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

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## DIVINITY.

[FOR THE WESLEYAN.]

### ON RESTITUTION: AN ESSAY.

"According to his substance shall restitution be."  
Job xx. 18.

WHATEVER obscures the spiritual nature of religion, or designedly diverts us from a "heart" which "believeth unto righteousness," is a hurtful impertinence. That "the kingdom of God is not in word," "but in power"—a power which transforms the believing heart, is the teaching of an apostle, and is so intimately associated with the peculiar glory of Christianity, that it can be neither too often nor too deeply considered. It matters but little whether this moral condition be designated "Conversion," "Regeneration," or "Holiness." The great privileges of saints can be enjoyed only by those who have been "born of the Spirit"—such as have "peace with God," dominion over sin, "Christ in" them "the hope of glory," and, consequently, deliverance from the bondage occasioned by that fear of death which arises from conscious guilt. These parts of the "common salvation" are

"Glorious and unspeakable."

They are not found in the way of ordinary mental culture, nor are they inseparably connected with a religious profession. If these blessings were human gifts, human means alone might suffice to acquire them. But they are "fruits of the Spirit." Were the "power" and "peace" and "hope" of Christians, benefits of man's bestowment, they might safely be imparted to those who have been prepared for them, by a common process only. The gifts, however, are God's, and a divine preparation is requisite to their being received even in the lowest measure. This qualification is distinguished by the comprehensive term, "Repentance." Its order in the progress of actual salvation, is sufficiently indicated by this summary of primitive preaching—"repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 21. So far as Repentance belongs to that class of scriptural requirements that must be *experienced*, it holds the first place. In one view, it is the "gate" whereby we enter on that "path" wherein the Christian "race" is run. In another view, it is the "foundation," which sustains the superstructure designed "for an habitation of God through the Spirit." The *necessity* of repentance appears as well from the servant, as his Lord—"God commandeth all men every where to repent." Acts xvii. 30. "Except ye repent, ye shall all likewise perish." Luke xiii. 5. Oracles these, which have in no degree been weakened by all the revelations of mercy that God has vouchsafed to men. Nor can they be advantageously abrogated, so long as it shall truly read—"all have sinned and come short of the glory of God." Rom. iii. 23. Though repentance is *our* duty, it is originated and perfected by the grace of God. That repentance which springs from a proper use of divine aid is "unto life;" that which owes its existence to any other cause, "worketh death." Repentance, when genuine, produces "fruits" which are evidently "meet." Indeed, the character of our repentance cannot be ascertained except by its immediate effects. We design, at present, to treat only of that fruit of true repentance, which stands at the beginning of this article—RESTITUTION.

This subject has been less effectually discussed of late than formerly it was: Herein we have de-

parted from the wisdom of the elder Divines. The grounds on which they argued remain unchanged. What was true once is so always. There is reason to believe that many persons who are fully convinced that holiness is the one thing needful above all others, and are strongly desirous of apprehending its benefits, are hindered in their pursuit of it, either by want of information concerning the duty of restitution, or their reluctance to discharge it. The subject, therefore, is important, and it may be well to connect in one view its leading truths. Whenever these shall be consistently embraced, good, of the highest nature and of endless duration, will be the issue.

Restitution is the making of satisfaction to those whom we have injured. All sin is a high offence against God, and is deeply injurious to the Divine Majesty. To him, reparation is impossible. It exceeds the limits of creatures' capacity to be profitable unto their Maker. He requires sorrow for sin, and that we forsake it. When this is followed by faith in Christ, God is graciously pleased to remit those demands which his justice previously had on us for our multiplied transgressions of his law. But some of our fellow-men sustain loss by many of our sins. Indeed, the sins belonging to this class are far more numerous than would occur to a superficial observer. Incalculable injury to others has arisen from those sins which systematic writers would enumerate under the heads of "slander," "deceit," "injustice," and "oppression." Great evil is done to men by detracting from their good qualities, and by imputing to them such as are evil. Thus, their fair reputation is blasted, and their power of doing good lessened, if not lost for ever. By fraud and injustice, one may become possessed of what is not truly his own, or he may appropriate a larger share of some divided property than really belongs to him. By these iniquitous practices, a man may successfully demand what is not his due, and triumphantly resist claims, of the equity of which he is assured. These base principles may influence him in his transactions with an individual, or a family, with a corporate body or the state. The party injured alters not the character of the act which is essentially bad, though it may procure for the perpetrator the execrations of honest men, as when the persons wronged have a natural claim to his protection, or have laid him under obligations to gratitude.

