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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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[NEW SERIES, No. 10.]

## DIVINITY.

[FOR THE WESLEYAN.]

### THE BREVITY OF HUMAN LIFE.

"He cometh forth like a flower: and is cut down."  
JOB.

THIS truly affecting passage would form an appropriate epitaph for all mankind; and if adopted, would endue every tombstone and cenotaph with a warning and an instructing voice. The efforts of the chisel would then promote the enterprises of the pulpit; and the sculptor and the preacher would be "co-workers together," labouring for the diffusion of this salutary truth: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Were this, or a similar custom, introduced, "The Lively Oracles" would be lithographed in the abodes of the dead; words which the Holy Ghost uttered would be written on "tables of stone;" and the various symbols which friendship and love create to perpetuate the remembrance of their loss, would be so many voices issuing from the grave, and iterating the celestial response which the anxious prophet received from heaven: "The voice said, cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth."

Zophar, one of the persons that came to console with Job, and minister unto him in his affliction, reproved him very sharply for justifying himself; and even charged him with laying claim to an uprightness from which he had wilfully departed. These bitter upbraidings were as spears and arrows entering into his flesh; and while his spirit was groaning under the anguish they occasioned, he began to repel them, and justify his own conduct. In the course of his defence, that fervour which innocence only can inspire, becomes very conspicuous, particularly when praying unto God, that he might be informed of his sins, and the end for which he was afflicted. (chap. xiii. v. 23, 24, 25.) The recollections of his former comfort and opulence pass before him like the visions of a former age; the recurrences of his mind render his misery more dark and grievous; and then the patriarch of Uz—like the shepherd of Bethlehem—the Arabian "whose face was foul with weeping"—as did the Israelite who watered his couch with his tears, cried aloud, "When I remember these things, I pour out my soul in me." His head is bowed down like a bruised reed, or a leaf broken by the wind; his strength is dried up like a potsherd; his eyes are almost consumed with weeping; sorrow and affliction are pouring out their last vial on his head; the grave is opening to receive him; death is coming up against him, wielding his scythe, and about to cut him down; and then, out of the fulness of his heart, he groans forth the elegiac language, of which, the words prefixed to these reflections form a portion: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."

This portion of God's most true and lively word forms, in some measure, an epitome of human life; or an allegorical picture, in which the rise and progress of our earthly existence are represented by an appropriate similitude; and the termination thereof, by the swift and sudden destruction that cometh like a whirlwind; but that is sometimes produced by a violent and cruel hand. "He cometh forth like a flower, and is cut down."

#### I. Man cometh forth like a flower.

During the brief period of their existence, flowers display a richness and exhale an odour which art can neither rival nor imitate. The raiment in which they are clothed is of exquisite fabric and delicate pattern; and surpasseth every thing which even the wardrobes of oriental royalty could produce. "Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." (Matt. vi. 28, 29.) When flowers begin to droop and languish, our hearts are affected by their decaying condition; and the admiration which their bloom awakens, is succeeded by the sympathy which their decline elicits. The crown or chaplet which is twined round the brow of a conqueror, is composed of flowers, and the posy that perfumes the chamber of a recluse is constituted of the same materials. They are gems embellishing the earth, as stars embellish the firmament. Flowers ornament the palaces of kings, and beautify the dwellings of the poor. Their tints and colours vie with the hues of the rainbow; and the light and brilliancy emitted by precious stones are constantly issuing from their leaves. In a word—they bloom upon the grave, as emblems of the resurrection; and they supply the inspired writers with tender and nervous comparisons; and through these, are some of the principal truths of divine revelation conveyed to our hearts. The grass of the earth, and the flowers of the field, have been consecrated by the preachers of both the Old and New Testament, to expatiate on "THE BREVITY OF HUMAN LIFE;" the precariousness of the tenure by which it is held; and the absolute certainty of its speedy conclusion. David, "the anointed of the God of Jacob," describing the life of a ruler in Israel, among other terms, equally graphic and poetical, employs those that are annexed: "He shall be as the tender grass springing out of the earth by clear shining after rain." In one of his divine odes, "The sweet Psalmist of Israel," discoursing on the mercy of God, seeks occasion to extol this attribute, by describing those who are the objects of it: "As for man, his days are as grass; as a flower of the field so he flourisheth." The prophet Isaiah, contrasting the perpetuity of the gospel with the mortality of those to whom it is published, derives his illustrations from the same source: "Surely the people is grass; the grass withereth, the flower fadeth: but the word of our God shall stand for ever." To cheer the drooping hearts of the poor—to strew the roses of Sharon among the thorns which grow up in their path; and to humble all that trust in uncertain riches, the apostle James uses arguments suggested by the brief duration of flowers; and in which biblical divinity and natural philosophy are combined: "Let the brother of low degree rejoice in that he is exalted—but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways." James i. 9, 10, 11.

#### II. Man cometh forth like a flower, and is cut down.

The inspired writers, anxious that all should obtain the knowledge for which David so fervently prayed: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am"—to make all generations of men feel that their days are "as an handbreadth," and their age "as nothing,"—these watchmen in Zion, all but exhausted the resources of an exceedingly tropical language. David,

consulting with Jonathan concerning his safety, says, "There is but a step between me and death." Job, reflecting on the rapid flight of time, cries out: "Now my days are swifter than a post." To describe its velocity, one compares it to "a weaver's shuttle;" and another likens it to "a vapour, that appeareth for a little time, and then vanisheth away." Again—"The brevity of human life," and the rapidity of our progress to the grave, is imaged forth by the ebbing of the tide; by the passage of the shadow which the declining sun casts upon the earth; and by the course of a bird flying through the air. The grass of the field which to-day is, and to-morrow is cut down; the flowers of the field, now blooming and beautiful, and anon withered and dead; the streams and rivers that incessantly flow in their channels—animate and inanimate creation—the things that are in heaven above, and in the earth beneath, and in the waters under the earth—all, all, with a silent but intelligible voice, cry, "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth." Here are contained the memoirs of every individual; the history of all past, present, and future ages; the archives of every nation; and the epitaph of man in all his generations. The royal prophet felt the salutary influence of these truths in the midst of regal pomp and greatness; and though surrounded by the heads of the tribes, and the princes of the people, and the chief captains of his host, he was not ashamed to make this humble confession: "For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

"Jesus, vouchsafe a pitying ray;  
Be thou my guide, be thou my way,  
To glorious happiness!  
Ah, write the pardon on my heart,  
And whenceso'er I hence depart,  
Let me depart in peace."

This devotional stanza is as replete with piety, as it is redolent of poetry; and may become unto all a fervent and an effectual prayer, which availeth much. And albeit they come forth like a flower, and are cut down; though their root "was old in the earth," and "the stock thereof die in the ground;" yet shall they bud, and bring forth boughs like a plant. Yea, they shall become plants of renown; even palm trees; and "shall flourish in the courts of our God" for ever and ever.

"Yet these, new rising from the tomb,  
With lustre brighter far shall shine;  
Revive with ever-during bloom,  
Safe from diseases and decline."

#### III. Man cometh forth like a flower, and is cut down.

The biblical trope that forms the basis of these reflections, is an opulent picture abounding in all the attractions of vivid delineation; and the tenderness, beauty, and pathos, of which it is composed, shall be exhibited under another aspect, stipulating, however, that this additional view shall close the present effort to shew the readers of "The Wesleyan" "THE BREVITY OF HUMAN LIFE;" and that it is incumbent upon us to do with all our might, whatsoever our hands findeth to do, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

There is in the short life of most persons, enough of grief and sorrow arising from ordinary visitations; but when death enters our dwellings, and forcibly tears away one that lived in our

hearts—that reposed upon our affections—and whose opening virtues were the theme of our admiration, and the object of our hopes—then, then we feel with the broken-hearted Job, that “man is born to trouble as the sparks fly upwards.” Calamity of this description comes upon the soul as the approach of winter comes upon the earth—dark, cold, and stormy; and, for a season, it withers every flower that expectation or hope had planted. We have often seen a tender and delicate flower modestly raising its head over the surface of the earth; and its gradual development attracting our attention, we have beheld it opening its golden cups to receive the gracious dew that comes down from heaven, and unfolding its leaves to salute the light that shineth in the morning. We have seen it in the fulness of its beauty, blushing under the influence of its own loveliness, and pouring sweetness upon all around it. But this is not all. We have seen the same flower, struck by the frost, or smitten by the storm; its delicate stalk broken, its leaves withered and scentless; and its once beautiful form stretched dead upon the ground, and corrupting the very spot that it once perfumed by its fragrance. So it is with man: for “*he cometh forth like a flower, and is cut down.*” This delineation, however, applies with peculiar force to those who die in their youth. They constitute a mother’s pride, and a father’s joy. They are the olives that grow around his table; but death falls upon them like a mildew, and that too, while they are putting forth their blossoms, and ripening into maturity. For a while, parental love and medical skill form a defence round the drooping object of their solicitude; but the ruthless destroyer, thirsting for the life of his victim, breaks through this feeble covert: makes bare his gaunt but irresistible arm—administers the fatal blow—and leaves behind him an incontrovertible proof that “*MAN COMETH FORTH LIKE A FLOWER, AND IS CUT DOWN.*”

AMICUS.

## DIVINE PROVIDENCE A MORAL PRINCIPLE.

Deuteronomy viii. 2.

MOSES, having brought the Israelites to the borders of Canaan, under divine direction now recapitulates the history of their forty years’ wanderings; their deliverances, mercies, and ingratitude; their disobedience, and punishments. He reminds them also, that the design of God’s dispensations was precisely the same as that of the publication of his commandments: “Thou shalt remember all the way which the Lord thy God led thee,” &c.

