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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.

VOL. I.—NO. 20.

MONTREAL, THURSDAY, APRIL 29, 1841.

[NEW SERIES, NO. 13.]

DIVINITY.

THE SIN AGAINST THE HOLY GHOST.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."
MATT. xii. 31, 32.

TO THE EDITOR OF THE WESLEYAN.

DEAR SIR,—I take the liberty of sending you the following extracts from a few of the standard Wesleyan divines, on "The Sin against the Holy Ghost," for publication in your valuable paper. An early insertion will much oblige
Yours respectfully,

H.

April 19, 1811.

From Mr. Wesley's Sermon entitled, "A Call to Backsliders."

"But do not the well-known words of our Lord himself, cut us off from all hope of mercy? Does he not say, 'All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men: And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh a word against the Holy Ghost, it shall never be forgiven him, neither in this world, nor in the world to come.' Therefore, it is plain, if we have been guilty of this sin, there is no room for mercy. And is not the same thing repeated by St. Mark, almost in the same words? 'Verily I say unto you,' (a solemn preface! always denoting the great importance of that which follows:) 'All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is under the sentence of eternal damnation.'"

How immense is the number in every nation throughout the Christian world, of those who have been more or less distressed on account of this scripture? What multitudes in this kingdom have been perplexed above measure upon this very account? Nay, there are few that are truly convinced of sin, and seriously endeavour to save their souls, who have not felt some uneasiness, for fear they had committed, or should commit, this unpardonable sin. What has frequently increased their uneasiness was, that they could hardly find any to comfort them. For their acquaintances, even the most religious of them, understood no more of the matter than themselves. And they could not find any writer, who had published any thing satisfactory on the subject. Indeed, in the seven sermons of Mr. Russel, which are common among us, there is one expressly written upon it. But it will give little satisfaction to a troubled spirit. He talks about it, and about it, but makes nothing out: he takes much pains, but misses the mark at last.

But was there ever in the world a more deplorable proof of the littleness of human understanding, even in those that have honest hearts, and are desirous of knowing the truth! How is it possible, that any one who reads his Bible, can one hour remain in doubt concerning it, when our Lord himself, in the very passage cited above, has so clearly told us, what that blasphemy is? "He that blasphemeth against the Holy Ghost,

hath never forgiveness: because they said, he hath an unclean spirit," v. 29, 30. This, then, and this alone, (if we allow our Lord to understand his own meaning,) is the blasphemy against the Holy Ghost: The saying, he had an unclean spirit; the affirming that Christ wrought his miracles by the power of an evil spirit; or more particularly, that he cast out devils by Beelzebub, the prince of devils. Now, have you been guilty of this? Have you affirmed, that he cast out devils by the prince of devils? No more than you have cut your neighbour's throat, and set his house on fire. How marvellously, then, have you been afraid, where no fear is? Dismiss that vain terror; let your fear be more rational for the time to come. Be afraid of giving way to pride—be afraid of yielding to anger—be afraid of loving the world, or the things of the world—be afraid of foolish and hurtful desires. But never more be afraid of committing the blasphemy against the Holy Ghost! You are in no more danger of doing this, than of pulling the sun out of the firmament.

From Rev. R. Watson's Exposition.

VERSES 31, 32. All manner of sin and blasphemy, &c.—The importance of a right understanding of this passage renders the most careful consideration of it necessary. Sin is the transgression of the law; blasphemy, when applied to men, is injurious and calumnious speaking; and when considered as a crime against the Divine Majesty, it consists in reproachful speeches uttered against God, or in a denial to him of those attributes and excellencies which, according to the revelation he has been pleased to make of himself, he is known to possess; and thus in both cases includes in it the idea of wilful and rebellious enmity. For all such blasphemy there is, however, forgiveness upon repentance; but for that particular blasphemy which consists, as expressed in the next verse, in speaking against the Holy Ghost—that is, saying, in opposition to all evidence, and against reasonable conviction, that the "Spirit of God," by which our Lord cast out devils, was the unclean and evil spirit, Satan himself, and doing this from enmity to the kingdom and truth of God, which by these miracles the Holy Spirit attested and established—there is no forgiveness. Nothing can be more clear, than that this is the unpardonable blasphemy of which our Lord speaks, and that these are the circumstances under which it was committed.

Blasphemy, or speaking against the Son of Man, was remissible; such as denying his Messiahship, calling him a wine-bibber and gluttonous, &c.; all which, though high and dangerous crimes, yet were not excluded from the divine mercy; but when, after the Pharisees had always admitted, according to the faith of their nation, that devils could not be cast out but by the Spirit of God, and had seen how intimately connected all the works of Christ were with a holy doctrine and a holy life, they were so far influenced by their wicked passions, as to resist that evidence of a divine power in his case, which they admitted in other cases, the cases of their own children or disciples, to be conclusive; and when they audaciously attributed that power exerted by Christ to Satan himself, of which they had sufficient proof, even upon their own principles, that it could only proceed from the Spirit of God, and yet, after all, wilfully and most wickedly, said of the power of the Holy Spirit, "This is the working of Beelzebub himself," this fatal offence was committed. Our Lord had thrown a veil around him by his humility, which often hid the glory of his majesty, so that men might for a time question

who he might be. Not so the Holy Spirit; he fully revealed himself in the works of Christ; so that had they been performed by the meanest of their prophets, the Pharisees would have acknowledged in them the finger of God, which now they denied; and therefore they sinned directly and wilfully against the Holy Ghost. This was their blasphemy and their crime, and our Lord solemnly declares that those who had been guilty of it should not be forgiven, neither in this life, nor in the world to come. This phrase is equivalent to, "Shall never at any future time be forgiven;" hence Mark expresses it, "Is in danger of eternal damnation."

There is no reference in this expression to the notions of the Jews, that some sins would be forgiven to the seed of Abraham after death; for it is not probable that our Lord would seem to sanction so unscriptural an opinion by even an allusion: nor is "the world" or age "to come" to be understood, with others, of the age of the Messiah; for that had already commenced. The expression, as appears from similar phrases in the later Jewish writers, was proverbial for never; or, if there was in it any reference to a future state, it signifies, that as in this life that sin could not be forgiven, so, at the day of judgment, there could be no declaration of its having been forgiven, though the forgiveness of sins of every other description will then be made manifest and publicly proclaimed. So clearly is the nature of this sin marked, that it is somewhat surprising that there should have been so much difference of opinion respecting it. One of the least defensible notions is that which refers it forward to the rejection of the Gospel after the Holy Ghost had been shed forth in his miraculous gifts; whereas, the very occasion on which our Lord uses the words, and the particular character of the crime itself, which consisted in attributing the casting out of devils by the Spirit of God, to the agency of Satan, proves indubitably that the sin might not only at that time be committed, but was actually so. The chief differences of opinion have, however, arisen, not from any difficulty in ascertaining in what the original crime consisted, but from the questions, how far others beside the Pharisees could be guilty of it; and from what its irremissibility arose. As to the first, it is difficult to say whether those Jews who might see the miracles of the Holy Spirit wrought by the apostles, and ascribe them to Satan, did not also commit precisely the same offence. They probably did; but still we have no authority for saying that this sin could be committed by any but the eye-witnesses of the miracles themselves, or at least by those who fully admitted them as facts. We are likewise to recollect, that there are blasphemies often committed against the Holy Ghost, of a deeply aggravated and dangerous nature, by infidels and scoffers and apostates, which are not the blasphemy against the Holy Ghost; and these are not to be confounded with it, though awfully criminal. As to the second question, in what the irremissibility of this sin consisted, perhaps it is best for us at once to confess our ignorance. Certain it is, that the pretended solution of those who make it merely a consequence of the nature of the offence, cannot be admitted, because in that respect it stands on the same ground as many other offences. The Pharisees, they tell us, by resisting the strongest evidence, put themselves beyond the possibility of being convinced of the truth, because no higher evidence could be given them; but this was equally true of all obstinate unbelievers then, though many of them were not charged with this particular offence; and it is also equally true of all unbelievers now, who have received all the evidence which God intends to

afford. The only satisfactory conclusion on this awful subject is, that God was pleased to make this exception from the mercies of his Gospel as a warning to all mankind, who, if not capable of committing that precise sin, may all make dangerous approaches to it. It was designed to exhibit the evil of spiritual pride and bigotry; to show that there are sins of the *INTELLECT* and *WILL*, as well as of the senses, most hateful to God, because leading to a malignant opposition to his holy truth; and that a state of heart is attainable by perseverance in sin, from which the insulted Holy Spirit, after much patience, takes his everlasting flight, and leaves the sinner incapable of repentance. Still, while it operates as a warning, by showing how awful a degree of depravity man is capable of, there is no just ground for any apprehensions to be entertained by pious and scrupulous minds; for, not to urge that the fears of such persons are a sufficient proof that they have not committed the greatest of all offences, it may be confidently concluded, that as those only are charged with the blasphemy against the Holy Ghost who saw the miracles of Christ performed, and yet attributed them to Satan, so no one in these later times can be guilty of this particular crime—and no one is, therefore, on that account excluded from forgiveness. We have no right to enlarge an exception from the mercies of the Gospel, beyond its strict *LETTER*. If any exception to a general rule demands a severely rigid interpretation, it is this, which stands in direct opposition to the general character of the covenant of grace.

From "Notes" on the New Testament, by Rev. Joseph Benson.

