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THE WESLEYAN.

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

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DIVINITY.

THE GAIN OF DYING.

"Death must be amazing gain."—SOCRATES.

"To die is gain."—ST. PAUL.

THAT the Apostle St. Paul was not only favoured with the plenary inspiration of the Holy Ghost, in common with the other writers of the New Testament, but that he was a man possessing the highest order of intellect,—of a strong and highly cultivated mind, and was well versed in the Grecian, Roman, and Hebrew literature of his day,—is abundantly evident from his education and writings. He was a native of Tarsus, the metropolis of Cilicia, and was by birth a Jewish Roman citizen. At Tarsus, at that time celebrated for polite learning, and "one of the most illustrious seats of the Muses," he was early educated in Greek literature; and when he was removed to Jerusalem, he prosecuted the study of the law and the Jewish traditions, under Gamaliel, a celebrated teacher of that day; in which he himself says that his proficiency was above many of his equals, being more exceedingly zealous of the traditions of his fathers. The proof of this we have in the admirable skill and judgment with which he cites, explains, and applies many passages of the Old Testament in his apologies and Epistles.

That St. Paul has quoted from among the Greek poets, Aratus, Epimenides, and Menander, is universally acknowledged. Some have, indeed, thought that the Apostle has at least referred to other of the Greek writers, as Æschylus, Sophocles, and especially Euripides. The passage, however, from the Apology of Socrates, which stands at the head of this paper, as it has been preserved by Plato, appears to have escaped the notice of those who have written on the literature of the Apostle; and which seems as probably to have met the eye and been in the recollection of St. Paul, as any of those referred to from the Greek poets which have been mentioned. It is not, however, the design of the writer of this article to attempt to prove either that the Apostle (Phil. i. 21) has quoted from, or has any allusion to, the passage from Socrates; but just to notice the coincidence of sentiment and language, and especially to compare the gains of dying, as calculated and described by that greatest of all heathen philosophers, and by the illustrious Apostle of the Gentiles, and all Christian believers.

Plato represents his master Socrates as thus addressing his Judges, and the assembled court, at Athens, before whom he had been cited on a charge of impiety, and of corrupting the Athenian youth, after sentence of death had been pronounced upon him:—"Let us also consider this, that there is great hope that the thing (death) itself is good. One of these two things must be true: either death is a privation of thought, or it is the soul's passage from one place to another. If it be a privation of thought, and as it were a peaceable sleep, undisturbed by dreams, then *Thaumasion êkodes an eic ô thanatos*, 'death must be amazing gain.' Now if death does in any measure resemble such a night, I have justly given it the appellation of great gain; since its whole time is only a long-continued night. If death be a passage from this place to another, and the regions below are a place of rendezvous for those who live here; pray, my Judges, what greater good can a man imagine?—At what rate would not you purchase a conference with Musæus, Hesiod, and Homer? For my part, if such a thing were practicable, I would die a thousand times,

to enjoy so great a pleasure. What transports of joy shall I encounter, when I meet Palamedes, Ajax the Telamonian, and all the heroes of antiquity! But the infinitely greatest and most valuable pleasure will consist in spending the time in putting questions and interrogatories to those great men. Who would not give all he has in this world for a conference with him who led the numerous army against Troy, or Ulysses, or Sisyphus, and a hundred thousand other men and women, whose conversation and discoveries would afford an inexpressible felicity? But now it is time we should all retire to our respective offices; you to live, and I to die. But whether you or I are going upon the better expedition, it is known to none but God alone."

Such was the heaven of Socrates! Such were the views of death, and of the gains of dying, with which this celebrated philosopher endeavoured to cheer the minds of his surrounding disciples and friends, and animate them to virtue and courage, and with which he fortified his own mind in prospect of his approaching final hour. Plato tells us, that having conversed cheerfully with his friends, and having prayed to the gods to bless the voyage he was about to undertake, and render it happy, he drank off the poisoned draught with admirable tranquillity, and, covering himself with his mantle, departed.

These views of death, and of a future and invisible world—gloomy, uncertain, and inconsistent as they are—were the best and most cheering that the Gentile philosophy and theology of the brightest period of heathenism could afford. Death, therefore, to the philosophers of that age, and even to Socrates, the greatest of them, though he speaks of the gain of dying, was, after all—whether, according to their notions, a dreamless night of non-existence, or the entrance into an unknown world—a fearful "leap or plunge in the dark."

This mystery of a future world, which bewildered the philosophers of Greece and Rome, "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel;" and therefore, St. Paul, at that time a prisoner in bonds at Rome, and, like Socrates, having in prospect a violent death by martyrdom, could say, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For me to live is Christ, and to die is gain: having a desire to depart, and to be with Christ; which is far better." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

If, therefore, Socrates, unjustly condemned to death, was regarded as an example of virtue, forbearance, and courage, by his disciples and the Athenians, while calmly contemplating the event that awaited him, and his state beyond the grave; how much more worthy of our admiration and imitation is the example of the holy and intrepid Apostle, who could say, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that

I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God: for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus!"

But not only the holy and inspired Apostle, but the feeblest and meanest believer in Christ, may contemplate death, and look towards eternity, with a more tranquil mind, and with a more courageous heart, than the greatest hero or philosopher of pagan antiquity; for it is his to say, with a confidence which Christianity only can inspire, "O death, where is thy sting? O grave, where is thy victory? I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Would Socrates be willing, if it were possible, to die a thousand times to purchase a conference with Musæus, Hesiod, Homer, &c.? The Christian knows he has to die but once, to "sit down with Abraham, and Isaac, and Jacob, in the kingdom of God;" and to hold eternal and delightful converse with the wise and good of all ages and nations. Would it fill Socrates with transports of joy to meet with Palamedes, Ajax, and all the other heroes of antiquity? The Christian goes to join the noble army of martyrs and worthies, who look joyfully the spoiling of their goods, and counted not their lives dear unto themselves; and "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens." He goes to join "the general assembly and church of the first-born, the spirits of just men made perfect, and an innumerable company of angels and archangels, cherubim and seraphim, thrones and dominions, principalities and powers." Would Socrates give all that he had in this world for a conference with him who led the numerous army against Troy? The Christian goes through death to see the great Captain of salvation, the mighty Conqueror of sin, and death, and hell, who has "led captivity captive," and who, "having spoiled principalities and powers, made a show of them openly, triumphing over them." And though, even under the bright dispensation of the Gospel, the knowledge of a future state is necessarily imperfect; and therefore "it doth not yet appear what we shall be; yet, we know that, when Christ shall appear, we shall be like him, for we shall see him as he is." Did Socrates believe that the infinitely greatest and most valuable pleasure of immortality would consist in putting questions to his great heroes and philosophers? The Christian is taught that his immortal existence will be more nobly and delightfully employed; that he, with the triumphant church and the heavenly hosts, shall "serve God day and night in his temple;" that there is reserved for him in heaven "an inheritance, incorruptible, and undefiled, and that fadeth not away;" and that his beatified spirit shall be capacitated to sustain "a far more exceeding and eternal weight of glory."

But who can calculate or adequately describe the eternal gain of "dying in the Lord?" We may say that it implies an entire and everlasting exemption from all the evils of this life, and from all the miseries of the world to come; and the endless possession and enjoyment of the honour and happiness of heaven; but mortality must be swallowed up of life, and the kingdom prepared for the saints must be eternally inherited by them, ere it can be known what "God hath prepared for them that love him." To all, therefore, who die the death of the righteous, death is infinite,

unspeakable gain; and not only to a poor and suffering Lazarus, who goes from a state of deepest affliction and poverty to the bliss of Abraham's bosom—but also to the mightiest monarch on earth, who is prepared for it, and who is called to resign his sceptre, crown, and empire, and the splendour of his court and palace, for the honour and happiness of the heavenly world. For the gain of that individual who should be raised from the lowest state of worldly degradation and misery, to the highest state of earthly dignity and honour, bears no proportion to that which shall be realized even by a "Solomon in all his glory," as an inheritor of eternal life. As such, then, is the gain of dying to the Christian, and the glory which shall be revealed in the saints beyond the grave,—

"Let sickness blast, let death devour,
If heaven must recompense our pains;
Perish the grass, and fade the flower,
If firm the word of God remains."

For all these discoveries of the certainty and blessedness of a future state, we are indebted to divine revelation, and especially to the Gospel of Christ. Reason may suggest many arguments in behalf of immortality, and produce a kind of moral certainty in the minds of men who already believe it as a doctrine of true religion; but it is Revelation only which gives the full assurance of it, and which gives us any sure information concerning man's existence and condition as an inhabitant of a future and spiritual world.

But those inspired and infallible Scriptures that declare, "Blessed are the dead which die in the Lord from henceforth;" and which confirm the sentiment of the Apostle, that for the Christian "to live is Christ, and to die gain;" alike declare the infinite loss the sinner will sustain when death shall close his earthly career. He will lose all the advantages and gracious opportunities afforded by time and a state of probation; "for there is no work, nor device, nor knowledge, nor wisdom, in the grave;" and though he should have gained the world, he will lose his soul; and, then, "what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" To that "most sure word of prophecy we do well that we take heed, as unto a light that shineth in a dark place."

"Most wondrous book! bright candle of the Lord!
Star of eternity! the only Star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! only Star which rose on time."