This passage develops the principle, that divine providence is a moral principle. “The Lord thy God led thee;” here is a distinct recognition of divine providence; “to humble thee, and to prove thee;” here is as distinct an avowal of a moral purpose.

By providence, we understand God’s most wise and gracious preservation and government of all his creatures; a superintendence which regards the most minute circumstance of human life especially; directly bestowing every good; permitting every evil; and constantly over-ruling natural evils for moral good; and this without interfering with the natures of the respective agents, but leaving the distinguishing characteristics of each entire and inviolate.

The doctrine of a particular providence is a most necessary and fundamental truth of religion; “a most wholesome doctrine, and very full of comfort.” The notion of a God without a providence is irrational and absurd. All things speak for God, and his immediate operation. Even motion itself is no attribute of matter, but is impressed upon it from without; so that whatever moves, demonstrates the presence and power of God as the first great Mover. All second causes and laws of nature, as they are termed, are but modes or instruments of divine operation; intermediate links between us and God. The whole chain of causes must centre in him; and the whole system depend on him, the only independent Cause. Thus, by an exact and suitable arrangement of second causes, God provides for the wants of all his creatures. “In him we live, and move, and have our being. He leaves not himself without witness, in that he doeth good, and giveth us rain from heaven, and fruitful seasons, filling our

hearts with food and gladness. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.”

Nor may we here admit that voluntary humility, and seeming honour, but real dishonour, to God—the supposition that many of the events of life are too mean and worthless to be deserving of the divine regard. His providence takes a sweep as ample as his creating power, and a superintendence as minute as his omniscience. If he is the Lord and Giver of life, the smallest animalcule subsists and finds its enjoyment only by the constant operation of his providence. That which was not too insignificant for him to create, it cannot be beneath his condescension to care for. The whole is but the assemblage of parts; and, however minute the parts, their great number makes them of great consequence; and the whole can only be cared for by watching over the component parts. Nothing can be too insignificant to be matter of divine regard, which affects the happiness and moral well-being of man: and who can say how small a circumstance may give a new turn to events, which shall give a new turn to character, and affect our everlasting destiny? Who then shall presume to say what circumstances are great or small in connexion with others and with eternity? Not to observe that the history of the Israelites, as all other history, marks a particular superintendence, it is enough to reply, in the language of our Lord, “The hairs of your head are all numbered.” This declaration cements all facts into a beautiful and lofty pile of demonstration, which defies all the opposition of faithless philosophy. He who is at the head of providence offers this illustration of its particularity; “The hairs of your head are all numbered.”

Brethren, willing or unwilling, we are all witnesses to this doctrine. Every man, whether he has sought it or not, has experienced or observed events, over which no human being could have control, and which could not, by a pagan and too natural philosophy, be resolved into chance, fate, or accident; since there has been a manifest design and intelligence in the connexion of means with an end. Who of us has not had passages in life, which, however we may have obliterated first impressions, at the time compelled the acknowledgment of a particular providence?

Providence is not to be regarded as a distinct system, but as an auxiliary part of the scheme of redeeming mercy. The whole is now necessarily restorative. Herein it differs from the dispensation established in Eden. While man continued sinless, providence was a simple continuance of unmingled blessing. There was then no curse. Earth had then felt no wound; had suffered no blight. There were then no elemental wars. The human body had not been stricken with disease; it could not bend with age. Man’s mind was not yet ignorant and wayward, the sport of circumstance and temptation. His soul was not yet vicious and rebellious, and needed not the restraint of afflictions. These evils and dangers resulted from the fall; and then it became needful, if God would save man, to establish a new system of providence. Evils are now to be watched and provided for, to be repelled or meliorated. Man’s viciousness must be restrained, and often punished. His thoughtlessness must be roused; and those religious considerations which he would uniformly spurn with disgust, must frequently be forced upon him as salutary and necessary. Thus, the purpose of God to redeem and save man, is made the basis of the present providential administration. The great truth now made prominent, is, that God “will have all men to be saved, and come to the knowledge of the truth.”—*Rev. F. A. West.*

## ENTIRE SANCTIFICATION.

CAN ANY MAN expect to be saved from his inward sin in the other world? None, except such as hold the Popish antisciptural doctrine of purgatory. “But this deliverance is expected at death.”—Where is the promise that it shall then be given? There is not one such in the whole Bible! And to believe for a thing essential to our glorification, without any promise to support that faith in reference to the point on which it is exercised, is a desperation that argues as well the absence of true faith as it does of right reason. Multitudes of such persons are continually de-

ploring their want of faith, even where they have the clearest and most explicit promises; and yet, strange to tell, risk their salvation at the hour of death on a deliverance that is no where promised in the Sacred Oracles!

“But who has got this blessing?”—Every one who has come to God in the right way for it. “Where is such a one?”—Seek the blessings as you should do, and you will soon be able to answer the question. “But it is too great a blessing to be expected.”—Nothing is too great for a believer to expect, which God has promised, and Christ has purchased with his blood. “If I had such a blessing, I should not be able to retain it.”—All things are possible to him that believeth. Besides, like all other gifts of God, it comes with a principle of preservation with it; “and upon all thy glory there shall be a defence.” “Still, such an unfaithful person as I cannot expect it.”—Perhaps the infidelity you deplore came through the want of this blessing: And as to worthlessness, no soul under heaven deserves the least of God’s mercies. It is not for thy worthiness that he has given thee any thing, but for the sake of his Son. You can say, “When I felt myself a sinner, sinking into perdition, I did then flee to the atoning blood, and found pardon: But this sanctification is a far greater work.”—No; speaking after the manner of men, justification is far greater than sanctification. When thou wert a sinner, ungodly, an enemy in thy mind by wicked works, a child of the devil, an heir of hell, God pardoned thee on thy casting thy soul on the merit of the great Sacrificial Offering; thy sentence was reversed, thy state was changed, thou wert put among the children, and God’s Spirit witnessed with thine that thou wert his child. What a change! and what a blessing!

What then is *this* complete sanctification? It is the cleansing of the blood that has not been cleansed; it is washing the soul of a true believer from the remains of sin; it is the making one who is already a child of God more holy, that he may be more happy, more useful in the world, and bring more glory to his heavenly Father. Great as this work is, how little, humanly speaking, is it when compared with what God has already done for thee! But suppose it were ten thousand times greater, is any thing too hard for God? Are not all things possible to him that believes? And does not the blood of Christ cleanse from all unrighteousness? Arise, then, and be baptized with a greater effusion of the Holy Ghost, and wash away thy sin, calling on the name of the Lord.—*Dr. A. Clarke’s Theology.*

## YOUTH ADMONISHED OF SCEPTICISM.

IN conclusion of this head of discourse I would admonish all, but the youth of both sexes especially, to beware of that fashionable scepticism, which, under pretence of exalting reason and science, depreciates the scriptures. Without the scriptures, reason would have been blind, and science would have been obscure; one half of the world’s history would have been lost, and the chronology of all nations would have been founded on fable. Man would have remained ignorant of himself, and a stranger to his God; the slave of passion, the child of disease, the victim of fear, and an heir of death. He would have had no correct views of morality, no balm for the wounds of his conscience, no cure for his innate depravity, no hope beyond the grave, and consequently, no remedy against the fear of death.

The Bible, in the estimation of one of the greatest men that ever lived, “contains, independently of its divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass, from all other books that ever were composed, in any age, or in any idiom. The two parts of which the scriptures consist are connected by a chain of compositions, which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the antiquity of these compositions no man doubts; and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief, that they were genuine predictions, and consequently inspired.” So thought Sir William Jones; and after such a testimony, from such a

man, how contemptible must the silly squibbles of illiterate railers appear!

The word of God, my young friends, is venerable—it is holy; the upright love it; while only fools and bad men despise it. If any of you, through the pride of intellect, or the fear of man, or the love of sin, have placed yourselves in the seat of the scorner, I beseech you to leave it. Leave it instantly, lest God say in his ire, "Behold, ye despisers, and wonder, and perish." Bear in mind that Noah, by believing the testimony of God, was saved; whereas his contemporaries, who would credit nothing which they could not comprehend, were overthrown in the day of vengeance.—*Rev. P. M. Owan.*

## BIOGRAPHY.

### REV. ROBERT HALL, A. M.

THIS extraordinary man, who, in the recorded judgment of Dr. Parr, combined "the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the piety of a saint," was the son of the Rev. Robert Hall, of Arnsby, (Eng.) He was born May 2, 1764. His mother is represented as a woman of sterling sense, and distinguished piety. Robert was the youngest of fourteen children, and while an infant, was so delicate and feeble, that he was not expected to reach maturity, and he could neither walk nor talk till two years old. His nurse taught him his alphabet from the grave-stones in a burial ground near his father's dwelling. That burial ground became afterwards, out of school hours, his favourite study, where, reclining on the grass, he would remain with his books, till the shades of evening deepened around him. It is not improbable that he here contracted the injury and pain in his back from which he suffered so much through his whole life, and which led Dr. Prichard to remark, that "no man probably ever went through more physical suffering than Mr. Hall," and that "he was a fine example of the triumph of the higher powers of mind, exalted by religion, over the infirmities of the body."

