

Canadian Wesleyan.

"WHEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO UNTO THEM"

VOLUME II.

HAMILTON, GORE DISTRICT, U. C. NOVEMBER 8, 1832.

NUMBER 5.

POETRY.

"I AM THE WAY."

I am the way, thou anguish'd soul,
Thou wretch; on nature's ocean dark;
See'st thou the surging billows roll
And dash around thy feeble bark?
And would'st thou seek the holy One,
And bending low before him, say,
"Great God! I yield! thy will be done;"
Then, humble soul, I am the way.

I am the way, thou weeping child—
Thou wanderer in the thorny maze,
By ayren melodies beguiled
Through dangers and forgotten ways.
In blood, in tears, in wind dismay;
By serpents stung, and rack'd with pain,
Wouldst thou return? I am the way—
I'll lead the back to peace again.

I am the way, thou mourner sad—
Thou weeper by the shrouded bier,
Was that pale form, in beauty clad,
A friend beyond expression dear?
And was that breast of frigid clay
Once warm with heavenly grace?
Go, dry thy tears—I am the way,
To his immortal pure embrace.

I am the way, thou wasted form—
Thou trembler—sinking to the tomb,
And dost thou shudder, feeble woe,
To pass through death's appalling gloom?
Dismiss thy fears and cold dismay,
And fix on me thy fading eyes;
I am the way, a shining way,
Through death's dark valleys to the skies.

Yes, all through life's entangled maze,
I am a plain, a lightsome way,
Which e'en the simplest soul may trace:
And where eternal sunbeams play.
O, let me never, never stray,
Thou true God of wondrous grace:
O lead me in this sacred way,
And let me see thy glorious face.

MISCELLANEOUS.

From the Christian Folder.

Absurdities of Universalism. No. 1.
—It will be the object of the present and few succeeding communications, to point out the palpable absurdity of some of the sentiments held by universalists, when compared with the doctrines of the gospel.

It is a doctrine advocated by universalists, that men are punished in the present life for all the sins they commit, and suffer the whole penalty of the divine law. This sentiment is not only advocated by lay universalists, but is found in sermons, and in religious periodicals, and pamphlets.

The palpable absurdity of such a sentiment, compared with the scriptural doctrine of forgiveness, is obvious to the feeblest mind, that has not been perverted by error and delusion.

That all those who are saved, are saved through forgiveness of sin, is a plain and prominent doctrine of the gospel.—David says, "If thou Lord should mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared." He also prayed for the forgiveness of sin. "For thy name's sake, O Lord, pardon mine iniquity; for it is great." He speaks too, of the blessedness of those who are the subjects of forgiveness. "Blessed is he whose transgression is forgiven, whose sin is covered." Paul says in speaking of Christ, "Through this man is preached unto you the forgiveness of sin."—And again he says, "In him (that is Christ) have we redemption, even the forgiveness of sin, according to the riches of his grace." Peter says, "Repent, therefore, and be converted, that your sins may be blotted out." In Romans, the Apostle says in writing to believers, "Much more then, being now justified (or pardoned) by his blood, we shall be saved from wrath through him." He also observes in another place, while speaking of the atonement of Christ, that it was necessary, in order that God might be just, and the justifier (or pardoner) of him which believeth in Jesus.

We see from the above questions, that forgiveness of sin, is a fundamental branch of that salvation, of which the gospel speaks. But let us inquire, what is meant by the forgiveness or pardon of sin? Is it as universalists sometimes say, the same as reconciliation to God? Certainly not, if there is any definite meaning in language. To say that forgiveness of sin, is the same as reconciliation to God, would be as absurd and foolish, as to say it was the same as meekness, humility and love, or any other gracious affection of a renewed heart.—But there is not the least difficulty in perceiving what the Scriptures mean by forgiveness: It is exemption from deserved punishment, or deliverance from the execution of the penalty of the law of God. In writing to the Galatian Church, Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us." To the Romans he says, "We are saved from wrath through him." This being the true meaning of forgiveness, how absurd must it appear to hear universalists assert, that all men in the present life are punished just as much as their sins deserve. It amounts to the same thing as to say that men are punished and pardoned for the same violations of law, than which, nothing can be more absurd and contradictory.

It is greatly to be desired, that all those universalists, who contend that every man is punished in this life as his sins deserve, would sit down and seriously reflect on its absurdity, if he ever hopes to be blessed with the forgiving mercy of God.

In my next communication, I design to show the absurdity of this sentiment, when compared with the gospel doctrine of salvation by grace.

JOHN.

Extract of a letter from J. G. Brewer, dated Covington, Georgia, Sept. 22, 1832.

"We have just closed our third camp meeting for the present year. Our Annual Conference for the Georgia District met at the last. These meetings have been seasons of refreshing to many drooping plants in Zion; and many have professed to find the pearl of great price, the salvation of their souls, at them. We have great reason to be thankful to Almighty God, for the rich displays of divine grace manifested on these as well as all other occasions. Our Conference met, transacted its business, and parted in great peace and harmony. May the God of all grace keep us in the same state. We have had considerable increase, both in ministerial laborers, and in private members, the past year. The work is spreading in this country more rapidly than it has ever done before.—There are many becoming weary of the yoke of Episcopacy, and are throwing it off; and I believe many more will as soon as they get their eyes open. But there are some, who, from their conduct, appear to have sworn allegiance to priestly domination; and therefore are determined to support it at all hazards. But, nevertheless, the nine days of judicial blindness, I believe are nearly up with many, when they will, undoubtedly, begin to see, not men like trees walking, but every object distinctly.

"The opposition by the friends of Anti-Christian powers, is as formidable as it has ever been. Our appointment, for our camp meeting and Conference, had been published for more than twelve months; yet the old folks made their arrangements so as to have a camp meeting, only one mile and a half from the place of ours, which commenced on Friday, before ours, on Wednesday. The whole object of the arrangement was, no doubt, to thwart our appointment.—But when it was found that the object could not be effected, they then pleaded ignorance of our meeting!

"I am really glad that these aspirants after power, have not got the 'keys of the Kingdom of God;' for if they had, poor reformers would find hard times.

Truly yours, &c.

A. G. BREWER."

DUELLING.

We have often strained our faculties to comprehend the philosophy on which the duellist justifies the exposure of his own life, and that of his antagonist—but we cannot grasp it. We believe that it is among the lost axioms of morals, which never had a shadow of reason to support them. Black as midnight, and steeled like a block of Damascus metal, must be the heart that coldly dies itself with the reeking blood of a fellow man even in fancy; but deadlier than the night shade, when it wills and executes the deed.

The blessing of heaven cannot go one step with the duellist. When he takes his pistols, and winds his accursed way to the field of murder, heaven resigns him—his guardian angel departs—his prayers have no avail—his bosom is bare, without a shield, to the relentless storm of human passion—and he ratifies anew its contract with the son of murder and revenge.

Honor! where is it? can it be possible that honor ever dwelt in bosoms so stained with the blackening curse of Cain! Our ears are pained every few days with the intelligence from certain parts of the country of these horrid deeds. But we rejoice to know that the occurrence of these acts in any particular district may be taken as the measure of its civilization. Rough, raw, and implacable, the demi-savages—the political gamblers—the reckless debauchees of those belts of our country which gird the homes of the wolves and the tigers, are those who most delight in these deeds which shock the moral sense of the world.

