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THE WESLEYAN.

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

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

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DIVINITY.

THE WITNESS OF THE HOLY SPIRIT.

It has often been objected to the Wesleyan Methodists, that the doctrine of the direct Witness of the Holy Spirit to the minds of believers, assuring them of their adoption into the family of God, and of their consequent title to heaven, is peculiar to themselves, and not countenanced by orthodox and learned men of other denominations. This charge has often been refuted by an appeal to the writings of several of our most eminent theologians, both Episcopalians and Nonconformists. The following passage on this very important subject, by Thomas Case, a man of no mean note among the Puritans, is worthy of attention, and cannot easily be misunderstood: "Another office of the Spirit is that which our divines call immediate, and it is a bright irradiation of the Holy Ghost, beaming out upon the soul, not only giving it a clear and distinct discerning of its own graces, but immediately witnessing to the soul its adoption by Jesus Christ, and right and title unto the kingdom of God, wherein God speaks to the soul in some such language as this: 'I am thy salvation—I have blotted out thy transgressions—Thy sins are forgiven thee,' &c. Now this act is usually called immediate, i. e. without any mediation of signs and evidences—not but that there are signs and evidences in the person testified, but that the Spirit makes no use of them in the act of justification; there are gracious qualifications in the soul, sufficient to distinguish and justify it from all the false witness of the lying spirit, but the Spirit of God doth not refer to any of these qualifications in the act, but immediately darts in light and comfort, which fill the soul with joy un-speakable and full of glory."—Case's Mount Pisgah.

SCRIPTURE ILLUSTRATIONS.

Acts xiii. 48.

'As many as were ordained to eternal life believed.'

This text has been most pitifully misunderstood. Many suppose that it simply means that those in that assembly who were *fore-ordained*, or *predestinated* by God's decree, to eternal life, believed, under the influence of that decree. Now, we should be careful to examine what a word means, before we attempt to fix its meaning. Whatever *tetagmenoi* may mean, which is the word we translate *ordained*, it is neither *protetagmenoi* nor *proorismenoi* which the apostle uses, but simply *tetagmenoi*, which includes no idea of pre-ordination, or pre-destination of any kind. And, if it even did, it would be rather hazardous to say that all those who believed at this time were such as actually *persecrated* unto the end, and were saved unto eternal life. But, leaving all these precarious matters, what does the word *tetagmenos* mean? The verb *tallo* or *tasso* signifies to place, set, order, appoint, dispose; hence it has been considered here as implying the disposition or readiness of mind of several persons in the congregation, such as the religious proselytes mentioned ver. 43, who possessed the reverse of the disposition of those Jews who speak against those things, contradicting and blaspheming, ver. 45. Though the word in this place has been variously translated, yet, of all the meanings ever put on it, none agrees worse with its nature and known signification than that which represents it as intending those who were predestinated to eternal life: this is no meaning of the term, and should never be applied to it. Let us, without prejudice, consider the scope of the place: the Jews contradicted and

blasphemed; the religious proselytes heard attentively, and received the word of life: the one party were utterly indisposed, through their own stubbornness, to receive the gospel; the others, destitute of prejudice and prepossession, were glad to hear that, in the order of God, the Gentiles were included in the covenant of salvation through Christ Jesus; they, therefore, in this good state and order of mind, believed. Those who seek for the plain meaning of the word will find it here. Those who wish to make out a sense, not from the Greek word, its use among the best Greek writers, and the obvious sense of the evangelist, but from their own creed, may continue to puzzle themselves and others; *kindle their own fire, compass themselves with sparks, and walk in the light of their own fire, and of the sparks which they have kindled; and, in consequence, lie down in sorrow, having bidden adieu to the true meaning of a passage so very simple, taken in its connexion, that one must wonder how it ever came to be misunderstood and misapplied.*—Dr. A. Clarke.

Dr. Hammond has a copious, learned and highly satisfactory note on this text, in which the same interpretation is given. Parkhurst, also, in his Greek Lexicon, under the word *tallo* or *tasso*, understands the expression in the same sense; and Dr. Doddridge, in his exposition of the passage, says, "The meaning of the sacred penman seems to be, that all who were deeply and seriously concerned about their eternal happiness, (whether that concern began now, or were of longer date,) openly embraced the Gospel; for surely none could be said to believe who did not make an open profession of Christianity, especially in such circumstances."

ON THE DESTRUCTION OF JERUSALEM.

REFLECTIONS ON THE PUNISHMENT OF THE JEWS,
AND ON THE PREDICTIONS OF JESUS CHRIST
WHICH POINTED THEM OUT.

Translated from Bossuet's "Discours sur l'Histoire Universelle."

WHILST I have endeavoured, my Lord,* to lay before you, without interruption, the order of God's counsels in the continuation of his people, I have rapidly passed over many facts which deserve deep reflection. May I now be permitted to return to them, that matters of such importance may not be lost to you.

And in the first place, I beg you to consider, with more particular attention, the fate of the Jews, all the circumstances of which bear testimony to the Gospel. These circumstances are handed down to us by Infidel, Jewish and Pagan writers, who, without understanding the course of God's counsels, have related those important facts by which it has pleased him to make it known.

We have Josephus, a Jewish author, who was a faithful historian, and well instructed in the affairs of his own nation—the antiquities of which he has illustrated in an admirable work. He has written an account of the last war, in which it was destroyed, after having been an eye-witness of the whole, and having served his country in a high military capacity.

The Jews furnish us also with other very ancient authors, whose testimonies shall be laid before you. They have ancient commentators on the Scriptures, and among others, the Chaldee Paraphrases, which they print with their bibles. They have also a book which they call the *Talmud*, that is, *Doctrine*, for which they have not less respect than for the Scripture itself. This is

* These Discourses were written for the instruction of the Dauphin, and were dedicated to him. See introduction to this work.

a collection of tracts and sentences of their ancient Doctors; though the parts of which it is composed are not all of the same antiquity, the latter authors cited in it, having lived during the first ages of the church. In this book, among an infinite number of ridiculous fables, which we see beginning for the most part after our Saviour's time, we find some valuable remains of the ancient traditions of the Jewish people, and proofs sufficient to convince them.

And first, it is certain, from the confession of the Jews, that the divine vengeance was never more terribly, nor more strikingly displayed, than it was in their last destruction.

It is a certain tradition, attested by this Talmud, and confirmed by all their Rabbins, that forty years before the destruction of Jerusalem, and soon after the death of Christ, there were continually seen in the temple the most strange appearances. Every day there appeared new prodigies, inasmuch that a famous Rabbi one day exclaimed, "O temple, O temple, what disturbs thee, and why dost thou fear for thyself?"

What can be more remarkable than that frightful noise, which was heard by the priests in the sanctuary on the day of Pentecost, and that audible voice which proceeded from the bottom of that sacred place: "LET US GO HENCE—LET US GO HENCE." The holy angels, the protectors of the temple, declared aloud, that they had abandoned it, because God, who had for so many ages fixed in it his abode, had given it over to destruction.

Josephus and Tacitus have both related this prodigy, though it was heard by the priests only. But there was another, which all the people beheld, and such as had never been seen by any other people. "Four years before the war was declared," says Josephus, "a peasant began to cry, 'A voice is gone forth from the east, a voice is gone forth from the west, a voice is gone forth from the four corners of the earth—a voice against Jerusalem and against the temple—a voice against the newly married—a voice against all the people.' From that time, neither day nor night did he cease to cry, 'Woe, woe unto Jerusalem.' He redoubled his cries on the feast-days. No other words proceeded out of his mouth; those who pitied him, those who cursed him, and those who administered to his necessities, never heard any thing from him but that terrible sentence, 'Woe to Jerusalem.' He was taken by the magistrates, examined, and condemned to be scourged; to each question and to each stroke he replied, without ever complaining, 'Woe to Jerusalem.' Being dismissed as a madman, he went over all the country, incessantly repeating his mournful prediction. He continued for seven years to cry in this manner without intermission, and without feeling his voice weakened. During the last siege of Jerusalem, he was shut up in the city, and was continually going about the walls, and crying with all his might, 'Woe to the temple, woe to the city, woe to all the people.' At last he added, 'Woe to myself;' and in that instant he was killed by a stone thrown from a machine."

Shall we not say, my Lord, that the divine vengeance seemed to be rendered visible in this man, who lived only to pronounce its decrees; that it had killed him with its energy, that his cries might be descriptive of the miseries of the people; and that at last he was to perish by an effect of that vengeance which he had so long announced, in order to render it more affecting, and more striking, when he should become, not only its prophet and its witness, but also its victim.

This prophet of the miseries of Jerusalem was called Jesus. It seemed that the name of Jesus,

the name of salvation and of peace, was to direct the attention of the Jews, who had despised it in the person of our Saviour, to an awful omen; and this ungrateful people, having rejected one Jesus, who had preached to them grace, mercy, and life, God sent them another Jesus, who had to announce to them nothing but irremediable evils, and the inevitable decree of their approaching ruin.

Let us penetrate still further into the judgments of God, under the direction of his holy word. Jerusalem and its temple were twice destroyed, first by Nebuchadnezzar, and afterwards by Titus; but at each of these periods, the justice of God was manifested by the same means, though more strikingly in the latter.

In order the better to understand the progress of the divine counsels, let us first lay down this truth, so often established in the holy Scriptures, that one of the most terrible effects of the divine vengeance is, when, in punishment for our past sins, it abandons us to our own opinions; inasmuch that we become deaf to every reasonable warning, blind to the ways of salvation which are made known to us, eager to believe whatever may lead to our ruin, provided that it flatters us, and daring to undertake everything, without calculating our forces and those of our enemies.