His intellect early developed its extraordinary vigour. Edwards on the Will, and Butler's Analogy, were the chosen companions of his childhood, being perused and reperused with intense interest before he was nine years old. At eleven, his master, Mr. Simmons, declared himself unable any longer to keep pace with his pupil. At the same time he manifested such unequivocal proofs of piety, that his delighted father began to think seriously of devoting him to the sacred office. Some friends, indeed, most injudiciously drew him forward repeatedly to preach, at the age of eleven, to select companies; a circumstance which, from the vanity it inspired, he afterwards strongly reprobated. He was put under the instructions of the Rev. John Ryland, of Northampton, where he made great progress in the languages—acquired the general principles of abstract science—a thirst for knowledge of every kind, and the habit, as well as taste, for beautiful composition.

In 1778, he entered the Bristol Institution as a student of theology. So precocious was the development of his pulpit talents, that he was solemnly ordained to the work of the ministry, in 1780, at the age of sixteen. The next year, he entered King's College, Aberdeen, on Dr. Ward's foundation. Here he enjoyed the instruction of Drs. Gerard, Ogilvie, Beattie, and Campbell, and here also formed that intimate friendship with Sir James Mackintosh, which continued through life, and which there is reason to believe is now made perfect in heaven. Mr. Hall was the first scholar in his class through his collegiate course, and was considered by all the students a model of social, moral, and religious excellence. Sir James said he became attached to Mr. Hall, "because he could not help it." Neither their tastes nor sentiments were alike at first, yet their cast of mind was similar, and it was not long before Sir James became, to use his own language, "fascinated with his brilliancy and acumen, in love with his cordiality and ardour, and awe-struck by the transparency of his conduct, and the purity of his principles."

In 1785, Mr. Hall became assistant pastor, at Broadmead, Bristol, with Dr. Evans; and also classical tutor in the Baptist Academy—which

offices he filled with great popularity for five years. In 1790, he removed to Cambridge, and became successor to Mr. R. Robinson, as pastor of the Baptist church. Here, in 1791, he published his "Christianity consistent with the Love of Freedom," and, in 1793, his "Apology for the Freedom of the Press."

The death of his excellent father, in 1791, led Mr. Hall to a deeper prayerfulness, and issued in the renunciation of some erroneous views which he had imbibed from the speculations of Dr. Priestley, whom as a philosopher he early admired and defended. Here also he revised and extended his knowledge in every department, re-arranged the whole furniture of his mind, and the economy of his habits—while, at the same time, his piety grew in seriousness, affection and ardour. His labours were not only greatly admired, but blessed to the revival of evangelical piety, and a large increase of the church and congregation. Here also, in 1799, he preached and published his celebrated sermon on Modern Infidelity, which not only procured him the esteem of many illustrious men of all orders, but is supposed to have done more to check the growing scepticism of the times than any one work, Paley's and Burke's not excepted. It is indeed a masterly expose of the unsound principles and pernicious tendency of the atheistical French philosophy. In 1802, appeared his "Reflections on War." The threatened invasion of Bonaparte, in 1803, brought him again before the public, in the Discourse entitled "Sentiments suitable to the Present Crisis," which raised Mr. Hall's reputation for large views and powerful eloquence to the highest pitch.

In November, 1804, owing chiefly to the increasing pain in his back, attended by the want of sufficient exercise and rest, the exquisitely toned mind of Mr. Hall lost its balance, and he who had so long been the theme of universal admiration, became the subject of as extensive a sympathy. He was placed under the care of Dr. Arnold, of Leicester, where, by the divine blessing, his health was restored in about two months. But similar causes produced a relapse, about twelve months afterwards, from which he was soon restored; though it was deemed essential to the permanent establishment of his health, that he should resign his pastoral charge, and remove from Cambridge. This he did, though the attachment on both sides remained undiminished until death. Two shocks of so humiliating a calamity within the compass of a year, deeply impressed Mr. Hall's mind. His own decided persuasion was, that he never before experienced a thorough transformation of character; and there can be no question, that from this period his spirit was habitually more humble, dependent, and truly devotional. It became his custom to renew, every birthday, by a solemn act, the dedication of himself to God, on evangelical principles, and in the most earnest sincerity of heart.

In 1807, he became pastor of the Baptist church in Leicester, where he soon after married, and where he laboured most successfully for nearly twenty years. At no period was he more happy, active, and useful. The church, when he left it, was larger than the whole congregation when he took the charge of it. But his influence was not confined to the limits of his parish. He took an active part in all the noble charities of the age, and by his sermons, speeches, and writings, exerted a wide influence on society, not only in England, but on the continent of Europe, America, and in India. His Review of Zeal without Innovation, &c., his tracts on the Terms of Communion, and his sermons on the Advantages of Knowledge to the Lower Classes, on the Discouragements and Supports of the Christian Ministry, on the Character of a Christian Missionary, on the Death of the Princess Charlotte, and of Rev. Dr. Ryland, with several others, were given to the public while residing here. Here also, in 1823, he delivered his admirable course of lectures on the Socinian Controversy, partially preserved in his Works.

Wherever he went, he was called to address overflowing congregations. Churchmen and Dissenters; men of rank and influence, individuals in low stations; men of simple piety, and others of deep theological knowledge; men who admired Christianity as a beautiful system, and those who received it into the heart by faith; men in doubt, others involved in unbelief; all resorted to the place where he was announced as the preacher.

In 1826, a sense of duty to the denomination of which he was so distinguished an ornament, induced him to accept of the unanimous invitation of the church in Broadmead, Bristol, to fill the vacancy occasioned by the death of the excellent Dr. Ryland. The separation from his flock at Leicester was mutually distressing, though soothed and sustained by Christian principles. At Bristol he was welcomed with enthusiastic joy, and the same church which enjoyed his earliest ministry, was favoured with his last. Large accessions were received during the five years which preceded his death; and this, together with the society of many valued friends, among whom was the Rev. John Foster, notwithstanding his disease in the back, and increasing infirmities, made the closing years of his life eminently happy.

In February, 1831, the church of Christ, and the world at large, were deprived of the services of this great man, now in his sixty-seventh year, after an illness of ten days—a full and affecting account of which has been given to the public by Dr. Chandler. When he first announced his apprehension that he should never again minister among his people, he added, "But I am in God's hands, and I rejoice that I am. I have not one anxious thought, either for life or death. I think I would rather go than stay; for I have seen enough of the world, and I have an humble hope." After one of his severe paroxysms, being asked if he felt much pain, he replied, that his sufferings were great; "but what," he added, "are my sufferings to the sufferings of Christ? His sufferings were infinitely greater; his sufferings were complicated. God has been very merciful to me—very merciful." During the last day, when the final paroxysm came on, Mrs. Hall, in much agitation, exclaimed, "This can't be dying!" to which he replied, "It is death—it is death—death! Oh the sufferings of this body!" Being asked, "But are you comfortable in your mind?" he immediately answered, "Very comfortable—very comfortable!" and exclaimed, "Come, Lord Jesus—Come." He hesitated, as if incapable of bringing out the last word; and one of his daughters involuntarily anticipated him by saying, "quickly!" on which her departing father gave her a look of the most complacent delight. There was a solemn and awful grandeur in this last scene. He died from a failure of the vital powers of the heart, amidst the most vigorous exercises of consciousness and volition. Peacefully he closed those brilliant eyes which had so often beamed rays of benignity and intellectual fire. Calmly, yet firmly, he sealed those lips which had so often charmed the ears of thousands with messages of divine mercy and grace.

"I have never before seen," says Dr. Chandler, "and scarcely shall I again witness, a death in all its circumstances so grand and impressive—so harmonious with his natural character, so consistent with his spiritual life. And when, after death, we gazed upon his countenance, combining such peace, benevolence, and grandeur in its silent expressions, we felt the reaction of faith on sensible objects, exhilarating us with the consolatory conviction, that the gain of the departed was in a sense proportioned to the loss felt by the Christian Church."

"The loss of Mr. Hall," says John Foster, "is reflected on with a sentiment peculiar to the event, never experienced before, nor to be expected in any future instance."

In the social circle, and in the solemn assembly, Mr. Hall appeared as a distinguished representative, a most expressive organ of our nature, in all its more familiar sentiments, or in all its more sublime conceptions and aspirations. Hence he was regarded by the multitudes who sought his public or his private presence, as a kind of universal property, whom all parties had a right to enjoy, and none to monopolize: before him all forgot their denominations, as he appeared to forget his own, in the comprehensive idea of the church of Christ.

There was nothing very remarkable in Mr. Hall's manner of delivering his sermons. His simplicity, yet solemnity of deportment, engaged the attention, but did not promise any of his most rapturous effusions. His voice was feeble, but distinct, and as he proceeded, trembled beneath his images, and conveyed the idea that the spring of sublimity and beauty in his mind was exhausted, and would pour forth a more copious stream.

if it had a wider channel than could be supplied by the bodily organs. The plainest and least inspired of his discourses were not without delicate gleams of imagery, and felicitous turns of expression. But he was ever best when he was intensest—when he unveiled the mighty foundations of the rock of ages—or made the hearts of his hearers vibrate with a strange joy, which they will recognise in more exalted stages of their being.

His excellence did not so much consist in the predominance of one of his powers, as in the exquisite proportion and harmony of them all. The richness, variety, and extent of his knowledge, were not so remarkable as his absolute mastery over it. There is not the least appearance of straining after greatness in his most magnificent excursions, but he rises to the loftiest heights with a childlike ease. His style as a writer is one of the clearest and simplest—the least encumbered with its own beauty—of any which ever has been written. His noblest passages do but make truth visible in the form of beauty, and “clothe upon” abstract ideas, till they become palpable in exquisite shapes. The dullest writer would not convey the same meaning in so few words, as he has done in the most sublime of his illustrations. “Whoever wishes to see the English language in its perfection,” says Dugald Stewart, “must read the writings of Rev. Robert Hall. He combines the beauties of Johnson, Addison, and Burke, without their imperfections.”