Those who are really brave men, and have any true principles of humanity remaining, may find a lesson in the following circumstance which occurred last month in England:—

Admiral Codrington, the hero of Navarino, who is a candidate for Devenport and Stonehouse, last week received a challenge to mortal combat from a man named Woolcombe. He however had no taste for this mode of settling a dispute, and at dinner given him a few days afterwards, alluded to the affair as follows: "It might perhaps be thought that he was fond of fighting; but there was no man who liked it less; and he never in his life took his ship's company into action, without feeling a heavy responsibility as to the necessity of taking their lives. He thought the Town Hall the place for settling a dispute like that between Mr. Woolcombe and himself, and he should be glad to meet him there, and the constituency would then be able to judge who was in the wrong."—*Youth's Comp.*

"DO IT; DO IT."—*Cred.*

A man in —, during a very powerful revival of religion, became deeply concerned for himself, and remained in this state for months. Every time he inquired what he must do, he was told to submit to God. He would immediately reply, "I would if I knew how." There were few who saw him that were not convinced of his sincerity. They were satisfied he wanted only to know what to do. Many were coming into the liberty of the sons of God, which very much increased his unhappiness. At length, as he was about to commence his daily labor, he went into the barn-yard to yoke his team, and having put the yoke on the first ox, drew out the other bow, and holding up the end of the yoke, commanded the other to come under. The obedient ox, cheerfully chewing his cud, immediately commenced his march to do as he was ordered. At this instant, the man dropped yoke and bow, and fell prostrate upon the ground. Those who saw him, ran immediately to him supposing him dead. But their fears soon fled, upon hearing him exclaim—"Let me alone, let me alone; for God has had mercy on my soul." In a few moments he rose, filled with joy, and began to tell those who had gathered around him, that he now knew what to do to submit to God; and that he had learned this lesson, which so many had tried to teach him, "from that ox." "It is," said he, "do it; do it." He had long been convinced, that he was willing to submit to God, but had not once attempted to do it.

LACONICS.

The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day. Total freedom from change would imply total freedom from error; but this is the prerogative of Omniscience alone. The world, however, are very censorious, and will hardly give a man credit for simplicity of heart, who is not only in the habit of changing his opinions, but also of bettering his fortunes by every change. Butler, in his best manner, has ridiculed this tergiversation, by asking:

"What make all doctrines plain and clear?
About two hundred pounds a year
And what was proved quite plain before,
Proved false again,—two hundred more."

When, indeed, we dismiss our old opinion, and embrace new ones, at the expense of worldly profit and advantage, there are some who will doubt our discernment, but there will be knowers who will impeach our sincerity. He that adopts new opinions at the expense of every worldly comfort, gives proof of an integrity, differing only in degree, from that of him who clings to old ones at the hazard of every danger. This latter effort of integrity has been described by Butler, in a manner which proves that sublimity and wit are not invariably disconnected:

"For loyalty is still the same,
Whether it win or lose the game;
True as the dial to the sun,
Although it be not shined upon."

Therefore, when men of admitted talent, and of high consideration, come over to truth, it is always better, both for their own and future times, that they should come over unto her, for herself alone; and that they should embrace her as a naked and unportioned virgin, an "Indotata Virgo," most adorned when deprived of all extrinsic adornment, and most beautiful, when she has nothing but herself to bestow. But, in the civil, no less than in the ecclesiastical horizon, there will ever be some wandering, whose phases we may predict, and whose aspects we may calculate, because we know the two forces that regulate their motions; they are the love of profit and the love of praise; but as these two powers happen to be equal and contrary, the career of all bodies, under their joint influence, must be that of a diagonal between the two. A certain non-conformist having accepted of a rich benefice, wished to justify himself to his friend; he invited him to dinner on a certain day, and added, that he would then show him eight satisfactory reasons for his tergiversation. His friend came, and on his refusing to sit down until he had produced his eight reasons, our host pointed to the dinner table, which was garnished by a wife and seven children. Another, on a similar occasion, attempted to exculpate himself by saying, "we must live." Dr. Johnson would have replied, "I see no absolute necessity for that."—But if we admit this necessity, it might be answered by another,—that we must also die.

Arbitration has this advantage, there are some points of contest which it is better to lose by arbitration than to win by law. But as a good general offers his terms before the action, rather than in the midst of it, so a wise man will not easily be persuaded to have recourse to a reference, when once his opponent has dragged him into a court.

We should embrace Christianity, even on prudential motives; for a just and benevolent God will not punish an intellectual being for believing what there is so much reason to believe; therefore we run no risk by receiving Christianity, if it be false, but a dreadful one by rejecting it, if it be true.

Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough nor good enough to be trusted with unlimited power; for, whatever qualifications he may have evinced to entitle him to the possession of so dangerous a privilege, yet, when possessed, others can no longer answer for him, because he can no longer answer for himself.

Villainy that is vigilant, will be an overmatch for virtue, if she slumber on her post, and hence it is that a bad cause has often triumphed over a good one; for the partisans of the former, knowing that their cause will do nothing for them, have done every thing for their cause, where the friends of the latter are too apt to expect every thing from their cause, and to do nothing for themselves.

EMIGRATION.—An article in our columns copied from the London Sun, states that the new township of Adelaide in the London District, containing 20,000 acres, which five months ago was a complete desert, without house or inhabitant now possesses a population of 1,000, with leading roads and numerous buildings, which though rude, will afford a comfortable shelter to their inmates, until time permits better ones to be erected. In the district of Gore and Niagara, &c. every part of the country lying west of them back to Goderich and Fort Erie, extensive purchases of land have been made by emigrants of property, and many new stores opened, among which we are informed is a wholesale one at Simcoe by Mr. Fuller on an extensive scale, and there are still many emigrants in quest of lands and situations for business, who have not yet located themselves. It is evident that the emigration of last season has done more for the western parts of this province than the ten preceding years, the emigrants being of a more wealthy class in general than any that preceded them, and the number greater than in any former season. We believe the House District has also received a large addition to its population, particularly in the neighborhood of Luke Simcoe, where Crown Lands have been taken up to a considerable extent by persons intending to become actual settlers as soon as time will permit. The number of emigrants landed at this port by the steam boats, was not less than 3 and may probably have amounted to 4,000. Many arrived in schooners and came by land from York and Niagara not included in this estimate, but the great body of the emigrants for the West, must have proceeded by way of the Welland Canal, as it appears by the St. Thomas Journal, that 800 landed at Port Stanley alone in the course of a single week.—*Western Mercury.*

From the Western Mercury.