By the blasphemy here spoken of, we are evidently to understand injurious or impious speaking against the Spirit of God, such as the Pharisees were now guilty of; i.e. attributing to the devil those miracles which Christ gave full proof that he wrought by the Holy Ghost. That this, and nothing but this, is the sin here intended, is manifest from the connexion in which the words stand in this place; and more especially still, from the parallel passage, Mark iii. 28-30, in which the Evangelist, assigning the reason of our Lord's making this declaration, adds, "Because they said, He hath an unclean spirit;" i.e. "hath Beelzebub, and by the prince of devils casteth out devils." This, then, and this only, is the sin, or blasphemy, as it should rather be called, (and as the Scriptures always call it,) against the Holy Ghost. It is an offence of the tongue; it is committed not by *thinking*, but by *speaking*, by *evil speaking*, by *bellying*, *slandering*, or *reviling* the Divine Spirit, by which our Lord wrought his miracles, ascribing them to the devil: which, in fact, was calling the Holy Ghost, or the Spirit of the one living and true God, the devil: a more heinous crime than which is not to be conceived.

JEWISH SECTS MENTIONED IN THE NEW TESTAMENT.

THE PHARISEES.

The Pharisees were the most numerous, distinguished, and popular sect among the Jews. The time when they first appeared is not known, but it is supposed to have been not long after the institution of the Sadducees, if indeed the two sects did not gradually spring up together. They derived their name from the Hebrew word *Pharash*, which signifies *separated*, or *set apart*, because they separated themselves from the rest of the Jews to superior strictness in religious observances. They boasted that, from their accurate knowledge of religion, they were the favourites of heaven; and thus, trusting in themselves that they were righteous, despised others. (Luke xi. 52. xviii. 9-11.) Among the tenets inculcated by this sect, we may enumerate the following, viz:—

They ascribed all things to fate or providence, yet not so absolutely as to take away the free-will of man, though fate does not co-operate in every action. They also believed in the existence of angels and spirits, and in the resurrection of the dead; (Acts xxiii. 8) but, from the account given of them by Josephus, it appears that their notion of the immortality of the soul was the Pythagorean metempsychosis; that the soul, after the dissolution of one body, winged its flight into ano-

ther; and that these removals were perpetuated and diversified through an infinite succession, the soul animating a sound and healthy body, or being confined in a deformed and diseased frame, according to its conduct in a prior state of existence. From the Pharisees, whose tenets and traditions the people generally received, it is evident that the disciples of our Lord had adopted this philosophical doctrine of the transmigration of souls; when having met a man who had been born blind, they asked him whether it were the sins of this man in a pre-existent state which had caused the Sovereign Disposer to inflict upon him this punishment. To this inquiry Christ replied, that neither his vices or sins in a pre-existent state, nor those of his parents, were the cause of this calamity. (John ix. 1-4.) From this notion, derived from the Greek philosophy, we find that during our Saviour's public ministry, the Jews speculated variously concerning him, and indulged several conjectures, which of the ancient prophets it was whose soul now animated him, and performed such astonishing miracles. Some contended that it was the soul of Elias; others of Jeremiah; while others, less sanguine, only declared in general terms that it must be the soul of one of the old prophets by which these mighty deeds were now wrought. (Matt. xvi. 14. Luke ix. 19.)

Lastly, the Pharisees contended that God was in strict justice bound to bless the Jews, and make them all partakers of the terrestrial kingdom of the Messiah, to justify them, to make them eternally happy, and that he could not possibly damn any one of them! The ground of their justification they derived from the merits of Abraham, from their knowledge of God, from their practising the rite of circumcision, and from the sacrifices they offered. And as they conceived works to be meritorious, they had invented a great number of *supererogatory* ones, to which they attached greater merit than to the observance of the law itself. To this notion St. Paul has some allusions in those parts of his Epistle to the Romans, in which he combats the erroneous suppositions of the Jews.

The Pharisees were the strictest of the three principal sects that divided the Jewish nation, (Acts xxvi. 5.) and affected a singular probity of manners according to their system, which, however, was for the most part both lax and corrupt. Thus, many things which Moses had tolerated in civil life, in order to avoid a greater evil, the Pharisees determined to be morally right; for instance, the law of retaliation, and that of divorce from a wife for any cause. (Matt. v. 31. et seq. ix. 3-12.) During the time of Christ, there were two celebrated philosophical and divinity schools among the Jews, that of Schammai and that of Hillel. On the question of divorce, the school of Schammai maintained, that no man could legally put away his wife except for adultery. The school of Hillel, on the contrary, allowed of divorce for any cause, (from Deut. xxiv. 1) even if the wife found no favour in the eyes of her husband—in other words, if he saw any woman who pleased him better. The practice of the Jews seems to have gone with the school of Hillel. Thus, we read (in Eccles. xxv. 26.) "If she go not as thou wouldest have her, cut her off from thy flesh; give her a bill of divorce and let her go;" and in conformity with this doctrine, Josephus, who was a Pharisee, relates that he repudiated his wife who had borne him three children, because he was not pleased with her manners or behaviour!

Further, they interpreted certain of the Mosaic laws most literally, and distorted their meaning so as to favour their own philosophical system. Thus, the law of loving their neighbour, they expounded solely of the love of their friends, that is, of the whole Jewish race; all other persons being considered by them as natural enemies, (Matt. v. 41, compared with Luke x. 31-33) whom they were in no respect bound to assist. Dr. Lightfoot has cited a striking illustration of this passage from Maimonides. An oath, in which the name of God was not distinctly specified, they taught was not binding, (Matt. v. 33) maintaining that a man might even swear with his lips, and at the same moment annul it in his heart! So rigorously did they understand the command of observing the Sabbath day, that they accounted it unlawful to pluck ears of corn, and heal the sick, &c. (Matt. xii. 1, et seq. Luke vi. 6, et seq. xiv. 1 et seq.) Those natural laws which Moses did not

sanction by any penalty, they accounted among the petty commandments, inferior to the ceremonial laws, which they preferred to the former, as being the weightier matters of the law, (Matt. v. 19. xv. 4. xxiii. 23) to the total neglect of mercy and fidelity. Hence, they accounted causeless anger and impure desires as trifles of no moment; (Matt. v. 21, 22, 27-30) they compassed sea and land to make proselytes to the Jewish religion from among the Gentiles, that they might rule over their consciences and wealth; and these proselytes, through the influence of their own scandalous examples and characters, they soon rendered more profligate and abandoned than ever they were before their conversion. (Matt. xxiii. 15.) Esteeming temporal happiness and riches as the highest good, they scrupled not to accumulate wealth by every means, legal or illegal; (Matt. v. 1-12. xxiii. 4. Luke xvi. 14. James ii. 1-8) vain and ambitious of popular applause, they offered up long prayers in public places, but not without a self-sufficiency of their own holiness, (Matt. vi. 2-5. Luke xviii. 11) under a sanctimonious appearance of respect for the memories of the prophets whom their ancestors had slain, they repaired and beautified their sepulchres (Matt. xxiii. 29) and such was their idea of their own sanctity, that they thought themselves defiled if they but touched or conversed with sinners, that is, with publicans or tax-gatherers, and persons of loose and irregular lives. (Luke vii. 39. xv. 1 et seq.)

But, above all their other tenets, the Pharisees were conspicuous for their reverential observance of the traditions or decrees of the elders; these traditions, they pretended, had been handed down from Moses through every generation, but were not committed to writing; and they were not merely considered as of equal authority with the divine law, but even preferable to it. "The words of the Scribes," said they, "are lovely above the words of the law: for the words of the law are weighty and light, but the words of the scribes are all weighty."

Among the traditions thus sanctimoniously observed by the Pharisees, we may briefly notice the following: 1. *The washing of hands* up to the wrist before and after meat, (Matt. xv. 2. Mark vii. 3.) which they counted not merely a religious duty, but considered its omission as a crime equal to fornication, and punishable by excommunication. 2. *The purification of the cups, vessels, and couches* used at their meals, by ablutions or washings, (Mark vii. 4.) for which purpose the six large waterpots mentioned by St. John (iii. 6.) were destined. But these ablutions are not to be confounded with those symbolical washings mentioned in Psal. xxvi. 6. and Matt. xxvii. 24. 3. *Their fasting twice a week*, with great appearance of austerity, (Luke xviii. 12. Matt. vi. 16.) thus converting that exercise into religion which is only a help towards the performance of its hallowed duties. The Jewish days of fasting were the second and fifth days of the week, corresponding with our Mondays and Thursdays; on one of these days they commemorated Moses going up to the mount to receive the law, which, according to their traditions, was on the fifth day, or Thursday; and on the other, his descent after he had received the two tables, which they supposed to have been on the second day, or Monday. 4. *Their punctilious payment of tythes*, (temple-offerings,) even of the most trifling thing. (Luke xviii. 12. Matt. xxiii. 23.) 5. *Their wearing broader phylacteries and larger fringes* to their garments than the rest of the Jews. (Matt. xxiii. 5.) These phylacteries were pieces of parchment, or the dressed skin of some clean animal, inscribed with four paragraphs of the law, taken from Exod. xiii. 1-10, and xiii. 11-16. Deut. vi. 4-9, and xi. 13-21, all inclusive; which the Pharisees, interpreting literally, (as do the modern rabbins,) Deut. vi. 8, and other similar passages, tied to the fronts of their caps, and on their arms. The fringe was ordered by Moses, as we read in Num. xv. 38, 39. He, therefore, who wore his phylactery and his fringe of the largest size, was reputed to be the most devout.