## The Wesleyan.

MONTREAL, THURSDAY, MARCH 18, 1841.

SEVERAL weeks since, we reminded our readers that the expected union of the Provinces, and the restoration of our invaluable Constitution to the Colony, would give the Christian public, and the constituency of the country generally, the opportunity of exercising the right of *elective franchise*, in the choice of individuals to represent and protect their civil and political rights and interests, in the Provincial Parliament: and we took the liberty of warning them of that spirit of political partizanship which in general elections is too much the spirit of the times, and which professors of religion, as well as others, are in danger of imbibing, to the great injury of their spiritual interests. As the candidates for Senatorial honour and responsibility are now beginning to stir themselves to secure the suffrages of the electors throughout the country; let the Christian Patriot be ready to give his support to those individuals, who, as we said before, he has reason to believe will, in the most Christian, disinterested, and constitutional manner, discharge their duty as legislators, and renouncing all selfish ends, seek only to promote the general interests of the united Colony: but let him, while he thus exercises his right, and discharges his duty as a *citizen*, be on his guard, lest he should compromise, or forfeit his character as a *Christian*, by identifying himself with any spirit and proceeding inconsistent with godly meekness and charity.

The following on this subject is from the pen of the late Dr. A. CLARKE:—

### POLITICAL PARTY SPIRIT.

PARTY-spirit, especially in political matters, is the great disgrace and curse of England. This spirit knows no friend—feels no obligation; is unacquainted with all dictates of honesty, charity, and mercy; and leaves no stone unturned to ruin the object of its hate. We have elections by law no more than once in seven years; and the mischief that is then done to the moral character of the nation is scarcely repaired in the succeeding seven. All the charities of life are outraged and trampled under foot by it; common honesty is not heard, and lies and defamation go abroad by wholesale. The rascal *many* catch the evil reports which the opposed candidates and their com-

mittees spread of each other, and the characters of the best men in the land are wounded, and lie bleeding till slow-paced oblivion cancels the remembrance of the transactions which gave them birth.

WE have received per last mail, from the Wesleyan Mission-House, London, a copy of a pamphlet containing eighty-four pages, with a Preface by the Rev. Dr. HANNAH, Secretary of the British Wesleyan Conference, entitled, “Documents relating to the recent determination of the British Wesleyan Conference, to dissolve its official union with the Provincial Conference of Upper Canada. With a Letter from the Rev. Dr. ALDER to Lord JOHN RUSSELL,” &c. Mason, 1841.

Some of the documents contained in this pamphlet have already been laid before the Canadian public, both in our own journal, and in the *Guardian*. There are, however, two important letters, which, when the publication can be obtained by our friends, will be read with great interest: one from the Rev. Dr. ALDER to Lord JOHN RUSSELL, in answer to the Rev. Messrs. RYERSON’s letter to that nobleman, on the subject of the Royal Grant to the Wesleyan Missionary Society, to assist them in carrying on their Indian and other Missions in Upper Canada; and one addressed by the Rev. W. LORD to the Rev. R. NEWTON, President of the British Conference, containing, “Remarks on some Statements, &c. contained in the Pamphlet lately published by the Rev. Messrs. W. and E. RYERSON.”

At present, we can do little more than announce this publication. We expect to be furnished with a number of copies by one of the first vessels from London on the opening of the navigation. For the information and encouragement, however, of our friends throughout the country, our despatches from the Mission-House enable us to state, that it appears to be the intention of the Conference and Committee to maintain and strengthen our position in the Western District, rather than to withdraw their Missionaries, as the *Guardian* and some of its writers would have it. If we can find room for a few extracts in our next number, we shall gladly furnish them.

WE have received a letter from the Rev. PETER JONES, intended as a reply to the communication from the Chiefs at the Rice Lake Mission, inserted in our number of the 18th ult.; in which they complain of Mr. JONES having, in the *Guardian*, misrepresented what occurred on his visit to the Mission. Mr. J. requests us to publish his letter of reply in the *Wesleyan*; this, however, we are obliged to decline doing, in fairness to other correspondents, whose communications, though written in support of our own views of the unjustifiable spirit and proceedings of the Leaders of the Canada Conference, we have been under the necessity of returning unpublished, on account of the want of room in our paper, and from a determination as much as possible to avoid controversy. We think, therefore, that Mr. JONES will have no just cause to complain of our declining to publish his letter. As our brethren the Chiefs at the Rice Lake Mission felt they were imperatively called upon to defend themselves in the *Wesleyan*, against the misrepresentations of Mr. J. in his letter inserted in the *Guardian*; we think his second letter should also appear in the latter paper. We do not charge Mr. JONES with *wilfully* misrepresenting any thing which took place between the Chiefs and himself—nor have we to complain of the spirit of the letter

which he requests us to publish: as it appears to have been written with Christian temper and feelings.

### RESTITUTION.

IT will be remembered, that some time since we published an Essay on “Restitution,” and, in a subsequent number, some historical facts establishing and exemplifying the principles laid down in that Essay. We are led again to advert to this subject, from some rather remarkable facts which have recently occurred in connection with the special religious services which have for some time been held in the Wesleyan Chapel in this city. The Rev. Mr. CAUGHEY, in a discourse on Luke xv. 10, was led to insist on “Restitution” as a part and proof of genuine repentance, and in the most solemn and authoritative manner, assured his hearers that pardon and salvation, however earnestly desired and diligently sought, was impossible to those persons who, conscious that they were chargeable with *unjust dealing*, though known only to the Almighty, refused, according to their ability and opportunity, to make reparation or restitution. He stated some striking, illustrative facts, and made a most powerful appeal to the consciences of his hearers. The congregation was composed of persons of different religious denominations: some of whom were so deeply and alarmingly convicted of the truth of the doctrine they heard, as to resolve immediately to act in accordance with the requirements of the word of God, in making restitution in certain cases over which their consciences had long been slumbering; and we have learned, that several individuals have since made restitution to secretly injured persons, by the payment of various sums from 5s. to £4 10s: thus freeing their consciences from guilt, so far as their injured neighbour was concerned, which would otherwise disqualify them for the due exercise of repentance, and for obtaining divine mercy. These facts confirm us in the opinion we have expressed in a former number on this subject: “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.”

### MONTREAL WESLEYAN BRANCH MISSIONARY SOCIETY.

ON Sunday, the 7th instant, two sermons were preached in St. James Street Chapel in behalf of the above institution: one in the morning, by the Rev. J. BROWNELL, late Missionary to the West Indies and Malta; and one in the evening, by the Rev. JAMES CAUGHEY. On the Monday evening following, the public meeting was held in the same place, which was numerously attended. W. LUNN, Esq. was in the chair. A report was read by the Rev. W. SQUIRE, and the meeting was addressed by the Rev. Messrs. STINSON, CAUGHEY, SUNDAY, and BROWNELL, in a manner calculated to interest the friends of Missions, and encourage them to persevere in the good work of aiding to spread the Gospel throughout the world.

The collections at the different services amounted to nearly £35.

THE Missionary tour of the Rev. J. STINSON and the Rev. J. SUNDAY, in their recent visit to our different stations in the Eastern Townships, was interesting to themselves, and was especially gratifying to our friends—who evinced, by their

liberal contributions at the different meetings, their unabated zeal in the noble cause of Christian Missions to the Heathen world.

We have received an interesting letter from the Rev. R. HUTCHINSON, furnishing a pleasing account of the state and prosperity of the work of God in the St. Armand Circuit. We hope to be able to insert the letter in our next.

EXTRACT OF A LETTER FROM THE REV. E. EVANS, DATED HAMILTON, MARCH 2, 1841.

"THE unintermittent course of abuse and misrepresentation pursued by the *Guardian* against the Committee on Canadian affairs appointed by the British Conference, and against its agents in this District, can only excite towards its authors emotions of pity in every well regulated Christian mind. At many, perhaps most, of the Missionary Meetings held by the Agents of the Canadian Conference, the platform has been deemed a privileged position from which to make the most virulent and ungenerous attacks upon the English Committee. Appeals have been earnestly urged upon the prejudices of one class of hearers, while in other minds the impression has been produced that the British Conference will condemn the proceedings of the large and influential Committee under whose direction the Missionary Agents in this District are acting, and that the Conference will order the abandonment of it as an integral portion of their great work. I have the means of knowing, that when this illusion shall be dispelled, and the intention of the Conference, peacefully, but vigorously, to carry out its operations, shall be made known, there will be accessions to our numbers to an extent little anticipated by some of our most confident and active opponents. Even now, the cause of genuine Wesleyanism is steadily advancing; and we trust in Him who "loveth righteousness and hateth iniquity," for the bestowment of increasing measures of that holy influence which is our only ground of dependence for success in our exertions."