SIR WALTER SCOTT.—The latest accounts we have of the revered author of waverley, announce the mournful tidings that all hopes of his recovery have vanished, and that this glorious luminary whose rays shed their lustre over the civilized world is on the eve of setting. When the grave has closed upon his mortal remains, the price that was denoted him in his life time or awarded with niggard and unwilling hand, will be profusely showered upon his tomb, and his fame will live in undying splendor, until "the latest syllable of time is recorded." Competition having ceased, the tongue of slander will be silent, and envy will either slumber or aid in wreathing his name with those immortal laurels, which he so nobly earned and richly deserved. Sir Walter Scott commenced his career as a poet, and his first effusions were hailed with universal applause, but a host of contemporary scribblers, envious of his well merited fame, united in decriing his productions and parodied them in strains of subject ribaldry as dull and contemptible as the stupid authors. Dugusted with their unmerited and unceasing persecution, he had recourse to novel writing under the anonymous signature of Waverley, nor did he confess himself the author of these unrivaled productions, until their superior excellence was universally acknowledged, and their fame stood on a pinnacle so high that groveling envy or petty malice could never hope to reach it, or tarnish its brightness with their poisonous tongues. Thus to the malice of his worthless contemporaries we owe a new Era in novel writing, and those beautiful productions which combine historical information with amusement—productions that have never been equalled in their line, and perhaps can scarcely be surpassed. Even Byron in his early days assailed Sir Walter Scott's poetry with the shafts of ridicule, but he afterwards made ample atonement for the injustice and inhumanity of his structures, but not so—the inferior tribe of slanderers who, conscious they possessed no claims to praise themselves, wished to suppress and tarnish that which was awarded to others. Though as a poet, Sir Walter Scott did not possess the gloomy grandeur of Byron or the eastern magnificence of Moore, nor did he bestow the time or pains upon his works to give them the high finish that Moore and Byron gave theirs—yet, when we recollect that his bold stanzas stood the trying test of dramatization which theirs would not, with all their polish—we must admit that his poetical pictures were truer to nature and his character more accurately supported than theirs. If we mistake not, his writings, taken altogether, will rank him infinitely higher, as an author, than either one or the other, and place him on the list with Spencer, Shakespeare and Milton. This is but matter of opinion and may be erroneous, but a little time we fear will test its truth or fallacy, for when his race is ended, the press will teem with the criticisms of better judges, who will assign him that niche in the temple of fame which is justly due to him, and this consideration alone induced us to venture an opinion on a subject so much above our sphere. Whatever may be the result of public opinion respecting his merits as a writer, it cannot be denied that his virtues placed him far above all his competitors in point of sterling worth, for not one indelicate or blasphemous thought has ever been recorded by his pen—and when he not only lost the ample fortune he had realized by a long life of unwearied industry by the failure of Constable & Co., but even became involved in debt to the amount of twenty thousand pounds more than he could then pay, he refused the liberal offers of his creditors, who proposed to compromise with him on any terms he chose and to give him an acquittance—his noble mind scorned to stoop to a compromise, and he wrote with indefatigable assiduity, until he discharged the last shilling of this enormous debt, principal and interest. To this chivalrous spirit we owe it that his wizard lamp is now silent, and doomed never more to awaken those strains that made the blood tingle in every vein, and thrilled the heart with ecstasy, for he sunk under his gigantic efforts to pay this accidental debt, and when he laid in his tomb, it should be given on his monument in everlasting characters, "here lies a hero and the noblest work of God."

PROVINCIAL PARLIAMENT.

York, Wednesday, 31st Oct. 1832
OPENING OF THE PROVINCIAL PARLIAMENT.

Soon after 3 o'clock, P. M. this day, pursuant to official notification—His Excellency the Lieutenant Governor came down in State to the Parliament House, and having taken the seat on the Throne, in the Chamber of the Legislative Council, and the House of Assembly being summoned to the Chamber, his Excellency delivered the following SPEECH:

Honorable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly:

The continued Emigration, unprecedented as regards the industry and capital transferred to this country from the Parent State, is, by its beneficial influence, forcing the Province rapidly forward, and opening to you the fairest prospects. Your deliberations, therefore, cannot but render this Session of peculiar importance to the general interests of the Colony.

You will learn with satisfaction, that the population has increased not less than a fourth since the reports forwarded for your information last Session; that the Emigrants, with few exceptions, are fully occupied in the District in which they are established, and that the extensive agricultural improvements and actual cultivation, promise support and employment for our countrymen, whom the current of events may induce to fix their abode in this part of the Empire.

In directing your attention to these favorable results, you will find that, under existing circumstances, no subject is more closely connected with the immediate prosperity of the Colony, or requires an earlier consideration than the anticipated progressive increase in the number of Emigrants that will, from this season, annually flow into the Canadas.

The Rideau Canal has been completed, by the exertions and perseverance of the Officer who had charge of that National work. The chief advantages of the navigation cannot be attained while the unfinished works on the river Ottawa obstruct the passage into the Saint Lawrence; but with reference to the degree of improvement which the Colony has reached, and the interests of the Parent State, it must be obvious to you who are acquainted with the Districts interested by the Rideau and adjoining Lakes, and with the avenues to internal commerce, recently opened, that the expenditure incurred in thus accelerating the development of your resources, will produce in every respect a profitable return.

The Arbitrators appointed to adjust the claims, on the part of Upper Canada, to a proportion of the duties levied at Quebec, not having agreed on any satisfactory arrangement, a third Arbitrator will be nominated by the King, in conformity to the British Act passed in the third year of His late Majesty's Reign.

I am happy to be enabled to inform you, that the disease, which, by the dispensation of divine providence, has so widely prevailed, has nearly disappeared in every District of the Province. At the time when the disease first extended its ravages to the Eastern Districts, the Executive Government adopted such active measures as the exigency demanded; and I feel confident that you will approve of the responsibility assumed, and the arrangements made at the distressing period, for the preservation of the public health.

Gentlemen of the House of Assembly: The Annual Accounts and Estimates shall be laid before you; and I trust you will make the necessary provision for the service of the ensuing year, and for the Salaries and Claims of the several departments not sanctioned last Session.

I have ordered detailed accounts to be transmitted to you, of the sums placed, by my direction, at the disposal of the Magistrates, on the urgent occasion to which I have alluded;—I have no doubt, provide for the repayment of the amount advanced.

Honorable Gentlemen, and Gentlemen: His Majesty having acceded to a request of the House of Assembly, in respect to the appropriation of the sums arising from the sale of Land, formerly set apart for the support of Grammar Schools, and not alienated by the authority of His Majesty's Government; the Accounts of the Board under whose control the School Reserves have been hitherto placed, will be delivered over to the King's Receiver General, at the close of the year. In this instance of consideration of the King, in complying with the prayer of the Address of the House of Assembly, you will perceive the solicitude of His Majesty to promote the wishes of the Province.

It will be for you to decide upon the practical mode of applying to the intended object, the School Funds; and whether it may not be more desirable to appoint a Commission to carry into effect the measures of the Legislature, in regard to the distribution of the proceeds of these Lands, than to dispose of them

by annual vote. Whatever course you may deem it expedient to pursue, it will be gratifying to me to concur in such enactment as may appear best calculated to secure the interests of the people.

[We are under the necessity postponing further proceedings until next week.]

FOREIGN NEWS.

LATEST FROM FRANCE.

By the arrival of the ship France, Capt. Funk, from Havre, Paris papers to the 10th and Havre to the 20th ult. inclusive are received. The intelligence by this arrival is of very little importance.

It is stated in a letter from Lisbon that Don Miguel had offered Don Pedro to settle their difference by a duel.—N. Y. Spec.

A courier from Madrid arrived at the Spanish Embassy on Sunday, with letters from that capital to the 11th, and from Oporto to the 6th instant. The army of Don Miguel was very much discouraged, and dared not act on the offensive; the commandant, Lopez de Itina, having little confidence in the fidelity of his soldiers, had applied to his sovereign for new reinforcements. In a despatch addressed by the General-in-Chief of Don Miguel's army to the Minister of the Marine, he states that unless the mouth of the Douro be blocked up, it will be impossible for him to attack the rebels, whose forces are continually increasing. Don Miguel, afraid of sending out his fleet, as Admiral Sartorius is still cruising off the Tagas, has sent the despatch of the General-in-Chief to Madrid. This despatch, it is said, was accompanied by a letter from Don Miguel to his uncle Ferdinand, by which the former proposes the sending of some Spanish vessels to the Douro, under the pretext of ill treatment said to have been offered to the English Consul.

The affairs of Don Pedro are taking a favorable turn. If the enemy venture an attack, he will be defeated. A retreat without attacking would be fatal to him, and a state of inaction would not be much better. The accounts from Spain are not very satisfactory. It is asserted by letters from Madrid that in Andalusia, Jose Maria's band of Guerrillas is increasing, and two chiefs have raised the standard of liberty. It appears that the courier above mentioned brought instructions for Count d'Alia to urge the conclusion of the Portuguese affairs, as a prolongation of the struggle might be of serious consequence to Spain.