Thus perished at the first time, by the hand of Nebuchadnezzar, king of Babylon, Jerusalem, and all her princes. Weak, and always conquered by this victorious king, they had often proved that all their efforts against him were vain; and were at last obliged to swear allegiance to him. The prophet Jeremiah declared to them from God, that the Lord had delivered them up to this prince, and that there was no deliverance for them but by submitting to his yoke. To Zedekiah, and to all his people, he said, "Bring your necks under the yoke of the king of Babylon, for why should you perish, and this city be laid waste?" But they believed not his word. Whilst Nebuchadnezzar kept them closely shut up by the prodigious works with which he had surrounded the city, they suffered themselves to be deceived by their false prophets, who filled their minds with imaginary victories, and said to them in the name of the Lord, though God had not sent them, "I have broken the yoke of the king of Babylon; and within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar, king of Babylon, took away from this place, and carried to Babylon." Jer. xxviii. 2. The people, led away by these promises, suffered hunger and thirst, and were reduced to the greatest extremities; and, through their inveterate obstinacy, went to such lengths, that there remained no more mercy for them. The city was overthrown, the temple was burnt, and all was lost.

By these signs the Jews knew that the hand of God was upon them. But that the divine vengeance might be as evident to them in the last destruction of Jerusalem, as it had been in the first, we see in both the same departure from God, the same temerity, the same hardness of heart.

Though their rebellion had brought among them the Roman armies, and though they had rashly thrown off a yoke to which the whole world had submitted, Titus wished not to destroy them; on the contrary, he frequently offered them pardon, not only at the commencement of the war, but even when they could no longer escape out of his hands. He had already raised about Jerusalem a vast and extensive wall, furnished with towers and redoubts, as strong as the city itself, when he sent to them Josephus their citizen, one of their captains, one of their priests, who had been taken in this war whilst defending his country. What did he not say to move them! By how many forcible reasons did he urge them to return to obedience! He showed them that heaven and earth conspired against them, that their ruin was inevitable in case of their resistance, and that their deliverance depended solely on the clemency of Titus. "Save," said he to them, "save the whole city; save yourselves; save the temple, the wonder of the world, which the Romans respect, and which Titus could not see destroyed without regret." But by what means can people, bent on their own destruction, be saved? Seduced by their false prophets, they listened not to these judicious counsels. They were reduced to extremity: hunger killed more of them than the sword, and mothers even ate their own children. Titus,

affected by their distresses, called his gods to witness that he was not the cause of their ruin. During these misfortunes they gave increasing credit to the false predictions which promised them the empire of the world. The city was actually taken; the fire was already spreading on all sides; yet these infatuated people still believed the false prophets, who assured them that the day of deliverance was arrived, in order that they might resist to the last, and that there might be no more mercy for them. In fact, all were massacred, the city was completely overthrown, and, with the exception of some remains of towers which Titus left to serve as a monument to posterity, he left not one stone upon another.

You see, then, my Lord, that the same vengeance burst upon Jerusalem that had before been witnessed under Zedekiah. Titus is not less sent of God, than Nebuchadnezzar: the Jews perish in the same manner. We see Jerusalem in the same rebellion, the same famine, the same extremities; the same ways of deliverance open; the same seduction; the same hardness of heart; the same issue;—and that every thing might be alike, the second temple is burnt by Titus in the same month, and on the same day, on which the first had been by Nebuchadnezzar. It was necessary that every thing should be striking, that the people might not doubt of the divine vengeance.

There are, however, between these two downfalls of Jerusalem, and of the Jews, some remarkable differences; but all of them unite to show in the last, a more rigorous and manifest justice. Nebuchadnezzar set fire to the temple: Titus used every means to save it, though his counselors represented to him, that as long as it remained, the Jews, who attached to it their destiny, would never cease to be rebels. But the fatal day was come: it was the tenth of August, the day on which the temple of Solomon had been already burnt. Notwithstanding the prohibitions of Titus, delivered in the hearing both of the Romans and of the Jews, and notwithstanding the natural inclination of the soldiers, which would rather lead them to plunder than to destroy so much riches, a soldier, urged, says Josephus, by a divine inspiration, raised himself, by the help of his companions, to one of the windows, and set fire to this august temple. Titus hastens to the spot—he commands the rising flame to be instantly extinguished—but it spreads throughout in an instant—and this beautiful edifice is reduced to ashes!

If the obstinacy of the Jews, under Zedekiah, was the most terrible effect, and the most convincing proof of divine vengeance, what shall we say of their blindness in the time of Titus? At the first destruction of Jerusalem, the Jews were at least united among themselves: during the last, Jerusalem, besieged by the Romans, was rent by three factions. If the hatred which they all felt towards the Romans arose even to fury, they were not less enraged against each other; the battles from without cost them less blood than those from within. Immediately after the assaults of the enemy, the citizens re-commenced their intestine war; while violence and robbery reigned on every side. The city was hastening to destruction, and becoming nothing more than a large field covered with the bodies of the dead, while the chiefs of the factions eagerly contended for empire. Was not this an image of hell, where the damned do not hate each other less than they hate the fiends, who are their common enemies, and where all are full of pride, confusion, and rage?

Let us acknowledge, then, my Lord, that the judgment of God, inflicted on the Jews by Nebuchadnezzar, was only a shadow of that of which Titus was the minister. What city has ever seen eleven hundred thousand men perish in seven months, and in a single siege? This was what the Jews beheld at the last siege of Jerusalem. The Chaldeans did not cause them to suffer any thing like this. Under them, their captivity lasted only seventy years: sixteen hundred have now elapsed since they have been scattered as slaves throughout the world, and they are not yet, in any measure, relieved from their bondage.

We need not be astonished that the victorious Titus, after the capture of Jerusalem, should refuse to receive the congratulations of the neighbouring nations, and the crowns which were sent him in honour of his victory. So many memora-

ble circumstances, the wrath of God so evident, and his hand which he still saw so manifest, struck him with profound astonishment, and made him say, that he was not the conqueror, but merely the feeble instrument of divine vengeance.

He did not know all the secret: the hour was not yet come in which the kings of the earth were to acknowledge Jesus Christ. This was the time of the humiliations and persecutions of the church. For this reason, Titus, sufficiently enlightened to know that Judea had perished by a striking instance of the justice of God, knew not for what crime God had so terribly punished her. It was for the greatest of all crimes—a crime till then unheard of: it was *Decide*—a crime which was the occasion of a vengeance of which the world had never seen any example.

But if we open our eyes a little, and consider the order of things, neither this crime of the Jews, nor its punishment, can be hidden from us.

Let us only recollect what Jesus Christ had predicted concerning them. He had foretold the entire destruction of Jerusalem, and of the temple. "There shall not," said he, "remain one stone upon another." He had foretold the manner in which this ungrateful city should be besieged, and that frightful circumvallation which should surround it; he had predicted that horrible famine which should distress the inhabitants, and omitted not to mention the false prophets by whom they should be deceived; he had warned the Jews that the time of their destruction was at hand; he had given certain signs by which they should know the precise hour in which it should take place; he had reminded them of the long list of crimes which was to draw on them this punishment: in a word, he had given all the history of the siege and destruction of Jerusalem.

And observe, my Lord, he announced to them these predictions, only a short time before his Passion, that they might the better know the cause of all their calamities. His Passion was drawing near, when he said, "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matt. xxiii. 34-38.

Such is the history of the Jews. They persecuted the Messiah, both in his own person, and in that of his followers; they stirred up the whole world against them, and permitted them not to rest in any city; they armed the Romans and their Emperors against the infant church; they stoned Stephen, killed the two James's, whose sanctity had rendered them venerable, even among them, and put to the sword St. Peter and St. Paul, by the hand of the Gentiles. They must, therefore, perish. So much blood, mixed with that of the prophets, whom they had massacred, cried for vengeance before God; their houses and their city are desolate, and their destruction is not less than their crime. Jesus Christ had warned them thereof: the time is at hand: "this generation shall not pass, till all these things be fulfilled:" that is, the men who then lived should witness these events.

But let us attend to the order of our Lord's predictions. As he made his entry into Jerusalem a few days before his death, affected by the calamities which it should draw down on this unhappy city, he beheld it, and weeping, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation." Luke xix. 41-44.

This prediction pointed out, with sufficient clearness, both the manner of the siege, and the

last effects of divine vengeance. Jesus must not suffer, without first announcing to Jerusalem the manner in which it should one day be punished for its unworthy treatment of him. As he went to Calvary, therefore, carrying his cross on his shoulders, and followed by a great multitude of people, and of women, who smote on their breasts, and bewailed his death, he stopped, turned himself towards them, and thus addressed them: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" Luke xxiii. 27-31.

Did ever Jeremiah more bitterly deplore the destruction of the Jews? What stronger language could our Saviour employ to make them understand their wretched and hopeless condition—that horrible famine, fatal to children, fatal to mothers, who saw their breasts become dry, and had nothing to give them but their tears—and who, in the end, even ate the fruit of their womb.

ECCLESIASTICAL HISTORY.

REFORMATION.—LUTHER.

[CONTINUED.]

The profligate extension of the doctrine of Indulgences, at length, called forth the great Reformer.

