitted; and Knox now commenced the arduous duties of a reformer. The reformed doctrine had made considerable progress in Scotland before it was embraced by Knox. Patrick Hamilton, a youth of royal lineage, obtained the honour, not conferred upon many of his rank, of first announcing its glad tidings to his countrymen, and of sealing them with his blood.

During the two last years of the reign of James V., the number of the reformed rapidly increased. Twice did the clergy attempt to cut them off by a desperate blow. They presented to the king a list containing the names of some hundreds, possessed of property and wealth, whom they denounced as heretics; and endeavoured to procure his consent to their condemnation, by flattering him with the immense riches which would accrue to him from the forfeiture of their estates. While this fermentation of opinion was spreading through the nation, Knox, from the state in which his mind was, could not remain unaffected. The reformed doctrine had been imbibed by several persons of his acquaintance, and it was the topic of common conversation and dispute among the learned and inquisitive at the university. At this time Knox preached a severe sermon against the errors of the Popish Church. This sermon, delivered with a considerable portion of that popular eloquence for which Knox was afterwards so celebrated, made a great noise, and excited much speculation among all classes. His labours were so successful during the few months that he preached at St. Andrew's, that, besides the garrison in the castle, a great number of the inhabitants of the town renounced popery, and made profession of the Protestant faith, by participating in the Lord's Supper.

In the end of July, 1547, a French fleet, with a considerable body of land forces, under the command of Leo Strozzi, appeared before St. Andrew's, to assist the governor in the reduction of the castle. It was invested both by sea and land; and, being disappointed of the expected aid from England, the besieged, after a brave and vigorous resistance, were under the necessity of capitulating to the French commander, on the last day of July. The terms of the capitulation were honourable; the lives of all that were in the castle were to be spared—they were to be transported to France; and, if they did not choose to enter into the service of the French king, were to be conveyed to any country which they might prefer, except Scotland. Knox, with some others, was confined on board the galleys, bound with chains, and, in addition to the rigours of ordinary captivity, exposed to all the indignities with which Papists were accustomed to treat those whom they regarded as heretics. From Rouen they sailed to Nantz, and lay upon the Loire during the following winter. Solicitations, threatenings, and violence, were all employed to induce the prisoners to change their religion, or at least to countenance the Popish worship. In the summer, 1548, the galleys in which they were confined returned to Scotland, and continued for a considerable time on the east coast, watching for English vessels. Knox's health was now greatly impaired by the severity of his confinement, and he was seized with a fever, during which his life was despaired of by all in the ship. But even in this state, his fortitude of mind remained unsubdued, and he comforted his fellow-prisoners with hopes of release. When free from fever, he relieved the tedious hours of captivity by committing to writing a confession of his faith, containing the substance of what he had taught at St. Andrew's, with a particular account of the disputation which he had maintained at St. Leonard's Yards. At length, after enduring a tedious and severe imprisonment of nineteen months, Knox obtained his liberty in the month of February, 1549, on which he immediately repaired to England.

On the 4th of April, 1550, a large assembly being convened in Newcastle, among whom were the members of the Council, the Bishop of Durham, and the learned men of his cathedral; Knox delivered, in their presence, an ample defence of his doctrine. After an appropriate exordium, in which he stated to the audience the occasion and design of his appearance, and cautioned them against the powerful prejudices of education and custom, in favour of erroneous opinions and corrupt practices in religion, he proceeded to establish the doctrine which he had taught. This defence had the effect of extending Knox's fame through the north of England, while it completely silenced Tonstal, who opposed him, and his learned assistants.

In consequence of a charge exhibited against him to the Council, Knox was summoned to repair immediately to London, and answer for his conduct. On his arrival, he found that his enemies had been uncommonly industrious in their endeavours to excite prejudices against him. But the

Council, after hearing his defence, were convinced of the malice of his accusers, and gave him an honourable acquittal. In the month of February, 1552, Archbishop Cranmer had been directed by the Council to present him to the vacant living of All-hallows, in the city. He remained in London until the 19th of July, when Mary was proclaimed Queen, only nine days after the same ceremony had been performed in that city for the amiable and unfortunate Lady Jane Grey. To induce the Protestants to submit peaceably to her authority, Mary amused them for some time with proclamations, in which she promised not to do violence to their conscience. Though aware of the bigotry of the Queen, and the spirit of the religion to which she was devoted, the Protestant ministers reckoned it their duty to improve this respite.

The enemies of Knox, who had been defeated in their attempts to ruin him under the former government, had now access to rulers sufficiently disposed to listen to their information. They were not dilatory in improving the opportunity. In the end of December, 1553, or beginning of January, 1554, his servant was seized as he carried letters to him from his wife and mother-in-law, and the letters were taken, in hopes of finding some matters of accusation against the writer; but they contained merely religious advices, and exhortations to constancy in the Protestant faith, (which he was prepared to avow before any court to which he might be called.)

To elude the pursuit of his enemies if he remained in England, he procured a vessel, which landed him safely at Dieppe, a port of Normandy, in France, on the 26th of January, 1554. No sooner did he reach a foreign shore, than he began to regret the course which he had been induced to take. When he thought upon his fellow-creatures, whom he had left behind him immured in dungeons, and the people lately under his charge, now scattered abroad as sheep without a shepherd, he felt an indescribable pang, and an almost irresistible desire to return and share in their hazardous but honourable conduct. On the last day of February, 1554, he set out from Dieppe, like the Hebrew patriarch of old, "not knowing whither he went, and, committing his way to God," travelled through France, and came to Switzerland. In the beginning of May, he returned to Dieppe, to receive information from England, a journey which he repeated at intervals as long as he remained on the continent. But it is likely that his friends, in their letters, dissuaded him from it; and, after cool consideration, he resolved to postpone an attempt by which he must have risked his life, without the prospect of doing any good.

In the following year, Knox was accused of high treason against the Emperor of Germany, his son Philip, and Mary of England, for putting into their hands a copy of a book which he had lately published. The magistrates, in consequence of this accusation, sent for Whittingham, a respectable member of the English congregation, and interrogated him concerning Knox's character. He told them "that he was a learned, grave, and godly man." They then acquainted him with a serious accusation which had been lodged against him by some of his countrymen; and giving him the book, charged him, *sub pœnis pœnis*, to bring them an exact Latin translation of the passages which were marked. This being done, they commanded Knox to desist from preaching until their pleasure should be known. Setting out from Geneva in the month of August, 1555, he came to Dieppe; and, sailing from that port, landed on the east coast, near the boundaries between Scotland and England. About the end of harvest, he repaired to Berwick, where he had the satisfaction of finding his wife, and her mother, in comfortable circumstances, and enjoying the happiness of religious society, with several individuals in that city, who, like themselves, "had not bowed the knee to the established idolatry, nor consented to receive this mark of antichrist." The dangers to which Knox and his friends were accustomed, taught them to conduct matters with such secrecy, that he had preached for a considerable time, and in different places, before the clergy knew that he was in the kingdom. Concealment was, however, impracticable, after his audience became numerous. His preaching at Ayer was reported to the court, and formed the topic of conversation in the presence of the Queen Regent. After

his last journey to Angus, the friars flocked from all quarters to the bishops, and instigated them to adopt speedy and decided measures for checking the alarming effects of his preaching. In consequence of this, Knox was summoned to appear before a convention of the clergy, in the church of the Blackfriars, at Edinburgh, on the 15th of May. On the day on which he should have appeared as a culprit, Knox preached in the Bishop of Dunkeld's large lodging, to a far greater audience than had before attended him to Edinburgh.