The Swabian Mercury, under the head of Rhenish Bavaria, Sept. 6th, says:—"The mania for emigration to North America still increases in this country."

We have just learnt that thirty persons, each possessing a capital of from 20,000 to 25,000 florins, have agreed to make one common stock, and proceed to America."

The accounts from La Vendee are again alarming. The Duchess de Berri is still there, and the royalist papers relate a number of romantic anecdotes concerning her and her hair-breadth escapes. It would seem to us that their object is to keep public attention to her, and thus prevent the Bourbon family being entirely forgotten by the nation, while in their silent retreat at Edinburgh or Syria.

The Duke of Brunswick, who was driven from his dominions in consequence of his extravagant conduct, has been arrested by the French government, and transported across the frontier, probably to Switzerland.

The affairs of Holland and Belgium are in an unsettled state as ever. There are reports of a proposition by France to assemble a naval force in concert with Great Britain, to enforce a settlement; and it is also said that 30,000 men are to be marched by the former into Belgium.

Another account speaks of an arrangement, by which every vessel entering the Scheldt shall be subjected to the payment of a duty to the King of Holland of one guilder per ton.

At Marseilles also some Carlist disturbances had occurred which were not entirely settled at the last accounts from thence.

The French Ministry had not yet been organized. The Paris papers speak of different attempts made by the King for that purpose, but without effect. M. Guizot, his *doctrinaire*, was the last person with whom negotiations had been going on.

A NEW ALLIANCE

Our readers will see with wonder and astonishment and indignation, that another power has been added to the murderous conspiracy against the national existence of Poland. The Pope of Rome, as it appears by our foreign intelligence, has unrighteously added the sanction, if there is any sanctity in it, of his official station to the tyrannical power which is now treading the heart out of Poland.—But although the wicked join hand in hand, there may yet be a redeeming spirit in nature, that shall blast all these horrid purposes against the unfortunate people whose groans for more than half a century have rung in the ears of an unfeeling world.

A private letter from Thorn, in Russia, of Aug. 26th, gives the following fresh instances of Polish suffering:

The last Polish refugees who sought an asylum in our country, have been driven up to the Russians. A few only were able to reach Pillau and Dantzic, to embark for France. The Prussian Government issued an order, by which it was decreed that every means was to be employed except violence, to induce the Polish refugees to return home, and in case of their not complying with the injunction, they were to be sent to the Prussian fortresses, to be employed in the works. The Prussian General Schmit was charged with the execution of this order.—This general leaving it with subordinate officers, the latter thought that they should render themselves agreeable to the King by delivering these unfortunate men into the hands of the Muscovites. The Poles were divided into detachments of from 200 to 500 men, to each of which the cabinet order was read. The passage pointing out the motives by which the Poles were to be induced to return home was not read, but instead of it the Prussian officers added that in case of resistance, they would be forced to return to their country. It is to be remarked that the Poles were already under the command of the Prussian officers. After having heard the order they all declared they would not return but by force. As such an answer was expected, a quantity of rods and bludgeons had been collected, and the Prussian soldiers received orders to strike the Poles if they did not obey. This was actually done, but without producing the desired effect. The cavalry was then ordered to make a charge upon the unfortunate Poles, who were thrown down and trampled upon by the horsemen. Many of the refugees having been wounded, they were at length forced to advance, and thus they passed the frontiers not escorted, but chased and pursued as it were by dogs. On arriving in Poland, the Russians gave to each of them from 50 to 100 lashes of the knout. One of the most numerous detachments which had been also ill treated obstinately refused to pass the frontier; and the soldiers composing it, harassed by the Prussian troops, at last in a fit of exasperation fell upon the officers and threw them from their horses, thus returning violence for violence. Upon this the cavalry charged them, cut them down with their sabres, trampled upon them with their horses, and then left them to be finished by the Cossacks.

Some Prussian officers and many inhabitants who were involuntary witnesses of these bloody scenes, reproached the Government aloud with tears in their eyes. A detachment of the 4th Regiment which had gained so much honor during the war, was also to have been given up to the Russians, but they exclaimed unanimously—"You may kill us, but we will never pass the frontier."—The cabinet order was then read them, with an assurance that if they resisted they would be sent to the fortresses and made to labor on the fortifications chained to wheelbarrows. They replied, "Be it so! be it so! we will kiss the King's hand. He may do what he pleases with us, so that he does not deliver us up to the Muscovites." In consequence this detachment was sent back to Invandere, where they received as we are informed no further ill treatment.

LATEST FROM COLOMBIA.

Bogota, 7th Sept. 1832.

"I don't suppose these few lines will reach you, for if the courier trembles as every one is trembling here, he will drop the bag on the way."

"Since the morning of the 27th ult., the people perceived that something extraordinary had occurred. The long village of Velez became contracted; the short one of Marquez got lengthened; the thin one of Lopez appeared expanded;—the brazen countenance of Soto alone remained in *statu quo*. The tribe attempted in vain to conceal the news, ignorant that Doctor ——— is better informed of events than themselves. The universal joy in the faces of the friends of order, convinced Marquez that the defeat suffered by the vanguard of the assassin Obando, was publicly known.—However, it was not until the 5th inst. that the *Gracia Extraordinaria* was published—not to inform, but to delude the people, by striving to lessen the importance of the victory obtained by the troops under Flores, at the *Tablon de los Gomez*. The truth is, that Government does not know what to do, or where to turn. The robbery intended to be committed by order of Marquez, had nearly caused a revolution here. Such was the fermentation evinced by all classes, that the Government felt itself obliged not to lay hands on the money in the Mint, belonging to Merchants or others.

"I am sorry to tell you that our friend Santander was taken ill at Cucuta; but they write us that it is more of a political complaint than any serious disease.—I believe he is heartily tired of us: for since his return he has witnessed nothing but an immense field of anarchy. Perhaps the private correspondence will be detained, as Marquez is fearful that the true state of affairs, if known at Carthagena, would produce a revolution.—On this account I defer writing until the express goes, which Doctor ——— sends to Monpox to-morrow night."

"Carthagena, Sept. 16, 1832.—General Flores has just declared open war in New Grenada, by surprising our advance guard at Tablon de los Gomez, and making himself master of that post, thereby committing the most scandalous violation of good faith, and this while commissioners were actually treating with the Government of the Equator concerning the disagreement between the two States, without even waiting for the termination of the negotiation which has put the seal to his backward mode of proceeding, and his project of immeasurable ambition. Without this occurrence the enemies of Liberty to Bogota, in this

city, and in many other places, have always had their hopes of the bettering of their party, founded on the triumph of Gen. Flores. Now, with the affair of Tablon, they already begin to magnify the news, to spread their whisperings of the disaster, and to infuse into the hearts of the incautious, a malicious discontent, and almost give out that the whole of New Grenada will succumb to Flores.—First shall be buried the corpses of her inhabitants, and the necks of the wicked who desire to be stretched! Flores does not want for friends, which the serviles naturally are—no fear is without some grounds."

From Jamaica.—By the Aurora, Kingston papers have been received to the 23rd ult. The Gazette says:—

We regret to find that there is still on the Island, considerable discontent, and that many individuals suspected of treasonable conduct, are exposed in their lives and property.

We find, that \$2100 reward is offered by the Magistrates and owners, for the apprehension of the persons who had been guilty of setting fire to the Bog Estate, owned by John Morant, Esq.

We also find that the most unwarrantable proceedings are going on against certain Baptists and Methodists, on account of their supposed guilt in stirring up the blacks in opposition to their owners.

Mr. Faucet comptroller of the customs at Savana-la-Mar, has been removed from office by Lord Mulgrave, from an impression that he was engaged in the riot at that place. The editor of the Courant condemns this act, as there is no proof of Mr. P.'s guilt.