With all their pretensions to piety, the Pharisees entertained the most sovereign contempt for the people; whom, being ignorant of the law, they pronounced to be accursed. (John vii. 49.) Yet such was the esteem and veneration in which they were held by the people, that they may almost be said to have given what direction they pleased to

public affairs: and hence the great men dreaded their power and authority. It is unquestionable, as Mosheim has well remarked, that the religion of the Pharisees was, for the most part, founded in consummate hypocrisy; and that, at the bottom, they were generally the slaves of every vicious appetite—proud, arrogant, and avaricious, consulting only the gratification of their lusts, even at the very moment when they professed themselves to be engaged in the service of their Maker. These odious features in the character of the Pharisees caused them to be reprehended by our Saviour with the utmost severity, even more than he rebuked the Sadducees; who, although they had departed widely from the genuine principles of religion, yet did not impose on mankind by a pretended sanctity, or devote themselves, with insatiable greediness, to the acquisition of honours and riches.

(To be continued.)

BIOGRAPHY.

REV. THOMAS COKE, LL.D.

DR. COKE was born at Brecon, in South Wales, on the 9th of September, 1747. His father, Mr. Bartholomew Coke, was an eminent surgeon, residing in that place; a man of great respectability, and several times filled the office of chief magistrate of the town. Thomas was their only child; and his affectionate parents watched over his infant days with unusual solicitude. In early life he was, however, deprived, by death, of his father, and to the care of his widowed mother he was consigned. He received the first elements of knowledge in the college school at Brecon, and was attentive and studious. At the age of sixteen he was removed from Brecon to Oxford; and, in the Lent term of his seventeenth year, was entered a gentleman commoner at Jesus College, in that university. At college he became acquainted with the vicious and profane; and was even a captive to those snares of iniquity which he had at first surveyed with detestation and horror. His principles being thus tainted, his conduct became infected; but he was preserved, to a great degree, from committing those abominable crimes which he observed performed by others. Mr. Coke was, however, unhappy; and amidst all the noise and clamour, and mirth and folly of his associates, he was frequently pensive and discontented. At this time he paid a visit to a clergyman in Wales; and, by the preaching of the Gospel at that place, by perusing the discourses and disputations of Bishop Sherlock, and by reading the celebrated Treatise on Regeneration, by Dr. Witherspoon, his mind became gradually enlightened, though he did not at that time become a Christian.

On June 17th, 1775, he took his degree of Doctor of Civil Laws, and obtained a curacy at South Petherton, in Somersetshire, where his congregation increased; he built a gallery to the church, at his own expense. He evinced great anxiety for the improvement of his charge, and was speedily accused of being a Methodist. To the doctrines of Mr. Wesley he became attached; zealously preached them at South Petherton; received a reprimand for his zeal from the Bishop of Bath and Wells; and was eventually dismissed by the rector of the parish, for his pious concern to promote the welfare of his parishioners. Banned from the church of South Petherton, he preached in the open air, and attracted considerable attention. In the month of July, 1777, he met with Mr. Wesley, conversed with him, received an explanation of his plans and system, and determined to become a preacher in that society. As a preacher, in London he was very popular, and his fame rapidly spread over an extensive district. In 1780, Mr. Wesley appointed him to superintend the London circuit; and he visited the various Wesleyan societies in Ireland.

In 1781, Mr. Wesley executed the celebrated deed of declaration as to all his chapels, and appointed Dr. Coke as one of the trustees. In 1782, Dr. Coke held the first Irish Conference, and his conduct on this occasion so delighted the Irish, that they requested he would always preside. Mr. Wesley, having visited America, instituted many Christian societies; and, having been the instrument of converting many persons, Dr. Coke privately resolved there to become a preacher;

and, on the 2d of September, 1784, he was set apart, by Mr. Wesley, as a presbyter of the Church of England, and a missionary to North America. On the 18th of September, 1784, the vessel weighed anchor, and Dr. Coke, with other missionaries, commenced their voyage, with confidence in God, and desires to promote his glory. At New York, in America, he safely arrived; immediately there commenced preaching; on the 6th of November reached Philadelphia, and on the ensuing day preached in one of the churches. Immediately, in the spirit of a Christian missionary, he commenced his labours, and preached in the open air. By the Conference assembled at Baltimore, Mr. Wesley's plans and system were approved, and Dr. Coke there preached his celebrated sermon "On the Godhead of Christ." Deacons, elders, and a superintendent of the Methodist Episcopal church in America were appointed; and harmony, peace, and piety presided over the proceedings.

When the war commenced between England and America, the Methodists were opposed by the government of America, on the ground of Mr. Wesley's decided attachment to the measures of England; but Dr. Coke and Mr. Asbury, in behalf of the American Methodists, presented to General Washington an address, declaratory of their loyalty and obedience to their rulers, and of congratulation on his elevation. The propriety of that address has been questioned; but it preserved the Methodists in America from persecution, and religion from reproach. To it, General Washington returned an affectionate and pious reply.

To the cause of the Gospel in the United States, he now paid increased attention; collected a considerable sum towards the erection of a college; directed its commencement, and lived to witness its rising usefulness and increasing success; but, finally, alas! to view its destruction by fire. The Conference having ended in 1784, Dr. Coke proceeded through the United States, on an extensive tour to all the churches. Dr. Coke next engaged in procuring an address to the assembly of Virginia, for the emancipation of the negroes. In pursuing his journey through the States, he was frequently exposed to dangers. Sometimes he was benighted in dreary forests; at other times he missed his way, and was compelled to wander through trackless deserts, exposed to hurricanes and dangers, as appalling as they were numerous.

On June 3d, 1785, Dr. Coke sailed for England. In 1786, he was employed in visiting the Norman Isles, and was made instrumental of establishing a Methodist Society in Guernsey. On returning from the Norman Isles, Dr. Coke prepared for another voyage across the Atlantic. He determined on visiting Nova Scotia, and, with three missionaries, embarked at Gravesend, on the 24th of September, 1786. The violence of the weather, however, retarded their voyage; and, after having been greatly inconvenienced by storms and hurricanes, gales and tempests, their weather-beaten bark cast anchor in the harbour of Antigua, in the West Indies, on December 25th, 1786. Dr. Coke instantly commenced his labours as a missionary, and repeatedly preached with a success proportioned to his zeal. He then visited St. Vincent's and St. Christopher's, at Kingston; in the former he stationed Mr. Clarke, one of the missionaries; and, in all his tour, received the general applause and gratitude of the negroes, and of many intelligent inhabitants. On February 10th, 1787, he sailed from St. Eustatius to Charleston, in America, where he arrived after a pleasant voyage of eighteen days. There he laboured as a minister of the Gospel for about a month. In April, he attended at the Conference at Baltimore, and was rejoiced by the intelligence, that more than six thousand six hundred persons had been added to the societies through the United States.

Having now surveyed several islands in the West Indies, and observed the general state of religion on the continent of America, he prepared to return to Mr. Wesley; preached his farewell sermon at Philadelphia, and arrived in Dublin bay on the 25th of June, 1787. He immediately repaired to the Irish Conference, represented the condition of the heathen, and excited a general and powerful desire to send missionaries forthwith to the West Indies.

From Ireland he travelled, with Mr. Wesley, to the English Conference at Manchester. At the conclusion of the Conference, he left Man-

chester, and again visited the Norman Islands. In those isles he preached with great success, to large and attentive congregations. On leaving the Norman Islands, he repaired to England, visited many of the principal towns, and employed his time in preaching and collecting funds to provide for the missionaries to the West Indies. Towards the close of the year 1788, he sailed, with three missionaries, to Barbadoes, where he was kindly received. He travelled to the country of the Caribbs—explored the recesses of the forest, and the seclusions of savage life—visited the plantations—settled a missionary at St. Vincent's—sailed for Dominica—revisited Antigua—repaired to St. Eustatius—preached daily—superintended the temporal and spiritual affairs of the mission—and afforded directions, encouragement, or reproof, as circumstances required. On departing from this island, Dr. Coke repaired to Nevis, Saba, Tortola, Santa Cruz, and Jamaica, where he landed on the 19th of January, 1789.

This indefatigable man, having thus passed through the islands, established missionaries in several, and prepared the way for others in nearly all, once more sailed for the continent of America, and arrived at Charleston on the 24th of February. At Georgia he at length arrived, in time for the Conference, and then returned to Charleston, where another was held for South Carolina. From thence he proceeded to North Carolina, and then to Virginia. He also attended two conferences in the state of Maryland, one at Philadelphia, and another at New York. Animated by past success, he determined on introducing Christianity yet more among the native Indians; and having made the necessary arrangements, he sailed for England on the 5th of June, and arrived at Liverpool on the 11th of July, 1789. On his arrival in England, he repaired to the Conference, to report to Mr. Wesley, and the various preachers, an account of his past proceedings, and to offer personally to plead in behalf of the negroes in the West Indies, which offer was cheerfully accepted, and nearly sixteen months were devoted by him to this employment; during which time he travelled and preached through a considerable part of the kingdom, and was more than repaid for his exertions, by the kindness with which he was received.