Oppression is a crime of the comparatively powerful, and of persons in authority. Oppression is the unreasonable curtailing of privileges—the coercing into servility—the exacting of labour and profit above what is right. How many, diversified, and sorrowful, the injuries inflicted by these means! How loudly have they cried to God, who is the avenger of all such!—and were He not slow to anger and of great mercy, many would have been consumed for them. Other violations of the law of God are not without great loss to our neighbour, as irreligion, profligacy, and unbelief. The wrongs produced by these causes are not, in general, capable of redress by restitution. The same principle, however, should be practically recognised. It would lead us to pursue a course directly opposed to that whereby we have drawn others into culpable forgetfulness of God, and a despising of his authority.

Restitution, strictly speaking, can take place only when the property of another has been lessened in amount, or diminished in value. "Restitution, properly, is of the same thing which was detained or taken away." The best mode of reparation, certainly—nor should any other be adopted, if this be possible. It is practicable only in few cases. In all others, satisfaction must be made. This may be done by consent of the com-

plaining party, who has an undeniable right to relinquish any part of his due, or to accept what he shall deem of equal value, though of a different kind. Compensations may consist of corporeal labour; pecuniary settlement; or public confession, criminating ourselves, and clearing those whom we had falsely aspersed. In attempting to satisfy an injured person, in general, less should not be given than the law would appoint, if the business were to undergo a legal process. When that is offered, which is equivalent to the loss sustained, and rejected, the refuser is unjust, the payer is not bound to give more. If the injured person is disposed, he may wholly remit his due, the reparation then becomes easy; nor will it be to the prejudice of him who was obliged to make restitution, provided he was willing to do his best in that way; as, indeed, the duty would be perfectly performed, if his satisfying were coerced, and not voluntary.

Satisfaction should be made by every one who has the use, enjoyment, or profit, of what is another's. This duty obliges those who have no share in the sin by which that property was first acquired—"for a title originally bad, can never by time be made good." Those to whom satisfaction should be made, are the true owners—the injured individuals, if alive and known; if deceased, then their heirs. If they cannot be found, the value required for reparation should be expended on the poor, or devoted to such other pious uses as may be most for the honour of God, who is the unalienable proprietor of all things. This course is equally indispensable as obedience to God and justice to men.

On this incidental allusion, we would not rest the obligation of a duty so momentous as that of making restitution. Nor need we. That were to hurt the cause of truth, and perhaps increase the evils of irresolution, limited knowledge, and defective piety. The necessity of the practice is urgent; the authority enforcing it is indispensable—it is supreme.

That the injured should be indemnified, if possible, appears unequivocally,

First,—From our natural sense of equity. It may often be difficult to determine accurately the amount of loss, or the value for compensation. Occasionally, power supersedes justice, and laughs at her remonstrances. But it is incredible that any should be so totally destitute of moral feeling as to *argue* against what is confessedly just. He who tramples on the dictates of righteousness, admits his conduct to be unjustifiable—but he is reckless of consequences. That restitution is no less just, than discharging obligations into which we freely entered, will be evident enough, if we are the injured. Let us reverse the case. This change of persons cannot change the principle. If, therefore, we should expect reparation for damages, we are equally obliged to make it. This is a primary and universal law. It is perfectly expressed in the following words—"Whatsoever ye would that men should do to you, do ye even so to them."

Secondly,—From the nature of repentance. Godly sorrow is an essential ingredient—it is the radical principle of repentance unto life. Its reference is to sin and its results. Godly sorrow produces on its subject, effects exactly answering to the unswerving hatred of God to sin. He aims not only to terminate iniquity, but also to counteract the evils it has occasioned. That effect on penitent men which is analogous to this in God, is strong desire and persevering endeavours to remove fully the injurious consequences of their sins—to undo what they have done, and, if the expression may be allowed, "to unsin their sins." There cannot be complete breaking off from sin,