A quarantine was required of vessels from American ports where the Cholera existed, but much less protracted than at Havana and various other places. The brig Louisiana, from Baltimore, was released after 6 days.

There had been some recent incendiary attempts, particularly at Savana-la-Mar. The store of a Mr. Malabre at that place was partly burnt on the 19th, after having been rubbed of 90 or 100 pounds in money. The whole loss of Mr. M. is estimated at £1200.

Mexico.—Arrivals at New Orleans confirm the account of the defeat of Montezuma on the 18th Sept., by Bustamante, with a loss of 1400 killed and 500 taken prisoners. Montezuma, with 8 men, fled, and at the latest date was within 35 leagues of Templo. Santa Anna was besieged at Orizaba. The election of President of the Republic was believed to have resulted in favor of Gen. Brano, who received the vote of 9 states.—N. Y. Spec.

Disasters at Sea.—On Monday, a vessel, fish-laden, reached the Nith, from Shetland, after a voyage of nearly a month's duration, the master of which communicates many particulars of a most appalling storm which slightly glanced at in some of the newspapers. Shortly before he sailed a hurricane arose, on the east side of the island, of appalling violence, and unprecedented in its effect for the last thirty years. No fewer than twenty-three boats, manned by six men each, sank during the gale; two smacks foundered at the same time and it supposed that nearly 160 mariners in all, many of them fathers of families, have found a watery grave. So calamitous an event has cast a damp over the harvest of the treacherous deep—season 1832—and converted the industrious community of Shetland into one entire family of mourners. The crews of thirty boats were picked up by the Dutchment, and most humanely treated while they remained on board; and, strange to say, three boats weathered the gale, and after being driven sixty miles to sea, reached Fair Isle at the end of ten days. Their provisions, water, and tiny supply of spirits, were entirely exhausted, and the crews completely worn down with fatigue and privation. A more miraculous escape it is impossible to imagine.—Dumfriess Courier.

UNITED STATES.

Poverty and Respectability.—In defiance of the spirit of American freedom, the demonstrations of philosophy, and the very nature of things, there are thousands who obsequiously succumb to the notion that wealth makes the man, that riches confer a legitimate superiority, and lawfully fills out for the fortunate possessor a diploma of respectability.—This idea does not of course apply to low social classes that may have amassed wealth by means notoriously foul, but it is certainly too far to great an extent in society. We certainly would not be understood, as speaking in disparagement of riches of the rich, but we deprecate the slavish sentiment that obtain among those unfavored by fortune, that all important movements must be left to be set on foot by those in the "upper walk" of life. Now, for ourselves, we discard the idea of any "upper walk" save and except the one wherein the benefactors of their race are found.

Heaven has given unto men and women minds, which if exerted might soon raise them from their low estate, and fully entitle them, pecuniary circumstances notwithstanding, to rank with the "respectable," and tread with impunity in the "upper walk."—Franklin Daily Advertiser.

Afflicting.—On Sunday afternoon, about five o'clock, as Miss Margaretta Peters, daughter of the late Wm. V. Peters, was returning with another young lady, from the church of the Rev. Mr. Chambers, she was seized with a sensation of faintness, and remarked to her friend that she felt extremely ill. The young lady addressed turned towards her companion, and found her in tears. She became momentarily worse, and on reaching the corner of Chestnut and Tenth street, was assisted into a drug store, hard by. Here a physician of the neighborhood was sent for, who ordered her to be taken instantly home, as her house was high at hand. She was placed in the physician's carriage, in a state of complete exhaustion, but able to comprehend objects in the street. In passing along, she observed her mother, who had been sent for, hurrying towards the shop whence she had just been removed. She called to Mrs. Potter in a feeble voice, and this recognition was the last of her life. She was conveyed home, and except the repetition of her mother's name, she never spoke again. In ten minutes, she was a lifeless corpse.

This mysterious dispensation of Providence has removed an amiable, beautiful, and accomplished young lady, from a circle of almost adoring friends. A most affecting incident was connected with dissolution. A young gentleman, a friend of the family, had engaged to accompany her to church in the evening. He called at the appointed hour, and on inquiring if she was ready, was answered "she is dead." He could not believe it; and on entering the room where she lay as if in sleep, in her mourning dress, he burst into a paroxysm of tears, and, with many others, "refused to be comforted."—Phil. Gaz.

Geographical Discovery.—The ship Alliance, of Newport, U. S., has discovered a group of fourteen islands in the Pacific, not laid down in any chart. They were all inhabited, and the natives speak the Spanish language. If these people have retained any portion of the civilization and knowledge communicated to them by the early Spanish adventurers, to whom they must owe their language, it will open a very novel and interesting scene of observation and enquiry. Lat. 4, 30, N. Long. 109, 40, E.

The Washington Globe states, that the Indian War has finally terminated—that a treaty has been effected with the Winnebagoes by which the U. S. have acquired 4,000 acres of land—that another treaty has been effected with the Saes and Foxes, by which they become possessors of a tract of 6,000,000 acres; and that Black Hawk and his two sons, the Prophet, Napope, and five others, principal warriors of the hostile bands, are to be detained as hostages, during the President's pleasure. All the other prisoners have been delivered up to the friendly Saes and Foxes.

CHOLERA IN CINCINNATI, OHIO. The long list of deaths exhibited in the reports of our Board of Health, which appears in this day's Standard, affords melancholy evidence of the extent to which this judgment of God prevails in our city.

It is proper to add, that the list, although correct as far as it goes, falls short of the actual number who became victims to the cholera. Some physicians, from the pressure of professional labors, and perhaps other causes, do not report fully. Some do not at all report; and very many cases have occurred within our knowledge, of recoveries which have not appeared. In fact, recoveries do not seem to form a part of the reports of physicians, as the official report serves to prove.

Under these circumstances, while more deaths, in our belief, occur than are stated; on the other hand, an impression will be created abroad that there are few or no recoveries. This was the fact for the first four or five days after the disease broke out; but has ceased to be so. Numbers of persons have it in mitigated forms.

It may easily be conceived how much suffering, mental, physical, and pecuniary, the presence of Cholera must create in a city like ours, when thousands are dependent for their daily support on their daily labors.

The disease, we believe, is on the advance, although with gradual steps. It has spread into the adjacent country, where its ravages are at least equally as fearful as here.

Many of our physicians are employed night and day; and it is cause of thankfulness that their lives have been so generally spared since the epidemic commenced.

We make no apology for the space our medical reports occupy. The city has received emigrants extensively from all quarters: an uncommonly large share of its population have ties of affinity and acquaintance abroad, and we presume our paper circulates in no community which does not feel a deep anxiety for the safety of friends and relatives who reside among us.

To all who are willing to accept of advice at our hands, we would say—Be calm, be prudent, be Patient. Seek refuge in that strong tower into which the righteous run and are safe.—Standard.

The wreck of the schooner Elisha Whitesley, squandered on Lake Erie some days since, has been raised, and safely towed into harbor, at Salem, Ohio. Seven bodies were found in the cabin, which with the two that were found the previous week, and one found on the beach near the wreck, makes out the whole number that were lost.

Canadian Wesleyan.

HAMILTON, (G. D.) NOV. 8, 1832.

The examination of the Report of the Committee of the Methodist Episcopal Conference of 1829, upon Allegations, (Continued.)