Considering this part of his work completed, he determined once more on visiting the West Indies; and, accordingly, sailed from Falmouth on the 16th of October, 1790, in company with two missionaries. On the 22d of November, he reached Barbadoes, after a delightful passage of five weeks. After preaching for some time in Bridgetown, he visited St. Vincent's, Grenada, and Antigua, where he again preached with equal success, and found, during his absence, much progress had been made in the preaching of the Gospel. He next arrived at the island of St. Eustatius, but was there forbidden to preach, by the Governor. He consequently determined to leave the island, and repair to Holland, to lay before the Dutch Government the situation of the inhabitants of the latter place, and of Saba. He next sailed from Jamaica for Charleston, in South Carolina, where he arrived on the 27th of January, 1791. From this place, after renewing his former exertions for some time, he sailed for England. On the 1st of September, 1792, he again sailed from Gravesend for America, and arrived at St. Eustatius on the 31st of December, where he was still refused the privilege of preaching. The tempest of persecution had not ceased; and he left, in the island of St. Vincent's, the only missionary, a Mr. Lamb, who was then confined in prison for preaching to the negroes. From thence he repaired to Antigua, Barbadoes, and Jamaica; and, after exerting himself with his usual benevolence, returned to England, where he arrived on the 6th of March, 1793, with a heart glowing with gratitude to God for his mercies.

Dr. Coke, having constantly kept in view the melancholy situation of the inhabitants of St. Vincent's, on his arrival in England, drew out a plain statement of the case, to lay before the King in council; and to give more effect to the design, he made a personal application to some members of the executive government. Those applications aroused the attention of the Council, who forwarded letters to the Governors of the West India Islands, with inquiries as to the general conduct of the missionaries; and, in August, 1793, the edict of St. Vincent's was disallowed.

(To be continued.)

The Wesleyan.

MONTREAL, THURSDAY, APRIL 29, 1811.

WESLEYAN ANNUAL DISTRICT MEETING.

ON THURSDAY, May 20, 1811, the WESLEYAN MINISTERS in the CANADA EASTERN DISTRICT will assemble in MONTREAL, for the transaction of the usual business of their Annual Meeting. The sittings to commence at six, A.M. of the above date. The Missionaries are requested to pay in the remaining Centenary subscriptions of their several stations, at the above meeting; and also, the unpaid subscriptions to the *Wesleyan*.

AMID the interesting scenes of penitential mourning and hallowed joy, which have been daily witnessed during the last three months, in those special religious services which have been held in this city among the Wesleyan Methodists; we have been solemnly impressed by one fact, namely, that among the two hundred individuals who have since the commencement of these services professed conversion, there have been found *very few aged persons*. We have rejoiced to behold so large a number of persons in comparatively early life, declaring themselves "on the Lord's side," and professing to have obtained the forgiveness of their sins, and the peace and hope resulting from it;—and could we believe that the number of aged, and comparatively aged persons, who also have professed conversion, though small, was yet in the same proportion to the entire number of that class of individuals in our Society and Congregations who were previously in an unconverted state,—as in the class of younger persons, we should regard the fact with less concern. But our solemn belief is, that in all such special services and seasons, the proportion of converts who have passed forty years of age, is much smaller than of those who have not attained that age. In other words, that the conversion of an aged sinner, under any circumstances, is a less hopeful and frequent occurrence, than that of a person in earlier life; and that every added year, humanly speaking, increases the difficulty, and diminishes the probability of salvation.

If it be asked, why we thus judge?—if it be said, are not the means of grace, whether ordinary or special, alike suitable and sufficient for the salvation of persons of all ages and conditions?—may not the hoary-headed sinner of fourscore years, obtain mercy through the Divine Atonement, upon the required exercise of "repentance toward God and faith toward our Lord Jesus Christ," as freely and readily as the most juvenile transgressor?—We unhesitatingly answer, he assuredly may. But it is an awful fact, that aged persons, if they have not the giddiness and thoughtlessness of youth about them—if they are not alike with them susceptible of the attractions of worldly gaiety and pleasure; neither have they their tenderness of mind and conscience—their freedom from corroding, absorbing worldly cares—nor the same susceptibility of receiving the awakening, softening, heart-affecting impressions of the providence and grace of God. The spiritual slumbers of the aged sinner are more profound, and are with more difficulty broken,—gracious fears are with more difficulty awakened in his mind,—he grasps the world as tenaciously as ever—still procrastinates as much as ever a due attention to everlasting concerns, and even on his last day, "boasts of tomorrow." Indeed, the human mind, after "the rush of numerous years," seems sometimes

to have sunk into such a state of insensibility and stupidity in reference to spiritual things, as to be almost incapable of the tender and deep emotions of a truly penitent state; and if the death-hour of such hoary triflers is not marked by the unavailing terrors of an awakened conscience, and the fearful anticipation of "judgment and fiery indignation;" their false peace, their fallacious hope, and their fatal slumbers, are equally to be dreaded by all who would "see from the wrath to come." Those of our readers who find that they are in the autumn of their days, and who know that the winter of life is at hand, will, by comparing their present sensations and susceptibilities, with what they were in early life, be disposed, we believe, to concur in the truth of the remarks we have made, on the growing indifference of the human mind, in most cases, to spiritual things, when men once begin to descend the vale of tears; and the awfully perilous consequences of delaying the great work of repentance and salvation to a late period of life.

We wish not to discourage any aged persons from, even at the eleventh hour, beginning to care for their souls, and to seek mercy and salvation—believing, as we do, that

"While the lamp holds out to burn,
The vilest sinner may return,"—

but to warn such persons of the danger of their present situation, and especially of the fatal consequences of any further delay: lest, in the bitterness of their soul, they should have, in their last moments, to exclaim, "The harvest is past, the summer is ended, and we are not saved." Let, then, the young, the middle-aged, but especially those who are stricken in years, be aware of the rapid flight of time, the danger of procrastination, the wisdom and duty of obeying the divine command, "Seek ye the Lord while he may be found, call ye upon him while he is near;" and without waiting for the appointment of any special religious services, in the diligent and serious use of the ordinary, and divinely-appointed means of grace, "wait on the Lord,"—"watch and be sober," and so earnestly and assiduously address themselves to the great duties of religion, as to be able, with the Apostle, to say, "Wherefore we labour, that, whether present or absent, we may be accepted of him."

TO CORRESPONDENTS.

We thank our friend "A Methodist," for pointing out a typographical error in the short article, "Mis-quotation," in our last. For Acts xxvi., it should be xxiv. We are aware that the Greek word in John xvi. 8, (*elegrei*), might be rendered, with equal propriety, *convince*, as it is in the margin; but this will not justify a departure from the phraseology of the text, in making a quotation. In paraphrasing, or explaining the passage—the marginal, or any other reading, is admissible, but not otherwise. If every learned reader of the Scriptures were at liberty to substitute such words as he might judge more expressive of the original, than those in the authorised version, we should have an almost endless variety of versions and readings. In reading or quoting the Holy Scriptures, we are religiously bound to adhere to the *very words* of the sacred text.

MIS-QUOTATIONS.

Diligent in business; fervent in spirit; serving the Lord.—Romans xii. 11.
I know in whom I have believed, &c.—II. Timothy i. 12.

MONTREAL IN 1841.

In our last number, we gave some extracts from "*Hochelaga Depicta*," which contained a brief account of Montreal, as an Indian village, in 1535; and as a French town and fortress, in 1760, after a lapse of two hundred and twenty-five years. But we doubt whether greater alterations and improvements were effected during the whole of that period, in the buildings, institutions and commerce of the place, and general state of society, than have been accomplished within the last forty or fifty years, the period during which British capital, enterprise, and science have been employed in raising it to its present state of opulence and prosperity. Until within that period,—where were the noble edifices, private and public—the religious, benevolent, and scientific institutions—the banks—the steamboats, and other shipping—the noble wharves, and other public works, which now place Montreal among the principal cities of the American continent? And all this has been achieved, notwithstanding the various prejudices and difficulties with which that enterprise has had to contend. It may be doubted whether, in either the United States or Great Britain, any town or city, similarly or more favourably circumstanced, has, within the same short period of time, exhibited more varied and substantial improvements than our own city.

It is pleasing also to observe the advance of literature, and the growing efficiency of the periodical press. Vehicles of useful information—daily, weekly, and monthly journals, devoted to the various interests of the country, are multiplying, and enlarging their sphere of usefulness.

The materials and machinery necessary to the typographical art—the paper—types—ink, and presses for printing, all of which were formerly imported, are now of domestic manufacture, and of excellent quality. A new printing-press, the first, we believe, made in Canada, which has been set up within a few days at the office of Mr. J. Lovell, St. Nicholas Street, is said to be so accurately and admirably constructed and finished, as to render all further importations of that article unnecessary. The maker is Mr. J. N. Walker, Machinist, of Montreal.

In glancing at this subject, however, it would not be just to our fellow-citizens of French origin to withhold the fact, that many of them, of late years, seem to have caught the spirit of enterprise and improvement, of which we have spoken; and in their new buildings, and their domestic accommodations and arrangements—in elegancies and comforts—vie with their British fellow-subjects, and evince a public-spiritedness and love of order, literature, and general improvement, which augur well for the future welfare of the city and country.

Let, then, education be encouraged—municipal government be equitably and vigorously administered—national jealousies and party politics as much as possible be avoided—and the Provincial Legislature extend to our civic institutions and interests that patronage and aid which may be within its power to afford,—and Montreal, with the facilities for commerce, and the elements of prosperity which it is known to possess, will, in a few years, become a city and mart, worthy to be considered the metropolis and emporium of British North America.

NEW CHURCHES.

No fewer than ten new churches are about to be built in Manchester, all to be erected on the voluntary principle. £15,000 were subscribed in one week towards the object,

A LETTER has this moment reached us from our esteemed friend, the Rev. W. LORD, of Hull, (Eng.) formerly President of the Upper Canada Conference. We are happy to learn, that the Connexion in Britain generally is in an encouraging and prosperous state. Wesleyan Methodism is spreading in Hull: when the two chapels are finished which are now in course of erection, there will be eight chapels in that city occupied by our Connexion.