without poignant grief, arising from consciousness of its enormity and punitive deservings. This cannot have place in our hearts without leading us to obliterate (if it be possible,) all remaining traces of our sins, particularly in those cases in which personal loss or suffering may have flowed from them. When conviction of sin is most pungent, it produces purposes in strict accordance with this representation. Were "to do" in that moment as easy, as "to will" is correct, satisfaction to the full would be promptly made by the mourning seeker of salvation. If this course be not subsequently pursued, it discovers either that the moral sense is violated, or that it has become fatally obtuse. As long as its monitions are disregarded, we must be strangers to those holy joys which are the gifts of God to those whose eye is single and whose heart is pure. It may be replied, "Restitution, then, must precede conversion." Not the act, but certainly the purpose. God accepts the purpose until occasion for its execution arrive; then, our bringing forth this great fruit so eminently meet for repentance, evinces its reality—we are confirmed in the enjoyment of our gracious privileges, and thus, by works is faith made perfect. James ii. 22.

Thirdly,—From the intimations of the will of God concerning restitution. It must surprise all who have not specially attended to this subject, to find in sacred writ so frequent and explicit reference to it. To transcribe consecutively all those portions of the Word of God is unnecessary. The authority of a scriptural duty depends not on its being often, but clearly enunciated. One section of Jewish law is very full to this point: Ex. xxii. 1-6—"If a man steal an ox, or a sheep, and kill it or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If he break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution." Other applications of the principle embodied in these statutes, may be found in the context. In some cases of injury, *four fold* was to be restored—doubtless for the double purpose of "making satisfaction for the man's loss, and maintaining the ends of civil government: by repairing the hurt the crime had done, and for preventing the evil it might otherwise do." The law was so inflexible on these matters, that if any were unable to satisfy for his wrongs by other means, he was to be sold for his theft, but his servitude could not be compelled for a longer term than six years. The prophet Ezekiel has a fine description of the effects of repentance. In it restitution is made a peremptory condition of divine forgiveness. The words authorise the ancient aphorism, "No remission without restitution." Again, "When I say to the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." Ezek. xxxiii. 14-16. No other shall now be added to this class of scriptures, but the well known declaration of Zaccheus, which requires only these prefatory remarks:—1. It is generally understood, that until the day this avowal was made, Zaccheus "was a sinner," or, as we would say, "unconverted." 2. The quadruple return for his wrong was in conformity with the Roman law of the supposed case, when proved. 3. "Though he speaks only of restitution in case of exaction, the same reason exists why restitution should be made for all other kinds of injury." 4. His exemplary voluntariness in the act; and, 5. The unqualified approval of Christ, manifested by his communicating immediate salvation. "And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give unto the poor; and if I have taken any thing from any man by

false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house; forasmuch as he also is a son of Abraham." Luke xix. 8, 9.

No weighty objections can be brought against a duty thus established. Indeed, none would be offered except by those whose former actions may have made restitution necessary. What is urged refers rather to the inconvenience of making satisfaction, than to the authority for it. Some pretend shame for delaying this duty. But it is the shame of an ignoble mind. We cannot hide that we are sinners, and it may be, we need not claim the particular sin in question—for if it were private, so may be the satisfaction. We may be as prudent as we please, in making reparation, so that it be effectually done. The doing it will not be dishonourable, but the contrary. Instead of being matter of shame, it will be just occasion of commendation.

Others may consider that to restore the right, would so greatly diminish their possessions, that they therefore decline it. It is well to be careful of property, but much better to be careful of our souls. One of the most detestable characters of antiquity was he who "loved the wages of unrighteousness." The same kind of odium attaches to those who unrighteously retain what was iniquitously acquired. Instances of this sort have been so unhappily frequent, as to have called for distinct notice in the word of God. What can vanquish our covetousness, or correct our selfishness, if these passages do not? "A little that a righteous man hath is better than the riches of many wicked." Ps. xxxvii. 16. "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jer. xvii. 11.

As nothing of importance can be produced against the making of satisfaction, so much may be said of its beneficial effects. Restitution, when necessary and practicable, is of direct and mighty influence on our peace of mind. The tranquillity that is alone valuable, because it alone is real arises from a just persuasion of our sincere obedience to those divine requirements with which we have become acquainted. Neglect of the duty before us must for ever preclude us from participating in this peace. We shall have "a thorn in our heart;" "and if our heart condemn us, God is greater than our heart, and knoweth all things." Whatever prevents our Christian comfort will proportionably diminish our moral power—for "the joy of the Lord is" our "strength." He who does not rejoice in the Lord, and has not "the spirit of power," can have no ground to hope that he will be instrumental in teaching transgressors the way of the Lord, and in converting sinners to him. Thus the great ends of our existence, to be happy and to be useful, will be defeated. Whereas the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger. Job xvii. 9.