This committee in their attack upon our 'fourth' reason given for secession from the M. E. Church, says, "on this extraordinary statement, your committee would remark: how these rev. gentlemen, braced themselves into the assurance, to tell the members of their church such an untruth as this, is to every reflecting and unprejudiced mind, far more extraordinary; particularly so, when we turn our attention to the formation and organization of the M. E. Conference; for in no instance to our knowledge has the members of the M. E. Church been represented in Conference by a legal delegation, though we are aware that it has been frequently asserted, that the Preacher in charge of a circuit, represented the people of his charge. But here as well as in other matters touching their church economy, it is necessary to inquire how a circuit Preacher came by such power. We are informed that it is given to him by the Quarterly meeting Conference, but this is incorrect (the assertion to the contrary notwithstanding) for though the Quarterly meeting Conference has the power of recommending, who is it that they are privileged with recommending? It is simply this: they can agreeable to discipline recommend a man to the annual conference for licence, when it is in the power of the annual conference to receive or reject the individual, and thus overrule the judgment of the Church; and should such an individual be received or acknowledged as worthy the notice of the annual conference, he remains 2 years on trial when he is received into a full connection, and from that time he is acknowledged as a traveling Preacher, he is no longer amenable for his conduct to the Church but to the Conference. Nothing can be more certain, if it is not accountable to the people for his conduct, he cannot be legally their delegate but a servant to the Conference. We say a servant because he must submit to the Rabbi's, to whom he is dependent; then if the people have no voice in the annual Conference, how can they expect, yet, how extremely absurd it is for them to think of having a voice in the general conference, which is truly the executive body in the M. E. Church, where the people have no more voice in the passing events of the conference than we had in establishing Methodist Episcopacy in 1784. And we are extremely thankful to this 'committee' for the important information they have given us upon the subject. Read their 'committee' report, page 1st, "We organized ourselves into a separate and independent church." Thus we perceive that these Itinerant Priests can form and transform themselves into almost any shape to suit the times. A short time since they shaped themselves to be subject to the M. E. Church in the U. S.; then into a separate and independent church; and lastly to become subject to a branch of the Church of England. Their next step is now under consideration. But what the result may be, is to us as yet unknown; but the general Conference held at Pittsburg in 1829 puts the question out of dispute, who declared that the laity had not a voice in the conference, and not only this but in answer to a petition from the Church, boldly replied, that they the general Conference never would sanction a local representation. And nothing is more certain than that the laity of the M. E. Church never had a voice in establishing a M. E. Conference in America; so far from it, that a few Itinerant Preachers assembled at Baltimore, drew up a code of Church laws, and enforced these laws upon their brethren—a code of church laws which places the Itinerant Preacher out of the reach of the laity of the Church, as being only accountable to the Conference. Therefore it is impossible that the people or Church members can have a legal representation in a Conference where they are not permitted to attend in person, nor yet by delegation.

But 'your Committee,' just as though the Church members had appointed them and laid those matters before them for investigation, when we presume that the names of this wonderful 'Committee' is still a Conference secret, shut up in the dark caverns of M. E. conclave, and is it too hard to say how glittering without and vile within? Unprincipled usurpers of Church power to which they never had the slightest claim from the Church, that can be reasonably established! But say they, "the same power and authority which is now possessed and exercised by the Itinerant preachers has been possessed & exercised by them ever since Methodist societies were organized in America." Had the committee specified the time of this organization, it might have thrown some light upon the subject; but should we charge them with error, or even prove that Methodist societies were organized previous to the existence of such a priesthood as that known by the term of a M. E. Conference, we well know they would twist round and date their meaning at the Bishop's ordination. That such a power from that date has been claimed by them, we shall not attempt to deny; neither shall we deny but what that power has been exercised in many instances. Yet this does not establish the validity of the claim, nor yet the justice of the act; and as they attempt to establish their right of power in part, from the effect produced, and tell us of the hundreds and thousands of people that have been saved by it, may we not say, was this effected by the power

FLY!—FLY!—FLY!!!
Fly from self, and fly from sin,
Fly the world's tumultuous din,
Fly its pleasures, fly its cares,
Fly its friendship, fly its snares,
Fly the sinner's hastening doom,
Fly and 'scape the wrath to come.
Fly to Jesus, he's the road,
Through which alone we fly to God.
Fly to mercy's gracious seat,
Fly, 'tis sorrow's last retreat;
Fly and bear your sin and grief,
Fly and you shall find relief,
Fly and let your wings be loosed,
Fly and stretch your flight above;
Or, fly, by dread of vengeance driven,
Fly from hell and fly to heaven.

Rapidity of Time.—Swiftly glide our years—they follow each other like the waves of the ocean. Memory calls the persons we once knew, the scenes in which we were actors, they appear before the mind like the scenes of a night vision. Behold the boy rejoicing in the gaiety of his soul, the wheels of time cannot move too rapidly for him—the light of hope dances in his eye—the smiles of expectation play upon his lip—he looks forward to long years of joy to come—his spirit burns within him when he hears of great men and mighty deeds—he wants to be a man—he longs to mount the hill of ambition, to tread the path of honor, to hear the shouts of applause.

Look at him again—he is no in the midian of life—care has stamped its wrinkle on his brow—disappointment has dimmed the lustre of his eye—sorrow has thrown its gloom upon his countenance—he looks back upon the waking dreams of his youth, and sighs for their fatality—each revolving year seems to diminish something from his little stock of happiness, and he discovers that the season of youth, when the pulse of anticipation beats high is the only season of enjoyment.

Who is he of the aged locks, his form is bent and totters—his footsteps move more rapidly toward the tomb—he looks back upon the past—his days appear to have been few, and he confesses that they were evil—the hilarity of the youth, folly—he considers how soon the gloom of death must overshadow the one, and disappointment end the other—the world presents little to attract and nothing to delight him—still, he would lengthen out his days—though of "beauty's blossom," of "fancy's flash," of "music's breath," he is loath to exclaim "I have no pleasure in them." A few years of infirmity, insanity and pain, must consign him to idocy or the grave—yet this was the gay, the generous, the high-souled boy, who beheld his ascending path of life strewn with flowers without a thorn. Such is human life—but such cannot be the ultimate destinies of man.

From the Christianian Journal.
A good man is accustomed to rest in the idea of his duties as an ultimate object, without inquiring at every step why he should perform them, or amusing himself with imagining cases and situations in which they would be liable to limitations and exceptions. Duty belongs to us, the reason why we should obey, to the universal Lawgiver. While obeying his authority we can never err, because we are obeying the dictates of infallible wisdom. In attempting to fathom the reasons of many of the commands of God, we find ourselves liable to deception, for who hath known the mind of the Lord, or being his counsellor hath taught him? In obedience also we always secure, with infallible certainty, our own best interest, although we may not at all times be able to see why. Because we are following the counsels of one who knows perfectly all our necessities, and is ever consulting our good. Implicit obedience then to the counsels of heaven, whatever appearances there may be to the contrary, is the path of wisdom as well as of safety. He is twice a fool that disobeys the least of all the commands of God, for any seeming advantages, however great they may be. As it is impossible to err in practice while our conduct is regulated by the commands of God, so error in doctrine is equally impossible while our belief corresponds with the teachings of inspiration. One of the most delightful features of the sacred volume is, that it contains nothing but truth, and such truths only, the belief and love of which will make us wise unto salvation. The sincere Christian in adopting the divine oracles as the unerring rule of faith as well as of practice, often meets with truths such as the philosopher does among the phenomena of nature which are connected with mysteries which he cannot fathom. The object however is not to fathom mysteries which are not revealed, but to know the truths which are revealed and which belong to him and to his children. However dark and mysterious and unworthy of belief any clearly revealed doctrine of inspiration may appear to others, this simple consideration forever attests him; God has revealed it. Therefore it must be true. God has revealed it, and therefore it must conduce to the good of all who cordially receive it. He has another test, equally infallible, of every truth of God. By doing the divine will, he knows of the doctrine that it is of God. Except ye be converted, and become as little children ye shall in no case enter into the kingdom of heaven.