Mr. LORD and his family were, at the date of the letter, (April 2,) quite well.

WESLEYAN DEPOSITORY OF RELIGIOUS PUBLICATIONS, MONTREAL,

CONTAINS Hymn Books of various sizes and prices; Commentaries; Memoirs of Eminent Persons; the Standard Works of the Wesleyan Connexion, and a great variety of other interesting and useful publications: any of which may be obtained upon application at the Mission House, Montreal, and from the Ministers throughout the district.

THE Bishop of Calcutta has contributed £200,000 from his private fortune to the Society for the Propagation of the Gospel in Foreign Parts.—*Montreal paper.*—[We think there must be an error here as to the amount.—ED. WESLEYAN.]

JOHN WESLEY AND HIS FOLLOWERS.—We learn from the *Oxford Chronicle* of Saturday, that on the day before, "John Hannah, B.A., Scholar of Corpus Christi College, whose name appears in the first class of 'Literæ Humaniores' in the present term, was elected to the Fellowship at Lincoln College, vacant by the death of the Rev. Charles Posthumus Belgrave, B.D." Mr. Hannah, we believe, is the eldest son of the Rev. Dr. Hannah, Theological Tutor of the Wesleyan Theological Institution, Hoxton; and we notice the collegiate honour conferred on him, as the first instance in which any gentleman of Methodist origin has obtained a Fellowship in the very College of which the Founder of Methodism was himself a Fellow.—*London Patriot.*

BRUTALITY OF A DRUNKARD.—We are informed that the following disgraceful occurrence, demonstrating the brutalizing effects of intoxicating drinks, took place not far from St. Andrews, or La Chute. Two men went a short distance for a load of hay, one of them being the owner of the horses he drove. As they had to pass a druckery, they stopped to refresh (?) themselves, and then proceeded for the load, with which they returned to the dram-shop, and again partook of their favourite beverage. The day being by this time far spent, they were helped upon their load, and proceeded homeward. Being stupefied with drink, however, they got off the road, and the horses stopped in the deep snow, when the owner of the horses got down, and procured a heavy stick to beat them with. The other person remonstrated, and begged his friend to take the horses off the sleigh, and leave the load till another time. He replied, that "no horse of his should stick on the road," and then began to beat the poor animals most unmercifully, by which means he broke the ribs and skull of one of them. It may be said, this is only a horse killed; but the "good man is merciful to his beast."—*Temperance Advocate.*

THE cannon fired at the Navy Yard in Washington, on the day of the funeral of the late President of the United States, were charged on the Saturday week previous, for a salute, upon receiving him at the Yard, which he contemplated visiting!

MARRIED,

In this city, on the 24th instant, by the Rev. W. Squire, Mr. George Vary, Jun., of Niagara, chemist and druggist, to Mary Ann, eldest daughter of the late Mr. Edward Muckle, of this city.

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONS.

FRANCE.

THE HIGH ALPS, DOURMILLOUSE.—The Commune of Frenimères has given me the use of the parsonage-house, free of rent. It is the only place at Dourmillouse in which it would have been possible for me to spend the winter. If I mistake not, it has not been inhabited since Nell's time, and it stands greatly in need of repair. There is only one good window in it. One is glazed, but has neither hinges nor fastenings. Some of the rest are half glazed, half papered, and one has neither glass, paper, nor frame. Yet even as it is, I prefer it to the uncomfortable habitations of the villagers. The people of Dourmillouse have shown their good-will by offering me as much wood as will be necessary for me during the winter. I feel so much the more thankful for this, as wood is scarce here, and people have a long and dangerous way to go for it. It will save me a considerable expense; for, otherwise, I should have been obliged to have brought coal all the way from La Roche on mules. Indeed, every thing becomes expensive here, on account of the distance from either shop or market. I have to bring every pennyworth of salt I use from the distance of twelve miles. I shall be obliged, too, to lay in a little provision for winter; for after the first fall of snow, no mule ever leaves Dourmillouse until the return of spring.

The society at Dourmillouse and Arvieux have willingly begun, at my suggestion, to contribute class-money. It will of course be, especially in the beginning, a very trifling sum, for the people are poor; and another reason is, they have been more accustomed to receive than to give. Yet, let the sum be what it may, I think it important that every one should contribute what he can towards the support of the Christian ministry.

We have considered the best place as a residence for Mr. Massot to be Fongillardes, and for myself, Dourmillouse. It is true Dourmillouse is not the local centre of my part of the circuit, but I think it is the influential centre; for here is the principal part of our society. With respect to its situation, Fongillardes possesses an advantage which Dourmillouse has not; for it is both the local and important centre of the Quercy side of the circuit. It is on one side the villages of Le Raax and St. Veram, the highest in the French Alps, and on the other the village of Pierregrosse. Besides, should openings occur, it would be easy to descend to the Catholic villages lower down. The Protestant villages of Le Brunwart and La Chalpe, in the commune of Arvieux, are about twelve miles from Fongillardes; but the road is open in winter, and there is little or no danger from the avalanches. Dourmillouse, it is true, is the highest village in Frenimères; but the lowest is not more than eight or nine miles from it, though the road in winter is very bad and dangerous. Guillestre is about eighteen miles from Dourmillouse, and Vais about twenty-two. We intend changing during the winter, every six weeks: in summer we shall be able to do so oftener. I earnestly pray that my colleague and myself may be filled with the Holy Spirit, so that our influence may be a holy one; and that we may be instrumental in turning many sinners from Satan to God, and bringing them into the kingdom of his dear Son.—*Rev. Wm. J. Handcock, Oct. 19th, 1840.*

LA DROME.—When we remember that it was only in October, 1837, three years ago, that the first Wesleyan Society was formed in this department, and that near three hundred souls have been, during that time, gathered into the fold of Christ, besides the pleasing prospects with which we are favoured; we feel that we cannot be enough thankful to our gracious Lord and Master. We continue to enjoy outward peace, and we trust that the ministry of God's word is becoming increasingly powerful; in some places we require, or have already obtained, larger rooms for preaching, and we are favoured at times with very blessed influences of the Spirit. At Bourdeaux, our preaching-room, or chapel, is quite small and inconvenient, and we are hoping soon to be able to build a sanctuary for God. Our friends, though poor, have already subscribed upwards of £60 sterling.—*Rev. Matthew Gallienne, Bourdeaux, Oct. 20th, 1840.*

HAYTI.

PORT-AU-PLAAT.—In the beginning of April, I commenced a service in the Spanish language: a few natives attended, but very few. I continued this until I succeeded in taking a small room in the town for active service. I was directed to do this by the District Meeting; for, although we have a good chapel, it is quite at the end of the town, and thus too much out of the way of the natives. The room now taken is quite small, but well situated. I have got a few forms made, and a little desk to stand at, and have preached there several times. A few of the native females come into the room, and several men stand at the door and window, with their hats off. Altogether, the number is small; but yet it is much larger than ever we could get at the chapel; and, therefore, we consider it better to have the Sunday evening service there as well as the Wednesday. The room is quite amongst the people, and thus the Gospel is carried to their doors. I must give those natives who attend credit for their good behaviour and attention during the service. We only want the Holy Spirit to accompany the word, however feebly it may be delivered; it will then have free course into their hearts. I have lately paid a visit to the plantation at Cabaret, and have obtained leave to visit the people monthly. I do not yet know the exact number of adults and children on the estate, but will make particular inquiry, and will inform you.—*Rev. Wm. Towler, Port-au-Plaat, Hayti, June 29th, 1840.*

POLYNESIAN MISSIONS.

NEW ZEALAND.

Extract of a Letter from the Rev. John Waterhouse, dated Mangungu, May 19th, 1840.

Sunday, May 17th, two, P.M.—We had our native love-feast; thirty persons spoke with great fluency. Thomas Walker, a fine Chief, of great influence, said: "Do not think my sins are all forsaken by me; I have not yet power fully to overcome them. I do not love sin, I strive against it. I by no means encourage it in my heart; but it is in the hour of severe temptation I am overcome. It is Satan that makes me sin; it is when he brings the sin, and lays it before me, that I take hold of it. I do not, of my own choice, go and fetch it. But I know that Jesus Christ is able to save me, and I dare fully to believe on Him, that I may be saved; and I say to myself and all, Be strong, very strong, in believing on Jesus Christ the Saviour. This is all my thought."

Moses Towlai, who once carried terror among all his enemies, said, "This is what I have to say. I was once buried in mud. I was surrounded by trees. I was full of darkness; the eyes of my heart were closed by the dirt of sin; they were full of evil, and could not see; but I heard the Gospel of Jesus Christ, and I prayed to Him, but I did not see the badness of my heart. One whole year I cried to Jesus Christ, 'O, Jesus, come to my heart, come to my heart;' but he did not come, for I did not yet see that my whole heart was full of sin. Another year I cried, and another, and then I saw how it was. I saw that my heart was desperately wicked, and I cried to Jesus to take away my old heart, and give me a new one. Then my heart became light; then I believed on Jesus Christ; and now my heart is happy in believing in Jesus, for He alone is my Saviour; and my word to all my people present is, to believe strongly in Christ Jesus. Thus ends my speech."

William Barton, a fine young Chief, in person and mind, also spoke, and many others. I addressed them at the close, and we parted at half-past four.

At five o'clock, the bell rang for the European congregation, which, with natives, was large. It preached with much freedom from Isaiah iv. 5, &c. We then went to Mr. Bumby's house, sang, at the request of the natives, read, prayed, and conversed; each saying, "It has been an interesting Sabbath."