While he was thus employed in Scotland, he received letters from the English congregation at Geneva, stating that they had made choice of him as their minister, and urging him to come and take the inspection of them. He judged it his duty to comply with this invitation, and began immediately to prepare for the journey. Accordingly, in the month of July, 1556, he left Scotland; and, having joined his wife and her mother at Dieppe, proceeded with them to Geneva.

Knox reached Geneva before the end of harvest, and took upon him the charge of the English congregation there, among whom he laboured during the two following years. But neither the enjoyment of personal accommodations, nor the pleasures of literary society, nor the endearments of domestic happiness, could subdue our reformer's ruling passion, or unfix his determination to revisit Scotland, as soon as an opportunity should offer for advancing the reformation among his countrymen. Having settled his other affairs, he took an affectionate leave of his friends at Geneva, and went to Dieppe in the month of October. Being disappointed in his expectation of letters from Scotland, Knox determined to relinquish his journey, and returned to Geneva. This resolution does not accord with the usual firmness of our reformer, and is not sufficiently accounted for in the common histories.

Knox returned to Geneva in the year 1556. During that year he was engaged, along with several learned men of his congregation, in making a new translation of the Bible into English; which, from the place where it was compiled and first printed, has obtained the name of "The Geneva Bible." But the most singular treatise published this year by Knox, and that which made the greatest noise, was "The first Blast of the Trumpet against the monstrous Government of Women;" in which he attacked the practice of admitting females to the government of nations.

In the month of January, 1559, our reformer took his final leave of Geneva; in addition to former marks of respect, the republic, before his departure, conferred on him the freedom of the city. He left his wife and family behind him, until he could ascertain if they could live in safety in Scotland. He sailed from Dieppe on the 22d of April, and landed safely at Leith on the 2d of May, 1559. Knox now found matters in a most critical state in Scotland. His arrival was not long concealed from the clergy. On the morning after he arrived at Leith, one came to the monastery of the Grey Friars, where the provincial council was then sitting, and informed them, that John Knox was come from France, and had slept last night in Edinburgh. The clergy were panic-struck with the intelligence; and foreboding the ruin of all the plans which they had formed with so much care, they dismissed the council in great haste and confusion: a messenger was instantly despatched by them with the information to the Queen Regent, who was at Glasgow; and within a few days Knox was proclaimed an outlaw and a rebel, in virtue of the sentence formally pronounced against him by the clergy.

Although his own cause was prejudged, and he knew that he was liable to be apprehended as a condemned heretic, he did not hesitate a moment in resolving to present himself voluntarily at Stirling, to assist his brethren in their defence, and share in their danger. The providential arrival of such an able champion of the cause, at this crisis, must have been very encouraging to the assembly; and the liberty of accompanying them, which he requested, was readily granted. Our reformer was along with the forces of the congregation when they faced the army of the Regent in Cupar Moor; he accompanied them on their expedition to Perth; and, in the end of June, arrived with them at Edinburgh. On the same day he preached in St. Giles's; and next day in the abbey church. On the 7th of July, the inhabit-

ants of the metropolis met in the Tolbooth, and made choice of him as their minister. On retiring from Edinburgh, Knox undertook a tour of preaching through the kingdom. Within less than two months, he travelled over the greater part of Scotland; he visited Kelso, Jedburgh, Dumfries, Ayr, Stirling, Perth, and Montrose, and returned to St. Andrew's. This itinerancy had great influence in diffusing the knowledge of the truth, and in strengthening the Protestant interest. In the meantime, his zeal and activity in the cause of the congregation exposed him to the deadly resentment of the Queen Regent, and the Papists. A reward was publicly offered to any one who should apprehend or kill him; and not a few, actuated by hatred or avarice, lay in wait to seize his person. But this did not deter him from appearing in public, nor from travelling through the country in the discharge of his duty; his exertions at this period were incredibly great.

In the beginning of the year 1560, Knox officiated as minister of St. Andrew's; but, in the end of April, he returned to the capital, where he preached during the siege of Leith. The first general assembly of the Reformed Church of Scotland met at Edinburgh, on the 20th of December in this year; it consisted of forty members, only six of whom were ministers, and Knox was one of that number. In the close of this year he suffered a severe domestic loss, in the death of his valuable wife, who left him with the charge of two young children.

In the following year, Queen Mary visited Scotland, in the month of September; a few days after her arrival, she sent for Knox to the palace, and held a long conversation with him. To the charges which she then brought against him, he manfully and wisely replied, and vindicated the cause of truth.

In the beginning of the year 1562, he went to Angus, to preside in the election and admission of John Erskine, of Dun, as superintendent of Angus and Mearns; and in the month of May, had another interview with the Queen. Knox had now, for a long time, preached twice every Sabbath, and thrice on other days, and attended to all his other ecclesiastical duties; but as his labours much increased, the general assembly appointed John Craig, minister of Canongate, to assist him. In controversies with abbots and priests, who vindicated the Roman Catholic faith, and who courted discussion, he was now deeply engaged, and evinced much knowledge and piety.

In 1564, Knox contracted a second marriage with Margaret Stewart, daughter of Lord Ochiltree, and she continued, to his death, to discharge the duties of a wife to him, with pious and affectionate assiduity. In August, he went, by appointment of the general assembly, as visiter of the churches, to Aberdeen and the north, where he continued six or seven weeks. In this year, Knox also renewed his friendship with the Earl of Murray; and, in consequence, was now accused of having assisted in the insurrection under Murray, and the other lords who opposed the Queen's marriage. To avoid, however, such imputation, and also to silence the suspicion of his alienation from the reformed religion, he preached, on the 19th of August, from Isaiah xxvi. 13, 14. The King having heard of that sermon, and imagining that some passages referred to himself, in the very afternoon of that day, had him taken from bed, and carried before the privy council. He was there required to desist from preaching, but he refused so to do, and maintained the truth of the sentiments he had delivered. It does not appear, however, that he continued any time suspended from preaching; for the King and Queen left Edinburgh before the next Sabbath, and the prohibition only extended to the time of their residence in the city.

When the Queen returned to Edinburgh, after the assassination of Rizzio, Knox left it, and retired to Kils. Being banished from his flock, he judge! this a favourable opportunity of paying a visit to England, for the purpose of conducting money matters connected with the Reformation, and of visiting his two sons. Knox returned to his charge at the time that the Queen fled with Bothwell to Dunbar.

On the 25th of July, 1567, the reformer preached the sermon at the coronation of James VI., in the parish church of Stirling. On the 15th of December, Knox preached at the opening of the parliament, and exhorted them to begin with the

affairs of religion. In the act, ratifying the jurisdiction of the church, Knox was appointed one of the commissioners for drawing out the particular points which pertained to ecclesiastical jurisdiction, to be presented to the next meeting of parliament.