In thy choice of a Wife, take the obedient daughter of a good mother.

Nature and Revelation.—It is an established law in nature and revelation that "a stream cannot send forth two waters, bitter and sweet," unless something interpose aside from its own nature, and this law or principle can never change. A stream which does not now change the thorn & thistle which grows by its side, into myrtle or wheat can from its nature never do it. If the thistle now grows, however fertilizing the stream can never change, the thistle may always grow. So with regard to the deity. It notwithstanding the goodness and mercy of God, misery exists,—if notwithstanding this, the thorn of misery is seen on every side, and it the nature of the Deity can never change. No argument brought from his own nature or goodness can possibly prove that misery will ever cease. Other sources of argument must be looked to, or the man who builds his foundation here will fare as does the midnight traveller, who, trusting to a false guide pitches irretrievably from a precipice to the gulf below. Let the reader take warning.—*Maine Wesleyan Journal.*

Another Specimen of Welsh Preaching.—Delivered in the English Language.
At a protracted meeting, held some time ago, in the village of N—, I had the pleasure to hear the Rev. Mr. —, a Welchman, preach in the English language. It reminded me at once of the specimen of Welsh preaching that was noticed some years ago, at Bristol, England. I never saw a congregation so solemn as the one at this time in N.; for nearly the whole audience were actually lifted up from their seats. His text was in Matthew v, 29—"And not that the whole body should be cast in to hell." His subject was the punishment of the body in hell. I can distinctly recall but some brief passages of the sermon.—When describing the punishment of the members of the body of the ungodly in hell he spoke as follows:—

"Those eyes, which now look upon vanity, will then eternally look upon divine justice, administered to the miserable soul and body confined in eternal chains. Those ears, which now delight to listen to the voice of flattery, will eternally hear the noise of weeping, and wailing, and gnashing of teeth. That tongue, which now blasphemes God, will cry for a drop of water in hopeless despair.—Yea, those fingers, which are now delicate and adorned with, rings, will for ever burn like candles in the lake of fire."

He described the scenes of the resurrection day nearly as follows:—
Then every one shall have his own body. Though one limb was lost in Asia, another in Africa, and another in Europe, and the body finally buried in America; at the sound of the trumpet of God, those limbs, which have been consumed by fishes, wild animals, or birds of prey, will fly through ethereal space, to meet their kindred body: and oh, with what dread the guilty soul will meet the body at that great day! It will but increase her torments. To be reunited, will but complete their eternal misery!

"But let us change the scene. Not so with the pious. He will bless the day when soul and body are reunited; for then all the members of the body will be eternally honoured by Jehovah. His eyes will be for ever fixed on God and the Lamb. His ears will for ever listen to the song of angels and saints. His feet will walk the golden streets of the New Jerusalem. His fingers will play on the golden harp of Paradise. Yea, every member of the body, as well as every faculty of the soul, will be for ever happy in the enjoyment of God and the Lamb.—Thus every member of the new raised body of the Christian will be honoured in heaven, and every member of the body of the ungodly be for ever tormented in hell!"

Such was the tenor of a sermon which produced so wonderful an effect upon the audience; when every infidel was struck with terror and conviction. But I lament that I cannot do it better justice. There was a living power, a circumstantial detail, a graphic truth in description, which can scarcely be represented upon paper.—*Western Recorder.*

Revelations of a horse.—A somewhat laughable accident occurred at the stable of Nettleton's Hotel, in this village, on Friday last. The stable is so constructed that on the back side the chamber can be entered from the yard. A horse having probably in his head an idea that if he could get at the place where all the hay came from he should have a glorious picking, wended his "winding way" into the said stable chamber, and there, fancying that a roll on the hay would be a capital fun, he proceeded to indulge himself with one; but unfortunately he chose a spot so near the "foddering place," that upon the first effort he succeeded in placing himself, topsy turvy, in the hay rack, where he lay, flat on his back, until the front of the crib was taken away, when he succeeded in performing a further revolution on to the lower floor of the stable, where he came safe and sound on his feet.

The likeliest way, either to obtain a good husband, or keep one so, is to be good yourself.

An Anecdote of Richard Baxter.—During Mr. Baxter's residence in Coventry, he, in company with several of ejected ministers who resided there, commenced preaching in a house by the side of a common, not many miles from the city. The time of service being rather early in the morning, Mr. Baxter set out for the place the preceding evening. The night being dark, he raised his way, and after wandering about for a considerable time, he espied a light on a rising ground at some distance, to which he immediately bent his steps. On his arrival, he found that it emanated from the window of a gentleman's house. He called, and begged to be allowed to remain until the morning, at the same time stating that he had lost his way. The servant informed his master, that a person of very respectable appearance was at the door, and wished to be accommodated for the night. The gentleman ordered the servant to invite him in. The invitation was cordially accepted, and Mr. Baxter met with the greatest hospitality. At supper, the gentleman inquired what was the profession or employment of his guest. Mr. B. from several things spoken by his host, saw it necessary to be upon his guard, and replied: "I am a man-catcher, sir." "A man-catcher (said the gentleman,) are you? You are the very person I want. I am a justice of the peace in this district, and am determined to seize one Dick Baxter, who is expected to preach at a neighboring cottage to-morrow morning, and you shall go with me, and I doubt not we shall easily apprehend the rogue." Mr. Baxter no longer remained ignorant of the quality of his host, and consented to accompany him.—After breakfast next morning, they accordingly set out in the magistrate's carriage for the place. When they arrived, the people were a beginning to assemble outside of the house; but no Dick Baxter made his appearance to preach. The justice seemed to be considerably disappointed; and said to his companion, he supposed that Baxter had been apprized of his design, and would not fulfil his engagement. After waiting for some time in ardent expectations for the approach of the Non-conformist, but without effect, Mr. B. told the magistrate that it was a pity for so many people to be collected together, and on the Sabbath morning too, without something being said to them respecting religion, and hoped he would deliver a short address to them on that subject. He replied that as all religious services should begin with prayer, he could not perform that part of the duty, not having his prayer-book in his pocket. "However," said the gentleman, "I am persuaded that a person of your appearance and respectability, would be able to pray with them as well as to talk to them. I beg, therefore, that you will be so good as to begin with prayer." After a few modest refusals, Mr. Baxter commenced the service with a prayer at once solemn and fervid for which he was so remarkable. The magistrate was soon melted into tears. The man of God then delivered a most impressive sermon; after which, the magistrate stepped up to him and said, he felt truly thankful that Baxter had not come for he had never heard any thing which so much affected him in the whole course of his life. Baxter turning round to him, with a pathos not to be imitated, said; "Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal." But the justice having felt so much, during the service, he entirely laid aside all his enmity, and ever afterwards became one of the most decided friends of Nonconformity, and died, it is believed, a decided Christian.

Boundlessness of the Creation.—About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and families of a busy population. The one told me of the insignificance of the world I tread upon, the other redeems it from all insignificance; for it tells me, that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all powers of the microscope, but where the wonder-working God finds room for all his attributes, where he can raise another mechanism of worlds, and all and

animate them all with the evidence of his glory.

GAMBLING IN STEAMBOATS.
Why is it that the editors of religious papers are so silent on the subject named at the head of this paper? It is because they are not aware of the extent of the practice of gambling on steamboats, or because the evil is not appreciated? That the time has come when an attempt ought to be made to check this evil, increasing through the neglect of those who ought to lift up their voices and their hands against it, there can be no doubt but nothing is said or done to effect a reformation. It is not an uncommon thing that the majority of the passengers on the boats of the Ohio river, are those to whom the practice of gambling is a great amusement.—Now this, and it is a fact, show that it is time for the public to lift up its voice against this detestable, abominable vice,—this "gate-way to hell."