One principal use of these reflections is, to deter men from sin, especially of that kind which involves loss to our neighbour. Then will they not be laid under the painful obligation to restitution. It is far easier to avoid crimes than to satisfy for them. Fraud is too commonly practised, and some appear to glory in it. Neither directly nor indirectly should we be parties to iniquity. Injustice and falsehood may sometimes be followed by temporal profit and transient pleasure, but "he who swims in sin, shall sink in sorrow."

Finally, brethren, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things do: and the God of peace shall be with you."—Phil. iv. 8, 9.

E. B.

## THE SOUL A LIVING TEMPLE.

THE incomparable beauty and mournful truth of the following passage from "Howe's Living Temple," must be admitted by every serious mind:—

"That God hath withdrawn himself, and left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in the front (yet ex-

tant) this doleful inscription—"Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man, to shew that Divine presence did sometime reside in it; more than enough of vicious deformity to proclaim, he is now retired and gone. The lamps are extinct; the altar overturned; the light and love are now vanished; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous heliath vapour. The comely order of this house is turned into confusion—the beauties of holiness into noisome impurities—the 'house of prayer into a den of thieves.' 'Behold the desolation! all things rude and waste. If God be here, why is it thus? The faded glory—the darkness—the disorder—the impurity—the decayed state, in all respects, of this temple—too plainly shew the GREAT INHABITANT is gone."

## SCRIPTURE ILLUSTRATIONS.

## ARTIFICIAL MOURNING IN THE EAST.

Matt. ix. 23.

"And saw the minstrels, and the people making a noise."

BIDDULPH, a Chaplain to the English factory at Aleppo, in the reign of Queen Elizabeth, was surprised at observing that the women in the Holy Land used instruments of music in their lamentations, and that before the melancholy event happened to which their wailing referred. He says, "While I was at Saphetta, many Turks departed from thence towards Mecca, in Arabia. The same morning they went, we saw many women playing with timbrels as they went along the streets, who made a shrieking as if they cried. This was mourning the departure of their husbands, who were gone on pilgrimage to Mecca, and whom they feared that they should never see again."

Irwin, speaking of a merchant that was murdered in the desert between Ghinnah and Cosaire, tells us, "The tragedy which was lately acted near Cosaire, gave birth to a mournful procession of females, which passed through the different streets of Ghinnah this morning, and uttered dismal cries for the death of Mahommed. In the centre was a female of his family, who carried a naked sword in her hand, to intimate the weapon by which the deceased fell. At sundry places the procession stopped, and danced around the sword, to the music of timbrels and tabors. It would be dangerous to face the frantic company; whose constant clamour and extravagant gestures give them all the appearance of the female Bacchantes of Thrace, recorded of old. The female relations of the deceased make a tour through the town, morning and night, for a week, beating their breasts, throwing ashes on their heads, and displaying every artificial token of sorrow.—*Harmcr.*

## PUNISHMENT OF SAWING ASUNDER.

Matt. xxiv. 51.

"And shall cut him asunder, and appoint him his portion with the hypocrites."

If this expression be understood in its literal sense, it must be an allusion to the terrible punishment of inflicting death with the saw; which, according to tradition, the Prophet Isaiah suffered. Dr. Shaw says, this method of executing criminals is practised by the western Moors in Barbary. Calmet says, that this punishment was not unknown among the Hebrews. It came originally from the Persians or the Chaldeans. It is still in use among the Switzers, and they practised it not many years ago on one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. Parisates, King of Persia, caused Roxana to be sawn in two alive. Valerius Maximus says, that the Thracians sometimes made living men undergo this torture. The laws of the twelve tables, which the Romans had borrowed from the Greeks, condemned certain crimes to the punishment of the saw.—*Burder.*

## ECCLESIASTICAL HISTORY.

## REFORMATION.—LUTHER.

The ways of Providence are mysterious, but it works by ordinary means. It seems a divine law, that there shall be no waste of miracle; for miracle disturbs, to a certain degree, the activity of human agency which it is the obvious purpose of the divine government to sustain in its vigour. Where the work can be effected by man, it is done by man; where it partially transcends human powers, a partial aid is given. The unmingled power of Heaven is alone displayed where the faculties of its creatures are incapable of influencing the great design; where man is the dust of the balance, unfelt in the swaying of the mighty scales.