In October, 1570, Knox was seized with a stroke of apoplexy, which affected his speech to a great degree. His situation became very critical; in April, 1571, he left Edinburgh, and crossing the Firth at Leith, travelled by short stages to St. Andrew's, which he had chosen as the place of his retreat; but although free from personal danger, Knox did not find St. Andrew's that peaceful retreat which he had expected. During his stay at St. Andrew's, he published a vindication of the reformed religion, in answer to a letter written by a Scotch Jesuit. Upon the rapid decline of Knox's health, it appeared probable he would end his days at St. Andrew's; but in consequence of a cessation of arms in July, between the King and the adherents of the Queen, and the consequent peace of the city of Edinburgh, he returned to that place. In the month of September, he began to preach in the Tolbooth church, which was now fitted up for him.

On the 11th of November following, Knox was seized with a severe cough, and his life rapidly drew to a close; and, on the 24th of that month, he expired, in the sixty-seventh year of his age, not so much oppressed with years, as worn out and exhausted by his most extraordinary labours of body, and anxiety of mind. On the 26th of November, he was interred in the churchyard of St. Giles; his funeral was attended by the newly-elected Regent Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronounced his eulogium, in the well-known words, "There lies he who never feared the face of man."

Knox has been styled the intrepid reformer; and that character he unquestionably deserves. In personal intrepidity, and popular eloquence, he resembled Luther. His doctrinal sentiments were those of Calvin; and like Zuinglius, he felt an attachment to the principles of religious liberty. He effected much in the great work of the Reformation, but his manners were so severe, and his temper so acrid, that whilst he may be equally respected with Luther and Melancthon, he is not equally beloved. Knox was, however, known and beloved by the principal persons among the reformed in France, Switzerland, and Germany; and the affectionate veneration in which his memory was held in Scotland after his death, evinced that the influence he possessed among his countrymen, during his life, was not constrained, but founded on the high opinion which they entertained.

"In contemplating," says Dr. Mc'Crie, "such a character as that of Knox, it is not the man so much as the reformer that ought to engage our attention. The talents which are suited to one age and station would be altogether unsuitable to another; and the wisdom displayed by providence, in raising up persons endowed with qualities singularly adapted to the work which they have to perform for the benefit of mankind, demands particular consideration." Banatyne has thus drawn his character, and it is unquestionably entitled to consideration. "In this manner (says he) departed this man of God; the light of Scotland, the comfort of the church within the same, the mirror of godliness, and pattern, and example to all true ministers, in purity of life, soundness of doctrine, and boldness in reproving of wickedness; one that cared not for the favour of men, how great soever they were. What dexterity in teaching, boldness in reproving, and hatred of wickedness was in him, my ignorant blindness is not able to declare, which, if I should prois to set out, it were as one could light a candle to let men see the sun; seeing all his virtues are better known and notified to the world a thousand fold, than I am able to express."

The wits of Dublin have given the name of *Newman-ia* to Puseyism; thus properly characterising the new form of Popery, and crediting it to Dr. Newman, all in one word.

If you are determined to be poor, be a drunkard, and you will soon be ragged and penniless to your heart's content.

The Wesleyan.

MONTREAL, THURSDAY, JUNE 24, 1811.

* * UNSPAID subscriptions to the *Wesleyan* are requested to be forwarded immediately.

THE speeches delivered at the recent Anniversary Meeting of the Wesleyan Missionary Society at Exeter Hall, are all so deeply interesting, from the eloquence, argument, and Christian liberality by which they are characterised, that we have found it difficult, in making a selection for our journal, to know which to choose. As, however, the address of the Rev. DAVID CARGILL, M.A., Missionary from the Feeje Islands, abounds with facts illustrative of the moral condition of the barbarous inhabitants, and the progress of the Gospel among them; we have thought that it would be most acceptable to our readers.

The Rev. DAVID CARGILL, from the Feeje Islands, rose and said,—The resolution which has been so eloquently and powerfully moved and seconded, and which I am now called upon to support, prescribes Polynesia as my theme. I am happy, Sir, that it does so, for, during many years, I have considered it a duty, and felt it to be a pleasure, to identify myself with Polynesia; and Polynesia, for more reasons than one, is enshrined in my memory and affections. Sir, it is, perhaps, superfluous to inform you, that I consider Wesleyan Methodism as a form of true genuine religion, and I am happy to be able to add, that Wesleyan Methodism is the same among the Polynesians as it is here—the same in nature, though not in degree. The meetings of this Society have more than once been described to the Polynesian Methodists; and, I assure you, that their hearts beat in unison with yours, and they, though not with equal pace, endeavour to walk in your footsteps.

Reference is made in the resolution to Tonga; that reference calls up many pleasing reminiscences to my memory. I had the happiness to labour in that group of islands twenty months, during which a great revival, brought on by the blessing of God, and the instrumentality of the Missionaries, especially the Rev. Mr. Turner, was experienced. I had the happiness to see "King George" under deep conviction of sin, and to witness the interesting circumstances under which he obtained a "knowledge of salvation." But particular reference is made to Feeje. Allow me to direct your attention to that part of Polynesia. The resolution speaks of the opening prospects of the Society in that populous group of islands. It will be necessary to give you some description of the dark cloud which previously rested on Feeje, and enveloped the minds of the people, before you can be able properly to appreciate these opening prospects, or becomingly to present a sufficient oblation of gratitude to God for them. Let me direct your attention for a few moments to the religion of the Feejeans, for they are decidedly a religious people; and if there be one stain of guilt in their character blacker than that of their fellow-creatures, that stain is impressed on their character by their religion. Their religion, like every other heathen mythology, is absurd, contradictory, and deteriorating in its influence. They believe there is one Supreme Being, who is the father of gods and men. They worship him under the form of a serpent; but they believe that he is totally inactive—that he is utterly regardless of the concerns of this world. He is supposed to govern the world by proxy. They imagine that this Deity has a great number of children and grandchildren, and that the number of gods is constantly increasing, so that they are constantly receiving fresh accessions to their supposed deities. But they have in their mythology certain evil spirits, or genii, which are supposed to go to and fro in the earth to do evil. Impelled by a malicious propensity, these evil spirits are going about night and day, inflicting disease and pain on the bodies of the people, and sending them into eternity. They suppose there is an individual called Matakalou, which is, by interpretation,