THE following is from the *London Watchman*, and shows that revival or protracted meetings have the sanction of our fathers and brethren in England, and are found to be means of promoting the interests of vital godliness:—

LIVERPOOL.—The preachers in the Liverpool North and South Circuits agreed to hold special religious services, for the promotion of a revival of religion in their societies and congregations, during the first week in this year. In accordance with this arrangement, on Monday, January 4th, in Pitt-street chapel, a prayer meeting was held at eight o'clock in the morning, and at twelve at noon; and at seven in the evening, the Rev. J. Davis preached from John xvi. 7—11.—On Tuesday, the 5th instant, in Great Homer-street Chapel, at twelve o'clock, there was a prayer meeting; and at seven in the evening, the Rev. J. Nelson, preached from Heb. xii. 22, 23.—On Wednesday, the 6th instant, in Wesley Chapel, Stanhope-street, at twelve o'clock, a prayer meeting was held; and at seven, the Rev. C. Haydon preached from Matt. xvii. 3.—On Thursday, the 7th, in Brunswick Chapel, at twelve o'clock, there was a prayer meeting, and at seven, the Rev. W. Vevers preached from Ezek. xxxvii. 37.—On Friday, the 8th, in Mount Pleasant Chapel, at twelve o'clock a prayer meeting was held; and at seven, the Rev. Dr. Beaumont preached from Psalm cxxxvii. 5, 6. In connection with each sermon, all the preachers, and several local preachers and leaders, engaged in supplication and prayer.

The attendance at the various services was highly respectable; and all classes of persons responded to the invitations of their ministers to spend the first week in this year in special devotional duties. The religious feeling which was very generally diffused, was of a solemn, deep, hallowing, and quickening character. The prospects of prosperity in the deepening and extension of the work of God in the Wesleyan Societies in this populous town, are very encouraging. A spirit of harmony and love, with fervent prayer for the outpouring of the Holy Spirit, is very extensively prevalent; and the ministers and members thank God and take courage.

We have pleasure in extracting the following from the *Canada Baptist Magazine*, for the present month:—

CANADA BAPTIST MISSIONARY SOCIETY.  
THE FOURTH ANNUAL MEETING.

This was held in St. Helen Street Chapel on the evening of the 11th Feb. The attendance was good, and much interest appeared to be excited in behalf of the Society. It was pleasing to see Ministers of other denominations present, and to hear from them expressions of cordial regard for the Institution, as likely, under the divine blessing, if efficiently supported, to render most important service to the interests of the Saviour's kingdom throughout this extensive country. The Rev. W. Taylor remarked that it was an interesting feature in the Institution, that it was not exclusive—there being nothing in its Constitution to prevent the admission of pious candidates for the Ministry, who pay their own expenses, to whatever denomination they may belong. Mr. Taylor likewise remarked, that whilst the members of the Church of Rome made provision in various Seminaries for educating young men for the service of their church, he was not aware that there was any Protestant Institution of the kind throughout Lower Canada with the exception of our own. The presence of two Ministerial brethren, one from Vermont, the other from the border, also added to the interest of the meeting. The brightening prospects of Canada were mentioned by the Rev. J. Dyer, as a reason for more strenuous exertion on the part of our friends in this country. It was mentioned as highly important, that Canada should, if possible, sustain the Institution, the whole expense of which, including the President's salary, is less than £500 per annum, that the Colonial Society might be more at liberty to devote its resources to direct missionary efforts; sustaining in this enterprise some of the young men who will soon be entering upon their work. Our friends, both in Upper Canada and the Eastern Townships, must be alive to the importance of employing some of the young men as Evangelists, this being the kind of labour, more than any other, which is adapted to meet our urgent necessities.

It was somewhat late before the meeting broke up, but no one appeared weary of the proceedings.

THE WESLEYANS.—The next meeting of the Wesleyan Methodist Conference in England, will be held in Manchester next July; and it is expected that the Rev. James Dixon, of Manchester, will be elected to fill the office of President. During the past year, the Wesleyans have erected no fewer than 130 chapels, at a cost of £80,000, being a larger number than in any other year during their existence as a body.—*Herald*.

ERRATUM.—In the article on our second page headed "Divine Providence a Moral Principle"—for "PRINCIPLE," read DISCIPLINE.

LITERARY NOTICES.

WESLEYAN METHODISM, CONSIDERED IN RELATION TO THE CHURCH; to which is subjoined a Plan for their union and more effective co-operation. By the Rev. Richard Hodgson, M. A., Evening Lecturer of St. Peter's, Cornhill, London. J. Hatchard & Son, 178, Piccadilly, 1841.

THIS is an able and well-written pamphlet, and is entitled to the dispassionate consideration of the parties interested. It is a fair and impartial draught of the causes, which have led to the earlier as well as to the later measures of separation on the part of the Wesleyan Methodists from the Church of England. It reflects high credit on the Author's candour, as a clergyman, and is almost the first instance, with which we are acquainted, of an attempt in that quarter to rise superior to the temptations interposed by party attachment, and to do justice to the Wesleyans. For this very reason, while the Methodists cannot but do honour to his spirit and motives, many of his brethren, we are certain, will denounce the book, as sinking the pretensions of their order, and impairing the dignity of high orthodoxy. He may calculate, for example, on Mr. Platt's rebuke, though with us he may smile at its impotence. Mr. Hodgson has won, however, the applauses of

all right-thinking men by consulting the honour and interests of Christianity in preference to those of mere party. Let but both the parties interested in the question at issue act in the same spirit and adopt the same principle, and then, whatever fate may await his proposal for a *formal union* of the Methodists with the Church, a *catholic one* will make progress on both sides. It is a large question, and one, on which we are not disposed here to enter, whether the substantial interests of truth and piety would be better promoted, by a closer union of Methodism with the Church, in the present peculiar condition of the latter, than by the relations at present subsisting between them. On a point of such vast importance we prefer leaving our readers to judge for themselves, rather than hazarding any opinion of our own. We recommend the pamphlet, however, to general notice, as furnishing valuable information on a question not without interest to the religious world.—*L. Watch*.

THE BRITISH GOVERNMENT AND THE IDOLATRY OF CEYLON. By R. Spence Hardy, Wesleyan Missionary. Crofts & Blenkarn, 19, Chancery-lane.

IN former numbers of this journal we have brought before our readers many of the facts on which this valuable pamphlet is founded; and we now very earnestly commend it to the attention of the christian public. Mr. Hardy has been for fifteen years an able and faithful missionary in the Island of Ceylon. He is therefore fully acquainted with the subject on which he writes; and from his constant and familiar intercourse with the natives, he knows how to estimate the effect which the patronage of idolatry by the British Government lies upon the minds of the idolaters, and he is alive to the impediment it offers to the progress of Christianity when its professors, in the highest official situations, patronise and direct idol and demon-worship? when devil-dances are directed and paid for by the officers of the state as part of the service due to our Sovereign Lady Queen Victoria? Such abominations, we vain hope, have only to be exposed to cause their early and complete abandonment. Mr. Hardy has rendered good service to his country and to Christianity in bringing these monstrous practices to light; and as there can be now no excuse on the plea of ignorance on the part of those in power, so we hope there will be no delay in dissolving a union most disgraceful to the British and to the Christian name. Mr. Hardy's pamphlet should be generally read—and we hope it will have a wide circulation. It is a reprint from the Ceylon edition, neat in form, and containing much more letter-press than is usually found in pamphlets of the same price. We hope our readers will procure it for themselves.—*Id*.

DIED,

At his residence, Bixton-hill, Jan. 29, of asthma, the Rev. John Stephenson, aged 69. He entered into the Wesleyan Ministry in 1792, was President of the Conference in 1828, and became a supernumerary in 1834. The leading circuits shared his itinerant labours, and, wherever he went, he was acceptable, both as a preacher and as a pastor. He possessed a rare power over the deepest feelings of his audience, presenting the claims of the Gospel with so tender a fidelity, with so much solemnity and earnestness, and especially with so much pathos,—a pathos peculiar to himself,—that his discourses invariably made a lasting impression. His style and his matter were original; no man could read more or copy less. In all the relations of life he was exemplary; in manners dignified, yet unassuming; in conversation affable, but free from trifling; in spirit, pacific and forbearing; in conduct, pure and undivided. By his brethren he was universally beloved; and by the Connection at large venerated. His life was useful, his reputation spotless, his death tranquil. Of this his last words were plainly indicative. After a brief conflict with the powers of darkness, he exclaimed, "The cloud is gone;" "Bless the Lord, O my soul, and forget not all his benefits." To anxious inquiries into his wants, he replied, "Only more Christ, more Christ;" and, as his hour drew near, "I want to die—peacefully, thoughtfully, composedly, and in the true spirit of Christian suffering." His last wish was granted. After taking a solemn and affectionate leave of his family, he fell asleep in Jesus.

A few days since, died at Munich, aged 70, Solomon Hirsch, court banker to the King of Bavaria. He was possessed of property estimated at two and a half millions sterling. He began business with a few hundred pounds (borrowed money.) M. Hirsch was accounted the Rothschild of the State.

## RELIGIOUS INTELLIGENCE.

## WESLEYAN MISSIONS—HUDSON'S-BAY TERRITORY.

EXTRACT OF A LETTER FROM THE REV. R. T. RUNDLE, DATED NORWAY-HOUSE, HUDSON'S-BAY TERRITORY, JUNE 24TH, 1840:—

Mr. RUNDLE having given in his Journal a most interesting account of his journey from Lachine, which place he left on the 23d April, to his arrival at Norway-House, on Lake Winnipeg, distant two thousand miles from Montreal: thus proceeds with his journal:—

June 5th.—We left the lake, and entered on Jack River, when the scenery brightened; and on the evening of the same day, we reached the long-wished-for Norway-House. The gentleman in charge here is Donald Ross, Esq., who received me with all possible respect, and has since treated me with the greatest kindness. Here I have found a temporary resting-place; and here also I raise my Ebenezer, and say, "Hitherto hath the Lord helped me."

Sunday, June 7th.—I rejoiced to-day in being able to resume my Sabbath labours. I preached in English both morning and evening.