When an empire was to be found, a daring soldier was summoned to break down the barriers of surrounding realms, and crush resistance with the sword; while a succession of tranquil sovereigns followed, to form the religion, laws, and manners of the people.

Where the magnitude of the design partially transcended the powers of man, the assistance was given up to the point, and no further. The apostles required the possession of miraculous gifts, to ensure the public belief in their mission. They required, above all, the gift of tongues, to be able to communicate the revelation to the ends of the earth. Those gifts were bestowed. But no new miracle gave them the knowledge that was attainable by human means. And St. Paul, eloquent, accustomed to the business of life, to the habits of Greece and Rome, and to the learning and philosophy of the time, was chosen to struggle with the courtiers, the populace, and the philosophers of Greece and Rome.

What St. Paul was to the first century, Luther was to the sixteenth.

The apostolic age has yet had no second, and no similar. The magnificent fabric of the Roman empire, the mightiest ever raised by man, was at its height. The arts of war and government, the finer embellishments of genius and taste, volumes from which even modern refinement still draws its finest delights, works of art that will serve as models of excellence and beauty to the latest hours of the world, the finest developments of the human mind in eloquence and philosophy, were the external illustrations of the first age.

The moral empire was more magnificent still. The dissonant habits, feelings, and prejudices of a host of nations, separated by half the world, and yet more widely separated by long hostility and barbarian prejudices, were controlled into one vast system of submission; peace was planted in the midst of furious communities, agriculture reclaimed the wilderness, commerce covered the ocean and peopled its shores. Knowledge unforced, and thus the more productive and the more secure, was gradually making its way through the extremities of the great dominion; intellectual light spreading, not with the hazardous and startling fierceness of a conflagration, but with the gentle and cheering growth of dawn, over every people.

But the more magnificent characteristic still, was Christianity; the diffusion of a new knowledge, as much more exalted, vivid, and essential, than all that had ever been wrought out by the faculties of man, as the throne from which it descended was loftier than the cradle and the tomb; the transmission of new powers over nature and mind, over the resistance of jealous prejudices and furious tyranny, and over that more mysterious and more terrible strength that in the rulers of darkness was against the human soul. And above all glory and honour, the presence of that Immanuel, that being whom it is guilt lightly to name, that King of kings, whom the heaven, and the heaven of heavens cannot contain,—God the Son, descending on earth to take upon him our nature, and, by a love surpassing all imagination, submitting to a death of pain and ignominy, that by his sacrifice he might place us in a capacity to be forgiven by the justice of the Eternal.

The glories of that age throw all that follows into utter eclipse. Yet the age of Luther and the Reformation bears such resemblances as the noblest crisis of human events and human agency may bear remotely to the visible acting of Providence.

The empire of Charles the Fifth, only second to the Roman, was justly consolidated. A singu-

lar passion for literature was spreading. Government was gradually refining from the fierce turbulence of the Gothic nations, and the headlong tyranny of feudal princes. The fine arts were springing into a new splendour. The power of the sword was on the verge of sinking under the power of the pen. Commerce was uniting the ends of the earth by the ties of mutual interest, stronger than the old fetters of Rome. A new and singular science, Diplomacy, was rising to fill up the place of the broken unity of Roman dominion, and make remote nations feel their importance to each other's security. The New World was opened to supply the exhausted ardour of the European mind with the stimulus of discovery, and, perhaps, for the more important purpose of supplying, in the precious metals, a new means of that commercial spirit which was obviously destined to be the regenerator of Europe. Force was the master and the impulse of the ancient world. Mutual interest was to be the master and the impulse of a world appointed to be urged through a nobler and more salutary career. To crown all, arose that art of arts, by which knowledge is preserved, propagated, and perpetuated; by which the wisdom of every age is accumulated for the present, and transmitted to the future; by which a single mind, in whatever obscurity, may speak to the universe, and make its wrong, its wisdom, and its discovery, the feeling and the possession of all—that only less than miracle, the art of printing.