"the eye of God," who is so gifted as to be able to see these evil spirits. The office of this person has, however, lately fallen into disrepute. A few years ago, a son of the reigning king was seized with a dangerous illness. They supposed one of these evil spirits had entered the body, and that, under the influence of that demon, the disease was spreading its ravages throughout his body, and would produce death. The Matakalous resided in an island about fifty miles from the place where the king's son resided. He was brought to watch the king's son night and day; but, through the instrumentality of the Missionaries, considerable light had been thrown on the minds of the people. They already began to doubt the truth of their own religion, and the ability of the Matakalous to see this evil spirit. Accordingly, when he arrived, they began to question him as to the reality. They said, "Can you really see the evil spirit? Are you positively convinced that this disease is the result of demoniac influence? Are you actually possessed of the ability to prevent its continuance?" The Matakalous had never listened to such interrogations; he had not courage to give a satisfactory answer; and he betook himself to flight. The fugitive was brought back; he betook himself to flight the second time, and was never recalled. Thus, at least, the head of one of the brood of the old serpent has been crushed. But, notwithstanding the great number of their gods, they are utterly powerless, and the worshippers know not what deity they can betake themselves to. On the occasion of a storm, which threatens to spread desolation through the land, or when any of the inhabitants are seized with an apparently dangerous illness, should they wish to present their oblation or prayers to a deity, they know not what deity to betake themselves to,—they are sometimes carrying their sacrifices to one, and then to another,—impoverishing themselves frequently, by presenting their gifts first to one priest, and then to another. In November, 1835, Lakemba was visited with a dreadful hurricane: trees were levelled with the ground—the buildings of the chiefs rocked under the violence of the blast—the chiefs, the priests, the people were alarmed for their temples, their property, and personal safety;—one offering after another was presented, first to one god, and then to another; but still they were unsuccessful in propitiating the favour of the supposed incensed deity. Then the priest said, that the god had revealed to them that this storm was raised because they had allowed Christian Missionaries to reside in the island, and that it was the intention of the presiding deity of Lakemba to send ten such storms, either to drift the Missionaries, their wives, and children, by the rain, to the sea, or to blow them to it; and that, if by ten such storms they were unsuccessful, it was the intention of the assembled deities to turn the island upside down, and thus crush the Missionaries. I need not inform you, the deities did not realise their intentions;—my presence among you is a proof of their inability to turn the island upside down. But, then, religion influences the politics, the morals, and the economy of every family. It influences their hearts and their lives; and if there be one hue of human guilt more heinous than another in the character of a Fejean, that hue is impressed upon them by the diabolical character of their religion. It inspires them with a spirit of cruelty—it produces in them a spirit of contempt of human life. The aged, the maimed, the sick, and the infirm, are frequently abandoned to their sufferings, and to death. They are sometimes buried alive; they are occasionally thrown into a river, to be devoured by sharks. On one occasion, a native of Rewa, the victim of a loathsome cutaneous disease, was abandoned by his relatives, and, in all probability, pain and want would have soon terminated his earthly existence; but Mr. Cross—I believe he was the Missionary through whose instrumentality his temporal salvation was effected—interceded with the relatives and acquaintances of the invalid, and said to them,—"Do not bury him alive—do not abandon him to his sufferings—do not throw him into the river—let me administer medicine to him, and afford him instruction,—by possibility his life may be prolonged, and he may become a useful member of society." They listened to the intercession of Mr. Cross; he administered medicines; and, through the divine blessing on his instrumentality, that individual was restored, and, when I left

Rowa, was a creditable member of society. On another occasion, a sister of one of our domestics, an interesting female, about seventeen or eighteen years of age, became the victim of consumption. She was a servant of the Queen of Rewa. The Queen, although she has on most occasions been very kind to the Missionaries and the members of their families, has not yet embraced Christianity: she is still a heathen. When informed of that person's sickness, she said, "Throw her into the river to the sharks—she is of no use to us—she is useful only as food for the sharks." The poor girl betook herself to the mission premises. She heard that the Missionaries were the friends of the heathen. She heard that the Missionaries and their wives were the friends of the aged, the sick, and the abandoned. She betook herself to the Missionary premises; and she was the more encouraged to do so, from the fact of her sister being in our service. She was there for some days without our knowledge of the fact; but frequently seeing an invalid about the premises, we made inquiries, and we were told who she was, what the Queen had said respecting her, and what was her design in taking up her abode in our premises. She was right in supposing that Missionaries were the friends of the friendless heathen. We received her. We endeavoured to do for her every thing in our power; but we saw that death was in the cup; we saw that, although by our efforts, we might perhaps alleviate her pain, and perhaps prolong her existence a little, the disease would triumph over every exertion. We informed her of our opinion. We urged on her the necessity of taking on herself the profession of Christianity; she did so. She attentively, gratefully, and joyfully listened to instruction. It was not much she could learn, for, after she came to our premises, she had not many weeks to live. She was too weak to learn to read, and we did not press it upon her. From time to time our wives and ourselves visited her. We told her, that by nature, she and all mankind were sinners—that all sinners must repent—that they must believe in the Lord Jesus Christ, and that God, for Christ's sake, would pardon her sins if she did so believe, and after the death of her body, would take her soul to heaven. This was the substance of what she knew; and, on the afternoon of her death, when summoned to stand about her dying mat, she said to her sister, "Sangle, you are a bad girl; your actions are bad; they are bad to God; they are bad to Jesus, the Son of God, the Saviour of sinners. If you do not abandon your bad actions, Jesus will not take you to heaven. Heaven is a good place, but you cannot go there while you continue to perform such bad actions. Abandon such conduct; listen to the instructions of the Missionaries, and then you will be made happy for ever." She had not time or opportunity to manifest her repentance by her conduct, but we had no reason to doubt her conversion.

I have said that the religion of the Fejeans inspires its votaries with a spirit of cruelty, and with a contempt of human life. On one occasion, when the servants of one of the greatest men in Fejee were elevating the mast of a large canoe, the ropes gave way, the mast fell, and seven men were killed on the spot. When told of that calamity, this Chief said, contemptuously, "They should have taken better care of themselves." It inspires them, moreover, with a spirit of warfare. Their petty wars are numerous, and they are generally prepared for them. A Fejean, in his untutored state, is never unarmed—never unprepared for battle. He carries either his club or his spear in his hand, or his bow and his quiver of arrows, or his hand-club stuck in the belt around his waist. He is never unprepared to assail an antagonist, or defend himself. But occasionally, their wars are carried on upon a larger scale.

(To be concluded.)

AN EXTEMPORE PREACHER.

THE REV. JOHN SCOTT, in his life of his venerable father, the Rev. T. SCOTT, D.D., author of a "Commentary," &c., states, that for five and thirty years, he never put pen to paper in preparing for the pulpit; and that those discourses which occupied an hour in the delivery, seldom cost him more than one hour's study.

As the first volume of the *Wesleyan* will be completed in two numbers more, we embrace an early opportunity of thanking our subscribers and friends for the very generous and extensive support with which we have been favoured, and for the kind assurances which we have received, that the spirit and management of our Journal have given general satisfaction. We beg also to state, that at the recent meetings of the Wesleyan Ministers of the Eastern and Western Districts, the expediency of continuing the publication as a *weekly*, instead of a semi-monthly paper, was made the subject of serious consideration; when it was unanimously resolved, that the *Wesleyan* should be continued as a *weekly* paper, in its present form and size, and be edited and printed at Toronto: and that the design and objects of its original establishment should be kept steadily in view. For further information relative to the new arrangement, we refer our readers to the "Prospectus of the Second Volume," which will be found on our last page.

Believing that it will continue to be conducted in a catholic spirit, and with a view to the religious, literary, and general information and improvement of those who may be disposed to give, or continue to it their support, we respectfully recommend it to the patronage of the Christian public, and earnestly hope that our present subscribers will allow their names to be forwarded as subscribers to the second volume. The Ministers also throughout the two Districts, who are still requested to act as Agents, are earnestly desired to procure, as early as possible, the names of such subscribers, and forward them either to the Rev. J. G. MANLY, of Toronto, or Rev. R. L. LUSHER, Montreal.