And let those who are called to rejoice in the superior light and privileges of the Gospel dispensation, remember that it is because Christ, by dying, has conquered death, that the weakest believer may triumph over the last enemy, in a way which neither Socrates, nor any other of the great philosophers among the Gentiles, could do. To Christ, as dying for our sins, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage,"—to Christ, "who was delivered for our offences, and was raised again for our justification," and who is himself the "resurrection and the life,"—we owe all our immortal hopes.—"Death is swallowed up in victory." "We have boldness to enter into the holiest by the blood of Jesus;" and shall finally wear the crown of eternal life as the purchase of his blood. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen!"

L.

ELEVEN COMELY THINGS.

THESE things are comely and pleasant, and worthy of honour from the beholder:—

A young saint,—an old martyr,—a religious oldier,—a conscientious statesman,—a great man courteous,—a learned man, humble,—a child that understands the eye of its parent,—a cheerful companion, without vanity,—a friend not changed with honour,—a sick man happy,—a soul departing with comfort and assurance.—*Bishop Hall.*

SCRIPTURE ILLUSTRATIONS.

EXODUS xi. 2.

"Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold."

NUMBERLESS are the methods resorted to by the friends of revelation, to justify the divine procedure in this matter, and to protect from the fangs of infidels, who loudly boast, that if they were to believe the Bible, God is the friend of fraud, deceit, and injustice. But such blasphemous charges spring from ignorance of the scriptures; for this circumstance is not obscurely hinted at in only one passage, in which an error of expression might have crept in; but the fact is recorded in a manner which plainly shows, that the scriptures, or the Spirit which indited them, do not blush at what they narrate. 1. It was foretold to Abraham, Gen. xv. 14. 2. Before Moses appears to Pharaoh, it forms part of the divine promise to him, Exod. iii. 21, 22. 3. It is mentioned in the chapter we are now considering, by a particular divine edict. 4. The execution of it is recorded, Exod. xii. 35, as done by the direction of Moses; and 5. It is afterwards spoken of in different places, as a demonstration of the power of God; see Psalm cv. 37. We are, therefore, confident to assert, that it is not only a transaction worthy of God, but one in which his glory is manifested. Dr. Hawker, whose "Poor Man's Commentary" we highly respect, thus expresses what we believe to be the generally received view of the subject:—"By borrowing, we may understand, without straining the expression, accepting these presents to which their long servitude had justly entitled them." This is well meant, but by no means satisfactory.

It will readily be observed, that the articles which they are said to have borrowed are "jewels of gold and silver;" and in one place it is added, "raiment." Now we know, that *jewels* are neither gold, silver, nor raiment, but that the expression "*jewels of gold*," &c. implies, not only that which is most precious, but sacred; hence God's elect, the purchase of the blood of Christ, are called *his jewels*: "And they shall be mine, saith the Lord, in that day when I make up my jewels." Mal. iii. 17. As in those days, gold and silver were no medium of commerce, they were chiefly employed in decorating their *teraphim*, household gods, idols, and their vessels employed in domestic as well as public worship. What belonged to public worship appeared in their temples; but a man's private wealth appeared in his household gods, and their investiture, which was chiefly under the charge of their women. The history of Micah, recorded Judges xvii. will tend to illustrate this: "Micah said to his mother, the 1100 silvers that were taken from thee, about which thou anathematized, behold, the silver is with me. And his mother said, Blessed be thou of the Lord, my son. And when he had restored the 1100 silvers to his mother, she said, I had wholly dedicated the silver to the Lord, from my hand, for my son, for a graven image," &c. Now, *jewels of silver* were dedicated pieces of silver, whether in vessels and cups for sacred use, or in images. If traces of this idolatry appeared occasionally in the church of God in the patriarchal age, Gen. xxxv. 4, and still more in the after periods of her history, we may safely say it was but trifling, compared with what was the case in Egypt and other idolatrous nations. The vestige, at least, of this is to be observed in the antichristian kingdom: the ornamenting of her churches, the immense riches of her sacred vessels—her shrines, crucifixes, &c.; and we may add, the raiment of her priests, sprung from the same root; nay, even the immense wealth devoted to religious private worship in the church of Rome, may furnish us with no bad idea of the "*jewels of gold*," which the Israelitish women borrowed of the Egyptians. It is related in the history of Portugal, that in the cabinet of an old lady who died in Lisbon in 1574, there was found an image of our Saviour on the cross, the diamonds in which were estimated at £173,000 sterling.

We cannot suppose it necessary to illustrate our subject, that we should travel through the scraps of Egyptian mythology, to prove, that this commandment of God to borrow the *sacred substance* of Egypt was part of the divine plan of judgment

against her gods; that the word "*spoil*" in the text is *sacred spoil*; and that the Egyptian gods were robbed, afterwards to decorate the sanctuary of the God of Israel; and that all this was a sign and figure of the manner in which "*the glory and honour of the nations shall be brought into the new Jerusalem*," Rev. xxi. 24. It is worth the reader's notice, that he will in no instance find the words "*jewels of gold or silver*," used in any other sense than *dedicated*; thus, in Exod. xxxv. 22: "And the Israelites, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all *jewels of gold*: and every man that offered gave an offering of gold to the Lord."—Again, in Numbers xxxi. 50, "We have therefore brought every man an oblation for the Lord, *jewels of gold*, chains, bracelets, rings, ear-rings, and tablets, to make an atonement for their souls to the Lord: And Moses took the gold of them, all *laboured or formed jewels*." From these, and many similar passages, it is clear, that the word *jewel*, whether applied to gold or silver, is not used in the sense we apply it, viz. a precious stone; but that these precious metals became jewels, when dedicated to the service of the Lord, or to be used in his worship.

In this transaction, then, Israel was directed to ask (not "*borrow*;" the translators introduce this word to soften what they did not understand) the vessels which were sacred to Egypt for their worship; and what a wonderful miracle was it!—"God gave them favour in the sight of the Egyptians, and they gave them freely such things as they required." We repeat, that this was a miracle more wonderful than any which preceded it! That God should dispose the hearts of the Egyptians to give to those very Israelites whom they had so oppressed, and who were now professedly going three days' journey into the wilderness, to sacrifice to the Lord their God, the vessels sacred to the worship of their gods; was a more singular judgment against these gods than he had yet executed. Nor do we at all find ourselves careful to answer profane scoffers, as to *divine honesty* in *spoiling* the household gods of Egypt. As to the use in which these very idolatrous jewels were applied in the Israelitish worship, we shall be called to speak as we proceed; as well as to the great thing signified or prefigured by this, which shall be fulfilled, just before the Lord's hosts shall be delivered from spiritual Egypt.

Although we have extended on this subject beyond what is customary with us; yet, as we believe the view now given of "*jewels of gold*" has not been hitherto attended to, we shall take notice, in this place, of a few other passages where the expression occurs.

In I. Sam. vi. a transaction is recorded, to which we request our readers to attend particularly. The ark of God had been seven months in the land of the Philistines—which had, in consequence, been afflicted with divine judgments. By advice of the priests and diviners, they were not to send back the ark empty, or spoiled, but to make ten golden images, viz. five golden mice, and five golden emerods, and return them in the ark; "peradventure," said they, "he will lighten his hand from off you, and from off your gods," &c. Now, in the 8th verse, these golden images of mice and emerods are expressly called *jewels of gold*. But perhaps the subject is nowhere placed in a more undeniable point of view than in such passages as the following, when the prophets are expressly speaking of the ornaments of the church of God: "Thou hast also taken thy fair *jewels* of my gold and silver, and madest to thyself images of men, and committedst whoredom," &c. Ezek. xvi. 17. In the 39th verse of the same chapter, it is said, "And I will also give thee into their hand; and they shall throw down thine eminent places, and shall break down thy high places; they shall strip thee also of thy raiment, clothes, and shall take thy fair *jewels*, and leave thee naked and bare."

We shall only detain our readers further to observe, that there was *sacred raiment* in all idolatrous worship, as well as *sacred jewels*: these we shall consider more fully in the *investiture of the priesthood, and structure of the tabernacle*.—MORRISON.

ONLY madmen and fools are pleased with themselves; no wise man is good enough for his own satisfaction.—*Whitchote.*

ECCLESIASTICAL HISTORY.

REFORMATION.—LUTHER.

(CONTINUED.)

The growing conviction that the Papacy was Antichrist, not only lightened the burden of opposition in Luther's conscience, but urged him to the public disclosure of his discovery. In defiance of the old anathemas pronounced against all appeal from the Pope to a General Council, he boldly made that appeal, and in his protest on this occasion, launched out into the strongest epithets of scorn.

Cologne, Louvain, and the Vatican had burned his books, and he now, unhesitatingly, retaliated this mark of heresy. On public notice of burning the Romish Decretals, and other foundations of its power at Wittenberg, a vast concourse assembled to witness this solemn and final act of abjuration. On the 10th of December, 1519, the population of the country and city, forming themselves in regular divisions, marched to the spot selected for the ceremony. A small funeral pile was erected in the centre, and set on fire by one of the chief members of the University. Luther then advanced, bearing Gratian's Abridgment of the Canon Law—which, with the Decretals, the Clementines and Extravagantes, and last, the Bull of Leo, he cast into the flames, exclaiming, "Because ye have troubled the body of the Lord, therefore let eternal fire trouble you." He then moved to the city, with the multitude silently marching after him.

This ceremony, and all ceremonies, would be trivial, but for its meaning. In this point of view nothing could be more important. The burning of the Papal law was the open proclamation of endless resistance to the Popedom. The bridge was now cut down between Luther and reconciliation. The sword was drawn, and the scabbard was flung away.