From the year 1100, Indulgences had been among the sources of papal revenue. To stimulate the Crusaders, Urban II. granted the remission of all penances to those who should embark in the enterprises for the recovery of the Holy Land. The next use of Indulgences was for the support of the fanatical and furious war against the Waldenses. To make Rome the centre of unity to Christendom, and to collect within it the chief personages of Europe, had long been a policy of the papal court, with respect to both power and revenue.

In 1300, Boniface VIII. proclaimed for this purpose the Jubilee, a grand general meeting of the subjects of the Romish faith at Rome, for a month—to be renewed every fifty years. To allure the multitude, Indulgences were published to the European world. The Jubilee was found so productive to the papal treasury, that the half century was deemed too slow a return, and Urban VI. reduced the years to thirty-three. Paul II. went further still, and reduced them to twenty-five. The Jubilee, which returned in 1500, under Alexander VI., exhibited the deeper scandals of a profligate institution: adding to its original corruption the daring scorn of virtue and public feeling that grows from long impunity.

The Indulgences, once the simple release of the penitent from the censures or penances of the church, had soon assumed the more important character of a release from the guilt of human offenses, and the presumed sentence of Heaven. The merits of the saints had been reinforced by the merits of the Saviour: the Pope, thus furnished with an unlimited stock of applicable innocence, declared himself in a condition to make the peace of every culprit, living or dead: and the sinner who was opulent enough to satisfy the papal price of salvation, was at once secure from the visitations of divine justice; and was empowered even to purchase the release of his less lucky relatives from the fires of purgatory, past, present, and to come.

The election of Leo X. precipitated the crisis. Leo, educated in the love of the arts, a personal voluptuary, of expensive habits, and of that epicurean spirit which looked only to putting off the evil day, had drawn deeply on the wealth of the popedom. To raise money became indispensable: and he attempted it under the double pretext of the war against the Turks, and the building of St. Peter's. Large sums were raised by the sale of Indulgences throughout Europe, and the money was instantly absorbed by the expenditure of the wasteful and giddy court of Rome. But the sum to be extorted from Saxony was appropriated to the payment of an early debt of Leo to his sister Magdalen, incurred when, in the time of Alexander VI., he had fled to Genoa. The payment of this debt was probably a matter of peculiar im-

portance to the Pope—for it was through the influence of Magdalen's husband, Francheschetto Cibo, an illegitimate son of Innocent VIII., that he had been created Cardinal at the age of fourteen, and thus placed within sight of the papal throne. Magdalen appointed, as her receiver, Arcemboldi, a man remarkable for his extortion, and Albert, Archbishop of Mentz and Magdeburgh. Albert delegated the office to Tetzal, a Dominican monk, of singularly reprobate character, but whose reckless violence in the collection of this unpopular tribute probably wiped away his sins in the eyes of the superior plunderers.

Tetzal was a Dominican, a member of the order which had usurped the most extraordinary power ever possessed by monks—the masters and agents of the Inquisition—the haughtiest opponents of all efforts at reformation, and the most furious persecutors in an age of religious tyranny. The new delegate was known for his activity, his popular address, and his contempt of principle. In his harangues on the efficacy of Indulgences, he gave the most revolting license to his tongue, and by alternate terror and temptation, wrought strongly upon the popular feelings.

By a singular coincidence, Luther, at this period, had been preparing lectures for his class on the scripture grounds of repentance. Indulgences made a natural portion of the subject. He found himself ignorant of their history; he was thus urged to examine their origin; and the results of his inquiry were speedily made known in his surprise and scorn at the whole guilty pretension.

An accident in the course of his professional duty brought his discovery into action. Luther, like priests of his order, regularly took his seat in the confessional. But in the year 1517, when Tetzal's Indulgences were become popular, it was found that the purchasers refused to undergo the ordained penances, on the ground that they were already remitted by the Indulgence. Luther, in his strong disgust at this evasion of the ancient discipline, refused to give the absolution. They applied to Tetzal. The Dominican, eager for the credit of his commodity, and secure in the protection of the Romish See, expressed the haughtiest contempt for the interference of an obscure German monk, and followed up his scorn by the more formidable threat of throwing Luther, and all who adhered to him, into the prison of the Inquisition. As one of the commission charged with the extirpation of heresy, he could have effected his purpose at a word; and to give evidence of his being in earnest, Tetzal ordered a pile for the burning of heretics to be raised: where all might see and learn the peril of remonstrating with the delegate of the popedom.

It is one of the idle rumours of late years, that Luther's opposition arose from discontent at the sale of Indulgences being taken out of the hands of the Augustines. But these monks never had been employed in the sale in Germany. The charge was not dreamt of in the Reformer's lifetime; it has been openly abandoned by the more distinguished of the Romish historians: and, in addition, Luther was at this period a monk, a public adherent of the popedom, and a personal admirer of Leo, whose vices were still overshadowed, at the distance of Germany, by his love of literature, his munificence, and his rank as the head of Christendom.

The true cause of his hostility—the noble and generous hostility of truth and virtue, to the most corrupting means of the most corrupting delusion that ever broke down the morals or the liberty of man—was, in its palpable contradiction of Scripture. Luther instantly applied himself to the proof. The forms of his scholastic education still clung to him, and he threw the question into the shape of a controversy in the schools. He published his celebrated ninety-five Propositions, embracing the whole doctrine of Penance, Purgatory, and Indulgences, hung them on the church door in one of the thoroughfares of Wittemberg, and challenged a public disputation.

The challenge was not accepted, and he published his "Propositions." This was virtually the first sound of the Reformation. The public mind was now, for the first time, turned to the great controversy between Religion and Idolatry. Luther's letter, sent at the same time to Albert, Archbishop of Mentz, briefly contains the principles of his doctrine.

"I do not complain," said he, "so much of the manner in which the Indulgences are published, (which I have not witnessed,) as of the injuries

which they must do to the multitude, who believe that if they purchase these pardons, they are secure of their salvation, and safe from future punishment. The souls intrusted to your care are thus stimulated to what will lead them to ruin; and how hard must be the account which you will have to render to God for all those! From this cause I could be silent no longer; for no one can be certain of his salvation by any gift conferred on him by a bishop. It is by the GRACE OF GOD ALONE that salvation can be obtained!

"Works of piety and charity are infinitely better than Indulgences; and yet they are not preached to the people with so great pomp or zeal—nay, they are supplanted by Indulgences.

"The first and only duty of bishops is, to instruct the people in the Gospel, and the love of Christ. Jesus never commanded Indulgences to be published. What horror, therefore, must that bishop experience, and how great his danger, if he allow the sale of Indulgences to be substituted among his flock for the doctrines of Revelation! Shall not Christ say to such persons, 'Ye strain at a gnat and swallow a camel?' What can I do, most excellent prelate and illustrious prince, but entreat you, by the Lord Jesus Christ, to direct your attention to this subject, to destroy the book which you have sanctioned by your arms, and impose on the preachers of Indulgences a very different way of recommending them, lest some one should arise and confute both them and that book, to the great reproach of your Highness. The consequences of this I dread extremely; and I fear it must happen, unless a speedy remedy be applied."

This letter showed equally that he had yet to learn the insincere character of the Archbishop of Magdeburgh, and to form his own views into confidence and system. The time for both was at hand.

The Propositions produced so powerful an effect on the mind of Germany, that Tetzal found himself compelled to stoop to the controversy. He published two theses, comprehending the extraordinary number of one hundred and fifty-six propositions, and in an assembly of three hundred monks, combated the obnoxious tenets. But, by taking the Pope's infallibility as the groundwork of his proof, he left the question as open as before; his groundwork was denied, and the disputation closed in his burning Luther's book, and in the students of Wittemberg burning his in retaliation.

But the authority of the Pope was still resistless. Ages of dominion, the unhesitating homage of the immense priesthood, who lorded it over the public mind of Europe with the jealousy and the vindictiveness of superstition, and the popular ignorance, which saw in the Pontiff the fountain of faith, of temporal authority, and of supernatural powers, had accumulated a weight of sovereignty on the popedom that had never before been possessed by man. Among the most striking proofs of this prescriptive power, is Luther's prostration before the Roman throne, while he assailed, with the most heroic vigour, the abominations of its subordinates. Of Leo, whose personal character was hitherto undeveloped in Germany, and in whom he saw only the monarch of the church, Luther long spoke with almost submissive veneration.

"But what can this most excellent person do alone in so great a confusion?" is the language of some of his letters on the church disturbances. "One who is worthy to have been Pontiff in better times, or in whose pontificate the times ought to have become better. In our age, we deserve only such popes as Julius the Second, or Alexander the Sixth, or some atrocious monsters similar to what the poets have created; for even in Rome herself, nay, in Rome more than anywhere else, good popes are held in ridicule."

Of his theses against the corruptions of the church, he had the same fears. He was eminently anxious that they should not be construed into any attempt towards shaking off his allegiance to his spiritual sovereign. Startled at his own celebrity, he made it the subject of frequent and sincere apologies to his ecclesiastical superiors. In his letter, written in 1518, to Jerome Scultetus, the bishop of Brandenburg, he explains the necessity which urged him to publication.

"On the appearance of the new doctrine of indulgences, not only my intimate friends, but many who were unknown to me, requested, by letters and verbally, my opinion. For some time

I avoided any open declaration; but at last the dispute became so violent, that I was induced to go so far as even to incur the danger of offending the Pope!