As a considerable number of subscriptions still remain unpaid, it is again earnestly and respectfully requested that they may be forwarded as soon as possible to any of the Ministers or Agents, or to the Editor, Montreal.

We understand, (says the *London Globe* of April 30,) that, in acknowledgment of the eminent public services rendered by Major-General Sir GEORGE ARTUR, during his administration of the government of Upper Canada, he is about to be raised to the dignity of a Baronet.

DEATH OF A SIXTY YEARS' PRISONER.

A SHORT time ago, there expired at the prison of Ghent, an old man of 80, named Pierre Joseph Toets, who had been incarcerated 63 years. His offence, committed at the age of 17, was the murder of a young woman, and his sentence (afterwards commuted) to be broken on the wheel. When the Cossacks occupied Ghent, in 1814, their Hotman gave Toets his liberty; but, alone in the world, after thirty-six years' captivity, without character, or resources of any kind, he obtained, as a favour, to be allowed to return, and die in prison.

We are glad to see our worthy friend, the Rev. T. OSOOD, again among us, after an absence of two years and a half; and to have received from him a copy of an "Extract" from his journal, during his visit to Great Britain and Ireland. He appears to have travelled and laboured extensively, in endeavouring to collect money and books, for his friendly and benevolent institution in Montreal. All who know Mr. O. must allow that he is entitled to be considered as a Christian philanthropist, however any of his schemes of usefulness may have failed. The following is from the last page of his pamphlet; copies of which are lodged at the book-stores in town:—

"And now, having arrived at Montreal, and again resumed my labours among Seamen and Emigrants, I pray God to grant me that health and divine aid, by which I may be rendered useful.

"The increased number of vessels in this port above any former year, and the great number of Emigrants, beyond what has, for several years, arrived; call loudly upon all Ministers of the Gospel to exert themselves to the extent of their power. Here is ample room for ten Missionaries, but not one is provided either for the Seamen or Emigrants; therefore, the Ministers and Teachers in this city will have the more to do. And it is pleasing to find, that several Ministers, of different denominations, have offered to preach in their turns, both to the Seamen and Emigrants.

"But it is not sufficient to preach on the Sabbath, or to give daily discourses; for Seamen and Emigrants need to be visited at their ships, and at their lodgings, to give instruction from the Bible, at such times as it may be convenient for them to attend.

"The children of Emigrants require particular attention, while at their lodgings, both in teaching them, and furnishing them with interesting books—inviting them to attend the school, and some place of worship.

"The Seamen and Emigrants are invited to the reading-room, near the Canal, daily open for them; and it is hoped, that a larger and more central room will soon be furnished for their reception.

"That God may open the hearts of all possessed of property and influence, to come forward in this great work of moral reformation and Christian instruction, is the fervent prayer of

"T. Osgoon,

"Agent for the Friendly Union.

"Montreal, June 15, 1841."

RELIGIOUS INTELLIGENCE.

MISSION TO SWEDEN.

THE following, appears among the advertisements in the *New York Evangelist* of the 12th inst. It is an appeal to the Christian public by the Rev. GEORGE SCOTT, Wesleyan Missionary of Stockholm, who is at present on a visit to the United States; and whose character and labours have recently been so ably defended by the Archbishop of Sweden, as may be seen in our last number.

TO CHRISTIANS OF ALL DENOMINATIONS.

THE Mission to Stockholm, in Sweden, is one which commends itself to the approval and co-operation of every Christian mind. The object is important and interesting; it is to proclaim the Gospel to English and American citizens, residing in or visiting that place, and to revive true religion in the Lutheran church of Sweden, which embraces all the citizens of that country, and in which excellent doctrines and forms too generally lack spirit and power. Much has been done by the preaching and other labours of the Missionary in the Swedish tongue, but help is needed to do much more. A church has been erected, capable of accommodating upwards of 1200 persons, which is filled with attentive Swedes every Lord's-day; and the erection of which is a lasting memorial of Christian union. The Methodist Missionary Society of England gave \$2,500 for this purpose, though well knowing that *Methodism* would not be promoted thereby; and Christians of the Episcopal, Presbyterian, Congregational, and Baptist churches, cordially co-operated to increase that noble donation. By their united efforts more than one-third of the expense of building the church has been paid, but \$10,000 are still needed; and the Missionary has been induced, by the representations of several friends, to visit the United States, and afford the American churches an opportunity of participating in this good work. It is important that the Missionary should return soon to his interesting field of labour, and it is hoped, therefore, that Christians desirous of aiding this cause, will kindly do so without unnecessary delay. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

GEORGE SCOTT.

New York, May, 1841.

Communications for Mr. Scott may be sent to the American Bible Society House, Nassau-street, which will be thankfully received.

CONSTITUTION OF THE CHURCH OF SCOTLAND.

THE "Kirk Session" is composed of the minister and his elders, or deacons. These elders or deacons are uniformly chosen by the minister, and not by the communicants. This court is intended to enforce the discipline of the church; but its business is more especially to attend to the wants of the poor.

The next court in the rising order is the *Presbytery*, which is constituted by a given number of ministers and elders, located within a certain district, and specially empowered to examine and license probationers; to ordain to the pastoral charge; visit all the schools within its bounds, and transact such other local business as may seem necessary to promote the interests of the church. It also forms a court of appeal from the Kirk Session, and is specially enjoined by the "books of discipline," or formula of the church, to instruct and enforce "the greater and lesser excommunication."

The "Synod" is a court of appeal from the Presbytery, and is entitled to review all its acts. It comprises the whole resident clergy of a county, together with an elder from each Kirk Session; and generally sits once every six months. Overtures to the General Assembly on questions of public importance are fully discussed at the Synod, and the resolutions of the body are generally considered to be of importance; but it has no legislative character.

The "General Assembly" is the head court of the Church of Scotland. It sits only once a year at Edinburgh, and the time of its sitting is limited by Act of Parliament. It is described by an able authority in church matters, as "the connecting link between Church and State, in evidence of which the head of the State sits in it by commission." The same authority says, "It is competent for the Assembly, when alterations of the constitution of the church become expedient, to apply to the Legislature for its concurrence, in clearly specified and defined terms, but it is quite incompetent to make any innovation or alteration whatever, before the sanction of the State has been actually and legally obtained."

When the legal time of the General Assembly's sittings expires, another court, with delegated powers from the Assembly, takes up business of inferior interest. This court is called the "Commission of the Assembly," and is, in point of fact, an open committee without any power to originate or decide any matter of leading consequence. The commission meets as occasion requires. For the better conducting of the business of the Assembly, a legal gentleman is employed, who, as a procurator for the church, takes charge of all the legal business. The Assembly is composed of delegates from the Presbyteries, ministers, and ruling elders, some of the latter being the representatives of municipal corporations of royal burghs. To simplify the election of these delegates, both lay and clerical, it was the practice for many years to nominate and appoint them from the roll of the Presbyteries, in the order in which they stood there; but this system having been departed from at the last meeting of the Assembly for the purpose of keeping a moderate clergyman out of the office of Moderator—the Presbyteries have, in most cases, followed the example, and elected their representatives by vote.