What is the most judicious course to be taken in order to check and root out this evil, it is not the province of the writer to decide. It is pretty certain, however, that those who have pecuniary interest in steamboats will adopt no measures to check this practice, until it is for their interests to do so.—As soon as it shall be for the interests of steamboat companies to forbid the practice of gambling on board their boats, we will soon find that a card-table will be wanting in the turniture of a steamboat. And will this not be the case, if the religious and moral portion of the community would give their patronage to boats in which gambling is not practiced? or, if such cannot be found, to start a boat or line boats of such a character. We believe there is moral soundness enough in the western country to sustain such a measure; for it is not only the religious part of the community that view this practice as a very hot bed of vice, but, may I not say a majority of those who make no pretensions to religion view it in the same light. Yet the evil is rather increasing—is becoming more fashionable, and all that is done is occasionally the utterance of a regret. Captains, or, at least, a captain, can be found who would gladly throw cards, card-table, and, I had almost said, gamblers, into the river, could they be sustained even by the religious community. But no; professors of religion will not wait an hour for the sake of patronizing a captain who reproaches the practice. Is this slander? The truth supports it. "Tell it not in Gath."—*Standard.*

The last days of Whitfield.—While resident in the United States of America, it was a subject of no ordinary pleasure to give ear to anecdotes relative to the good man who first planted the tree of Christianity in that land. The most effective missionary of modern times was George Whitfield, whose memory is still fresh in the remembrance of living persons, who in their youth listened in astonishment to the powerful utterances of truth delivered by him. I shall never forget the description given to me by one now perhaps in another world, of the last sermon Mr. Whitfield ever preached, the individual to whom I refer was then in his 86th year but he retained a strong remembrance of the most trivial circumstances connected with that great man. "It was usual, he told me, for Mr. Whitfield to be attended by Mr. Smith, who preached when Mr. Whitfield was unable, on account of sudden attacks of asthma. At the time referred to, after Mr. Smith had delivered a short discourse, Mr. Whitfield seemed desirous of speaking; but from the weak state in which he then was it was thought almost impossible. He rose from the seat in the pulpit, and stood erect, and his appearance alone was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply interesting; the spirit was willing, but the flesh was dying. In this situation he remained several minutes unable to speak, he then said, "I will wait for the gracious assistance of God, for he will, I am certain, assist me once more to speak in his name." He then delivered, perhaps, one of his best sermons, for the light generally burns most splendidly when about to expire. The subject was a contrast of the present with the future, a part of this sermon I read to a popular and learned clergyman, in New York, who could not refrain from weeping when I repeated the following—"I go, I go, to rest prepared, my sun has arisen, and by aid from heaven, giving light to many. 'tis now about to set forever—No, it cannot be! 'tis to rise to the zenith of immortal glory; I have outlived many on earth, but they cannot outlive me in heaven: many shall live when this body is no more, but then—Oh, thought divine! I shall be in a world, where time, age, pain, and sorrow are unknown. My body fails, my spirit expands; how willingly would I live forever to preach Christ, but I die to be with Him, how brief, comparatively brief, has been my life compared with the vast labors which I see before me yet to be accomplished; but if I leave now, while so few care about heavenly things, the God of Peace will surely visit you." These and many other things he said, which though simple, were rendered important,

by circumstances; for death had let fly his arrow, and the shaft was deep lodged when utterance was given to them; his countenance, his tremulous voice, his debilitated frame, all gave convincing evidence that the eye that saw him should shortly see him no more forever. One day and a half after this, he was numbered amongst the dead. When I visited the place where he is entombed, Newburyport, I could not help saying, the memory of the just is blessed; few are there like George Whitfield, however zealous; they do not possess the masterly power, and those who do, too often turn it to a purpose that does not glorify God.

It is not generally known in this country, that there are five chapels in many parts of the United States that were purchased by Mr. Whitfield, and left for any one to preach in who possessed suitable credentials. I believe this originated from an unpleasant feeling evinced by some of the established church there, when under the British crown, by whom he was considered an irregular churchman. In one of these chapels I have myself preached; it is in Four streets, Philadelphia, and will hold from five to seven hundred persons, this was one of the most gratifying circumstances of my life.—*London Christian Advocate.*

"Ask for the old paths."—It does seem to us that there is peculiar need for thinking of this injunction at the present day. The doctrines which our forefathers regarded as of so much importance to the success of religion, and to the preservation of truth, have been to some extent neglected in the preaching of later times. Various causes have contributed to this.—A desire not to excite controversy among the denominations springing up in the midst of our congregations, has doubtless been one cause. Another has been a desire to unite different parts of the Church of Christ in the same benevolent enterprises. To promote this, the peculiarities of doctrine which distinguished them have been, to a considerable extent, waived. And we doubt whether something of this effect is not to be ascribed to placing activity so far above truth that the latter has been undervalued. If men would only act, would only urge on benevolent plans, some have seemed to think this is about enough—that regard or abstract doctrine might have done very well for our fathers, who left their native land rather than yield up a particle of their doctrinal belief, but it is too old fashioned for the present age of activity. From these causes or from others, it has come to pass that the old paths, are trodden by many of the rising generation almost unwittingly—and it is no great stretch of imagination to suppose that one in whom they place confidence might lead them, without their perceiving the difference, in a direction far aside from the old paths. Error has almost always come into the Church of Christ in consequence of a previous keeping back of truth, from whatever cause. The effect of this is to make men uneasy when it is taught, and to disqualify them for detecting error when that is taught. We do not wish to see the day when abstract discussion shall take entire possession of the pulpit, and banish the life and ardor which it now exhibits. And we should forbode evil were we ever to see the day when doctrinal truth is frowned into forgetfulness. In fact the pulpit will send forth doctrine of some kind. There may be a short season of transition when sound doctrine is not taught but it will ere long be followed by the teaching of error. If for years in succession the preacher does not state them distinctly—if he does not support them by strong and cogent reasoning, he may rest assured that in the natural course of things, doctrines—but of a different stamp—will be zealously taught from the very desk whence he now excludes the doctrines of grace.

Life is precious, freedom is precious, health is precious, peace is precious, food and raiment are precious, gold and silver are precious, parts and gifts are precious, jewels and pearls are precious, kingdoms and crowns are precious; but however precious all these things may be in their places, they are nothing in comparison to Jesus Christ.

BLANKS.
JUST printed on good paper and fair type, and for sale at the office of the Canadian Wesleyan, Blank DEEDS and MEMORIALS. June 28.

Canadian Wesleyan.
Devoted to the interests of Religion, Morality, Science Literature, Agriculture, and Public Instruction, &c. is published every Thursday, under the direction of
H. RYAN & CO.
Appointed by order of the Canadian Wesleyan Conference.
W. SMYTH, Printer.
TERMS.—Price reduced by order of the Annual Conference. To subscribers if sent by post office and paid in advance three months, 12s 6d; if paid in six months, 17s 6d; if paid in nine months, 21s 6d; if not paid before the end of the year 18s 6d. Papers cannot be discontinued until arrears are paid.
All persons acting as Agents, and securing the payment of six annual subscriptions, shall be entitled in the seventh copy gratis to one. All regularly authorized Preachers and Delegates to the Canadian Wesleyan Methodist Church are authorized to act as Agents.
All Communications must be through the post office, except from outside of our territory, in which case they may be sent by express.
JOB PRINTING of every description, done at the office of the Canadian Wesleyan.