To prevent all doubt of his motives and purposes, Luther now published "Reasons" for the burning of the books. In this work, he summoned his learned countrymen to examine for themselves the body of Papal law, divesting their minds of the old prejudices that had so long humbled mankind before the Romish throne, and, scorning the mysteries in which the Popedom had laboured to involve truth and Christianity, to proceed with the manliness of freedom, and the integrity of the Gospel. Declaring the doctrines of the canon law "abominable and poisonous," he proceeded to give his Evidences in the shape of Thirty Articles. His reprobation of this guilty system of tyranny and artifice, is bold, eloquent, and learned. He is sometimes so strongly wrought upon by his sense of its profligate arrogance, that he bursts into exclamation:—

"Never have the Popes vanquished, by either Scripture or argument, any one who has spoken or written against them. Their alternative has been to excommunicate, burn, and destroy, through kings, princes, and the other slaves of the Papacy."

Well might a man of sense and virtue exclaim against the blasphemy of a code, which actually placed a human being in possession of the homage of God. "The Pope," says the canon law, "is God upon earth, superior to all belonging to heaven and earth, whether spiritual or temporal. All things belong to the Pope; and to him no one shall dare to say, 'What dost thou?'"

The Bull of 1520 had failed; and its only result had been to increase the strength of the Reformation. A still more decisive measure was resolved on; and, in January, 1521, a Bull was issued, executing the menace of the former, and declaring Luther excommunicated. The Reformer defied the measure, as he had scorned the threat; and, by his defiance, rose into additional popular respect. That any man in the centre of Popish Europe could have thus dared, and yet live, is among the wonders of the time. But it is only to the Eternal Disposer of mortal destinies to trace, through the changes and chances of human actions, the providence that protects the great agents of his truth and wisdom. A few years earlier, Luther must have been crushed by the Popedom, then in possession of undisturbed power throughout Europe; but at that period Luther was known only as an obscure Monk, busied about controversies in his cloister. A few years later, he would have found Charles the Fifth trampling down the

Protestant princes; and inflamed by the double impulse of controversial ambition, and military triumph, Luther would probably have perished in the struggle, from which his high spirit disdained to withdraw; and whether he perished in the field, or on the scaffold, his death might have been a blow, all but fatal, to the early feebleness of the Reformation.

But at this period the Popedom had begun to feel, more practically than ever, the precariousness of its situation between the rival powers of France and Germany. To extinguish Luther was impossible, without the active interposition of Charles. But all negotiation with Germany was looked on with keen jealousy by Francis, who feared the strength of Germany, hated its Emperor, and was the sole protector of the Papal states against the Imperial sword. Charles himself, scarcely more than twenty years old, naturally shrank from involving his new dominions in the fury of civil commotion; and, though a bigot and a tyrant, by nature, he had still much to learn of both, before he declared himself the public antagonist of Protestantism.

The exhausted experiment of conferences was again resolved on. Pontanus, Chancellor to the Elector, and Glosio, confessor to Charles, visited Luther. But he had long since formed his determination; and the hope of bringing back this illustrious fugitive was soon found to be vain.

Luther was now to stand for the faith in the presence of the most exalted tribunal of Europe; the first assembly of the German Princes held by the Emperor. The most important object of this renowned council of sovereigns was the settlement of the national religion; and Luther was summoned to attend it in the city of Worms.

The Elector Frederic, who seems to have at all times singularly tempered his respect for authority with a regard for Luther's safety, had previously informed him of the summons, through his friend Spalatin, and asked whether he would venture to brave the influence of Rome? The reply was heroic:—

"I shall not hesitate to go; for I shall consider the summons of the Emperor as proceeding from the will of God.

"If personal hurt be offered, a not unlikely thing, I shall commend my cause to the God who delivered the three children from the fiery furnace. Should it not seem meet to God to preserve me, of what moment is my life, compared with the life and sufferings of Christ?"

"It is not for me to determine, whether the danger to the Gospel be greater or less by my life or death. The truth of God is a rock of offence, placed for the rising and falling of many in Israel.

"My chief duty is, to pray that Charles may not stain his government, at the outset, with my blood or his own. Let me rather die by the hands of the Romanists, lest he and all connected with him should be involved in sorrow, by a guilty participation. You well remember what befell the Emperor Sigismund: after the murder of Huss nothing succeeded with him. He died without a son; and Ladislaus, his grandson, soon followed him to the grave; so that his name became extinct in a single generation. His wife Barbara was a disgrace to the name of Queen.

"But if it be determined that I am to be delivered, not only to the Pope, but to the Gentiles, let the Lord's will be done. I have now told you my mind fully. Your conjectures, as to me, are correct in every thing, except in the chance of my flight or recantation. I am unwilling to fly, but much more unwilling to recant. May the Lord Jesus send me support; for I can do nothing without putting in hazard the piety and salvation of many persons."

This admirable declaration, which combines, in the highest degree, the fortitude of the man with the humble resignation of the Christian, was followed by a letter to the Elector, relative to the safe conduct which Frederic had insisted on procuring for him, before his attendance on the Imperial summons:—

"As to myself, I am most ready to appear at the Imperial Diet of Worms, before equitable, learned, and good judges; provided I obtain a sufficient security and safe-conduct for both going and returning. By God's help, I shall make it appear, to the conviction of all, that I have not been actuated by wilfulness nor by selfishness, but that whatever I have taught, or written, has

proceeded from my conscience, and from an ardour for the salvation of the Catholic Church, and the extirpation of the most dangerous abuses and superstitions."

The Emperor, at last, on the 6th of March, issued this expected summons for Luther's appearance, within twenty-one days, guaranteeing his safety on his journey; a guarantee which was reinforced by the pledge of the sovereigns through whose territories his road lay. Minor considerations showed the importance to which the Monk of Wittenberg had risen in the eyes of the proudest government of the world. And to an attempt of the Papal agents to draw down a censure on him, by submitting his works to the magistratus, the College of the Empire replied, in the face of an Imperial edict, that no such measure could be taken until the writer was present to make their defence.

Luther now commenced the most memorable of his journeys; and if the mind of a man, full of the grandeur of his immortal cause, could have room for a feeling of human triumph, he might have felt singular exultation. He bore the national heart along with him. The most unusual marks of public homage were offered to the man whom thousands and tens of thousands revered and blessed as the visible instrument of heaven in restoring them to its knowledge; whom the multitude honoured for his learning, purity, and fortitude; and in whom his fiercest enemies were forced to respect the powers of mind that were already shaking the throne of idolatry and Rome.

The Senate of Wittenberg provided him with a conveyance. Along his road he received the highest marks of public attention. At Erfurt the whole population came out to meet him; and there he preached on "justification," and on "the corruptions of the priesthood." Instead of shrinking as he approached the place of trial, his determination became even more fixed. In his letter from Frankfort to Spalatin, he says:—

"I have been indisposed ever since I left Insnach, and I am not yet recovered. The mandate of Charles was issued, I understand, to affright me; but Christ is alive, and I shall enter Worms in spite of the gates of hell, and the powers of the air. I am resolved to meet Satan, and to strike him with terror."

His friends did not share his intrepidity. They were aware of the old faithlessness of Popery, and dreaded to see him offered up as its victim. But their letters produced no other results than the famous exclamation, "To Worms I will go, if there were as many devils there as tiles on the houses."

On the 16th of April Luther entered this city of his death or triumph. His entrance was formal. Attired in his friar's cowl, and seated in an open chariot, with the imperial herald on horseback leading the way, he was escorted by a procession of Saxon nobles and the people. A multitude received him at the door of his residence; and the chief strangers of rank in the city immediately waited on him, from motives of respect or curiosity, to see one who had so suddenly become the most remarkable man of his time.

On the next day he was summoned to attend the Diet. The crowd was now so great, that the streets were rendered impassable; and the only access to the hall of the Diet was through gardens and private houses; and every roof from which a view could be obtained, was covered with spectators. The German apathy was completely roused, and Luther was the hope, the admiration, or the fear of all.

At the Diet two questions were proposed to him by the Official of the Archbishop of Treves: "Whether he avowed himself the author of the books bearing his name?" and "Whether he was disposed to retract, or persist in their contents?"

To the former, Luther at once answered in the affirmative. To the latter, he demanded, as is presumed by the advice of his counsel, that time should be given for his reply. The meeting was then adjourned; several of the hearers crying out to him, nor to be afraid of those who could "kill only the body."

On his entering the hall next day, the 18th, he was again questioned by the Official as to his avowal of the opinions contained in his volumes. Luther, now called upon to give a reason of the faith that was in him, gave it with the boldness of the great Apostle, whom, in his redemption

from darkness, in his perils, in his labours, and in his lofty and holy energy of soul, he so strongly resembled. Like Paul, he stood before kings and high priests, before tyrants and bigots; and, like him—and sustained by the hand that had sustained him, he put tyranny and bigotry to shame.

His answer first adverted to the nature of his doctrines, which he showed to be sober deductions from the plain principles of Christianity. On the formidable topic of the Papacy, he boldly declared that he should be guilty of the deepest baseness in disavowing declarations so fully founded on the words of Scripture, and the notorious corruptions of the Romish Church; requiring that, if guilty, his guilt should be proved, or his innocence admitted. In the words of our Lord: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

The Official, who bore the ominous name of Eckius, impatiently declared that Luther had not answered his question; and again demanded whether he was ready to recant?