"But what could I do? It was not in my own power to determine any thing upon the subject, and I was afraid to contradict those whom I wished to respect. They, however, argued so plausibly, in attempting to prove what is false and vain, that they arrested my attention, and fairly involved me in the controversy. That I might please both parties, I judged it most expedient neither to assent nor dissent from either, but, in the meantime, to reason upon the subject, until the church should determine what our opinions ought to be. I, therefore, published a disputation, and invited all persons publicly to declare their sentiments. As I knew several very learned men, I requested them in private to open their minds to me. I perceived that neither the doctors of the church, nor the canonists, generally supported my opinions. There were only a few canonists and scholastic doctors who seemed to approve, and even those were not very hearty in their concurrence.

"I gave a general challenge upon the subject of Indulgences, but no one appeared. I then perceived that my published disputations were dispersed more widely than I had wished, and were everywhere received, not as matter of discussion, but of positive affirmation. I was, therefore, compelled, contrary to my hope and wish, to publish the arguments for my Propositions, and thus expose my ignorance. I thought it better to incur the shame of being deficient in knowledge, than to allow those to remain in error, who took it for granted that my Propositions were asserted as undoubted truths. Of the accuracy of some of them I myself was doubtful: of several I am ignorant. Some persons deny them: I assert none pertinaciously. I submit them all to the holy church and the Pope."

Yet, even in these humble acknowledgments, the firmness of Luther's love of the sacred truth, let it lead him where it would, is expressed with resistless simplicity.

"It is most just that I should lay at your feet what I have been employed in. I not only give you leave to blot out whatever you think fit, but I shall not be concerned if you should burn the whole. Not that I stand in dread of the bulls and threats of those who, not knowing what it is to doubt, wish to circulate whatever they dream as Gospel. Their audacity, joined to their ignorance, induced me not to give way to my own fears. Had not the cause been one of so great importance, no one should have known me beyond my own corner. If the work be not of God, I do not pretend that it should be mine. Let it come to nothing, and be claimed by no one. I ought to seek nothing else, than that I should not be the occasion of error to any one."

But the hazard of rousing papal wrath, and the tremendous consequences of that wrath, were too well known by German examples, not to have been contemplated by Luther. In an epistle to Staupitz, as the head of his order, enclosing the printed defence of the Propositions for the Pope's perusal, he speaks in the spirit of one prepared for the last sacrifices:—

"I request that you will send these trifles of mine to that most excellent pontiff, Leo the Tenth, that they may serve to plead my cause at Rome. Not that I wish you to be joined with me in the danger; for it is my desire that these things may be done at my own hazard. I expect that Christ, as judge, will pronounce what is right by the mouth of the Pope. To those of my friends who would alarm me for the consequences, I have nothing else to say, than what Reuchlin said, 'He who is poor has nothing to fear; he can lose nothing.' I possess no property, neither do I desire any. There remains to me only a frail body, harassed by continual illness; and if they take away my life by open violence or stratagem, they make me but little poorer. I am satisfied with the possession of my Redeemer and Propitiator, the Lord Jesus Christ, whom I shall praise as long as I exist. If any one be unwilling to join with me in these praises, what is that to me? Let him raise his voice after his own fashion. The Lord Jesus will save me for ever."

Luther was soon forced again into the field. He was told that the brethren of his order dissented from some principles of his doctrine; and he determined to bring the matter to a decision. Hav-

ing previously published twenty-eight propositions in divinity, with twelve corollaries, against the Greek philosophy, which it was the extraordinary habit of the time to introduce into theological discussions, he set out on foot for Heidelberg, the place of the annual assembly of the Augustinians. The result of the controversy was triumphant.

"All the Wittenberg Doctors," says his letter to one of his former teachers, "nay, the whole university, with the exception of one licentiate, Sebastian, are now of my way of thinking; and many ecclesiastics and respectable citizens now unanimously say, that they had neither heard nor known Christ and the Gospel before."

But the most important share of the triumph was the public connexion of Martin Bucer, already famous as a scholar, with the new doctrines. Bucer took notes, applied for explanations to Luther, and published an account of the controversy, respectful to the opponent monks, but highly commendatory of Luther.

On his return from Rome, in 1500, Luther had taken the degree of Doctor in Divinity: a title from which all his subsequent distinctions may be derived. As Doctor, he had obtained the right of teaching publicly as well as privately; and Frederic, the Elector, attended some of his sermons—with whose force and simplicity he was so much struck, that, on the preacher's desiring to devote himself solely to the study of divinity, the Elector permitted him to vacate the chair of logic for that of theology. The additional vigour thus given to his studies, and the additional influence to his authority, were among the most palpable sources of the Reformation.

But the great struggle for religious and civil freedom was now at hand. A new element was mingled in the conflict, from which Protestantism, like a new creation, was to be summoned by a Spirit not less than that of the Supreme. The papal exactions had exhausted the Romish vassals, as the papal tyranny had disgusted their princes. A feeling of scorn for the notorious ignorance of the Romish ecclesiastics was rising in the age of restored literature, to reinforce the civil discontent. The proverbial duplicity of the Romish court made its friends doubtful; the wasteful luxury which scandalized the devout, drained the poor; and the restless ambition of a power which was to become great only by the perpetual quarrels of Europe, threatened to break up the whole long train of evil influence by which kings and people had been bowed at the Roman footstool.

To the historian, nothing is more intricate than those sudden changes of human feeling. To the man who seeks for wisdom by the light of Providence, the cause is not seldom to be found in the will of the King and Lord of all human impulses, to protect the progress of his religion. In the furious contests of the German princes, the alternate alienations and submissions of the empire to the Papacy, and the eager intrigues which engrossed the court of Leo, the young religion found its best shelter: the storm raged among the ancients of the forest, while the lowly produce at their feet, more precious in the eye of Heaven than them all, was suffered to flourish, and fill itself with healing virtue. In the midst of Italian subtlety, kingly violence, and popular indignation, the power of the priesthood was unnerved. Keener interests than those of angry monks absorbed the soldiers and statesmen of the time; and Luther, who a few years before would have perished in the flames of the Inquisition, passed unharmed, though not unmolested, through life, and went full of years and honours to his grave.

In 1518, the old jealousy of the Roman Court began to form itself into a settled hostility to the German Reformation, and Luther was the prominent object of vengeance. But it was not thought politic to make the Elector and the Emperor at once declare themselves. Maximilian's remembrance of the intrigues of Leo with France, had made him suspicious, and Frederic, with only the alternative of protecting or surrendering Luther, would not have decided for the cause of truth and justice. The Popish subtlety was now employed in securing Maximilian, and the Turkish threats of advancing into Europe furnished an instrument of which Leo made the most immediate and dexterous use.

Selim the First, the son of Bajazet, had reposed from the conquest of the Asiatic provinces, only to prepare an irresistible armament for the seizure of the European. A powerful fleet was to be di-

rected against Rhodes, the bulwark of Christendom in the Mediterranean; and an army, composed of the invincible Janizaries, was to march on Hungary. The Italian states and the imperial were thus menaced at once; and Leo was too intent on the increase of the papal influence to suffer the peril to lose any of its alarms through want of appeals to the popular imagination. Prayers were ordered for the safety of the civilized world, and a solemn exhortation was issued to all Christian princes, to concentrate their vigour against the terrible enemy of all; and with the ostensible object of forming a German league against the invader, Cardinal Thomas de Vio di Gaète, better known as Cajetan, was dispatched to the diet of Augsburg. The extinction of Luther and his doctrine was unquestionably among the chief purposes of this mission.

(To be continued.)

The Wesleyan.

MONTREAL, THURSDAY, NOV. 26, 1840.

SINCE the publication of our last, our attention has been called, by the contemporary journals of this city, to the arrival and *projet* of a distinguished foreigner, M. ALEXANDRE VATTIEMARÉ, of Paris; who has been travelling throughout Europe and the United States, having in view the development of a plan of *international exchanges* throughout the civilized world: that is, a system of exchanges between governments and literary and philosophical institutions, of books, models of invention in the useful and fine arts, and specimens of natural history. It appears that, in Europe especially, his magnificent plan has received the sanction of sovereigns, ministers of state, and men of science, and the system has been adopted with great and extensive success. M. VATTIEMARÉ, in his memorial to the Government of the United States, observes:—

"At the instance chiefly of your memorialist, a system of exchanges has commenced between the Governments and literary institutions of the different nations in Europe, by which books, natural productions, and works of art, possessed by the one, are transferred, for an equivalent value, to another which may need them.

"All the great establishments founded by Governments to promote science and the arts, museums, collections, galleries, and libraries, possess, beside the riches they spread out to view, others which their own abundance condemns to actual sterility: these are duplicates, which are necessarily, but with regret, consigned to dust and oblivion.

"There is not a great city in Europe that does not reckon myriads of such valuable but useless treasures. In 1835, the library of Munich had 200,000 duplicates; that of Jena, 12,000; that of St. Petersburg, 54,000. At Vienna, 30,000, among which is a great number of works printed previous to A.D. 1520, (which, from their rarity, are of great value,) were shut up in warehouses. The section of entomology of the Brazilian museum alone, in the latter city, has 250,000 duplicates. Everywhere, in fact, (for no enumeration, however long, would suffice to exhibit the state of things,) there are to be found, side by side with the collections open to the student and the curiosity of the public, entombed collections, forgotten libraries, unknown museums, whose treasures are useless to science, and lost to the world.

"Nor does the system remain an unproductive project; already, within four years from the date at which it was first presented to the world, nearly two millions of volumes of books have been withdrawn from dust and oblivion, and placed in situations where they have assumed their real value."