Besides the General Assembly, there is a *Court of Teinds, or Tithes*, which is exclusively a legal court, and specially empowered by Act of Parliament to allocate new parishes, and regulate the amount of stipends in those benefices which are less directly under the patronage of the Crown.

BIBLE FOR THE BLIND.

MR. ALSTON, of Glasgow, having completed the publication of the Bible for the use of the blind, and presented a copy thereof to the Queen, Lord Normandy, by Her Majesty's command, has returned a letter of acknowledgment in terms that cannot but gratify the feelings of that truly benevolent man:—

"WHITEHALL, April 17, 1841.

"SIR,—I have had the honour to submit to Her Majesty the copy of the Holy Bible prepared by you for the use of the blind, together with your smaller work upon science, and the articles manufactured by the blind in the Asylum at Glasgow. Of these latter, Her Majesty was pleased to admire the neatness of the manufacture, and the perfection which had been attained in this branch of handy-work. But Her Majesty has commanded me especially to convey to you her sense of the great benefit conferred by you upon that portion of Her Majesty's subjects whom it has pleased the Almighty so severely to visit, by placing within their attainment the knowledge of those sacred truths from which they can derive their best consolation under their affliction in this world, and their surest hope in that which is to come. Her Majesty is pleased to accept the volumes which you have transmitted, and to express her hope that so charitable an undertaking may be blessed.

"I have the honour to be, Sir,

"Your obedient servant,

"NORMANDY."

"To John Alston, Esq., Rosemount, Glasgow."

The sentiments contained in this letter, (justly remarks the Glasgow Chronicle,) are worthy of the royal grand-daughter of the venerable monarch who wished that every child in the British dominions might possess the Bible, and be taught to read it.

INFIDELITY OF SOCINIANISM.

AT the recent ordination of the Rev. C. SHACKFORD, at South Boston, a Sermon was preached by the Rev. THEODORE PARKER, of Roxbury, which is represented by several Ministers who were present, as characterised by the most barba-ric infidelity. They give the following passages as specimens:—

"It has been assumed that every word of the scriptures was inspired, with all their vulgarities, absurdities, and impieties. Men have appealed to the Old Testament as authority, and condemned some of the most pious and devoted as infidels, because they could not believe all which is written in it to be inspired, where there is much never perhaps designed to be taken as truth. Thus questions have been settled by the authority of the Old Testament. It has been assumed that the Old Testament, in all its parts, was inspired; and men have been stigmatized as heretics and infidels, who would not give up their reason and humanity to the belief of the story of Abraham and his son of divine origin; a story which is revolting to justice and humanity.

"The same has been assumed of the New Testament, the obvious contradictions and absurdities of which are everywhere apparent; and which contains stories the most incredible, and sometimes shocking to decency. And yet this book is declared to be the word of God, and given by divine inspiration!"

"Doctrines have nothing to do with a man's Christianity."

"Christianity would have lost nothing by the perishing of the Old Testament. It must, therefore, now be taken for what it is worth."

"Christianity does not rest on the opinions of a few pious fishermen, or on the New Testament. Christianity was the same nineteen centuries before Christ, as nineteen centuries after Christ."

"The Bible does not tell us that God exhausted his capabilities in creating Jesus Christ. We may yet expect men as gifted and elevated, or even more so, as Christianity is hereafter unfolded."

"We are not saved by Christ who lived nineteen centuries ago, but by the Christ that we find in our own hearts."

"Christianity has no creed; or if it has a creed, it is a creed of only one article, viz. that there is a God."

"We want no one to stand between us and God. If we would have the full benefits of a spiritual Christianity, we must worship the Father as Jesus did, with no intervening mediator; and then we shall be like Christ."

MISCELLANEOUS.

DOMESTIC WORSHIP.

From the Life of Rev. Thomas Scott, D.D.

"At first (says Dr. Scott) I only used a form of prayer from a manual belonging to my wife. After a little time, I read a chapter of the Bible before the prayer; and, as my views of religion gradually improved, I aimed at something more evangelical, and exchanged my manual for Jenk's Devotions. But, had I duly considered the subject, the Common Prayer Book of our church, with a little arrangement, would have supplied me with far more suitable words, than any book of the kind I had then seen, or have ever yet seen. Merely, indeed, to read the common prayer, as appointed for public worship, must, in general, be both inadequate, inappropriate, and in many things superfluous, to a family: but a selection of collects, parts of collects, and extracts from the Litany, varied as circumstances should require, I am now fully convinced, might be rendered, in all respects, preferable to any other forms which have been published.

"I afterwards wrote, on particular occasions, such prayers as I thought proper to be added to the form: and, at length, I was gradually led to adopt the method of extemporary prayer, which I judged, and do still judge, far better for domestic worship, than any forms can be; both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives, to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees, also, I proceeded to expound, as well as read the scriptures to my family.

"From this beginning, I do not know that, during more than thirty-eight years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill, or from home; and, indeed, when that has been the case, some one of my household has generally supplied my place.

"On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics, in general, shew symptoms of weariness and inattention. My evening worship is much shorter than that of the morning; and for many years past, it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable.

"In numerous instances, I have had visitants, especially relatives, to whom I clearly perceived that my family worship was disagreeable; and some, who would not, so much as by a change of posture, profess to join in our prayers: but I never once omitted the service, or altered the method of it, on that account; and in some cases, the parties have been softened into a more cordial concurrence with us."

CANAL ACROSS THE ISTHMUS OF DARIEN.

ADVICES have been received from Panama, that the obstacles heretofore interposed, by the clashing of the local and general governments, with regard to the proposed canal across the isthmus, have been effectually removed, and that the work seems at length in a fair way to be accomplished, through the medium of the Franco-Greco-American Company, established at Paris. The funds are already provided, and operations will soon be commenced.

A MAN can have no worse enemy in the world than a flattering and fawning minister, that dares not deal plainly with his conscience. We are in much more danger to wrong the souls of men by our oil, than by our salt,—by our praises than by our reproofs.—*Bishop Reynolds.*

VISIT TO THE VOLCANO OF KIRAUEA.

THIS volcano is situate in the southern part of the island of Owhyhee, the largest of the group called the Sandwich Islands. Owhyhee, like many of the islands of the Pacific, is of volcanic origin. Vast streams of lava have since flowed over the greater part of it; some of these have rolled on for thirty and more miles, and then precipitated themselves over the cliffs into the sea; and so late as the year 1800, a single current from one of the large craters filled up an extensive bay, twenty miles in length, and formed the present coast. The recent lava is quite bare, without even a blade of grass, while the more ancient has become decomposed, and is covered with the most luxuriant vegetation. The scenery of the island is sublime; some of the mountains are from fifteen to eighteen thousand feet above the level of the sea. The following account of a visit to the great volcano has been drawn up for Professor Siliman, from the statements of two American captains who visited it in 1838:—

"Early in the morning, on the 7th of May, Captains Chase and Parker, in company with several others, left the port at Lord Byron's Bay, for the purpose of visiting the celebrated volcano of Kirauaea. After travelling a few miles through a delightful country, interspersed with hill and valley, and adorned with clusters of trees, hung with the richest foliage, they came to a forest several miles in extent, so entangled with shrubs, and interwoven with creeping vines, that its passage was extremely difficult. On issuing from this, the scenery again wore a pleasing aspect, but was soon changed into a dreary waste. Their route was now in the direct course of a large stream of lava, thirty miles in length, and four or five in breadth. The lava was of recent formation, with a surface, in some places, so slippery as to endanger falling; and in others, so rugged as to render it toilsome and dangerous to pass. Scattered around, were a few shrubs that had taken root in the volcanic sand and scorice, and on each side of the stream grew a stunted forest. Mouna Roa and Mouna Kea were seen in the distance, and on either side stretched the broad expanse of the ocean, mingling with the far horizon.