"I have only to say," was the firm answer, "that unless I shall be convinced by Scripture, (for I can put no faith in Popes and Councils, as it is evident that they have frequently erred, and even contradicted each other,)—unless my conscience shall be convinced by the word of God, I neither will nor can recant, since it is unworthy of an honest man to act contrary to his own conviction. Here I stand; it is impossible for me to act otherwise: so help me God."

This boldness offended the young Emperor; and, even on the next day, Charles evinced his impatience by issuing an excommunication against the Monk who had thus dared to brave the mightiest potentate of Europe in his own Council. But the rescript had been too rashly launched, to strike a man raised to be so high an object of public honour and admiration. The Princes of the empire felt no desire to give effect to a document promulgated without their consent. The multitude continued to increase round the residence of Luther, and persons of the first rank had no hesitation in visiting him, in defiance of the excommunication.

In order to lessen the popular odium of this act of unqualified tyranny, the excommunication was now suspended for three days, during which the Archbishop of Treves attempted to subdue him by persuasion. The attempt failed, like all the rest: and his final answer was:—

"I will not recant, unless I am convinced by Scripture, and by Scripture alone. If this work be of men, as said Samaiel, it will come to nought; but, if it be of God, ye cannot overthrow it."

The Archbishop abandoned the controversy, the safe-conduct for twenty-one days was given, and Luther, accompanied by the Imperial herald, set out for Wittenberg.

(To be concluded in our next.)

The Wesleyan.

MONTREAL, THURSDAY, JAN. 21, 1841.

We have been favoured with a copy of the *London Sun* of November 28, containing a large map of China, by the Queen's Geographer, with an historical and geographical account of that vast empire, and a brief history of the events which have originated the war in which Britain has engaged with that distant country. As these events have arrested general attention, and the nations of Europe and America especially, are anxiously waiting to learn the final result of the British expedition to China; we have transferred to our columns the article headed "China—Origin of the War," and intend, in our next number, to give as large an account of its history and geography as our limits will allow.

We beg to call attention to the interesting letter from Rev. M. RICHIE, inserted in this number. The attachment of our Indian members to the British Conference, and the extraordinary liberality of our friends in Toronto, in support of the Missions

among the aborigines, is truly cheering—the collections at the anniversary amounting to a THOUSAND DOLLARS.

What pity that the Editor of the *Guardian*, in his last number, could not conceal his mortification at this (to us) gratifying circumstance! He states as one "peculiarity" of the meeting, that he "had not heard of a person connected with the Government being present"! Perhaps not. But we have the pleasure to inform him and our friends, that the "Government Grant," to assist in carrying on our noble Missions among the Aborigines and Destitute Settlers, has since been received by Rev. J. STINSON.

"MR. E. EVANS'S LETTER IN THE WESLEYAN.—We must acknowledge it is written with a studied caution, and in nothing that we have seen of his, does the tact of the writer, once the Editor of the *Guardian*, more obviously appear. We acknowledge too that THE HEAD AND LIMBS OF THE CLOVEN-FOOTED BEAST ARE WELL HID, BUT THE COVERING WHICH HIDES THE PRODIGY, IS SO CLOSE, WE EARLY DISCERN THE SHAPE OF IT."—*Editor of Christian Guardian, Jun. 6.*

The writer of the above sublime passage is informed, that the weakness, insolence, and uncharitableness by which it is characterised, are the reasons why we resolved neither to read nor notice another line of the two extended editorials, to which it is intended to be the exordium; and we doubt not that our respected brethren, Rev. Messrs. EVANS and STINSON, will also treat the whole with the silent contempt which it deserves.

Our subscribers are again respectfully reminded, that with the present number ends the first half year, to those who have taken the *Wesleyan* from the commencement. Those who have not paid their first half-yearly subscription, are earnestly requested to do so without further delay. The names of new subscribers for the next half-year, or from the commencement of the new series, will also be thankfully received.

TO CORRESPONDENTS.

LETTERS from T. B. have been received.

Also, communications from Rev. B. SLIGHT, a "Trustee of the Guelph Chapel,"—J. G. M.—A. J. W.—J. N.—and E. B.

THE dispatch in which Commodore NAHIA announced to Admiral STORROD the taking of Sidon, (Saïda,) was written upon a small scrap of paper, in the following words:—"Dear Sir, I have taken Sidon and 2,000 prisoners; I am very tired and very hungry.—Yours, C. NAHIA."

LITERARY NOTICE.

SERMONS DELIVERED ON VARIOUS OCCASIONS. By MATTHEW RICHEY, A.M. *Author of Life of Rev. William Black.* Toronto: Published by John Ryerson, at the Conference Office, No. 9, Wellington Buildings. 1840.

THE author of these eloquent and evangelical Discourses is well known, and highly esteemed as a writer and preacher, throughout the British North American Colonies, and especially in Nova Scotia, New Brunswick, and Canada. The Sermons are twelve in number: the following are the subjects on which they treat:—The Necessity and Efficiency of the Gospel—On the Death of Adam Clarke, LL.D. F.S.A., &c.—Life and Immortality brought to Light—The Witness of the Spirit—The House of Mourning—Celestial Citizenship—The Ascension of Christ—The Reward of the Redeemer's Sufferings—The Blessedness

of Giving—Christ glorified in his People—The Name Jesus—The Exalted Objects of the Christian Ministry.

Although but twelve in number, these Sermons will be found to embrace a beautiful and useful variety, and to comprehend the leading doctrines of the Christian system; and will amply repay a serious and careful perusal. They were published at the unanimous request of the Canada Methodist Conference, and have been highly spoken of in the *Christian Guardian*, and by other provincial journals. We give the following extract from the Sermon on "The Name Jesus," as a specimen of the faithful and evangelical character, and beautiful style of Mr. RICHIE'S ministry:—

"The illusion which I am wishful to employ the aid of this subject to dissipate, is the fatal, and, it is to be feared, very prevalent one, of cherishing a hope of heaven without making it the great business of life to 'follow holiness, without which no man shall see the Lord.' Be not ignorant, my brethren, of this seductive device, this wile of the devil. Encircled as you are with the light of the Gospel, if it is hid to you; if its glory does not penetrate your minds; if its power does not change your hearts, you are lost; and, continuing to neglect so great salvation, your final ruin cometh as desolation, and your irremediable destruction as a whirlwind. Be it written then upon your hearts, as with the point of a diamond, *He shall save his people from their sins.* This is the true, the only salvation. It is, indeed, a cheering fact, that 'God, having raised up his Son Jesus, hath sent him to bless us;' but how does he display his beneficent power? How does he accomplish the object of his mission? In what does that blessing consist? In turning away every one of us from our iniquities. Unless you abandon your sins; unless your hearts are sprinkled from an evil conscience; unless you are born of God, and by patient continuance in well doing, seek for glory, honour, and immortality, not a man of you will enjoy eternal life. Vengeance unmixed, Divine, eternal, will be the inevitable portion of all them that obey not the Gospel; 'who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.'

"But while I would thunder in the ears of the impenitent and unconverted—while I would earnestly exhort them in the language of the apostle, 'Be ye doers of the word, and not hearers only, deceiving your own souls,' I would rather erect and strengthen, than break the bruised reed—I would rather fan than quench the smoking flax. Are there in this congregation persons to whom these touching delineations of Scripture apply?—persons who feel the pressure of the wrath of God; in whose hearts there begins to kindle a desire of salvation from the guilt and power of sin? Prisoners of hope! turn to the strong hold! 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners'—so save you, though you may have even earned a fearful pre-eminence in guilt. Stagger not at the promises of God, though superlatively great and precious, through unbelief. Jesus speaks in righteousness, mighty to save. The shadow of death may environ you; but he can change it into the light of the morning. Your spiritual enemies may appear invincible; but he will bruise them beneath your feet. The moral leprosy may have pervaded and corrupted all the powers of your souls; but a touch, a word of his, can make you clean. His power and his love are alike unbounded. Go to his mercy-seat; and his death and life are the ample securities of the success of your application. He demands no expensive offering; he imposes no macerating penance; he requires, in order to justification, no works of righteousness. 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.' Attracted then by the same that shines upon his mediatorial crown—JESUS; go, my guilty brother, go to his throne—touch his sceptre—and live!"

A few copies of the Sermons are for sale at Mr. R. GRAMM'S Book Store, Montreal; as well as at the publisher's, Toronto.

SINCE his last Special Conference, the Rev. ex-Editor of the "Guardian" has been again doomed to have his visions of glory dissipated—his project to effect an union with the "Primitive Methodist" body in this Province, has proved a total failure—they evidently wish to avoid the Ryersonian union trap.—Toronto Patriot.

It is reported that the Indians on the "Grand River" have lately seceded from the Rev. E. Ryerson's Conference, and that his worthy brother, in the warmth of his Canadian zeal, to retain, and detain his late charge, has actually nailed up the chapel door, lest they should open it to the British Missionaries, with whom the Indians now feel anxious to unite themselves.—*Id.*

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

CITY OF TORONTO, Jan. 8, 1841.

MY DEAR AND REV. FRIEND,

By your delicate censure, conveyed through the medium of your letter to Mr. STINSON, I am reminded of my faults.