Sunday, 14th.—Several arrivals have taken place during the past week; and this morning I preached in English to about one hundred persons; amongst whom were five of the Company's Officers, and the same number of Clerks. I addressed the Indians for the first time this afternoon, through the medium of an interpreter. Great was the attention they manifested, whilst I unfolded to them the plan of redeeming love. About one hundred Indians and half-castes were present. After the service, I baptized a native infant which was sick, and whose father told me, through the interpreter, that he was very desirous of being instructed in the Christian religion. In the evening I went with the interpreter across the river, to meet the Indians in their own village. I believe that nearly every grown-up person in the place was present at the service, and I think their attention this evening exceeded that in the afternoon. I spoke to-night more fully on the nature of the salvation which I had to offer them; and never shall I forget the events of that evening. I commenced with singing and prayer in English; and whilst on my knees, I was visited with such a delightful influence of the Holy Spirit, as seemed to indicate that God had fixed his approving seal on my proceedings. The conduct of one old Indian particularly struck me this evening: who, while I was speaking, audibly expressed his admiration and delight. After service, three adult candidates presented themselves for baptism; and a mother presented an infant for the same purpose. But as I wished them to be farther instructed in the things of God, I declined complying with their request for a season. These Indians appear to be a people prepared of the Lord. Mr. Ross, the Company's Officer, has taken great pains in civilizing them; and he has been evidently rendered very useful in preparing them to receive the word of truth. But to God be all the glory! I do not know what number of inhabitants belong to this little village. They are compelled to wander for their subsistence; and are seldom or ever all found together at one time. My congregation generally amounts to about forty adults.

Sunday, 21st.—I preached in English this morning, from Isaiah lv. 6, 7; and in the afternoon met the Indians; who, as usual, flocked eagerly to hear the word. In the evening I met them again at their own village; and as soon as they saw me crossing the water, they hastened to the house of prayer. On entering, I found them all arranged in order; two rooms having been converted into one for the purpose of accommodating the congregation. I addressed them to-night on the Creation, the institution of the Sabbath, and the Fall of man.

Tuesday, 23d.—I met the Indians again this evening. They prefer the word of life to any thing else. It is quite a privilege to visit this interesting village. How eagerly did they listen to the story of the Cross: What an exemplification we have here of the words of our Saviour:— "When I am lifted up from the earth, I will draw

all men unto me." Yes, blessed Saviour! the sight of thy cross, unveiled by the Spirit, is a death to every vice. May all these sons and daughters of the forest feel its power, and "sink, by dying love compelled, and own thee Conqueror!"

The canoes by which I expected Mr. Evans are arrived without him. A Missionary is very much wanted at Cumberland-House, one of the Stations belonging to this District. The Indians there have been led to expect one, and preparations have been made at the Company's Fort for his reception. You are probably aware that a clergyman came to this territory last year, for the purpose of occupying that Station; but was prevented, unfortunately, by the funds which were to support the Mission having been thrown into Chancery. That clergyman is now engaged amongst the Indians at Red River. According to present appearances, the vast plains of Saskatchewan, with its teeming tribes of hunters and warriors, will remain without the light of the Gospel another year. What a mighty field lies before us! The valley of desolation appears to stretch to an interminable length. O the countless thousands that are perishing on this vast continent for lack of knowledge! Send them help, ere they die!

June 28th.—I preached in English this morning, from John iii. 14, 15. Five of the Company's Officers, from different districts, were present: amongst whom were the Governor of the Red River, and P. W. Dease, Esq. This latter gentleman was the leader of the late expedition to the Arctic regions in search of the north-west passage. This morning, during service, he returned public thanks to Almighty God for delivering him and his companions from the perils and dangers of the voyage. The gentleman that accompanied Mr. Dease, was Thomas Simpson, Esq., of Red River, nephew of Governor Simpson. In the afternoon, I held Indian service; the council-room, where we usually hold our services at the Fort, was crowded to success. Between seventy and eighty persons were present. In the evening, I addressed the Indians at their own village; the attendance was good, and great attention was manifested. Three adults presented themselves for baptism; but as I wished first to examine them privately, and to make them better acquainted with the nature and design of this sacrament, I deferred its administration until some future period.

July 2d.—I met to-day with some Indians belonging to Nelson River, one of the Stations of this District. They were quite delighted at the thoughts of my visiting them. But how can I visit them? Cumberland attracts one way, and Nelson River the other. "The harvest truly is great, but the labourers are few."

3d.—This evening I married a young Indian, who was baptized some time ago by the Clergyman of Red River.

July 11th.—This morning the brigade started for Othobascha, and I took a sorrowful leave of my new English half-blood acquaintances. One of them, whom I baptized on Monday, wept on bidding me farewell, and thanked me for the advice I had given him. They are going into a land of darkness! Poor Othobascha! When shall the Sun of Righteousness arise and dispel thy darkness? The Indians there are anxiously waiting to hear the glad tidings of salvation, but hitherto they have waited in vain.

13th.—I addressed the Indians this evening, on God's love to a fallen world. Two noted conjurers were present. I went to their lodge, and invited them, and they came with two or three other persons. We had a most interesting meeting. The congregation appeared quite unwilling to leave the place after the services were concluded.

16th.—To-day, an old Indian, named Wuchecan, about seventy-five years of age, called on me to be instructed in the Christian religion. I found, on conversing with him, that he had been wrought upon by the Spirit of God the first time I visited the village. "I thought then," he said, "that my heart opened, and I could not help shedding tears." "The wish of my heart was," said he, "that God would have mercy upon me, save me from the danger I was in, and take me to heaven. But ever since," said he, "my heart has been hard, and I want to get it softened." I was very much struck with an observation he

made respecting the Almighty. "I knew," said he, "before you came, that there was a Great Being that dwelt in heaven, and that he was every where present, and also, that he beheld all the sins that man committed. But," said he "I have sinned against Him, and I wish for his forgiveness." In the evening I baptized him and his wife, and afterwards married them. I baptized also seven children belonging to the village and neighbourhood.

17th.—To-day, an Indian, who had formerly been a noted conjurer, came down the river to see me, and said he was much pleased with what he heard, and promised to come again. In the evening, I discoursed at the village, on the resurrection of Lazarus, and had a most interesting service. I had proceeded as far as the part of the sacred narrative in which the Saviour calls forth Lazarus from the grave, when a memorable scene ensued:—"Lazarus, come forth!" said I; *Lazarus, astum on tah!* twice repeated the interpreter, who caught the flame which was kindling in the meeting. Seeing the effect it had produced, and feeling its force in my own soul, I said, "Repeat it again!" *Lazarus, astum on tah!* repeated the interpreter, with renewed energy. The effect was thrilling. A deep feeling pervaded all present. It was the same as if the mighty Conqueror of the grave was present, and calling us personally to participate in his triumph. At the end of the meeting, I observed a female in great distress; she was in tears, with her head resting on her knees. On observing her thus, I said I should be glad to give her some advice; when she instantly arose from her seat, and came near me. On her countenance were deeply depicted the signs of penitential sorrow, which, with her long flowing hair falling in dishevelled locks over her finely formed features, reminded me very forcibly of her of whom it is said, that she washed the feet of her Saviour with her tears, and wiped them with the hair of her head. "Why do you weep?" said I. "Because," said she, "your words have cut me to the heart, and I feel my sins pressing heavily upon me, and I cannot help shedding tears." She also said that her distress had been so great of late, as to prevent her taking rest by night, unless when her fancy brought before her view a Bible, on which she rested her eyes, and so soothed her tempest-tost spirit! "Do you feel yourself a lost sinner?" she was asked. "Yes," said she. "Do you feel that you need a Saviour?" "Yes," she again replied. I then pointed her to the Lamb of God who taketh away the sins of the world, and exhorted her to believe on Him for a present salvation; but with all my advice and counsel, Flora Wesley (for that is her new name) left that night, suffering under the agonizing throbs of a wounded spirit. "The Comforter," however, was only delaying his coming for a short time, as will appear from other notices in this journal.

Sunday, 19th.—What a memorable day has this been! Surely the Lord is with me! This morning I preached at the Fort, on the "new and living way." In the afternoon and evening, I held Indian services, and particularly addressed the seekers of salvation. In the evening we had a most interesting service. We first interpreted, and then sung the first six verses of that beautiful hymn, "I thirst, thou wounded Lamb of God." I thought several present were affected; and I invited those that were so, to come forward, in order that I might give them some advice. Immediately eight persons came near me; and their expressions of penitential sorrow reminded me forcibly of bygone scenes in England. Shortly after, the number of penitents was increased to twelve. I talked to them about the great love and power of Christ, and exhorted them all to come to Him to be saved. Surely the wilderness is blossoming like the rose!

20th.—I addressed the penitents this evening, from John xiv. 27; and afterwards baptized nine Indian children.

21st.—Several this evening appeared in great spiritual distress; and, as usual, I desired those who were seeking salvation to come forward. Amongst others that came up, was Flora Wesley; no longer, however, a weeping, desolate penitent, but a happy believer in Jesus. Yes, Flora was in possession of that peace which passeth all understanding. This memorable change took place on the preceding day. She said she had followed my advice, and that for some time be-

fore the change took place, she had been constantly praying. About noon on the preceding day, she said she retired to the woods, and whilst on her knees, praying to Jesus, she was filled with a transport of joy! "Do you feel," said I, "that you have found mercy?" "Yes," said she; "and when I think on my Saviour, my heart is glad." "Would you be afraid to die to-night?" "No," said she; "when first I thought on death, I was filled with fear, but now the fear is taken away, because I feel in my heart that I love Jesus, and that he loves me. I thought," said she, "that I loved my husband better than anything else, and I loved him as myself; and when he was absent, my thoughts were constantly on him. But now," said she, "I love Christ better than anything beside. He is constantly in my thoughts; even when I sit down to meals, I am thinking on him." Thus, genuine conviction and conversion are the same in every place.