The memorial, of which the above are extracts, is accompanied by testimonials of approval from some of the greatest men in the Courts and Literary and Scientific institutions of Europe; and among others, by the Librarian of our gracious

Queen, and by His Excellency the present Governor General of these Provinces, at that time in England.

A scheme of such magnitude, and thus highly recommended—designed to promote the diffusion of truth and science—universal intelligence and social improvement—is deserving the attention and adoption of this rapidly improving city and country, according as the present limited means of our literature and science may enable us to engage in international exchanges of the kind proposed by M. VATTÉMARE.

We are glad to find that a meeting of the "Natural History Society" of this city was held on the 13th instant, to take into consideration the above plan, when it was

"Resolved, That this Society, duly appreciating the many benefits to be derived from the adoption of Mons. Vattémare's system under well-digested regulations, are willing to adopt and further the same to the extent of their resources."

But while we hail with pleasure the prospect of any improvement in the literature of our country, and of the wider diffusion of useful information, whether by a more efficient and general system of education, or by the means proposed by M. VATTÉMARE and other scientific philanthropists; it must not be forgotten, that every attempt, by education, literature, and science, to promote the civilisation and social improvement of mankind, unconnected with the principles, sanctions and influences of true religion, will fail of accomplishing that moral elevation of our species, by which human happiness, and the general welfare and best interests of human society can alone be attained. The brightest periods of the most polished nations of heathen antiquity, as to literature and science, were the seasons of their greatest moral degradation. It was during the Augustan age of Roman splendour, power and learning, that St. PAUL penned his mournful description of the moral character of the world around him, and which is recorded in the first chapter of the Epistle to the Romans. Nor can we expect a better state of society now, where religion and revelation are discarded from our seminaries and systems of national education. The aphorism of Lord BACON, that "knowledge is power"—power to do good or harm, according as it is guided and influenced by religion, or otherwise—must be admitted by all who carefully observe the condition and movements of society, especially in populous cities, where the masses, so far as their religious education has been neglected, too often either become themselves the victims of infidel demagogues, or employ the means of acquiring knowledge which may be within their reach, and the portion of knowledge which they may so acquire, as an instrument of mischief to themselves and others. And earnestly do we hope that one of the first acts of the Government, under our restored Constitution, will be, to make suitable provision for a general and efficient system of education, based on religious principles.

REPENTANCE—RESTITUTION—FORGIVENESS—EXEMPLIFIED.—In our last number we published an admirable Essay on this subject, in which are clearly and scripturally set forth the nature of Restitution, and its necessity to true repentance and acceptance with God, where, and so far as it is practicable, in all cases where the penitent seeker of salvation has in any way, or to any extent, injured or defrauded another. The following articles are now given in confirmation of the views of the writer of that Essay, and as exemplifying the principles he has laid down.

The first is a letter communicated by a venerable Wesleyan Minister, the late Rev. J. BRERRELL, to whom it had been handed by the injured person:—

TO MR. K.

SIR,—In November, 1804, I sent you a letter, containing five guineas, addressed to yourself and your late father, whom I did not then know to be departed this life. The same blessed and glorious God, whose sovereign grace was the sole cause of my sending the former, has induced and enabled me to inclose a further sum of five guineas, to pay what I so iniquitously took away, hoping you will receive the same, and accept the contrition of a poor penitent. I have shed many a tear of sorrow, while I have reflected on my dishonesty. And now, Sir, permit me to lead your mind to consider the riches of the gospel of our Lord Jesus Christ. Its divine precepts taught me my guilt and transgressions, God's Spirit convinced me of my sin; and, after discovering to me the terrors of a broken law, in good time, led and enabled me to behold the perfect remission of sins; all sins, (promised and insured to me,) on repentance and faith in God's blessed Son. To the glory of God, I humbly declare, I have now long enjoyed a calm peacefulness, and sense of forgiveness, looking alone to the Lamb of God. And while his blessed gospel speaks peace to a wounded conscience, it leads me to wish to make reparation, as far as is in my power. It produces holiness, justice and true morality—for true faith *worketh by love*. Although unknown, I hope, Sir, your heart inclines to forgive me. In a little time, we shall meet at the judgment-seat of Christ, when you will see who I am. May it please Almighty God to bless what I have written, and to accept this humble offering to the glory of his holy name, and the honour of the gospel of his glorious Son, Jesus Christ. May his Holy Spirit mercifully incline your heart, and all who may read these lines, to consider so great a salvation, and to apply unto Christ, with joy and thanksgiving; that we may all mingle in saying, "Not unto us, O Lord! but unto thy Name, be the glory and praise, for ever and ever. Amen."

The following is an extract of a sermon on the same subject, preached by good Bishop LATIMER, the martyr, before Edward VI. and his Court: text, Luke xix. 8, and recapitulated by the Bishop in a sermon on *Covetousness*, from Luke xii. 15, before the same monarch and his most honourable Council, in his Court at Westminster, 1550:—

"I have now preached three Lents. The first time I preached *Restitution*: '*Restitution*?' quoth some, 'what should he preach of Restitution? Let him preach of *Contrition*,' quoth they, 'and let Restitution alone: we can never make restitution.' Then, say I, if thou wilt not make restitution, thou shalt go to the devil for it. Now choose thee either restitution, or else endless damnation. But now, there be two manner of restitutions: secret restitution, and open restitution; whether of both it be, so that restitution be made, it is all good enough. At my first preaching of restitution, one man took remorse of conscience, and acknowledged himself to me, that he had deceived the King, and willing he was to make restitution; and so, the first Lent came to my hands twenty pounds, to be restored to the King's use. I was promised twenty pounds more the same Lent; but it could not be made up, so that it came not. Well, the next Lent came three hundred and twenty pounds more; I received it myself, and paid it to the King's Council. So I was asked what he was that made this restitution. But should I have named him? Nay, they should as soon have my life. Well; now this Lent came one hundred and eighty pounds ten shillings, which I have paid and delivered this present day to the King's Council; and so this man hath made a godly restitution. 'And so,' quoth I to a certain nobleman, that is one of the King's Council, 'if every man that hath beguiled the King should make restitution after this sort, it would bring the King twenty thousand pounds, I think,' quoth I.—'Yea, that it would,' quoth the other, 'a whole hundred thousand pounds.' Alack! alack! make restitution; for God's sake, make restitution; ye will repent in hell else! There is no remedy, but restitution open or secret,

or else hell. This that I have now told you of, was a secret restitution."

We recommend the whole subject to the serious consideration of our readers; believing, as we do, that while the great atonement of our Lord Jesus Christ is the only ground of any sinner's hope and acceptance, the salvation of thousands is hindered by their refusing or neglecting to make reparation or restitution, according to their obligations, ability and opportunity. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to *do justly*, and to shew mercy, and to walk humbly with thy God?" Micah vi. 8.

LENGTH OF REIGNS OF VARIOUS MONARCHS.—

From the following tabular view of reigns, which we have collected in the course of our historical reading, it will be seen, that if, according to our poet, "*uneasy lies the head that wears a crown*," some crowned heads must have rested upon an uneasy pillow for many years. We have selected those who have reigned fifty years and upwards:—

	YEARS.
Louis XIV. of France	reigned 72
Sapor, King of Persia	" 70
Phezon, King of Egypt	" 61
Cang-he, Emperor of China . . .	" 61
Keen-Eung, "	" 60
George III. of England	" 59
Haliates, Lydian King	" 56
Ethelbert, Saxon King,	" 56
Augustus Cæsar,	" 56
Cephrenes, King of Egypt, . . .	" 56
Tiridates, King of Armenia, . . .	" 56
Henry III. of England,	" 56
Manasseh, King of Judah,	" 55
Vouti, Emperor of China,	" 54
William the Conqueror, in Normandy and England,	" 53
Azariah, or Uzziah, King of Judah,	" 52
Ephacheres, King of Assyria, . .	" 52
Atycas, Median King,	" 50

TO CORRESPONDENTS.

WE beg to assure our esteemed correspondent, H. O., whose letter of the 9th instant we have received, that we sincerely sympathise with him and his friends, in the painful and difficult circumstances in which he and they find themselves placed by the dissolution of the union which has recently taken place between the Upper Canada and British Conferences. We would respectfully and earnestly recommend, that, to whichever body members and friends may choose conscientiously to attach themselves, a spirit of Christian forbearance and brotherly love alone should be cultivated and evinced, as becomes brethren still belonging to the same household. We think, too, that no valuable end could be accomplished by publishing the different views contained in our correspondent's letter, as it would probably lead to much unprofitable and unsatisfactory discussion; and as our friend kindly leaves it with us to decide, we think that, at least for the present, it would be well to postpone its publication.

"AMICUS" has been received.

We have also received some lines from a friend at New Glasgow. Though written in a pleasing strain, we think they would not be sufficiently interesting beyond the writer's family circle, to justify their publication.

THE faithful man is rich in works, busy in obedience, cheerful and unmoved in expectation; better with evils; in common opinion miserable, but in true judgment more than a man.—*Ep. Hall.*

LITERARY NOTICE.

THE NATURE, ORIGIN, PROGRESS, PRESENT STATE, AND CHARACTER OF WESLEYAN METHODISM: A Sermon, preached at Pictou, U. C., on Friday the 25th October, 1839, being the day appointed by the whole Methodist Connexion for commemorating the institution, and celebrating the Centenary of Wesleyan Methodism, by religious services: Published at the request of the Quarterly Meeting. By JOHN G. MANLY, Wesleyan Minister. Kingston: T. H. Bentley. 1840 pp. 76.