From the peculiarity of our circumstances, I am fully aware that any information concerning our operations and prospects at the present crisis, must command deep interest of all the friends of that Methodism, which, throughout the world, and more especially throughout the British Empire, is truly ONE. Shall I, then, attempt to extenuate my tardiness in writing, by alleging the great reluctance I feel to form at the animosity of those who will account me an enemy if I speak the truth?—and shall I strengthen my defence by confessing—an acknowledgment quite unnecessary to those who know me best—my unconquerable aversion to letter-writing on any subject? Certain it is, I cannot shield myself from blame by complaining of any penury of matter. Far otherwise. Every week since my arrival here from England, has furnished its ample contribution of incidents illustrative of an attachment in the country to British Methodism, and a longing after its institutions, much more ardent and extensive than I had any previous conception of.

In our incipient struggles with those who are inveterately opposed to the existence in the Province of a British Wesleyan ministry; a consciousness of the goodness of our cause was almost my only support. Toronto and Kingston were, I imagined, the only sources whence we could anticipate much available sympathy and co-operation. In this premature estimate of the principles and predilections of a large portion of the Methodist community, I stand corrected, and am happy to acknowledge my error. Our friends are neither so few nor far between as I supposed. Frequent personal applications, backed by written petitions, numerous and respectably signed, for the extension of our labours on every hand, are the best evidences of this. The power of the press is in the hands of our opponents, and they are, as you know, plying it with an unrelenting and convulsive arm; indeed, they are rather overdoing the matter. This constant "prating against us with malicious words," in which they indulge, has, in several instances that have come under my own knowledge, had an effect the very opposite of what they intended. It has thinned, instead of increasing their ranks. They calculate quite too largely on a sympathy with their bitter hostility to the British Conference and its approved agents. The opposition is shrewdly suspected, by increasing numbers, to be rather intimately allied to a sensitive dislike of every thing British; which I hope, however, is not the case.

The anxiety to participate in our labours is not confined to the white population. From the best information I can obtain on the subject, I am decidedly of opinion, that were our Indian brethren left to the uncontrolled selection of their ecclesiastical relation, their preference of the pastoral supervision of the British Conference would be nearly unanimous. On the Grand River Mission, where the slightest influence has not been employed by us to awaken any dissatisfaction among the Indians, they indicate a desire, which will listen to no denial, to have a British Missionary. They presented, the other day, to the Chairman of the District, a petition for early relief, signed by sixty, eight of whom, I believe, are Chiefs,

though coercion has been added to persuasion to detain them with the Canadian Conference. They rightly conceive that the terms of the Union, whether that Union was perpetual or not, in good faith, not only gave us an indefeasible claim to them, but gave them a reciprocal claim on us. And I trust it will be in our power very soon to occupy a position, the importance of which is about to be materially augmented by the immigration to the same neighbourhood of several hundreds of Indians from the United States, who wish to place themselves under the paternal sway of the British sceptre.

I must not close without giving you some account of our labours, encouragements, and prospects, in this circuit. My worthy brother STEER is my colleague: in addition to whose zealous and faithful services, we have the co-operation of twelve excellent local brethren, and the occasional assistance of the Chairman of the District. Our circuit now embraces an area, fifty miles in length and thirty in breadth, with twelve Sabbath appointments, besides regular week-day preaching. At our last Quarterly Meeting, the number of our members, in the city, was one hundred and seventy-three; since which, two classes, consisting of fresh members, have been formed. In the country part of the circuit, we have one hundred and forty-three: making, in all, three hundred and sixteen. I am happy to perceive among the people a firm and consentaneous purpose to support the cause among themselves, and to contribute liberally to our Missionary operations.

We held a Missionary Meeting in George-street Chapel last Wednesday evening—the annual sermons having been preached on the previous Sabbath, by the Rev. Messrs. STINSON and EVANS. The Rev. Mr. CASE, the venerated father of Indian Missions in Canada, was called to the chair, and presided with singular ability and acceptance. It was a high and truly memorable occasion. I never witnessed a Missionary Anniversary the spirit and proceedings of which were so eminently adapted to dilate the bosoms of the friends of Missions with holy and exalted pleasure. There mingled any other emotion in the assemblage—it was impotent and harmless as an expiring spark on the bosom of a majestic flood. I am most thankful also to be enabled to add, that, without any aid derived from official advocacy or secular patronage, the amount collected and subscribed is, I believe, without a parallel in the history of the religious institutions in the Province, being nearly ONE THOUSAND DOLLARS, including the collections on the Sabbath! This is among our best answers to those who endeavour to make the impression on the public, that our Missions in this country are to be supported by the pennies of the poor in England. Our veneration is formed in the noble-minded liberality of our people. No application has yet been made by collectors. Nothing has been received out of our own congregations. Our friends reckon on £400; and are so anxious that every opening for the expansion of our Missionary operations should be promptly embraced, and vigorously improved, that their most energetic endeavours will be employed to make the amount as handsome as possible.

Our pews are all taken, and our congregation so large, that it cannot increase without a larger chapel. We are making preparations for the speedy erection of a chapel on Lot Street. The lot on which it is to stand has been presented to us by the Honourable HENRY DUNN: it is worth £130. But a large central chapel is indispensable to afford us adequate accommodation in regard to both place and space; and I trust the day is not distant when this will be no longer a desideratum.

Thus, you see, we have abundant cause to thank God and take courage; and to expect and pray for increasing tokens of the Divine favour. Yes; though there are not wanting professed Christians who scoff at the language of devotion—a work till recently left to infidels—we will not cease to pray, that the Lord God of our Fathers may make us a thousand fold more than we are, and bless us as he hath promised.

With best wishes for your personal happiness, and ministerial usefulness,

I remain, Rev. and dear Sir,

Your affectionate brother in Christ,

MATTHEW RICHEY.

THE BRITISH WESLEYANS IN THE BRITISH COLONIES.

[COMMUNICATED.]

THE Wesleyan Methodism of Great Britain and Ireland has well repaid the soil in which it was first permitted to vegetate, and is adapted and designed, (for its nature is generous, and its capabilities are augmenting,) to make still larger acknowledgments to the people and the princes who have permitted its cultivation within their borders. But I consider it to be intended by Divine Providence to be still more considerable in its foreign operations of beneficence in the world at large. And especially do I hail its "assistance" in the more complete evangelization and improvement of the various Colonial Settlements of our extending and United Empire.

Said the venerable founder of that body of Christians to his first preachers, "Go, not only to those who want you, BUT TO THOSE WHO WANT YOU MOST!" And in a letter he addressed to one of his early missionaries in Nova Scotia, are these memorable and emphatic words: "I am glad you have given a little assistance to our brethren at Halifax, and along the coast. There is NO CHARITY UNDER HEAVEN to be compared to this, the bringing light to the poor heathens that are called Christians, but nevertheless still sit in darkness and in the shadow of death!" This letter was dated in the year 1784.

MR. WESLEY knew well the moral and religious disadvantages to which the early settlers in a new country are unavoidably subjected. He had both seen and shared them among the Georgians in North America. He was one of the first founders of that State. And in perfect keeping with his views, thus expressed, were the early labours of himself and his brother CHARLES, of sainted memory, (associated, as those labours were, with many painful trials and privations,) in the Western wilderness:

How truly Wesleyan is the gratifying fact, that the Connexion has so decidedly pledged itself to the sentiment of its devoted and disinterested precursors! The first efforts of Missionary zeal which distinguished the British Wesleyans, were those which contemplated the eternal welfare of the Emigrant to the Western World. Across the vast Atlantic was the first Missionary voyage of the celebrated Doctor THOMAS COLE, of Jesus College, Oxford: long the sole manager of the Wesleyan Missions; whose invaluable establishments in the West India Islands resulted from that eventful enterprise. His immediate object, however, was to afford spiritual "assistance" to those destitute settlers who had adopted the woods of the New Continent. And the success in the conversion of sinners which has attended the toils of their subsequent Missionaries in the British Provinces of North America, (and which still attends them,) sufficiently indicates that the Supreme Being has given them a Providential call still to interest themselves in the spiritual welfare of those large and interesting regions of our globe and empire.

There is, besides, as I think, a secondary, but yet most important branch of usefulness, both at home and abroad, which the God of Nations hath most evidently allotted to the British Wesleyans, and which, in the face of every difficulty, they are bound to endeavour conscientiously to cultivate. A higher call, it is true, they have, than that of the mere political economist; but, at the same time, the most inestimable collateral benefits of a civil and secular nature have ever been found in connection with those nobler advantages which it is their more immediate design to impart to the world.

The connexional character of their community produces a sameness in their religious administrations, under almost every possible variation of outward circumstances. This effect is, perhaps, produced with as much certainty and efficiency, as should be expected from any description of human agency. While the salutary and controlling influence, which the British Wesleyan Conference exercises over the ministry of their widely-spreading Connexion, secures them from those departures from primitive Wesleyan principle—which, from a variety of causes, experience has shown to be almost unavoidable without it. By God's blessing on their steady and independent

maintenance of the original tenets of their first and honoured founder, both as it regards usages and opinions, (or, as they would themselves express it, "in doctrine and discipline.") those views which are "according to godliness" will be largely promoted, on all stirring subjects, civil as well as sacred. And thus will be furnished an additional, and not needless aid to the stream of public opinion which is otherwise fain to seek a lower level, and to flow in channels more "according" to "the carnal mind," which "is enmity against God."