The penitents, this evening, presented a most interesting group. Little did I imagine, whilst crossing the Atlantic in April last, that I should be called upon to address a group of penitents in the "wilderness of the far west," before the termination of July. O my blessed, merciful Saviour, pardon my unbelief! When thou workest, who can stay thy hand? Well, the Gospel is the power of God unto salvation, to every one that believeth! This Gospel I have endeavoured feebly to proclaim to them, as I have found it described in the word of God. I have offered them a full, free, and present salvation, through the blood of the once crucified but now exalted Redeemer. I have told them, that by nature they were dead in trespasses and in sins, and that without the Spirit's assistance they could do nothing; and what a confirmation have they now received of the truth of these doctrines! I can now therefore appeal to these instances of the Spirit's power, and say, (comparing great things with small) "Ye are my epistles, known and read of all men."

24th.—Amongst the penitents to-night, I observed an old man of about seventy-five, another man about forty, and a young girl about twelve. Thus the Gospel triumphs. How it delights my soul to be amongst them! I feel these are golden days for me; but I fear the time is fast approaching, when I shall be compelled to leave them.

August 9th.—I held three Indian services to-day, and preached once in English. This Mission is increasing in interest. The Indians now come from a distance to hear the word of life. The attendances to-day were excellent. One old Indian, this morning, burst into a flood of tears, and sobbed audibly during the service.

13th.—To-day I had a sorrowful adieu to Mr. Rose, the Company's Officer at this Fort, who left for York Factory, and, according to all probability, will not return before my departure for the Saskatchewan. The kind and gentlemanly conduct manifested by him to me, since my residence at Norway-House, deserves my warmest thanks. He has been my guide, counsellor, and friend. My interpreter, James Haswell, an Indian, also left with him. This person has rendered me very essential assistance. He was educated at Red River, and I believe is truly converted to God. The probability is, that he will be engaged as interpreter for our Mission.

EXTRACT OF A LETTER FROM THE REV. R. T. RUNNELL, DATED NORWAY-HOUSE, HUDSON'S-BAY TERRITORY, NORTH AMERICA, AUGUST 17th, 1840.

As Mr. Evans has arrived, I shall, in all probability, leave for the Saskatchewan in about three weeks hence. I have already traversed upwards of three thousand miles of the American continent, and I have now a journey of about one thousand miles to perform before I reach Edmonton-House, the place of my destination. Mr. Evans is at York Factory; but I expect he will return about the time I take my departure. I feel glad that such a man is placed over us. All the gentlemen belonging to the Company, with whom he is acquainted, speak of him in the highest terms.

This Mission is daily increasing in interest and importance. "The harvest truly is great, but the labourers are few." The District to which I am bound, and which appears to be the most unpromising of any part of the territory, is about the

whole length of France from east to west; and also, in one part it stretches from north to south, from the boundary line of 49° to the 56th parallel of north latitude! The obstacles in that part appear to be formidable, as the Indians there are wild, warlike, and independent. Missionaries, however, I suppose, are not to reason about difficulties, knowing that they are shielded by Omnipotence, and that "the weapons of their warfare are not carnal, but mighty through God to the pulling down of the strong hold of Satan."

### THE LITURGY OF THE CHURCH OF SCOTLAND.

THE first reformers in Scotland approved of the use of an established liturgy, and also that the same views were entertained as late as 1637. The opposition to liturgies had its origin in the tumults which commenced in that year; but the Scottish Church, in her earliest and best days, never imagined that a prescribed form of prayer was unlawful. Knox's views were decidedly in favour of set forms. Not only did the greater reformer use the liturgy in public, but he also used one and the same form at meals, and a set form in his family. The English liturgy was, indeed, laid aside; but another was adopted in its place. We have numerous testimonies in the Scottish historians to the use of Knox's book. Calderwood, who was no friend to the views entertained by the first reformers, establishes the point beyond all doubt. He tells us that Mr. Robert Bruce went to Inverness in 1605, "where he remained four years, teaching every Sabbath before noon, and every Wednesday; and exercised at reading of the prayers every other night." And at a still later period, the year 1620, the same writer mentions the case of John Scrimger, who, on being charged with not complying with the articles of Perth, respecting the administration of the Lord's Supper, replied, "Neither is there any warrantable form directed or approved by the kirk, beside that which is extant in print before the Psalm Book; according to which, as I have always done, so now I minister that sacrament."

It is clear from these testimonies, that the Book of Common Order was in general use in 1620 among clergy who were opposed to King James's views respecting episcopacy; nor is it by any means certain that it was not used by those clergymen who wished to introduce the English liturgy. Nay, it is highly probable that the latter, as they could not legally use the English book, would be anxious to adopt that in common use. We have also the positive testimony of Sage, the author of the *Fundamental Charter*, in the passage already quoted, to the fact of its use by Presbyterians and Episcopalians, even after the troubles had commenced. In short, all parties in Scotland concurred in the adoption of the liturgy in question, during a period of seventy-three years at least: namely, from 1564 to 1737.—*Fraser's Magazine for January.*

### IDOLATRY IN INDIA.

On Wednesday, at a Court of Proprietors of East India Stock, Mr. Poynder's notice of motion was discussed, calling upon the Court to take into consideration the communications of two Missionaries, made at the meetings of the Wesleyan Missionary Society. In Mr. Poynder's absence, from indisposition, Mr. Maryatt brought the subject under the consideration of the Court, and said the Wesleyan body were entitled to some attention: expending, as they did, about £100,000 annually in Missions—having 371 missionaries, 300 salaried teachers, and above 55,000 scholars in their schools.

The Chairman said, the only reply that could be given to the Board of Directors, was that which had been returned. There would be the greatest possible danger if any other reply was given. With respect to one part of a statement made, that at Juggernaut all eyes were directed to a tent, from which came forth a person, and made an offering to the idol on behalf of the British East India Company: he (the Chairman) could assert, on the authority of a despatch he had received from a party who was on the spot at the time, that a gross misstatement of fact had been made. The tent alluded to was the property of a private and wealthy individual, a native of the country. There had been an entire misapprehen-

sion on the part of Mr. England, who had asserted that the offering to the idol was made on behalf of the East India Company. Again he would say, that the Court of Directors could not take cognizance of anything that passed at public meetings.—[We doubt not but that Mr. England is fully prepared to verify his statement. *Eus.*]—*London Watchman.*

THE Bible Society has printed, and placed at the disposal of the Wesleyan Missionary Society, 10,000 copies of the New Testament in the New Zealand language. A similar grant has also been made to the Church Missionary Society.—*Montreal Transcript.*

## MISCELLANEOUS.

### THE ANT-LION.

Of all the creatures which secure their prey by stratagem, there is perhaps none more singular in its manners and habits than the ant-lion, (*Formica-leo*.) It is an inhabitant of the south of Europe. When full grown, its length is about half an inch: and in form, it in some degree resembles a wood-louse; it has six legs, and the mouth is furnished with a forceps, consisting of two jaws curving inwardly, which give it a very formidable appearance. But looking at its form alone, a person imperfectly acquainted with its habits and economy would be apt to set it down as the most helpless of all created animals. Its food consists solely of the juices of other insects, particularly ants: but at first view it appears impossible that it should ever secure a single meal; for its powers of locomotion are so feeble, that it can walk only at a very slow pace, and that backwards; he never follows his prey, and would sooner perish with hunger than advance one step towards it. Thus accomplished for the pursuit, it stands but a poor chance of being able to hunt down an active ant: nor would his prospects be mended by standing still; its grim and forbidding aspect is such as to deter every vagrant insect from venturing within its reach. In the choice of its food, the insect shows itself a finished epicure: however pressed with the calls of appetite, it will taste no carcass except what it has itself killed; and of this it only extracts the finer juices. Thus delicate in its appetite, and thus apparently incapable of securing a supply of food, what is to become of the poor ant-lion? How does an insect, thus to all appearance unfitted by its natural habits to provide a supply even of the coarsest food, contrive to secure a succession of delicacies? It accomplishes, by the refinement of art and stratagem, what would utterly baffle all its open exertions—it excavates a conical pit, and concealing itself at the bottom, calmly lies in wait for an unlucky insect which may chance to stumble over the margin and fall into its den.