But in this expanse of imperial and intellectual splendour, there was one lingering cloud, which, though partially repelled, must have rapidly returned and overspread the whole. As in the ancient Roman empire, idolatry degraded the natural understanding of the people, and finally corrupted their habits into utter ruin, idolatry had assumed the paramount influence in the rising European empire,—with the same seat, the same ambition, and still deeper and more corrupting arts of supremacy.

To rescue Europe, one of those great instruments that Providence reserves to awake or restore the hopes of nations was summoned.

Martin Luther was born on the 10th day of November, 1483, at Eisleben, a small town in the country of Mansfield, and electorate of Saxony. His father, John Luther, was employed in the mines, in which he had raised himself, by his intelligence and good conduct, to property and respectability, and held the office of a local magistrate.

To his mother, Margaret Lüdeman, a woman of known piety and virtue, Luther chiefly attributed his early ardour for devotion. At Eisleben he was placed under the tuition of a man of learning, George Emilius. At fourteen he was sent to school at Magdeburg. From which, after a year, he was transferred to a distinguished seminary at Eisenach, under the care of the Franciscans. Here the first evidences of the vigour of his application and abilities were given in his school successes, his knowledge of the abstruse grammar of the day, and the spirit and ease of his Latin versification.

In 1502 this distinguished pupil was transferred to the college of Erfurt, where he made himself master of the Aristotelic logic, and of the more valuable knowledge of the Latin classics, then becoming popular from the authority of Erasmus. Greek and Hebrew were comparatively unknown; for the first professorship of Greek in the University of Wittenberg was that of Melancthon, sixteen years after.

In 1503 Luther took the degree of Master of Arts; and now, completed in all the science and fame that universities could give, he was urged by his family to apply himself to the study of the law, as the most eminent road to fortune. His mind already pointed to theology; but he gave way to opinion, and began a reluctant study of the Civilians. A singular accident changed the course of his life; deprived the law of a man whose eloquence and sagacity might have conferred new honours on the profession, but whose daring vigour and lofty devotion of heart were destined to labours before which all human honours sink into nothing.

In 1504 Luther, walking in the fields one day with Alexius, a young friend, was overtaken by a thunder-storm: and saw with terror and sorrow his friend struck dead at his side. At this frightful catastrophe the thought of the utter uncer-

tainty of life, and of the necessity of devoting it to the preparation for the final hour, smote him. It was the monastic age, and piety could conceive no higher form of service to God or man than seclusion within conventual walls. On the spot he made a solemn vow to abjure the world, and take the cowl.

The determination was communicated to his parents; and, after some remonstrance on this sacrifice of emoluments and distinctions, was complied with. But his younger friends and relatives were still to be acquainted with his retirement from life. This was done in a curiously characteristic manner. Luther was, like most of his countrymen, attached to music; he sang and performed with skill. He summoned his friends to an evening entertainment; gave them music; and at the close declared to them his unchangeable resolution to bid farewell to the habits and pursuits of man.

In 1505 Luther became a member of the Augustines at Erfurt. He commenced his career with that fulness of determination which formed so striking a feature of his life. He sent back his lay habits to his father's house, returned his Master of Arts' ring, and declared his intention of changing his Christian name for that of Augustin. He not merely submitted to the severe discipline which was prescribed by the rules, however practically evaded by the members of the religious orders; he courted their extreme rigour, and soon became remarkable for his mortifications, his labours, his fastings, and his prayer. He abandoned all his previous studies, and took with him only Virgil and Plautus; the latter a singular choice, but which we cannot attribute to a love for its peculiar style in the mind of a young ascetic who had so sternly renounced the thoughts of the world.

But the personal drudgeries of the conventual life were not less severe, and were more galling, than even its religious restrictions. Among other offices, Luther was compelled to stand porter at the gate; he was sent through the town with a bag at his back to beg for the convent. But this constant succession of mean labours, which at once deprived him of time for study, and occupied it in pursuits of exhausting and humiliating, at length became too heavy for even the vigorous buoyancy of his mind, and he sunk into a state of despondency which rapidly influenced his religious opinions. To find his way out of this labyrinth, he applied to the head of the Augustines in Germany, Staupitz, a man of sense and feeling. Staupitz recommended to the inquirer submission to the course of his duty; but sent to the Prior of the convent the more effectual command to relieve him from those drudgeries, and give time for study to a mind which he already pronounced likely to render distinguished services to religion.