Wherever it has been fairly tried, the effects of the system of the British Wesleyan Methodists have been most helpful to the social condition of man. Into their several Mission Stations throughout the earth we may look with confidence, and behold the most animating accumulation of facts confirmatory of this consolatory assertion. Industry, activity, and good order—enterprise, prosperity, and contentment, are the universal concomitants of their cordial and pacific endeavours. In the genuine spirit of WESLEY, they are free from the pugnacity of state-reformers and political-constitution-manufacturers. They cherish an affectionate and reverent attachment to the valuable institutions of our Empire; and acknowledge and admire those ancient landmarks of our British polity, which proclaim at once the wisdom and integrity of our noble progenitors, and the ceaseless care of Divine Providence over the people to which we belong. And if they have not been among the most violent, or the most virulent of the professed advocates of civil and religious freedom, neither have they been the least untiring or efficient in the promotion of those kindred and national objects.

The efforts of the British Wesleyans for the extinction of British Colonial slavery will not suffer by comparison with those of any other body of Christians in the nation. As a Connexion they took up the subject—not as a merely secular, or even philanthropical question—but chiefly because it was a national iniquity in the sight of God, and intimately affecting the moral and eternal interests of the world! The ardour of their feeling may be seen in the simultaneous character of their applications to the Legislature of their country for the compensatory abolition of the state of slavery within the British dominions. They were willing to pay on their own part, as well as to pray for interference on the part of the constituted authorities. The time for the forwarding of petitions to the Imperial Parliament was but limited, or a greater expression would have been given of the self-sacrificing interest which the Connexion took in the Christian freedom of their oppressed and injured negro fellow-man!

In the favoured country of our honoured fathers the Methodism of JOHN WESLEY, as we have remarked, has been of no inconsiderable service to the well-being of "our land and nation." Since his day it has been consistently developed under the faithful administration of the Conference he himself constituted and appointed for that purpose. In "High Heaven" only can it be fully known the amount of "assistance" it has rendered in the solemn struggle of antagonist principles which has so long been agitating the fair surface of the civilized world. Nor can there remain any reason to doubt the unsolicited and spontaneous tribute of acknowledgment which has been admirably paid by some of our profoundest statesmen to its beneficent accomplishments in that honourable department of Christian philanthropy.

The character which has thus become attached to the community of British Wesleyans cannot but procure for it at least a degree of favourable prepossession in the breast of every truly patriotic colonist who may become acquainted with the well-established fact.

It was this which gave to its first agents both in India and Australia, so decided an advantage. They were introduced by the express sanction of the British Government, and the warmest recommendations of those distinguished men, Dr. BUCHANAN, and the Messrs. WILBERFORCE, GRANT, and STEPHEN, not to omit the venerated name of the Right Honourable Lord TEIGNMOUTH, the justly celebrated and original President of the British and Foreign Bible Society. The principal European residents were among their first and fastest friends, and have to the present day continued to be such; since the humble followers have never varied from the safeguard principles

of their honoured founder. In those settlements, the painful anomaly has not been witnessed of a class of Christians ambitious to bear the name of WESLEY, and at the same time apparently reckless of those hallowed maxims of procedure which have naturally endeared his sainted memory to all those who are unfeigned and reflecting lovers of the honour of God, and the best interests of man.

The entrance of the British Wesleyans on their oriental field of labour, was by the way of the Presidency of Bombay; where they were most kindly received, and hospitably entertained, in one of his own country-mansions, by His Excellency the late Sir EVAN NEPEAN, Bart., the Governor. Sir EVAN had passed many of the previous years of his public life in connection with the Home Government, and was, in consequence, sufficiently acquainted with the real nature of the influence of their religious system in the Parent Country. On that occasion, His Excellency thus expressed himself, in a large company of the principal inhabitants of Bombay: "I knew Mr. WESLEY; when a boy, I have heard him preach. He was a good man. He preserved his people from those political squabbles in which too many of the Dissenters involved themselves. I remember hearing Lord NORTH say, 'You owe more of the loyalty and contentment of the people of England to the labours of JOHN WESLEY, than to those of all the bishops and dignitaries of the land.'"

This merited encomium on the peaceful tendencies of the evangelical ministry of Mr. WESLEY ought not to be consigned to oblivion. And it may be recorded without any disparagement of the national ecclesiastics of the present day. The Church of England now occupies a vantage ground, on which she did not then appear. Her bishops and clergy, and her adherents in general, have now a more salutary hold on the national regards than was possessed by their predecessors of the period to which the worthy Governor referred. And long may it be honourably retained by them, with an ever augmenting and beneficial increase! But the day is remembered by many surviving witnesses, when, from various most lamentable causes, the reverse was the state of the case, to a fearful extent. Had WESLEY chosen to become a political agitator against that national church, she might not now have been found in possession of her present unenvied and constitutional adaptiveness to promote the immortal interests of the British people. But he, by God's grace, devotedly and disinterestedly preferred the more honourable alternative of upholding that National Institution: and, without just cause of offence to any, it may surely be stated to his honour; while the entailment of his fair fame may be generously conceded as naturally devolving on the unaltered principles of the Connexion he founded.

It may be remembered, that at the era of British history which dates the testimony of Lord NORTH, the face of Europe was fearfully disfigured by national movements of the most irreligious and sanguinary description. In these we were ourselves in imminent danger of becoming most suffering participants. If, then, by the blessing of God, British Wesleyan Methodism was an humble instrumentality, with others, in averting a calamity so devoutly deprecated: if important "assistance" was thus contributed to the peace and unity of our beloved empire, and a day of favourable opportunity was thus obtained for wise and salutary measures of internal administration and religious effort, to which anarchy and disorganization would have been fatal, and the felicitous consequences of which have extended to other countries besides our own; then surely, in that case, have the principles of the British Wesleyans a strong and a long-lasting claim upon the grateful confidence of the entire British nation, and on that also of the whole family of man.

In view of this conclusion, I would candidly ask, where is to be found, under the crown of Great Britain, a colony in which such a community of Christians should be regarded as needless and unwelcome intruders? Least of all, should they be so considered in the more recently-formed of our settlements, where there may be the most danger to social order, to good morals, and public quiet, from the influence of unreflecting or disappointed men, if not from designing disorganizers and depraved adventurers.

With some religious communities, loyalty to a Christian Government may be a mere contingency, dependent on considerations purely political in their character. Some may define loyalty to be simply "an obedience to the laws;" leaving a latitudinarian loop-hole for any opportunity to overturn the rule of our venerable and Protestant Monarchy, whenever a popular commotion may be sufficiently violent to obtain for such a project the sanction, however attained, of colonial "law." The loyalty of some ecclesiastics may dictate the sentiment, "we will keep quiet for the present—the country now requires tranquillity—but at some future time, we reserve to ourselves the liberty of political agitation, and whenever we may think proper." Would it not be an injustice to the memory of the venerable Christian patriot, as well as to the morals of unborn generations, were they to have no other means of learning the principles of WESLEY, than through the medium of instructors of that class?

Were such anti-Wesleyan sentiments to be promulgated by any, even the most distant district of its ministers; the British Conference would loudly, and with the utmost abhorrence, protest against it, in the length and breadth of the land. The renegade ecclesiastics would, at any expense, be instantly summoned before the connexional tribunal, with which WESLEY himself deposited the authority to preserve his principles uncorrupted to the end of time; and the world would be taught, that in the connexional concord of the British Wesleyans, there are the most efficient means, and the most ardent solicitudes, for the conscientious perpetuation of the connexional consistency.

The British Wesleyans define British loyalty to be attachment and fidelity, not merely to "a chief magistracy," but to "THE LAWFUL MONARCH." They maintain, with the learned and pious Dr. DODDRIDGE, that "under a Christian Government, a disloyal man CANNOT BE A GOOD CHRISTIAN." Their subjection to a constitutional SOVEREIGN, is an unvarying obligation, founded on precepts of Holy Writ. They hear the Holy Ghost say to them, in the Divine Word, "My son, fear thou the Lord and the King, and meddle not with them that are given to change;" "that ye study to be quiet, and mind your own business, and work with your own hands, that ye may have to give to him that needeth, and that ye may have lack of nothing." Prov. xxiv. 21—1. Thess. iv. 11. And this "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come."

All this may truly and properly be said of British Wesleyan Methodism; independently of the "mention" which might be made of the vast and magnificent amount of individual good which, by God's grace, it has effected in the immediate and happy conversion to God, and religious conservation, of a countless multitude of believers at this moment on earth or in heaven!

This may possibly be overlooked or under-rated by those who would fain assume, that on the western side of the Atlantic waters, the agents of that community would be an unnecessary and an intrusive addition to the other corps of moral labourers there employed. Such persons may not be sufficiently aware that the British Wesleyans are adapted to occupy a position of usefulness, which, in some important particulars, is peculiarly their own; and in which, as they interfere with no "other man's line of labour," so no other ecclesiastical body would be adapted fully to supersede them, or to supply their task of influence, even were they to be induced to withdraw from the extended field of evangelical toil. From this circumstance alone it has been considered, that the community of British Wesleyans could indeed ill be spared from among the various churches of the British Empire.

Other churches have their own peculiar characteristics; and the impression produced will be in natural correspondency with the signet employed. But the entire advantages of the Methodism which is purely Wesleyan, cannot be expected in those localities where the entire system of JOHN WESLEY, in practice and principle, shall be legitimately brought out into full and official operation.

Possessing these opinions on this subject, and which I have thus candidly and unhesitatingly stated—I may, as a catholic member of the "church universal," be permitted to add my

prayers for the encouragement of British Wesleyan Methodism. And may it please God, by the prospering influences of "the Eternal Spirit," ever to smile on that useful body of Christian people; and may it thus become to all the colonies of our Empire, (and not less so to those in the Western world than to the others,) as great and varied a means of blessing, as, by the same Divine source, it has been rendered to the Parent Country. Amen.