"The party had travelled nearly the whole extent of the current of lava before sunset; they were, however, much fatigued, and gladly took possession of a rude hut erected by the islanders, where they slept soundly through the night. Early the next morning, ere the sun rose, they resumed their journey, and soon a beautiful landscape broke upon their view; but its delightful scenery detained them only a few moments, for the smoke of the volcano was seen rising gracefully in the distance. Quickening their march, they arrived soon after nine o'clock at a smoking lake of sulphur and scorice, from which they collected some delicate specimens of crystallized sulphur, and proceeded on. The next object which attracted their attention, was a great fissure five or six hundred feet from the crater. It was about thirty feet wide, five or six hundred feet long, and from all parts of it constantly issued immense bodies of steam, so hot that the guides cooked potatoes over it in a few minutes. The steam, on meeting the cold air, is condensed; and not far from the fissure on the north, is a beautiful pond formed from it, that furnishes very good water, and is the only place where it occurs for many miles. The pond is surrounded with luxuriant trees, and sporting on its surface were seen large flocks of wild fowls. It was now ten o'clock, and the whole party, since passing the lake of sulphur, had been walking over a rugged bed of lava, and standing by the side of vast chasms, of fathomless depth. They had now arrived at the great crater of Kirauaea, eight miles in circumference, and stood upon the very brink of a precipice, from which they looked down more than a thousand feet into a horrid gulf, where the elements of nature seemed warring against each other. Huge masses of fire were seen rolling and tossing like the billowy ocean. From its volcanic cones continually burst lava, glowing with the most intense heat. Hissing, rumbling, agonizing sounds, came from the very depths of the dread abyss, and dense clouds of smoke and steam rolled from the crater.

"Such awful, thrilling sights and sounds were almost enough to make the stoutest heart recoil with horror, and shrink from the purpose of descending to the great seat of action. But men

who had been constantly engaged in the most daring enterprise, whose lives had been spent on the stormy deep, were not easily deterred from the undertaking. Each one of the party, with a staff to test the safety of the footing, now commenced a perilous journey down a deep and rugged precipice, sometimes almost perpendicular, and frequently intersected with frightful chasms. In about forty-five minutes, they stood upon the floor of the great volcano.

"Twenty-six separate volcanic cones were seen, rising from twenty to sixty feet; only eight of them, however, were in operation. Up several of those that were throwing out ashes, cinders, red hot lava, and steam, they ascended; and so near did they approach to the crater of one, that with their canes they dipped into the liquid fire. Into another they threw large masses of scorice, but they were instantly tossed high into the air. A striking spectacle in the crater at this time, was its lakes of melted lava. There were six; but one, the south-west, occupied more space than all the others. Standing by the side of this, they looked down more than three hundred feet upon its surface, glowing with heat, and saw huge billows of fire dash themselves on its rocky shore; whilst columns of molten lava, sixty or seventy feet high, were hurled into the air, rendering it so hot that they were obliged immediately to retreat. After a few minutes, the violent struggle ceased, and the whole surface of the lake was changing to a black mass of scorice; but the pause was only to renew its exertions; for while they were gazing at the change, suddenly the entire crust which had been formed commenced cracking, and the burning lava soon rolled across the lake, heaving the coating on its surface, like cakes of ice upon the ocean surge. Not far from the centre of the lake there was an island which the lava was never seen to overflow; but it rocked like a ship upon a stormy sea.

"The whole of these phenomena were witnessed by the party several times; but their repetition was always accompanied with the same effects. They now crossed the black and rugged floor of the crater, which was frequently divided by huge fissures, and came to a ridge of lava, down which they descended about forty feet, and stood upon a very level plain, occupying one-fourth of the great floor of the crater. This position, however, was found very uncomfortable to the feet; for the fire was seen in the numerous cracks that intersected the plain only one inch from the surface. Captain Chase lighted his cigar in one of them; and with their walking-sticks, they could, in almost any place, pierce the crust, and penetrate the liquid fire. Sulphur abounds everywhere in and around the volcano; but here the whole side of the precipice, rising more than a thousand feet, was one entire mass of sulphur. They ascended several feet, and were detaching some beautiful crystallized specimens, when accidentally a large body of it was thrown down, and that rolled into a broad crack of fire, and obliged them immediately to retreat, for the fumes that rose nearly suffocated them.

"They had now been in the crater more than five hours, and would gladly have lingered, but the last rays of the setting sun were gilding the cliffs above; and they commenced their journey upward, which occupied them about one hour and a quarter. They repaired to their rude hut, and while the shades of evening were gathering, despatched their frugal meal. Curiosity, however, would not allow them to sleep without revisiting the great crater. Groping along, they reached the edge of the precipice, and again looked down into the dread abyss, now lighted up by the glowing lava. The whole surface of the plain, where they had observed cracks filled with fire, appeared as though huge cables of molten lava had been stretched across it. While examining these splendid exhibitions, the entire plain, more than one-fourth of the whole crater, was suddenly changed into a great lake of fire; its crusts and volcanic cones melted away, and mingled with the rolling mass. They now hurried back, astonished at the sight, and shuddering at the recollection that only a few hours had elapsed since they were standing upon the very spot.

"The next morning, they returned to the crater for the last time. Every thing was in the same condition; the new lake still glowed with heat, the volcanic cones hurled high in the air red-hot stones, mixed with ashes and cinders, and accom-

panied with large volumes of steam, hissing and cracking as it escaped, and the great lake in the south-west was still in an agitated state.

"The situation of the volcano of Kirauea is very remarkable, differing from every other of which we have an account. It is not a truncated mountain, rising high above the surrounding country, and visible from every quarter; nor is it seen until the traveller, after crossing an elevated plain near the foot of Mouna Roa, suddenly arrives at a precipice, from which he looks down into its dread immensity."

AWFUL PROVIDENCE.

MARRIED.—At Woodstock, Brock District, on the 19th ultimo, by the Rev. W. Landon, William Burch, Esq., to Sarah, third daughter of John Burch, Esq., J.P. The happy couple afterwards drove off to Villafield, their place of residence.

DIED.—At his residence at Villafield, near Woodstock, on the 31st ultimo, of scarlet fever, in the full hope of a blessed resurrection, William Burch, Esq., aged 22 years, 11 months, and 15 days.

Also, at the residence of her father, in Woodstock, to which she had been removed from Villafield but two days before, on the 11th inst., of the same disease, Sarah, youthful widow of the above, in the happy exercise of the same glorious faith, aged 22 years, 11 months, and 14 days.—*Woodstock Herald.*

From the above melancholy announcement, it appears that Mr. Burch survived his marriage only eleven days, and Mrs. B. but twenty-five; and that there was only one day difference in their ages!