Help, brethren, help! The Lord of Hosts is with us. Never did I feel more at home. Forget me not in your prayers.

The counsel who defended the unfortunate Marie Antoinette, of France, M. Lagards, died on the 18th ult., at Paris, aged 76.

LITERARY NOTICES.

THE EXISTENCE OF OTHER WORLDS, PEOPLED WITH LIVING AND INTELLIGENT BEINGS, deduced from the Nature of the Universe. To which is added, Modern Discoveries and Times contrasted with the state of knowledge of the ancient Egyptians. By ALEXANDER COPLAND, Esq., Advocate. London: 1831. pp. 210.

THE respected author of this interesting and entertaining work, who, on account of his pious and ingenious writings, is worthy to be designated a Christian philosopher; a few years since removed with his family from Scotland to this country, and having purchased a tract of land near the village of Huntingdon, is now employed in cultivating his farm, and at the same time pursuing his favourite studies in that rural retreat, where, under his hospitable roof, his friends meet a hearty welcome, and are gratified and instructed by his enlightened conversation.

The question of a plurality of worlds has long been a subject of ingenious speculation. That there are *other worlds*—other habitable and inhabited globes like our earth, has, by some of the most powerful minds, been considered highly probable. The argument, of course, is analogical; demonstration is impossible, unless, indeed, in this age of scientific discovery and improvement, the power of the telescope should be so immensely increased, as to render the planetary inhabitants and their dwellings visible to the eye of the observer. Divine revelation is silent on the subject, though some passages of scripture are considered to be favourable to the opinion. Among the writers, divines and philosophers, whom the author cites in support of his views, are FONTENELLE, STERN, LORD BOLINGBROKE, DERHAM, WHISTON, COMBEAR, Professor COPLAND, WHEWELL, HENSCHEL, CHALMERS, SHARON TURNER, GLEIG, BISHOPS PATRICK and PORTFOLIO: who all concur in believing the probability of the planets being the abodes of animated and intelligent beings. We have room only for one extract; in this, however, the author has compressed his entire argument from analogy:—

“The telescope shows us that in all the great material points, the planets resemble the earth. They all revolve round the sun, and round their axes, as the earth does, by which they must have day and night, summer and winter. They seem, like our globe, to have spots, reflecting the light differently, as proceeding from mountains, valleys, and plains. They are surrounded by atmospheres, and, as far as we can discern, are similar to the ball we inhabit, in as far as is necessary to support life, although, like all the works of the Almighty Creator, each having features differing from another. If we merely knew that they were of a size equal to the earth, or larger, it would be the most natural supposition, that they were formed for the same purpose; but when we have discovered so many similar points of resemblance, the inference is unavoidable. Ignorance may conclude that the stars were created in vain, or for no great end, proportioned to their relative importance in the universe; but when the pious and scientific observer of nature discovers them to be of such enormous magnitude, and the planets of our system so like the earth in many respects, he must consider their utter desolation as inconsistent with intelligence and evident marks of design which the Creator has shown in such boundless profusion in this world. If every part upon earth is so constituted as to support life in some sort of animals, shall we refuse to entertain the reasonable idea, that the numberless globes around us, and, more particularly, our fellow-planets, have been also formed in some degree for a similar purpose. By moving round on its imaginary axis, every part of our globe is, in its turn, exposed to the beneficial influence of the sun. Even the interval of darkness which each region experiences is not without its use to us. All living things on

earth, animal as well as vegetable, have need of repose at regular periods from the exertions which they undergo generally during the day. Every vegetable may be said to sleep in the absence of the sun, though some are seen to do so more visibly than others. Some fold up their leaves and blossoms at night; and, speaking generally, the want of light is the natural signal for creatures to take their repose. Nature, however, with that amazing diversity in contrivance which she seems to love to display in all her works, has suited some classes of animals for activity in the light of day, but others in darkness, or rather in lesser degrees of light. For our present illustration, it is sufficient to point out that some require the light of the sun, and some that of the moon, which the motions of the earth procure them.

“Now, when we see the same great and benevolent contrivance in the planets, are we not to infer, that, with them, it answers a similar purpose as on earth. Can we credit that they turn like this globe, but for no such end? The similitude holds still further. Some of them also revolve *obliquely*, but being inclined to the plane of their ecliptic, and thus must have a change of seasons, and their surfaces must be therefore adapted from different degrees of heat, to the subsistence of various kinds of animal and vegetable productions, as with us. When we see planets attended by moons, shall we not suppose these meant for a like use as our own? I may here point out a strong argument for their being inhabited, founded on the evident means of enlightening them according to their distance from the sun, which is almost demonstrable proof on this question. Those planets which are nearer the sun than the earth is, have no moons that we can discern, but they may probably require less reflected light than we do, from their being immersed in more concentrated and direct light, which, radiating from the sun as a centre, is of course densest the nearer that centre: their atmospheres also may refract it more, which would prolong a strong twilight appearance to them. There is reason to believe that the planet Mars—the one immediately beyond us—has a very dense atmosphere, and thus, these three, although unprovided with a moon, may have sufficient light on their parts which are turned from the sun. But those great planets beyond Mars have each several moons; Jupiter having four; Saturn, seven; and Uranus, (or the most distant planet,) six: all which must contribute light to them, while, owing to their vast distance from the sun, they might otherwise be deficient in it. One of them has also two immense broad flat rings, (at some distance from its body,) which must receive and reflect to its surface a great portion of light, which would otherwise go past. It is far from impossible that the two planets nearest the sun, Mercury and Venus, have a moon each, or some contrivance similar to the *aurora borealis*, to illumine their lights; but the earth, as the planet in the third place of the system of planets, has a moon, one great use of which is to receive the sun's light, and reflect it upon those parts of the earth on which the sun does not shine directly, and this by a wonderfully-contracted rotary motion in the earth as well as in the moon. No person disbelieves that one purpose of our moon was to contribute light to the earth in the absence of the sun—the contrivance is too apparent to be doubted for a moment, even if the Scriptures had not remarked it; and shall we then discredit the idea, that exactly similar bodies, (in as far as we can see,) when circling round other planets, are intended to answer a similar purpose to them as our moon does to us? It can indeed be demonstrated that they must reflect a considerable quantity of light on the planets to which they belong; and can we, consistent with common sense, think that this light is meant only to shine on uninhabited solitudes, where there are no eyes to be benefited by their light? No! Such inferences of their uselessness would be absurd, for they too clearly indicate the contrary, to leave room for our fancying that they enlighten nothing which can be the better of their rays. That the moons and rings round Saturn, for example, are for the purpose, and actually will reflect light on his surface, can no more be doubted, than that our moon does so on the earth, or that this is done for the sake of living creatures, capable of seeing it. The design, therefore, from which proceeded these contrivances for giving the planetary bodies more reflected light in proportion

as their distance from the sun permits them to receive less and less direct light, as evidently shows and even proves a purpose or end to be answered, as the construction of the eyes of all animals which prey in the night, enables them, whenever they choose, to admit a greater quantity of light by a capability of withdrawing a greater portion of the iris than usual, while those creatures which are exposed to a bright light, are able to contract the pupil of their eyes to a mere point.

“To suppose that the stars were made only to give a faint glimmering light to the inhabitants of our globe, must bespeak a very unworthy opinion of the divine wisdom—for many of the stars are so far from benefiting us, that they cannot be seen without the aid of a telescope; and the Deity, by an infinitely less exertion of creative power, could have given our earth far greater light by only one additional moon. Every star is undoubtedly the centre of a magnificent system of worlds, as our own sun is. Thus, the greatness of God is magnified, and the grandeur of his empire made manifest. He is not glorified on one earth, or in one world alone, but in ten thousand times ten thousand.”

The work is written in a pleasing style, and is for sale at the book store of ARMOUR & RAMSAY.

THE DOCTRINES OF MODERN GEOLOGY REFUTED, in a Discourse on Exodus xx. 11. By A. J. WILLIAMSON. Toronto: 1811.

THE writer of the above Tract appears to have been influenced in its composition by a commendable zeal for the interests of revealed truth, and a wish to defend the cosmogony and chronology of Moses in the first chapter of Genesis, against the theories of modern geologists, who, rejecting the ancient and popular interpretation of that chapter, suppose a succession of creations—successive races of plants, and generations of animals, to have pre-existed the work of creation described by MOSES.

Mr. W. confines himself principally to an examination of a Lecture by Dr. PEE SMITH, “On the relation between the Holy Scriptures and some parts of Geological Science.” He speaks of having given that work an “extremely hurried but attentive perusal,” and promises, that should another edition of his Tract be called for, that it shall be “re-written;” with a view, we presume, to a more careful and extensive consideration of the subject. Before, however, he writes again, we would recommend the author to consult the geological works of Professor BUCKLAND and Mr. GRANVILLE PENN, and especially “The Truths of Revelation Demonstrated by an appeal to Existing Monuments, &c. By John Murray, F.S.A., &c.” He will then be better prepared to undertake the task of refuting “Doctrines,” which, however novel and anti-scriptural they may appear to be, have the support of men eminent in science, and firm believers in divine revelation.

CANADA TEMPERANCE ADVOCATE.