We are happy in having the opportunity, through the medium of our Journal, of noticing and recommending this excellent sermon, or rather dissertation; for it extends through seventy-six pages. The respected author informs us in the advertisement, that "the discourse is designed as an exposition and defence of Wesleyan Methodism." And it must be admitted that he has accomplished his design with a fidelity and an ability, highly creditable to his talents as a writer, and to his principles as a Wesleyan Minister.

The plan of the discourse embraces the NATURE—ORIGIN—PROGRESS AND PRESENT STATE—and CHARACTER OF METHODISM—with CONCLUDING PRACTICAL REMARKS AND NOTES. These general heads, each comprise a considerable number of distinct and well arranged particulars, in the discussion of which, Mr. MANLY shews an extensive acquaintance with his subject, and recognises the fact, that though, through the growth and spread of Methodism into four distinct branches or connexions—the English, Irish, Canadian, and the American Methodist Episcopal—"she has modified her exterior;" she has at the same time, and in all her ramifications, "preserved her genius."

We give the following extract, as a specimen of the style of the author, and as expressing our own views of those characteristics of Methodism to which it refers:—

"Methodism is loyal and patriotic. A system which wields the energies, fixes the principles, and forms the character of multitudes throughout the empire, must bear a decided aspect towards the civil government. That aspect is neither indifference nor hostility, but Christian loyalty. Methodism invariably teaches that "the powers that be are ordained of God;" that they are entitled to honour, tribute and obedience by the injunctions of conscience and inspiration, and that they that "resist" or rebel, "shall receive to themselves damnation." Methodism "fears the Lord and the king," and is not "given to change," but "leads a quiet and peaceable life in all godliness and honesty." But while it thus recognises the divine appointment, and the divinely-sanctioned authority of civil government, and inculcates the consequent duties, it by no means acknowledges absolute and unqualified civil power. It insists on restrictions, both civil and religious. The authority and law of God are supreme and absolute, and supersede all opposing power, whether it be parental, ecclesiastical or civil. The "fear of God" occupies the first and highest place in the catalogue of Christian duties, and is at once the source and the rule of "honour" to "the king," and of every other duty to man. And as the law of God limits the authority of rulers, so also do the constitution and laws of the empire. At the installation of every civil officer, from the highest to the lowest, in either the executive or legislative departments, imperial or colonial, the duties and bounds of his office are solemnly recognised, and his stipulations of fidelity sealed with the solemnity and obligation of an oath. Beyond the appointed limits he has no authority at all, and no claim to obedience. Absolute authority generates tyranny, and divests the people of all rational liberty. Total absence or inadequacy of civil authority causes anarchy, crime, and popular despotism. Hence the necessity of adequate power, and of just and well de-

finied limits, in order at once to render civil government efficient, and the people free, and to guard against every species of tyranny and licentiousness. Methodism knows these principles and limits, and is, therefore, neither a rebel nor a slave. When God commands, it heeds not the antagonist authority of man. When the constitution and laws enjoin duties, Methodism performs them; when they confer rights, Methodism acknowledges them; and when they draw lines of circumscription, Methodism observes them. This is its loyalty. Methodism is loyal, but not base or blind. Methodism is free, but not arrogant or licentious. Its loyalty is the operation of principle—of fervid affection and of enlightened conscience—and is, therefore, uniform and steadfast. The source whence it issues can never be affected by the fluctuations of passion, avarice, or ambition, and the stream flows smoothly and constantly on. The experience of a century has illustrated these views. When a Sidmouth-machination threatened popular religious rights, Methodism lifted up its voice, and, in connexion with others, repelled the attempt. And when colonial rebellion dared to raise its head, Methodism indignantly trampled it to the dust. Methodism loves its country with true patriotic ardour, and claims, by its integrity and consistency, equal and impartial protection. But Methodism is no partizan, no secular politician or noisy declaimer. Let its loyalty and civil relations be well understood. As a system of religious truth, and an ecclesiastical organisation, it inculcates and performs civil duties, in the sense already given; exercises its corporate civil rights; and guards and maintains the interests of religion against civil aggression. With questions of civil polity it has nothing more to do. Whether executive or legislative authority shall be enlarged, abridged or modified anew; whether the mutual relations of the several branches of the government shall be changed or maintained; whether internal improvement and police and foreign commerce and relations, shall be altered or not—are questions with which neither Methodism nor any other religious system has the least right to interfere. Its vocation and office are higher and nobler. Its high design and duty are to promulgate and establish religion; while civil government attends to its calling and work. The members of our societies, in their civil capacity, as citizens and subjects, are entitled to interfere constitutionally with civil affairs; but our members, as Methodists—our Ministers, as Ministers—our societies, as a Church—our system, as Methodism—are, or ought to be, wholly unconnected with secular or party politics, and are degraded and desecrated whenever professedly or practically identified with "potsherd," or parties. Should Methodism descend from its elevated and holy position, to mingle in the squabbles of secular politicians, either to build up or to displace a party in power, or to modify or perpetuate a scheme of civil government, it would undoubtedly betray its trust, sacrifice its character and energy, and sink to the nullity which its unfaithfulness deserved. But while it "fears God and honours the king," walks by "the same rule, and minds the same thing," it will continue to prosper as it has hitherto done."

Mr. MANLY, at the time when his discourse was published, was a member of the Upper Canada Conference. He has since, however, for weighty reasons, disconnected himself from that branch of the Wesleyan family, and joined his brethren in this, the Canadian Eastern District; but his work is not on that account less worthy of public estimation, as, he has only acted in accordance with those Wesleyan principles which he has recognised in the extract given above.

The Sermon will be for sale at the Wesleyan Depot, Montreal.

The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—Montesquieu.

The distance which lay between the throne of the universe and the death of the cross, is the measure at once of the love of God and of the danger and guilt of sin.

RELIGIOUS INTELLIGENCE.

MISSION PRIZE ESSAY.

MANY of our readers will remember that, three years ago, two prizes, of two hundred guineas, and of fifty guineas, respectively, were offered by a body of Christians associated for the purpose; for the two best essays that should be produced before 1st June, 1839, on the "Duty, Privilege, and Encouragement of Christians to send the Gospel to the Heathen." The prospectus was issued under the signatures of Dr. Chalmers, of the late respected Dr. McGill, Professor of Theology in the Glasgow University, and of Dr. Duff, the eminent Superintendent of the General Assembly's Missionary and Educational Institution at Calcutta. The adjudicators were chosen to represent the different churches, who have practically acknowledged the obligation to engage in the sacred enterprise of Christianizing the world—viz: for the Church of England, the Rev. Henry Melville, of Camberwell; for the Church of Scotland, the Rev. Dr. Welsh, Professor of Church History in the University of Edinburgh; for the Independents, the Rev. Dr. Wardlaw, of Glasgow; for the Baptists, the Rev. Thomas S. Crisp, of the Baptist College, Bristol; and for the Wesleyans, the Rev. Dr. Bunting. These names are a guarantee for an impartial and efficient discharge of the difficult task of deciding on the merits of the different essays lodged, which were more than forty in number.

The award was expected some months ago, but circumstances have made a postponement necessary. We trust, however, that very shortly the Christians in our own country and throughout the world—for the interest of the scheme is not local or national—will be gratified by the publication of two works which may become eminently useful in extending a missionary spirit. It is an encouraging and delightful fact, that the desire to join in the noble competition was, apparently, as vivid in the United States as here. More than one powerful application came from clergymen in the Union, for an extension of the time allowed to furnish essays; but the terms of the original prospectus reluctantly forced the offerers of the prizes to refuse. There is, however, reason to hope the other side of the Atlantic has, notwithstanding, furnished a quota of the array of talent just mentioned.—*Liverpool Mail.*

THE RELIGIOUS TRACT SOCIETY.

In the last Report of this noble Institution, it is stated that

"Special efforts have been made against the destructive vice, drunkenness; and 250,000 copies of a tract written on this subject gratuitously supplied for circulation in the metropolis. Large numbers have also been distributed in various parts of England. The Committee have likewise directed their attention to the progress of infidelity and Socialism; and 255,000 copies of anti-infidel publications have been issued.

"The total number of circulating libraries granted during the year amounts to 281, exclusive of those sent to foreign lands.

"The publications issued from the Depository during the year, amount to 19,425,002, being an increase of 1,382,463; making the total circulation of the Society, in about eighty-six languages, including the issues of foreign Societies, assisted by the parent institution, to exceed 315,400,000."

JOHN JOSEPH GURNEY.—It is stated in an American paper, that the charitable donations of this distinguished member of the English Society of Friends, amounted, during his recent sojourn in the United States, to 20,000 dollars.

BIRTH.

At Compton Village, on the 20th ultimo, Mrs. (Rev.) E. Botterell, of a son.

MARRIED.

In this city, on the 14th instant, by the Rev. John P. Hetherington, Mr. John Davis, boot and shoemaker, to Miss Mary Sissons, late of New London, U.C.

In this city, on the 15th instant, by the Rev. Henry Wilkes, Mr. George Hart, to Miss Eliza Stewart.

MISCELLANEOUS.

SAMARIA.

(From "Incidents of Travel," by an American.)