DEATH IN THE PULPIT.

REV. HENRY CLARKE HUBBARD, died at South Kingston, R. I., on the 4th inst., in the 73d year of his age. Mr. H. was a clergyman for nearly forty years. On the day of his death he entered his pulpit as usual, and selected as his text the 6th verse of the 5th chapter of Matthew: "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." After repeating his text, he was seized with a fit, and fell on the pulpit floor, and was soon after a corpse.

EXTRAORDINARY CIRCUMSTANCE.

[The following mysterious fact may be relied on. It was related to us by J. B., Esq., of M——, (England,) to whom the medical gentleman mentioned below, had communicated it. We leave our readers to form their own judgment of the strange event.—*EDITOR.*]

DOCTOR F., of M——, physician, being called on, in 1829, to attend a female patient, in the night, saw a very suspicious-looking man walking to and fro before one of the houses in G—— street, M——; and being determined to watch his movements, observed him for some time. At last, the man knocked at the door of the house before which he had been walking, and upon the door being opened, a female figure, robed in white, presented herself, and immediately sprang into the stranger's arms; and both instantly disappeared, as it were, through the pavement. Struck by the strange and awful scene, the Doctor crossed over, and knocked at the door, and stating that he was a physician, enquired of the servant if any person in that house was sick, and needed his assistance. "Sir, (said the girl,) you are too late—my mistress has just expired!"

THE LAWYER.

THE lawyer is more conversant, and mixed up with the affairs of the world in general, than any other human being, a cabinet minister himself not excepted. The lawyer in full practice knows the designs and devices of half our acquaintance; it is true, professional decorum seals his lips, but he has them all before him in his "mind's eye"—all their litigations and littleness, all their cuttings, and carvings, and contrivings.

PROSPECTUS OF THE SECOND VOLUME OF "THE WESLEYAN."

THE condition of modern society is strikingly marked by strenuous and diversified exertions for the diffusion of knowledge. Literature, Science and Art are now rendered accessible to all classes and ranks, by means of PERIODICALS, such as Newspapers, Magazines, and Reviews. It were strange, indeed, if the science of sciences—Religion—did not avail itself of such popular and useful auxiliaries. Considering its vast and supreme importance, it cannot be denied that every suitable means should be employed for augmenting and extending its hallowing influence. It touches human nature, personally and relatively; it touches the multiplied departments of human knowledge, at all points; it is the object of every man's enmity or affection; it is the controller and arbiter of every man's destiny; and, hence, should be thoroughly and clearly understood. Added to this, the whole body of nominal Christians is variously divided and distinguished; its several denominations sustain, towards each other, numerous and fluctuating relations; prejudice and error, or unkindness and ill-will, too often suspend or abridge the observance of the law of mutual love; and hence the necessity of some appropriate medium of explanation, correction, and defence. And, besides, it must not be forgotten, that the conventional and civil relations of human society are, in these days, exposed to the liabilities of peculiar disturbance and change; that on such relations Christianity exerts a decided and important influence; and that the elucidation and increase of that influence are now loudly and imperatively demanded. While, then, other Christian Denominations, in this noble and important United Province, have their respective mediums of communication with the community at large, it behoves the British Wesleyan Methodists to hold a similar intercourse with the public mind; and to contribute their quota, however humble, of sound and salutary influence to the maintenance and extension of truth and righteousness. In consonance with these views, the religious periodical, designated "THE WESLEYAN," has been commenced and continued. Before the completion of the present volume, it is necessary to apprise the religious public of its intended management and terms during the ensuing year; and to renew the assurances, already given, of its strictly religious and Wesleyan character. It will continue to be conducted in accordance with the principles by which it has been characterized from the beginning; steadily aiming at the diffusion of scriptural holiness, by inculcating the principles and precepts of the Gospel. Imbued with the catholic and fraternal spirit of our holy religion, it will be the friend of all—the enemy of none. Of error and sin, not differing churches and communities, it will be the open and acknowledged foe. While it guards the character and interests of the Body to which it belongs, its attitude and tone towards other Christian Churches will be decidedly pacific. Nor will its aspect towards the Civil Government be equivocal or uncertain. On the contrary, it will teach and enforce the principles of sound and scriptural loyalty to the noblest of earthly Governments—the Government of Great Britain. Studiously avoiding all identification with political parties, it will be strictly conformed to the venerated Parent Connexion, and be, therefore, at once BAPTIST and WESLEYAN: But its principles and procedure are most amply exhibit-

ed and ensured by the following extract from the "Standing Instructions" of the Wesleyan Missionary Committee to all Missionaries acting under their direction:—

"We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty, as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable WESLEY was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you, that you will preserve the same character of religious regard to good order, and submission to the powers that be, in which we glory. Our motto is, 'Fear God, and honour the King;' and we recollect who hath said, 'Put them in mind to be subject to principalities and powers; to obey magistrates, and to be ready to every good work.'"

Such, then, are the purpose and spirit of "THE WESLEYAN;" and it is only necessary to add, that the fulfilment of the foregoing declarations is sufficiently guaranteed by the connexion of the paper with the British Wesleyan Conference.

DEPARTMENTS.—"THE WESLEYAN" will embrace the departments of THEOLOGY, BIBLICAL LITERATURE, BIOGRAPHY, RELIGIOUS AND MISSIONARY INTELLIGENCE, CIVIL INTELLIGENCE, and GENERAL LITERATURE. It is designed to contain such articles under these heads, as to be, not only an instructive and interesting periodical, but worthy of preservation and reference, as a permanent Repository of Religious and Literary information. With this view, it will continue to be issued in its present form; which renders it convenient for preserving and binding, and serves to distinguish it from a political journal or newspaper.

TERMS.—"THE WESLEYAN" will be published weekly, at Toronto. The price to all subscribers will be Twelve Shillings and Sixpence Currency, per annum, postage included, payable yearly or half-yearly in advance. The first paper will issue, if a sufficient number of subscribers be previously obtained, in due season, after the close of the present volume.

ADVERTISEMENTS will be limited to one page, and will be inserted at the usual rates.

AGENTS.—The British Wesleyan Ministers, in both Districts, and Messrs. A. HAMILTON, of Toronto, and C. HALES, of Kingston, are authorized Agents; who are respectfully and earnestly requested to obtain subscriptions without delay, and to forward orders and remittances as speedily as possible, to Rev. R. L. LESHER, Montreal, for the Eastern District; and to "The Editors of THE WESLEYAN, Toronto," for the Western District. Persons wishing to subscribe, and having no opportunity of communicating with an authorized Agent, will please send their orders and remittances, as above, postage paid, without delay.

N.B.—Editors of other Journals, throughout the Province, will confer a favour by giving insertion to this Prospectus.

June, 1831.

MONTREAL:

PRINTED FOR THE COMMITTEE, ONCE A FORTNIGHT

BY JOHN E. L. MILLER,

at the Office in St. Nicholas Street.—All communications for the WESLEYAN must be addressed (post paid) to the Editor, Montreal.

TERMS.—Five Shillings per annum, including postage, payable half-yearly in advance.