THIS useful, and extensively circulated monthly publication, appears this month greatly improved in appearance and size, containing sixteen pages instead of eight, with a stitched cover, upon which will be found notices and advertisements, the proceeds of which, are to assist in defraying the additional expense. The journal is now devoted to three objects—TEMPERANCE, AGRICULTURE, and EDUCATION, and is, therefore, calculated to promote some of the most vital interests of the country. The objects proposed by the diffusion of this work, are worthy of the most enlightened philanthropy; and while the conductors of it seek, in the spirit of Christian charity and candour, to attain these objects, we shall rejoice in the most extensive and triumphant success with which their efforts can be crowned. It is published at the very low price of 2s. 6d. per annum, and already has a circulation of about 6,000 copies.

MISCELLANEOUS.

REMARKABLE PROVIDENCE.

INCIDENTS IN THE LIFE OF THE REV. DUNCAN M'COLL, LATE OF ST. STEPHENS, NEW BRUNSWICK.

From the British North American Wesleyan Methodist Magazine for March.

At the period referred to in the following extract, Mr. M'C. was a pay-sergeant in the British Army, and engaged in the American war.

"In the spring of 1779, (he observes,) two regiments of us embarked on board of a fleet, sailed to Penobscot Bay, and landed on the peninsular of Magebagadun. The engineer soon laid out the plan of a large fort; artificers and troops got to work, and raised about three-fourths of a fort round us, high as six feet, before a fleet of American troops hove in sight; they came up to what we called the point—forty sail of them, chiefly carrying heavy artillery. They commenced firing, and strove to land, but our out-lying picket prevented them for a week. Our Colonel requested me to keep with him night and day, in order to be ready to carry his orders to other officers. On the seventh day, the enemy landed a large body of troops under the fire of their shipping. Our out-lying picket being but two hundred strong, had to retreat, and this they did in good order. We saw them coming, and the enemy close at their heels. We had two platforms laid, but not a gun mounted. The Colonel said to me, 'You see our situation: the enemy close at hand, and not a cannon mounted; go and tell the Major to turn upon the enemy, and gain some time, and we shall soon be ready for them.' I saw what I had to fear; our troops were in a little valley, and the enemy on the rising ground behind them; I had to appear on the rising ground facing the enemy. I committed myself to God, and felt all care gone, and a comfortable reliance on the Lord. So soon as I came in the enemy's sight, a large body of troops fired three volleys at me. No man can be sensible of what I then experienced, unless he has felt the like himself. I do not speak extravagantly when I say, that the shower of bullets resembled a shower of hailstones. The earth was torn in every spot or foot, the hair was cut off my head, and my clothing torn into pieces; but, at the third volley, the firing all at once ceased. Our Major said, 'Make haste, and fall into the ranks, for the whole fire is at you.' I smiled, and looked at the enemy, saying, 'They have not a bullet in their budget that can hurt me this day.' The Major looked earnestly at me, and smiled. I spoke just as I then felt, and with as much composure as ever I spoke. Our troops turned upon the enemy, and fired a round or two, till two guns were discharged from our fort, which did much execution, and the enemy had to retreat into the woods behind them." So soon as I got to the Colonel, he said, 'We have but three rounds of ammunition out of magazine, and Lieutenant Willison, of the Artillery, has got the keys; he is at Banks' Battery.' This was half a mile off; the way to it led by the front of the enemy.

* In passing by Penobscot many years after this, I informed Brother Lee of the astonishing providence of God in saving my life at the siege of Penobscot; and a few days after, we had preaching at the town of Union, where a Colonel Robins invited us to spend the night with him. In the course of the evening, our conversation turned on the providence of God over men and things. The Colonel said, "I was in my country's service at the siege of Penobscot. Our troops landed under cover of our shipping. The British retreated in good order, and I pursued close after them with my regiment; I observed a well-dressed man, with his sword drawn in his hand, coming from their fort. I knew he had some unfavourable design against us, and I thought it my duty to cut him off. I ordered my regiment to fire at him, and after the third volley I saw that he was neither killed nor apparently wounded. I immediately commanded my men to stop firing at him, saying, God has some work for that man to perform on earth—let him alone." Brother Lee made some signs to me, wishing me to inform the Colonel that I was the man. I knew that the Colonel would receive me with great joy, but I feared it might hurt my usefulness among the people in that country, because I had been against them—therefore I suffered not brother Lee to speak of it. But I could not but admire the spirit of the worthy Colonel, under the government of Almighty God, to whom all praise is due.

I ran along before them, and got to Banks' Battery just as our people had destroyed it, and were retreating by a circuitous way to the fort from it. One of our officers offered to accompany me back to the fort, but I told him it was much the safest for me to go alone, and advised him to go round with the party. I got back with the key in safety. The enemy soon raised three strong batteries, and commenced a close siege, which in the whole lasted three and twenty days.

"A day or two after this, I was standing near the Colonel, and the General standing close to him—an eighteen pound ball came over their heads, and struck my fine bunch of beautiful feathers, which I had in my Highland bonnet: they cost me eight dollars; but they were broke to pieces. I took up my bonnet, the Colonel saying playfully, 'You keep good colours.' But soon after this, as I stood in our provision store by the door, I saw a shell fall close before me; instantly a large piece of it struck me in the neck—I staggered back, put up my hand, and found my stock cut in two, and my shirt collar singed by the powder. I said nothing about it, but went and got another stock, and put it on.

"However, a few days after, as I was sitting in a very exposed situation, with my hand stretched over the neck of a friend, an eighteen pound ball came between our heads. I was knocked down by the wind from the ball, the skin was broke in little places on my face and neck, and the blood ran freely. His aid-de-camp said to the General, 'M'Coll is killed.' I said, 'No, Sir, but I believe the side of my head is gone.' They were glad to hear me speak, but they laughed at my answer.

"I was, after this, stationed in a very exposed place. My commander allowed me a faithful man to attend me, and to cook for me. One of these days, the firing was exceedingly powerful from all sides. I said to Cameron, my man, 'Provide my breakfast by the time I come back, and I will go round the fort, and see what is going on.' I left him but a little ways, before I saw a corporal of our company, whom I had recommended to the Commissary as a good man to issue rations for him, eating bread and butter: instantly his head was cut off. I turned round, and saw three men cut down by one ball; one of them was a good man—he committed his soul to God in the name of Jesus, and then died. I then thought I saw enough of what was going on, and turned round to my own station, when I saw my poor Cameron eating a bit of bread, and sitting on my trunk, where he often sat: in a moment his heels were knocked up, and his head was gone. My poor fellow was to me a faithful man, and he was a brave soldier; he had a warning of his death in his sleep a few hours before, and told me of it. O, cruel work among men professing the name of our loving Lord and Saviour, Jesus Christ."

GENEALOGY OF HER MAJESTY THE QUEEN.

In an article on this subject in the *Renfrewshire Annual*, the genealogy of Her Majesty is traced down from KENNETH, King of Scots, about 837, and concludes:—

"By the above detail it is established, that Her Majesty is not only descended from William the Conqueror, and from the Princess of Wales, but that she also represents the Saxon royal family of England, and the still more ancient royal families of the Caledonians or Picts, and of the Scots or Celts; and, in this way, that she unites in her person, the titles of all the ancient royal families of Britain, and is connected with every royal family of Europe."

JOHN EVELYN, in his Diary, has left a pathetic memorial of the last days of Charles II.; the substance of which is, that being at the palace at Whitehall, on the Sunday night preceding His Majesty's death, he saw him reclining on a settee, with the Duchess of Portsmouth, and others of his *innamorates*; when a beautiful French youth, a vocalist, was singing amorous songs, and accompanying them on a lute. Evelyn observed, at various parts of the spacious ancient apartment, there were many ladies and gentlemen of this impious court, with very large pools of gold on the table, playing the then fashionable game of basset.

MOUNT ARARAT.

It has been supposed that the ark rested on Mount Ararat, in Armenia. Josephus countenances this view of it, and it is interesting to observe, that the name of the Armenian city where it has been supposed the ark at last grounded, signifies the *Place of Descent*, from the Greek *aparateion*. Others have, however, urged that it rested upon Mount Caucasus, near Apamea, in Phrygia, from the circumstance, that in Genesis xi. 2, the sons of the patriarch are represented as journeying westward from the place of descent, and Mount Ararat in Armenia being west of this country. The language of the sacred writer does not particularly define the question. Mount Ararat, according to Morier, is at once awful in its elevation, and beautiful in its form. Sir Robert Ker Porter describes this celebrated mountain as divided, by a chasm of about seven miles wide, into two distinct peaks, called The Great and The Little Ararat, and is of opinion that the ark finally rested in this chasm. This pleasing and elegant writer gives a beautiful description of Ararat:—

"I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the hugest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of the view united the utmost grandeur of plain and height; but the feelings I experienced while looking on the mountain are hardly to be described. My eye, not being able to rest for any length of time on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse immediately carrying my eye upwards again, refixed my gaze on the awful glare of Ararat; and this bewildered sensibility of sight, being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the powers of thought."

BYRON'S WORKS.

As for Byron, his exquisite pathos, and almost peerless beauty, can make no atonement for his vices, and should have no power to reconcile us to his works. He is, indeed, as he has been styled, the master of a satanic school. Infidelity and immorality never before received such patronage from the poetic muse. Never before was genius seen in a closer union with vice. His works are enough to corrupt the morals of a nation, and indeed they seem to have been written for this purpose; and Byron appears to have been stirred up by an evil spirit, to attempt to accomplish, by his fascinating poems, that mischief which the wit of Voltaire, the subtleties of Hume, and the popular ribaldry of Paine, had in vain endeavoured to achieve. At length, the indignation of heaven seems to be roused, and to have scorched with its lightning the wings of his lofty but impious genius; inasmuch as his later productions evince a singular destitution of that talent which characterised the earlier effusions of his muse. One can scarcely suppose it possible that even he could read the cantos of his most vicious work, without secretly exclaiming, under a consciousness of their inferiority, "How am I fallen!—What have I done?"