MISCELLANEOUS.

CHINA.—ORIGIN OF THE WAR.

BEFORE giving an account of China, and the singular people that inhabit that vast territory, we will furnish a brief history of the events which led to the quarrel:—

For many years opium has been imported into China, not only from British possessions in India, but from various other quarters of the world, both by Europeans and Americans. The Chinese authorities ostensibly prohibited the importation and use of the article, but, till within the last twelve months, never took any decisive steps to put an end to the traffic; on the contrary, the Chinese officers, of all ranks, encouraged the trade—and, while they occasionally issued edicts against it, received a certain per centage on every chest as regularly, and almost as openly, as on any other article of foreign commerce. On the other hand, the English Government, seeing the danger that might result from an extensive trade in a prohibited commodity, after the abolition of the East India Charter, took steps to have it legalised, or absolutely prohibited.

Various Councils were held in the Imperial Court at Peking to discuss the question whether it should be admitted on payment of a fixed duty; and finally, the negative was carried by a small majority, not more, it is said, than two or three members. According to some accounts, a majority of the Chinese Officers of State, who were consulted on the subject, gave a decided opinion in favour of legalising the admission of opium at a certain duty, but the Ministers of the Emperor rejected their advice. Lord Palmerston, as soon as he heard the result, gave instructions to the British Superintendent at Canton, to inform all British merchants and captains of vessels, that the trade was illegal—that "the British Government could not interfere for the purpose of enabling British subjects to violate the laws of the country to which they trade," and that if they persist, they must take the consequences.

Captain Elliot, accordingly, took every possible step to carry these instructions into effect, and, on every occasion, evinced the utmost desire to afford the Chinese authorities every reasonable satisfaction, and to separate himself, as the representative of the British Government, in the most marked and decisive manner, from all connection with the opium smugglers and their proceedings. A proclamation to this effect was published in December, 1838. The smuggling, nevertheless, was still carried on to the same extent—the Chinese authorities at Canton conniving at the trade, while the Supreme Government, like the British Superintendent, issued proclamations against it. In February, 1839, however, strict orders were sent from Peking to carry the decrees of the Government into effect; and, in accordance with these orders, a Chinese, accused of trafficking in opium, was strangled on the 26th of that month, in front of the foreign factories. All the foreign flags, thereupon, ceased to be hoisted; and Captain Elliot ordered all British-owned passage-boats not having licenses, to proceed outside the Bogue, and not return within the same.

On the 10th of March, the Imperial Commissioner Lin arrived at Canton, and on the 18th he issued two edicts—one to the Hong merchants, and the other to the foreigners; the latter requiring every particle of opium in the store-ships, as well as that in vessels without the Chinese waters, to be delivered up to Government, on the penalty of death. Captain Elliot, and other residents at Canton, who had never been concerned in any opium transaction in their lives, were seized, deprived of food and drink, and threatened with execution, unless the mandate was complied with in three days.

The Representative of the Queen of England had the alternative of death or implicit obedience, and, to save lives, chose the latter, and engaged to deliver up opium to the value of two millions and a half sterling—a great part of which was at the time on the high seas, and entirely beyond the reach of the Chinese Government. All the opium in these vessels was delivered up; but Lin, contending that the specified amount was not made good, detained Captain Elliot under the same threat of death, and compelled him to purchase opium to the amount of from £35,000 to £40,000, to make up the quantity. He was then released.

Some time afterwards, an affray took place between some English or American sailors, (for the truth has not been ascertained,) and a party of Chinese: when a native, named Lin Weike, lost his life. Commissioner Lin demanded a British subject, in return, to be executed for the death of Weike; and Captain Elliot having made every inquiry, without effect, to discover the guilty person, properly refused to comply. A British merchant vessel was attacked by Chinese mandarin boats, some of her crew murdered, and a British subject cruelly maltreated. The convention entered into by the Chinese Commissioner for carrying on the outside trade, was, on some pretence, broken through. A rencounter took place between the Volage and Hyacinth, British vessels of war, and a fleet of war junks—which ended in the utter defeat of the Chinese. Several of the junks were sunk, and a number of Chinese soldiers were killed and wounded. All communication was afterwards cut off by order of Commissioner Lin; and various attempts were made to burn British ships in the roads, and poison the sailors. To demand redress and compensation for these insults and this vast destruction of property, is the object of the expedition to China.

HORRORS OF WAR.

THE following extract, which refers to the sufferings of the French Army, during its campaign in Russia, in 1812, exhibits a description of one of the most appalling scenes in military history:—

"The winter now overtook us; and, by filling up the measure of each individual's sufferings, put an end to that mutual support which had hitherto sustained us. Henceforward the scene presented only a multitude of isolated and individual struggles. The best-conducted no longer respected themselves. All fraternity of arms was forgotten; all the bonds of society were torn asunder—excess of misery had brutalized them. A devouring hunger had reduced these unfortunate wretches to the mere brutal instinct of self-preservation, to which they were ready to sacrifice every other consideration; the rude and barbarous climate seemed to have communicated its fury to them. Like the worst of savages, the strong fell upon the weak, and despoiled them; they eagerly surrounded the dying, and often even waited not for their last sigh before they stripped them.

"When a horse fell, they rushed upon it, tore it in pieces, and snatched the morsels from each others' mouths, like a troop of famished wolves. However, a considerable number still preserved enough of moral feeling not to seek their safety in the ruin of others; but this was the last effort of their virtue. If an officer or comrade fell alongside them, or under the wheels of the cannon, it was in vain that he implored them, by a common country, religion, and cause, to succour him. He obtained not even a look; all the frozen inflexibility of the climate had passed into their hearts: its rigidity had contracted their sentiments, as well as their features. All, except a few chiefs, were absorbed by their own sufferings, and terror left no place for pity. Thus that egotism, which is often produced by excessive prosperity, results also from extreme adversity—but in which latter case it is more excusable: the former being voluntary, the latter forced; one a crime of the heart, the other an impulse of instinct, and altogether physical: and, indeed, upon the occasion here alluded to, there was much of excuse—for to stop for a moment, was to risk your own life. In this scene of universal destruction, to hold out your hand to a comrade, or your sinking chief, was an admirable act of generosity. The slightest act of humanity was an instance of sublime devotion.

"When unable, from total exhaustion, to proceed, they halted for a moment. Winter, with its icy hands, seized upon them for his prey. It was then that, in vain, these unfortunate beings, feeling themselves benumbed, endeavoured to rouse themselves. Voiceless, insensible, and plunged in stupor, they moved forward a few paces, like automatons, but the blood, already freezing in their veins, flowed languidly through their hearts, and, mounting to their heads, made them stagger like drunken men. From their eyes, became red and infirm from the continual view of the dazzling snow, the want of sleep, the smoke of the bivouac—there burst forth tears of blood, accompanied by profound sighs; they looked at the sky, at us, and upon the earth, with a fixed and haggard stare of consternation; this was their last farewell, or rather reproach, to that severe nature that tortured them. Thus, dropping upon their knees, and afterwards upon their hands, their heads moved for an instant or two from right to left, while from their gasping lips escaped the most agonizing moans; at length, they fell prostrate upon the snow, staining it with a gush of living blood, and all their earthly miseries terminated.

"Their comrades passed over them without even stepping aside, dreading to lengthen their march by a single pace; they even turned not their heads to look at them; for the slightest motion of the head to the left or the right was attended with torture, the hair of their heads and beards being frozen into a solid mass.

"Scenes of still greater horror took place in those immense log-houses, or sheds, which were found at certain intervals along the road. Into these, soldiers and officers rushed precipitately, and huddled together like so many cattle. The living not having strength enough to remove those who had died close to the fire, sat down upon their bodies, until their own turn came to expire, when they also served as death-beds to other victims. Sometimes the fire communicated itself to the wood, of which these sheds were composed, and then all those within the walls, already half dead with cold, expired in the flames. At Joupranoni, the soldiers set fire to whole houses, in order to warm themselves for a few moments. The glare of those conflagrations attracted crowds of wretches, whom the intensity of the cold and suffering had rendered delirious: these rushing forward like madmen, gnashing their teeth, and, with demoniac laughter, precipitated themselves into the midst of the flames, where they perished in horrible convulsions. Their famished companions looked on without affright; and it is but too true that some of them drew the half-roasted bodies from the flames, and ventured to carry to their lips the revolting food."—*Secur.*

READING AND STUDY.

ONE of the great defects of self-training at the present day is, that there is much more reading than study. Both of these are indispensable in their proper relations, but neither of them can take the place of the other. Reading is necessary to furnish us with the facts of the present and former ages; it gives us the materials of thought; it directs our minds, without much effort on our part, into new and delightful channels, and thus perfects our taste and forms our style; and it affords, at a cheap rate, a high and mental luxury. But reading is not study. A man might read a world of books, and good books too, and yet not possess the shadow of a claim to scholarship. A trained mind, a thoroughly educated mind, is the product only of study. Every person should devote some portion of his time to the acquisition of a definite branch of knowledge, and he should set about it with a full purpose to master the subject; and he would thus superinduce those habits of mental discipline and self-content—that facility in consecutive inquiries, which would prepare him to grasp, and analyse, and comprehend other subjects. This is a business that every man must do for himself. No school or college can perform it for him—no learned professor or public lecturer can point out any royal road to these attainments. But I must add, that there is much more light reading at the present day than solid. We live in an age of book-making; and it would be but common praise to say, that the productions of the age are read—they are literally devoured. But many of these productions are of a light and trifling character, and successive ones are becoming more so.—*Beman's Lecture.*

DR. ADAM CLARKE.