I was now about entering one of the most interesting countries in the Holy Land, consecrated by the presence of our Saviour in the body, and by the exercise of his divine and miraculous powers. The Bible was again in my hand, and I read there that Jesus Christ had left "Judea and departed into Galilee; that he must needs pass through Samaria, and that he came to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." And "Jacob's well was there, and Jesus, being weary with his journey, sat down on the well, and it was about the sixth hour. And there cometh a woman of Samaria to draw water; and Jesus saith unto her, Give me to drink." It is with no irreverent feeling that I draw the parallel, but I was following in the very footsteps of the Saviour; I too had left "Judea, and had departed into Galilee;" I too "must needs go through Samaria;" and I too was now coming to the city of Samaria called Sychar, and, before entering the city, I would fain sit down on the well of Jacob, where our Saviour talked with the Samaritan woman.

At Cowara I took a guide to conduct me to this well. In about two hours we were winding along the side of Mount Gerizim, whose summit was covered with the white dome of an Arab saint; and passing one well on the declivity of the mountain, going down to the valley at its base, we came to Jacob's well, or the Beer Samarea of the Arabs. I knew that there was a difference of opinion as to the precise site of this interesting monument; but, when I found myself at the mouth of this well, I had no wish to look farther; I could feel and realize the whole scene; I could see our Saviour coming out from Judea, and travelling along this valley; I could see him, wearied with his journey, sitting down on this well to rest, and the Samaritan woman, as I saw them at every town in the Holy Land, coming out for water. I could imagine his looking up to Mount Gerizim, and predicting the ruin of the temple, and telling her that the hour was coming when neither on that mountain nor yet in Jerusalem would she worship the God of her father's. A large column lay across the top of the well, and the mouth was filled up with huge stones. I could see the water through the crevices; but, even with the assistance of Paul and the Arabs, found it impossible to remove them. I plucked a wild flower growing in the mouth of the well, and passed on.

The ground which I was now treading is supposed to be the "parcel of ground" which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver, and gave to his son Joseph. Turning the point of the mountain, we came to a rich valley, lying between the mountains of Gerizim and Ebal. Crossing this valley, on the sides of the mountains of Ebal is a long range of grottoes and tombs, and a little before coming to them, in a large white building like a sheik's tomb, is the sepulchre of Joseph, as it is written, "the bones also of Joseph, which the children of Israel brought up with them out of Egypt, buried they in Shechem." I dismounted and entered the building, and it is a not uninteresting fact that I found there a white-bearded Israelite, kneeling at the tomb of the patriarch, and teaching a rosy-checked boy (his descendant of the fourth generation) the beautiful story of Joseph and his brethren.

It was late in the afternoon when I was moving up the valley of Naplous. The mountains of Gerizim and Ebal, the mountains of blessings and curses, were towering like lofty walls on either side of me; Mount Gerizim fertile, and Mount Ebal barren, as when God commanded Joshua to set up the stones in Mount Ebal, and pronounced on Mount Gerizim blessings upon the children of Israel "if they would hearken diligently unto the voice of the Lord, to observe and do all his commandments," and on Ebal the withering curses of disobedience. A beautiful stream, in two or three places filling large reservoirs, was running through the valley, and a shepherd sat on its bank, playing a reed pipe with his flock feeding quietly around him. The shades of evening were gathering fast as I approached the town of

Naplous, the Shechem or Sychem of the Old Testament, and the Sychar of the New. More than a dozen lepers were sitting outside the gate, their faces shining, pimpled and bloated, covered with sores and postules, their nostrils open and filled with ulcers, and their red eyes fixed and staring; with swollen feet they dragged their disgusting bodies towards me, and with hoarse voices extended their deformed and hideous hands for charity.

We rode up the principal street, and at the door of the palace I met the governor just mounting his horse, with a large retinue of officers and slaves around him. We exchanged our greetings on horseback. I showed him my firman, and he sent a janizary to conduct me to the house of a Samaritan, a writer to the government, where I was received, fed, and lodged better than in any other place in the Holy Land, always excepting the abodes of those suffering martyrs, the Terra Santa monks.

I had just time to visit the Samaritan synagogue. Leaving my shoes at the door, with naked feet I entered a small room, about fifteen feet square, with nothing striking or interesting about it except what the Samaritans say is the oldest manuscript in the world, a copy of the Pentateuch, written by Abishua, the grandson of Aaron, three years after the death of Moses, or about three thousand three hundred years ago. The priest was a man of forty-five, and gave me but a poor idea of the character of the Samaritans, for he refused to show me the sacred scroll unless I would pay him first. He then brought down an old manuscript, which very much to his astonishment, I told him was not the genuine record; giving him very plainly to understand that I was not to be bamboozled in this matter, I had been advised of this trick by the English clergyman whom I met in Jerusalem; and the priest, laughing at my detection of the cheat, while some of his hopeful flock who had followed me joined in the laugh, brought down the other preserved in a tin case. It was written in some character I did not understand, said to be the Samaritan, tattered and worn, and bearing the marks of extreme age; and, though I knew nothing about it, I admitted it to be the genuine manuscript; and they all laughed when I told the priest what a rogue he was for trying to deceive me; and this priest they believe to be of the tribe of Levi, of the seed of Aaron. I spent a long evening, and had an interesting conversation with my host and his brother, and in their kindness, sincerity, and honesty, forgot the petty duplicity of the Levite.

Much curiosity has existed in Europe among the learned with regard to this singular people, and several of the most eminent men of their day, in London and Paris, have had correspondence with them, but without any satisfactory result. The descendants of the Israelites who remained and were not carried into captivity, on the rebuilding of the second temple were denied the privilege of sharing the labour and expense of its reconstruction at Jerusalem, and, in mortification and revenge, they built a temple on Mount Gerizim, and ever since a deadly hatred has existed between their descendants the Samaritans and the Jews. Gibbon, speaking of them in the time of Justinian, says, "The Samaritans of Palestine were a motley race, an ambiguous sect, rejected as Jews by the pagans, by the Jews as schismatics, and by the Christians as idolaters. The abomination of the cross had already been planted on their holy Mount of Gerizim, but the persecution of Justinian offered only the alternative of baptism or rebellion. They chose the latter; under the standard of a desperate leader, they rose in arms and retaliated their wrongs on the lives, the property and the temples of a defenceless people. The Samaritans were finally subdued by the regular forces of the East; twenty thousand were slain, twenty thousand were sold by the Arabs to the infidels of Persia and India, and the remains of that unhappy nation atoned for the crime of treason by the sin of hypocrisy." About sixty families are all now remaining, and these few relics of a once powerful people still dwell in their ancient capital, at the base of Mount Gerizim, under the shadow of their fallen temple.

The brother of my host was particularly fond of talking about them. He was very old, and the most deformed man I ever saw who lived to attain a great age. His legs were long, and all his limbs

were those of a tall man, but he was so hump-backed that in sitting he rested upon his hump. He asked me many questions about the Samaritans in England (of America he had no knowledge,) and seemed determined to believe that there were many in that country, and told me that I might say to them, wherever I found them, that there they believed in one omnipotent and eternal God, the five Books of Moses, and a future Messiah, and the day of the Messiah's coming to be near at hand; that they practised circumcision, went three times a year up to Mount Gerizim, "the everlasting mountain," to worship and offer sacrifice, and once a year pitched their tents and left their virgins alone on the mount for seven days, expecting that one of them would conceive and bring forth a son, who should be the Messiah; that they allowed two wives, and in case of barrenness, four; that the women were not permitted to enter the synagogue, except once a year during fast, but on no account were they permitted to touch the sacred scroll; and that, although the Jews and Samaritans had dealings in the market-places, &c. they hated each other now as much as their fathers did before them.

I asked him about Jacob's well; he said he knew the place, and that he knew our Saviour, or Jesus Christ, as he familiarly called him, very well; he was Joseph the carpenter's son, of Nazareth; but that the story which the Christians had about the woman at the well was all a fiction; that Christ did not convert her; but that, on the contrary, she laughed at him, and even refused to give him water to drink.

The information I received from the old man is more than I have ever seen in print about this reduced and singular people, and I give it for what it may be worth. I cannot help mentioning a little circumstance, which serves to illustrate the proverb that boys will be boys all the world over. While I was exploring the mysteries of the Samaritan creed, it being the season of Easter, a fine chubby little fellow came to me with a couple of eggs dyed yellow, and trying them on his teeth, just as we used to do in my boyish days (did we learn it from them or they from us?)—gave me a choice; and, though it may seem a trifling incident to the reader, it was not an uninteresting circumstance to me, this celebration of my "paas" in the ancient Sychem, cracking eggs with a Samaritan boy.

ASTRONOMICAL WONDERS.—It is said that the earth contains two hundred and sixty thousand millions of cubical miles—that the sun is a million of times as large as the earth—that the star *Lyra* is fifty-four thousand times larger than the sun, and that a hundred million of stars lie within the range of our telescopes. If each of these suns has a hundred worlds connected with it, there will be found ten thousand millions of worlds in that portion of the universe which comes within the range of human observation. And as to the distance of the fixed stars, the celebrated Huygens believed that some of them might be so remote, that their light had not yet reached us since the creation.

POWERS OF THE TELESCOPE.—A telescope which magnifies objects two hundred and forty times, can carry our views within one thousand miles of the moon; and a telescope such as Dr. Herschel's reflector, of forty feet, which magnifies six thousand times, would enable us to view the mountains and vales of the moon as if we were transported to a point within fifty miles of her surface. We can view the magnificent system of the planet Saturn, by means of this instrument, as distinctly as if we had performed a journey of eight hundred millions of miles in the direction of that globe, which, at the rate of fifty miles an hour, would require a period of more than eighteen hundred years to accomplish.