If young men would not be cursed by the infidelity and immorality which lurks within his pages, let them beware how they touch his volumes, as much as they would to embrace a beautiful form that was infected with the plague.—*Rev. J. A. James.*

TRANSLATION OF THE BIBLE BY THE JEWS.—We perceive that the first part of a new translation of the Old Testament, with commentary, by two or three learned Jews in England, for the use of their brethren, was to be published at the beginning of this year. It is somewhat remarkable that the only versions of the Pentateuch in English, hitherto possessed by the Israelites in this country, although edited by members of their own body, are but a reprint of the versions authorised by the Anglican Church.

NO TEMPLE IN HEAVEN.

1. *There is no idol temple there.*

2. *There is no temple for heresy and error.*

3. *There is no party temple there.*—Now, even the followers of Christ cannot see eye to eye. Well, "let every one be fully persuaded in his own mind." As population increases, of course, temples will be necessarily multiplied. There is no harm in this, provided they will love each other, and co-operate; but, alas! we frequently find altar erected against altar, and the bigotry of the attendants leading them to exclaim, "The temple of the Lord, the temple of the Lord are we!" Hence, frequently, those who worship the same God, through the same Mediator, and by the influence of the same Spirit, live estranged from each other, as if they did not belong to the same community; and in some cases, where there is an accordance in doctrine and in discipline, and where there is only a difference with regard to the mode of the administration of an ordinance, the gift of sprinkling for instance, they cannot live in peace, nor be able to commemorate the dying love of Jesus at the same table. Really, one would sometimes imagine, that each denomination expected that hereafter there would be a party temple of their own, into which all would submissively rest; but they are mistaken—all these differences will then be done away, and we shall be surprised, and if grief could enter heaven, we should be grieved, that we have attached ourselves so exclusively to our distinctions here. When the corn is carried home to the same garner, no inquiry is made whether it grew in this field or that field before the harvest. Children may differ in age, in size, in dress, and in schooling, but they are all one family. Do we believe this? Do we believe that the perfection of the future state is such, that there will be no party temple there. My dear hearers, you never find in the scriptures such a command as this, "Take heed where you learn," though you read, "take heed what you hear," and "take heed how you hear." You will not hereafter have the question addressed to you, where did you worship? but, whether you have worshipped the Father in spirit and in truth. But is this true? Will there be no party temple there? Do we believe this? Do we believe that the perfections of heaven arise from him? Surely it is desirable to approach as nearly to that state now, in disposition, as possible. O, I shall be saved, not as a member of a particular church, but as a member of the church universal! I feel myself a thousand times more dignified and honoured by the name of a Christian, which comprehends us all, than I should by the name of an Episcopalian, a Dissenter, an Independent, a Baptist, or a Methodist.—*Rev. W. Jay.*

COWPER, the poet, in his Memoirs of his Early Life, gives an affecting instance of the benefit frequently derived from the recollection of some consolatory text of Scripture. It occurred while he was at a public school. "My chief affliction," he says, "consisted in my being singled out from all the other boys, by a lad about fifteen years of age, as a proper object upon whom he might let loose the cruelty of his temper. One day, as I was sitting alone upon a bench in the school, melancholy, and almost ready to weep at the recollection of what I had already suffered, and expecting at the same time my tormentor every moment, these words of the Psalmist came into my mind, 'I will not be afraid of what man can do unto me.' I applied this to my own case, with a degree of trust and confidence in God that would have been no disgrace to a much more experienced Christian. Instantly I perceived in myself a briskness of spirit, and a cheerfulness, which I had never before experienced, and took several paces up and down the room with joyful alacrity—his gift in whom I trusted. Happy would it have been for me, if this early effort towards the blessed God had been frequently repeated by me!"

A GREAT nephew of the veritable Alexander Selkirk, the original of the celebrated Robinson Crusoe, is at present residing at Cannonmills, near Edinburgh, (Scotland,) in rather straitened circumstances.

RESPECT YOUR PASTOR'S FEELINGS.

THERE are many circumstances connected with the pastoral office, which often extort the cry, "Who is sufficient for these things?" There is enough labour to exhaust the best energies, and enough unavoidable anxiety to subdue the best spirits in him who devotes himself to God in the ministry. But, alas! how many trials are gratuitously heaped upon him by the very persons for whose welfare he is expending his strength. Instead of helping him, they retard; instead of strengthening his hands, they rob him of his power. Thousands of ministers, we have reason to believe, have been sacrificed by the harshness and inhumanity of their people. Often have we seen excellent men, of sensitive feelings, (and none who have not such feelings, should occupy a pulpit,) borne down to the earth, by the disregard of their people to their feelings. We shall only refer to a single form in which such disregard may not only destroy the personal comfort, but the public usefulness, of a preacher. We mean, in some instances, the malignant, and in others, the thoughtless disparagement of a minister in his public services. One will insinuate against his pastor, that his sermons are not studied, and another, that they are dry and uninteresting. Others still, will draw invidious comparisons between him and other ministers, and in such circumstances, as to ensure its coming to his ears. Nay, what is more common than for people to tell their pastors that they would like them to exchange with neighbouring ministers, and even to remark that they had never heard such sermons as they heard from such and such an one.

It may be said, that ministers of the Gospel should be above the influence of petty jealousy, and that they should not be affected by remarks of this nature. Very true, they should be more dead to self, and the world, than they are; but while they retain human feelings, they must be wounded by such comparisons as induce them to believe that their administrations are not acceptable. Some of the best men in the ministry are distrustful of their own abilities, and need much soothing encouragement, to quicken them in duty. Upon such, an indiscreet and unfeeling remark may have the most injurious tendency; it may operate as a dead weight in keeping down their energies, and, for a time at least, disqualify them for the pulpit. The day of judgment will undoubtedly show that many of God's servants have been thus crippled in their work, by those who should have assisted them; and it will expose to shame those who, regardless of consequences, could disregard the feelings of those who ministered to them in holy things.—*Presb.*

HULSEAN PRIZE.

The Hulsean Prize of 100 guineas has been adjudged to Andrew Jukes, Trinity College. Subject—"An inquiry into the principles of the prophetic interpretation, and the practical results arising from them." The subject for the present year is, "The use and value of the ancient Fathers, considered as auxiliary to the proof of the truth of the Christian religion, and to the elucidation of its doctrines."

EXTRAORDINARY OCCURRENCE.

A MOST singular interposition of Providence was witnessed in the parish of Offord a few days since. A poor girl, named Hannah Story, has, for upwards of eight years, been afflicted with a spinal affection, and, for the last two years, has also had a complaint in one of her legs, causing very great pain, the flesh from her foot to her knee being as black as a boot. She was unable to move herself without assistance, and could not even sit upon a stool or chair. She was, however, sitting upon the side of the bed, suffering the most intense agony, when, to the surprise of herself and those about her, the limb that had been so great trouble actually fell off upon the floor, in a manner most remarkable; even not so much as a splinter of the bone was left, but it appeared as though amputation had been performed in a most masterly manner. We understand a medical man of great talent had been examining it only a day or two before, and thought amputation could not be undergone, from the very dangerous aspect and weak state of the patient.—*Cambridge Chronicle.*

ENGLAND, it is rumoured, has entered very readily into an idea formed of rendering Jerusalem, Bethlehem, and the other Holy Cities of Palestine, independent of the Turkish dominion: a proposal for the appointment of a Christian Governor at Jerusalem, has also been well received at London; and it is now certain that the European Powers are about to open a negotiation with the Porte on this subject, in concurrence with France. This measure may be considered as the last step towards the final settlement of the Eastern Question.

POETRY.

THE SLEEPERS.

BY MISS M. A. BROWNE.

THEY are sleeping!—Who are sleeping?

Children wearied with their play,
For the stars of night are peeping,
And the sun hath sunk away;
As the dew upon the blossoms
Bows them on their slender stem;
So, as light as their own bosoms,
Balmy sleep hath conquer'd them.

They are sleeping!—Who are sleeping?

Mortals compass'd round with woe;
Eyelids wearied out with weeping,
Close for every weakness now:
And that short relief from sorrow,
Harass'd nature shall sustain,
Till they wake again tomorrow,
Strengthen'd to contend with pain.

They are sleeping!—Who are sleeping?

Captives in their gloomy cells;
Yet sweet dreams are o'er them creeping,
With their many-colour'd spells:
All they love—again they clasp them,
Feel again their long-lost joys;
But the haste with which they grasp them,
Every fairy form destroys.

They are sleeping!—Who are sleeping?

Misers by their hoarded gold;
And in fancy now are heaping
Gems and pearls of price untold:
Golden chains their limbs encumber;
Diamonds seem before them thrown;
But they waken from their slumber,
And the golden dream is flown.

They are sleeping!—Who are sleeping?

Pause a moment—softly tread;
Anxious friends are fondly keeping
Vigils by the sleepers' bed:
Other hopes are all forsaken,
One remains—that slumber deep;
Speak not, lest the slumberer waken
From that sweet, that saving sleep.

They are sleeping!—Who are sleeping?

Thousands who are pass'd away,
From a world of woe and weeping,
To the regions of decay:
Safe they rest the green turf under—
Sighing breeze, or music's breath,
Winter's wind, or summer's thunder,
Cannot break the sleep of death!

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