For the purpose of excavating this trap, it seeks a spot of loose and dry sand, under the shelter of an old wall, or at the foot of a tree. Two circumstances incline it to select a spot of this description: in such a soil its snare is constructed with the least possible trouble; and the prey most agreeable to its appetite particularly abounds in such places. Having fixed upon a spot proper for its purpose, it traces in the sand a circular furrow, which is to determine the extent of its future abode. The outline of the hollow which it intends to excavate being drawn, it proceeds with its task. Placing itself on the inside of the circular furrow previously traced, it thrusts the hind part of its body, like a ploughshare, under the sand; and using one of its fore-legs as a shovel, it deposits a load of sand upon its head, which is flat and square: it then gives its head a jerk, sufficiently strong to toss this load to a distance of several inches beyond the outward circle. All this is executed with a wonderful degree of celerity and address. Always going backwards, the same process is repeated, until it reaches that part of the circle where it commenced its operations. Another furrow is then excavated in the inside of the first circle; this is succeeded by others, until at last the insect arrives at the centre of the intended hollow. One peculiarity deserves to be pointed out:—the insect neither uses its outward leg, nor disturbs the sand lying on the outside of the circle; using the inner leg only, it loads its head with sand taken from the inside of the circle. It seems to be well aware that the sand



within the circle is all that requires to be removed, and also that this can be effected only by using the inside leg. If both the legs were used at the same time, the excavation would assume the shape of a cylinder, and not that of a cone; which is the only form that can suit the purpose of the insect. It must, however, be obvious, that if, throughout the whole of this laborious process, one leg continued to be exclusively used, the limb would get tired. To obviate this inconvenience, nature has taught the little pioneer to adopt an apt expedient: one furrow having been completely excavated, another is traced in an opposite direction; this brings into play the leg which had been previously at rest. It frequently happens that small stones impede the progress of its labours; these are all, one by one, placed upon its head, and jerked beyond the outer margin of the excavation. But when arrived near the bottom, it sometimes encounters a pebble too large to be removed even by his process, its head not having sufficient breadth and strength to bear so bulky and so heavy a substance; while the hole is too deep to admit of its being projected over the margin. In this dilemma the little engineer is not destitute of resources. A new mode of proceeding is adopted, suited to the difficulty which the insect has to overcome. By a series of the most ingenious movements, it contrives to lift the pebble upon its back, where it is kept in a steady position by means of the segments which compose that part. Having thus secured the pebble from the chance of falling, the indefatigable labourer resolutely walks, tail forwards, up the slope of the excavation, and deposits its burden on the outside. When the stone to be removed happens to be round, the insect's task becomes more arduous and difficult: in this emergency, the proceeding of the little ant-lion cannot fail to excite the deepest sympathy.

Desirous to witness the ingenuity, and try the perseverance, of one of these creatures, M. Bonnet threw a good-sized pebble into the den: its removal seemed to be quite essential; for the ant-lion left its work to effect it. To toss it out was beyond its power; it therefore determined to carry it up the declivity. For this purpose it insinuated its tail under the offending impediment, and, by moving the rings of its body, hoisted it gradually on its back: thus loaded, it set off with its burden, walking backwards up the sloping side of the hole. Of course, every step made the stone shake and overbalance; but it was righted in a trice by the due adjustment of the body of the insect, or a proper movement of the rings which compose it. Five or six times successively, the stone fell off, in spite of all the skill and patience of the creature; and five or six times, Sisyphus-like, it renewed its efforts. In some instances, success attended its patient labours; in others, its efforts proved unavailing: but rather than submit to the inconvenience of a pebble, which could offer the means of escape to its prey, the insect chose to quit the den, and begin a new one. Another, however, acting with more sagacity, simply drove the stone into the sandy walls of the den, and thus effectually abated the nuisance, with little trouble.

All difficulties having been at length surmounted, the pit is finished: it is a conical excavation, rather more than two inches deep, and about three inches in diameter at the top, gradually diminishing in its dimensions, until it becomes no more than a point at the bottom. It is at this narrow part of the den that the ant-lion now takes its station; and least its uncouth and forbidding appearance should scare away any prey which might happen to approach its lurking-hole, it conceals its whole body under a layer of sand, except the points of its expanded forceps, which stick out above the surface. It seldom happens that much time elapses before some vagrant ant, unsuspecting of danger, arrives upon the margin of the den. Impelled by some fatal motive, it is prompted to explore the depth below; and bitterly is made to rue its prying intrusion. The treacherous sand gives way under its feet; the struggles which it makes to escape serve but to accelerate its descent; and it falls headlong into the open forceps of its destroyer. The ant, however, sometimes succeeds in arresting its downward progress half-way, when it uses every effort to scramble up the sloping side. Furnished with six eyes on each side of the head, the ant-lion is sufficiently sharp-sighted to perceive this

manoeuvre. Roused by the prospect of losing the expected delicacy, it instantly throws off its inactivity, shovels loads of sand upon its head, and vigorously throws it after the retreating victim. The blows which the ant thus receives from substances comparatively of great size, soon bring it down within the grasp of the terrible pincers which are extended to receive it. If one shower should fail, another soon follows; and lucky indeed must be the insect which can effect its escape.

#### EARTHQUAKE AT MOUNT ARARAT.

The Russian Government has published the following report on the extraordinary earthquake at Mount Ararat:—

"About sunset, on the 2d of July, a violent earthquake occurred in the Armenian province, which lasted nearly one minute. The village of Achturi, situated on the declivity of the Ararat, in the Surmanlinsk district, with the whole of its inhabitants, the more elevated cloister of St. Jacob, and the house of the former Sirdars (governors,) were completely overwhelmed by the masses of earth, stone, and ice, which rushed down from the mountain. Inundations of melted snow, mixed with mud, flowed over the neighbouring fields, totally covering them, and destroying all the grain and fruits within a circuit of more than ten wersts. In the Seharursk district also, at seven o'clock in the evening of the same day; no less than 3,137 houses, with all their subsidiary buildings, were levelled to the ground by the earthquake—whereby 13 men, 20 women, and 253 head of cattle perished. The loss of property to the inhabitants of this district is estimated at 43,929 silver rubles. At the same moment the shock was felt in the fortress of Shusha and other parts of the Kerabacha province, where it also lasted exactly a minute. The fortress sustained no damage; but in the province, one church and 169 inhabited houses were destroyed. The eastern wall of the ancient Armenian convent of Tatuvs gave way, along with the roof, from which the carved stones rolled down, and the towers were demolished. The rocks in the neighbourhood of the villages of Shingen sank down, by which an Armenian, two women, and a great number of cattle were killed; immediately after, the whole of the road to the village was covered and closed up. As yet, the inhabitants can only communicate with each other by means of ropes.

On the 6th, a second downfall of Mount Ararat took place: in consequence of which vast rocks, stupendous blocks of ice, and immense floods of water rushed down with such rapidity and force, that in a few minutes everything that stood in their way was destroyed. Great streams of the various substances thrown up extended over a surface of more than twenty wersts. The inhabitants of the numerous villages in the Surmanlinsk district, situate at the foot of the Ararat, are left destitute by the devastation of their houses.

**BEFITTING SENTIMENTS.**—A correspondent of the New York Observer writes, that the coronation of the King of Prussia was remarkable for the pious sentiments uttered by this prince. He solemnly invoked God before his people; he promised to govern in the fear of God, upon Christian principles: "I recognize before you all," said he, "that I hold my crown in trust from the Lord, and that I must account to him for every day and every hour of my reign. This is the security I offer you for the future; nor can I, nor any body else, give a better security; it has more authority, more binding force, than all the oaths of a coronation, than all the pledges written upon parchment, or upon brass; for it comes from the heart, and it has its foundation in faith." *Happy the nations who hear such words from the lips of their sovereigns.*

**ON THE USE OF OPPROBRIOUS EPITHETS.**—It costs no labour, and needs no intellect, to pronounce the words, foolish, stupid, dull, odious, absurd, ridiculous. The weakest or most uncultivated mind may, therefore, gratify its vanity, laziness, and malice, all at once, by a prompt application of vague condemnatory words, where a wise and liberal man would not feel himself warranted to pronounce without the most deliberate consideration, and where such consideration might perhaps result in applause.—*Foster.*

## POETRY.

### THE CHRISTIAN SOLDIER'S DEATH.

TO THE MEMORY OF THE REV. THOS. TAYLOR.

WESLEYAN MINISTER.

BY JAMES MONTGOMERY.

SERVANT of God! well done,  
Rest from thy loved employ;  
The battle's fought, the victory won,  
Enter thy Master's joy;  
The voice at midnight came,  
He started up to hear;  
A mortal arrow pierced his frame,  
He fell—but felt no fear.

At home amidst arms,  
It found him in the field;  
A veteran slumbering on his arms,  
Beneath his red-cross shield:  
His sword was in his hand,  
Still warm with recent fight;  
Ready that moment at command  
Through rock and steel to smite.

It was a two-edged blade,  
Of heavenly temper keen;  
And double were the wounds it made  
Where'er it glanced between;  
'Twas death to win—'twas life  
To all that mourn'd their sin;  
It kindled and it silenced strife,  
Made war and peace within.

Stout hearts before it fell,  
Subdued by wrath and love;  
'Twas dreadful as the flames of hell,  
Bright as the beams above:  
Heroes were wont to name  
The weapons of their might;  
This was a brand of matchless fame,—  
The word of God, in fight.

Oft with its fiery force  
His arm had quell'd the foe;  
And laid, resistless in his course,  
The alien armies low;  
Eent on such glorious toils,  
The world to him was loss;  
But all his trophies, all his spoils,  
He hung upon the cross.

At midnight came the cry,  
"To meet thy God prepare,"  
He woke—he caught his Captain's eye;  
Then, strong in faith and prayer,  
His spirit with a bound  
Burst its incumbent clay;—  
His tent at sun-rise on the ground  
A darken'd ruin lay.

The pains of death are past,  
Labour and sorrow cease;  
And life's long warfare closed at last,  
His soul is found in peace.  
Soldier of Christ, well done!  
Begin thy new employ;  
Siug, while eternal ages run,  
Thy Master and his joy.

AGENTS FOR THE WESLEYAN.

THE WESLEYAN MISSIONARIES IN BOTH DISTRICTS.

MR. ALEXANDER HAMILTON, . . Toronto.

MR. CHARLES HALES, . . . Kingston.

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