THERE is an interesting incident of this eminent and remarkable man, which, as it may not be generally known, many of our readers will be pleased to hear. We extract it from a republication in one volume of his "Life."—*Limerick Standard*.

"I will tell you a curious circumstance that happened to me some years ago. A friend desired me to take charge of a young lady to Dublin—to which I readily agreed, and she was sent to me at the coach. I soon found, from her conversation, that she was a Roman Catholic, and I also quickly perceived that she had been led to entertain a very high opinion of me. After we had travelled some distance, talking occasionally on various subjects, the daylight began to sink fastly away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me: 'I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one; she appears to be of an ingenuous temper, and to feel much personal respect for me. Is there not here, then, a good opportunity to exercise my influence, and to deliver her, if possible, from her erroneous creed? But,' continued I, in my thoughts, 'was she not intrusted to my care?—would her friends have so intrusted her had they even suspected that an attempt at proselytism would be made?—would not the attempt be a breach of trust; and should I, even were ultimate good to accrue to Miss —, be a morally honest man? I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time Miss — closed her book, with this observation: 'We Catholics, Dr. Clarke, think it much better to believe too much than too little.' I replied: 'But, madam, in our belief we should recollect that we should never yield or assent to what is contrary in itself, or what contradicts other ascertained truths.' This was the only observation I made that looked at all towards Catholicism. In process of time we arrived at our journey's end, and I deposited her safely in the hands of her friend.

"From that time till about two years ago I never heard of Miss —, till we met in the following way:—I had been preaching at Chelsea Chapel, and, entering the vestry after the service, a lady followed me, shook hands, spoke with much emotion, and said, 'Do you not recollect me, Dr. Clarke? I am Miss —, whom you kindly took care of to Ireland. I was then a Catholic—I am now a Protestant, and have suffered much in consequence of the change.' I inquired how the alteration in her views was effected, and she gave me in detail the account which I will shortly sum up to you. When she heard to whom she was about to be intrusted, she resolved closely to watch and observe this eminent Protestant minister; she was much pleased with the conversation and friendliness shown to her, and so struck with the observation I had made in the coach, that she said it absolutely haunted her—caused her to examine and think for herself—and at last led her to freedom from her thralldom. 'But,' said she, 'I should never have been induced to examine had it not been for the examination I had previously made of you. From the first moment you entered the coach, I watched you narrowly. I thought now I had a fair opportunity of knowing something of these Protestants, and I will judge if what I have heard of them be true. Every word, every motion, every look of your's, Sir, was watched with the eyes of a lynx. I felt you could not be acting a part, for you could not be suspecting that you were observed. The result of all was, your conduct conciliated esteem, and removed prejudice. Your one observation on belief led me to those examinations which the Spirit of God has blessed to my conversion; and I now stand before you, the convert of your three days' behaviour between London and Dublin.'"

A PHRENOLOGICAL PHILOSOPHER CONFOUNDED

AT the last Annual Meeting of "The British and Foreign Sailors' Society," the Rev. W. LAWRY, (formerly a Wesleyan Missionary in the South Seas,) in addressing the meeting, observed—

"That he wished it were in his power to say, that English sailors were the only persons who, in

other lands, sunk the Christian character. He had met with a great number of persons, not sailors, who acted in a way directly calculated to disgrace the name by which they were called. Many years ago he was dining with Sir Thomas Gisborne, who was a truly Christian English gentleman, at Paramatia. An English philosopher was present, who had visited New Holland, with the view of ascertaining what kind of beings the aborigines were. He set about examining the craniums of the blacks, and pronounced them to be of the orang-outang species. He (Mr. L.) had laboured amongst them two or three years; and a young man, who had become the subject of pulmonary disease, was then dying, but dying a Christian. He invited the Doctor to accompany him on the following morning, stating, that he could produce an argument quite new to him in his investigations. He went; and on entering the room where the young black was lying, he (Mr. L.) said to him: 'Now, Thomas, relate to this gentleman what you were, what Christianity has done for you, and what are your hopes and views concerning another world.' He gave as clear an account of his heathen, wretched, polluted condition as any man could do in a few words. He then detailed the operations of the Spirit of Christ on his heart, giving him to feel that he was a sinner, and needed a Saviour. He then spoke of embracing Christ by faith; and concluded in the language of the Apostle, 'The sting of death is sin, the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ.' He (Mr. L.) then thought that he had a fair opportunity of coming into direct contact with his antagonist; and asked him, whether he ever saw a monkey die like that young man. With some difficulty he obtained this answer from him: 'Sir, my philosophy stands corrected by your Christianity.'"

REMARKABLE INSTANCE OF SAGACITY AND AFFECTION IN TWO DOGS.—On the 8th Nov. last, about 5, P.M., Mr. J. Walker, of Eastington, was walking through a field near his own house, when he saw something near a hedge like a black dog; he went up to it, and recognised it as his neighbor's (Mr. Goudrill, of West Linton) dog Prince. Although well acquainted, the dog did not go up to Mr. W., but leaped down into a ditch upon something, which proved to be the body of its master. On approaching nearer, Mr. W. found the dog sitting upon the shoulder of Mr. G., who was lying with his head towards the bottom of the ditch, and his face in the water, which was very shallow. He was dead, and appeared to have been so some time. The ditch where he was found lies between the houses of Messrs. J. and W. Walker, at a short distance from each, and half a mile or more from Mr. Goudrill's. It appears that about three o'clock the same afternoon, another dog of Mr. G.'s was seen at Mr. W. Walker's, (who was an intimate friend and partner of Mr. G.'s.) It first went to the kitchen window, and appeared anxious to excite attention. The servant girl drove it away, whereupon it ran round to the other side of the house, and rearing itself up, looked in at the window of another room, where a servant man was seated, and would not stir until he came out of it. It then ran off a score yards or so, and stood in an attitude which perfectly indicated a desire that the man should follow, which he did; but as he approached, the dog ran forward a few yards, and again stood. This it did four or five times, the man following, until the dog stopped at a gate, when the man, seeing no reason for such extraordinary conduct, gave up the pursuit, and he saw the dog no more. The gate at which the dog stopped, it afterwards appeared, led to the spot where Mr. G. was lying. Mr. G. had gone out in the forenoon, about eleven o'clock, accompanied by the two dogs, and it is the opinion of the medical men who examined his corpse, that he had been seized with a fit, and fallen into the ditch, the small quantity of water in which, happening to cover his mouth and nostrils, had caused suffocation before he recovered from the fit. It is remarkable that the dog which went in quest of assistance, was the largest, and which, having the longest legs, was most likely to effect the purpose with the least delay. It is supposed that they had both remained with their master a considerable time after he had fallen, and their subsequent proceedings exhibit something not unlike a mutual understanding between them.—*Hull paper*.

POETRY.

[FOR THE WESLEYAN.]

A JUVENILE THOUGHT OF HEAVEN.

HAIL Contemplation—wondrous power!
That bears the mind, ere life is o'er,
Above the skies that girt this ball,
E'en to its destined heavenly goal.
Oft on thy strong extended wings,
My soul has 'scaped from mortal scenes,
From Earth's dark bourne, where shadowy joy
Pass in wild dance before my eyes,
And mundane bliss its various forms
Assumes, to tempt me to its arms—
Where Sin and Death triumphant reign,
And spread their wide and dread domain.

Attracted by the Power Divine,
The Power that formed the stars that shine;
From this terrene to scenes more bright,
It soared in rapid lofty flight,
"Aspiring to the plains of light."
Thus darting through the vast profound
With pinions bold, till far beyond
The track were fiery Mercury roves,
Or Georgian's frigid orb revolves,
Or all the rolling worlds that shine,
Or blazing suns that fixed remain;
On HEAVEN'S lov'd shore firm footing found,
And trod the bright celestial ground.

What blissful scenes burst on my sight!
As o'er the shining fields of light
I roved, and gazed with new delight;
High sapphire thrones around me shone
With glory brighter than the sun,
The seats of native angels fair,
And faithful saints triumphant there.
And there, in his exalted sphere,
Enthroned, MESSIAH did appear.
Encircled by seraphic choirs,
Whose flaming tongues and tuneful lyres,
Unite their powers, and sweetly raise
Their notes symphonious in his praise:
While thousand thousands waiting stand,
Obsequious to his high command.

Anon; the heavenly music ceased,
And harps, and lyres, and tongues are hushed
While bowing low, with awe profound,
The shining orders spread the ground—
In blissful silence breathe their love
To HIM, who claims all hearts above.

Again the etherial trumpet blew,
Again the choirs their songs renew,
"REDEEMING LOVE!" blest endless theme
Bursts forth from Saints and Seraphim:
Loud hallelujahs pour around,
Adoring myriads catch the sound;
From sphere to sphere, from throne to throne,
Throughout the boundless realms divine
The concert swells—all hearts, all "powers,"
"Dominions, thrones"—cherubic choirs
Unite in praise, and join the cry,
"All glory be to God Most High!"
My ravish'd soul gazed on the scene,
And longed in shouts with them to join:
'Twas rapture all, and all was HEAVEN.

MARCI

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