AN INDIAN being asked, "why do you think the beloved ones take care of you?" He answered, "When I was in the battle, the bullet went on this side and on that side; and this man died, and that man died; and I am alive! So, I know, the beloved ones take care of me."

MOTTO OF THE WESLEY FAMILY.—*Porto unum est necessarium*—Moreover, one thing is needful.

AN EMINENT MINISTER.

[We are obliged to our kind correspondent at Guelph for the following communication, especially as we well knew and frequently heard the "EMINENT MINISTER" portrayed, during sixteen years spent in London. We can bear testimony to the accuracy of the delineation, and to the character and talents of the preacher.—EDITOR.]

The following article is extracted from a work entitled "Dialogues, Moral and Scientific."

"I have occasionally heard discourses from several eminent men in the (Wesleyan) connexion, who have long since gone to their reward. Perhaps you will not be impatient if I allude to one of them. I remember that some years since I was invited to attend the public service at the City-road Chapel, in London. The time was Sunday evening; and the minister appointed to preach was said to be popular. The building was crowded to excess; and just as the clock struck six, all eyes were directed to the passage leading from what is termed the morning chapel, through which the minister proceeds from the vestry. Having heard of his pulpit talent, and consequent celebrity, my imagination had pictured the idea of an erect and portly personage, rustling to the scene of action with a due measure of clerical dignity; when, to my surprise and disappointment, came forward with solemn pace, a spare, unassuming figure, habited in a strait-fronted black coat, of the plainest form. There appeared in him an inward lowliness, which I thought unique and remarkable; his countenance was composed and placid, and of that cast which indicated deep thinking; he was about the medium height; had a small stoop in walking; and, from the few straggling hairs which yet barely lingered on his forehead, he must have been advancing in years. On ascending the pulpit, my first impression was, that the congregation was disappointed; the favourite, thought I, is not come; this person is the deputy, and I wonder what such a dry stick can have to say. "Judge nothing before the time," was the wise reply of my friend. I consented, therefore to hear with patience, or, at least, to try. On giving out the hymn which was to be sung, I found the minister had the disadvantage of a voice by no means musical, and exceedingly weak withal. The prayer which followed was delivered in a tone rather low, but was remarkable for its comprehensiveness and fluency. In pronouncing the text of Scripture on which the discourse was to be founded, it was with some difficulty that he was heard, especially at the most distant parts of his audience, where I happened to sit. With the exception of a few notes written upon a small piece of paper, placed before him on the opened leaf of the bible, his sermon was extemporaneous; and the utterance of a few sentences was sufficient to show that he was no ordinary man. The exordium was finely conceived, was delivered with a clear and distinct voice, and with an earnestness of manner which visibly increased as he proceeded. The structure of the discourse, and his intended line of reasoning, were then propounded, with remarkable perspicuity and force; and for a full hour, which was the time the exposition lasted, not fewer than two thousand persons listened with breathless attention to this master in Israel. But, beautiful and impressive as was the manner in which the argumentative parts of the sermon were sustained, it was towards the close that the peculiarities of this marvellous man were evinced. If the most difficult part of a discourse be the application, it was here that he particularly shone. Supernatural aid seemed to come down: out of weakness he was made strong—the disadvantage of a weak and tremulous voice was forgotten in overwhelming appeals to the consciences of the auditory. They seemed to expect an approaching storm; all bent an expectant ear, and sure enough it came. On this occasion the preacher made a tremendous calculation of the requisitions of the moral law, and the penalties attached to disobedience. There was blackness, and darkness, and tempest; Sinai was altogether on a smoke; and great searchings of heart were produced, as when of old the trumpet sounded long, and waxed loud, and the people did exceedingly fear and quake. Then, by a transition of thought, managed with singular ability, the terrors of the last day were exhibited:

the Ancients of Days did sit; the books were opened; creation crashed to its centre, and was passing away with a great noise; the inexorable throne was unveiled, and before it stood the cited dead of a thousand generations. The condition of those who had perished in an impenitent rejection of the Gospel, was then portrayed, in colours vivid as the light of truth; guilt stood impeached and abashed; subterfuge and evasion were driven from their last retreat; forgotten sins seemed to be remembered—and, like the prophetic roll, were exhibited in characters of lamentation, and mourning, and woe. "See," said the preacher, "see that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." This and other passages of sacred writ were quoted in the utmost height of excited fervour, when, as was commonly the case with him, his voice partially failed, and gave way before the fullness of his spirit; but this circumstance, so far from impeding the current of his eloquence, rendered it exceedingly touching. Every one saw that he was big with matter, and that "the spirit of convincing speech" was with him. There was no failure but that of corporeal strength. Many were deeply smitten; many sorrowed after a godly sort; and not a few were melted into tears; when, with the skill of a physician who knew his time, and when to probe, and when to stay his hand, the preacher opened another leaf of his commission; and the promises of the Gospel, of which he had an ample store at command, were announced with charming pathos and volubility. The perspiration had, for some time, stood in drops upon his forehead, which he repeatedly removed with his handkerchief; meantime, the hearers remained mute with attention: you might have heard a sigh. The entrance of the word seemed to give life. There came on a lifting up of the head, as if redemption drew nigh. The expectation of some spiritual blessing was tremblingly alive; as in the year when king Uzziah died, the door-posts seemed to shake at the presence of the Lord. It reminded one of the moment when Moses smote the rock, and of the eager multitudes who pressed to catch the gushing stream. The preacher concluded with a short aspiration of prayer, which was instantly followed by an "Amen" which, as the voice of many waters, arose from all parts of the chapel—and the effect was singularly powerful.

"It has been asserted, that the ministry of this extraordinary man had been of special spiritual use to no fewer than ten thousand persons. His name was JOSEPH BENSON."

In this iniquitous world, for the most part, mistakes and misconceits, though never so unjustly apprehended, are graven in brass; and good turns and benefits, though never so kindly bestowed, are written in the dust.—*Sackville. Earl of Dorset.*

NONE do so foolishly, and yet so deservedly, miss of happiness, as those who are very careful to learn the way to Heaven, and when they have done, will take no pains to get farther.—*Archbishop Tillotson.*

POETRY.

LINES ADDRESSED TO A MUMMY.

The following very original piece, by an unknown author, though it has often been reprinted in Britain, is not, it is believed, very generally known in this country, and will probably be interesting to our readers.

AND thou hast walked about, (how strange a story!)
In Thebes' streets, three thousand years ago,
When the Memnonium was in all its glory,
And time had not begun to overthrow
These temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak—for thou long enough hast acted dummy;
Thou'st a tongue—come, let us hear its tune;
Thou'rt standing on thy legs above ground, Mummy,
Revisiting the glimpses of the moon:
Not like thin ghost or disembodied creatures,
But with thy bones and flesh, and limbs and features.

Tell us—for doubtless thou canst recollect—
To whom should we ascribe the Sphinx's fame?
Was Crops or Cephron architect
Of either pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

Perhaps thou wert a mason, and forbidden,
By oath, to tell the mysteries of thy trade;
Then say what secret melody was hidden
In Memnon's statue, which at sunrise play'd?
Perhaps thou wert a priest—if so, my struggles
Are vain, for priestcraft never owns its juggles.

Perchance, that very hand now pinioned fast,
Has hub-a-nobb'd with Pharaoh, glass to glass:
Or dropp'd a halfpenny in Homer's hat;
Or doll'd thine own, to let Queen Dido pass;
Or held, by Solomon's own invitation,
A torch at the great temple's dedication,

I need not ask thee if that hand, when arm'd,
Has any Roman soldier maul'd and knuckled;
For thou wert dead and buried, and embalm'd,
Ere Romulus or Remus had been suckled:
Antiquity appears to have begun,
Long after thy primeval race was run.

Thou couldst develope, if that wither'd tongue
Might tell us what those sightless orbs have seen,
How the world look'd when it was fresh and young,
And the great deluge still have left it green!
Or was it then so old, that history's pages
Contain'd no record of its early ages?

Still silent, incommunicative elf!
Art sworn to secrecy?—then keep thy vows,
But prithee tell us something of thyself—
Reveal the secrets of thy prison-house;
Since in the world of spirits thou hast slumber'd,
What hast thou seen, what strange adventures number'd?

Since first that form was in this box extended,
We have above ground seen some strange mutations:
The Roman empire has begun and ended,
New worlds have risen, we have lost old nations—
And countless kings have into dust been humbled,
Whilst not a fragment of thy flesh has crumbled.

Didst thou not hear the patter o'er thy head,
When the great Persian conqueror, Cambyses,
March'd armies o'er thy tomb with thundering tread,
O'erthrew Osiris, Orus, Isis,
And shook the pyramids with fear and wonder,
When the gigantic Memnon fell asunder.

If the tomb's secrets may not be confess'd,
The nature of thy private life unfold;
A heart has throbb'd beneath that leathern breast,
And tears adown those dusky cheeks have roll'd;
Have children climb'd those knees and kiss'd that face?
What was thy name and station, age and race?

Statue of flesh—immortal of the dead—
Imperishable type of evanescence—
Posthumous man, who quits his narrow bed,
And standest undecayed within our presence:
Thou wilt hear nothing till the Judgment morning,
When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,
If its undying guest be lost forever?
Oh, let us keep the soul embalm'd and pure,
In living virtue—that when both must sever,
Although corruption shall our frame consume,
The immortal spirit in the skies may bloom!

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