At this period the Bible had never been in the hands of Luther. Fragments of it were read in the church service, but beyond this the wisdom of Revelation was a dead letter. The Faculty of Theology at Paris, then one of the most distinguished sources of literature, had just branded itself to all succeeding ages by the declaration that "religion was undone if the study of Greek or Hebrew were permitted." And the general opinion of the Romish Ecclesiastics seems to have been comprehended in the speech attributed to a popular monk,—“They have invented a new language, which they call Greek; you must be on your guard against it. There is in the hands of many a book which they call the New Testament; it is a book full of daggers and poison. As to the Hebrew, it is certain that whoever learns it immediately becomes a Jew.”

The year 1507 was a memorable epoch in the life of this great servant of religion. It was the year in which the Bible first fell into his hand. He had just taken orders, when he found a neglected Latin copy of the Scriptures lying in the library of the convent. The subject instantly laid hold of his mind. He was astonished to discover the grossness of the monastic doctrines, its omissions, interpolations, and false readings of the divine word. The study became at once fearful and delightful to him. Deprived of all assistance in an inquiry which had been hitherto closed on Christendom by the Papacy, he was driven to his own resources; and he suffered no text of the sacred volume to escape him without the most eager effort to ascertain its meaning.

Like all men who thus study Scripture, which will not give its holy wisdom to the negligent, the hasty, or the proud, he found its difficulties rapidly clearing before him. His knowledge increasing, and his conviction of the profound wisdom of inspiration, and the irresistible truth of Christianity, growing more strongly upon his mind. This result has been promised to all who will seek for the truth in sincerity, humility, and prayer. If there be any one exercise of the human heart and understanding on which the eternal Spirit of the Almighty pre-eminently descends, it is to bless and enlighten the conscientious search into the wisdom of the Bible, but mingled with these elevating sensations were others that belong to the weakness of our mortal nature. Luther's whole previous system of thinking on religious subjects was to be swept away, before the great foundation for his purified knowledge was to be laid. The strong discordance between his habitual conceptions and the new unearthly teaching of the inspired word disturbed him, and there were periods when he fell into such despondency as to feel himself ready to expire. The terrors of divine justice, exemplified in the punishment of the infidel and criminal, pressed with painful strength on his imagination, until he was urged, by this very conflict of mind, to examine more deeply into the grounds of the divine mercy. He has been known to hurry away from a dispute on doctrine, and, overpowered by the struggles of his own heart, to fling himself on his bed in an agony of supplication, repeating the words of the inspired apostle:—"He hath concluded all in unbelief, that he might have mercy upon all."

Those trials are well known to the history of conversion; and if they do not occur with equal force in all instances of a change from natural darkness to the knowledge of God, yet they have taken place in many of the most vigorous intellects of the Christian world.

But the first efforts of the awakened understanding, to relieve itself from those throes of conscience, are often marked by human weakness. Luther, like thousands in his situation, seems to have sought relief in a more vigorous observance of personal mortification. Fasting was the great conventual standard of virtue. Luther, when he was to celebrate mass, abstained from food between midnight and noon. He sometimes even fasted for three days together. This discipline, joined to his intense study, threw him into a violent illness. But his illness was probably more of the mind than of the body: for it was to the mind that the medicine was applied. Even in the ignorance and corruption of the conventual life, God had not left himself without witnesses. An old brother of the order, who attended his sick-bed, discoursed with him on "the remission of sins;" and finally brought him to the conviction, that "justification was of grace, by faith."

In the Superior of the Augustines, too, Luther found at once a protector and a guide: Staupitz commenced his application to the Scriptures, and advised him to make himself a master of the leading doctrines, and quick at the quotation of scripture language.

To those essential acquirements Luther added important one of fluency of public speaking, a faculty indispensable to his public effect, and which he cultivated by preaching for his brethren in the churches of the surrounding villages. Thus furnished with the knowledge, the will, and the active ability for the work of God, his time was at length come to be called into a service before which the glories of the world are a dream.

In the middle of the fifteenth century, the art of printing had been discovered. Before the close of the century, the spirit of this wonderful discovery had transpired, in an almost universal conviction of the vaul of literature to the prosperity and honour of nations. In 1495 the German Electors, in their assembly at Worms, passed a resolution in favour of the erection of universities in their several states. Frederick, Elector of Saxony, a man whose temper and wisdom well entitled him to the name of "the Sage," lost no time in acting on this auspicious resolution, and founded the far-famed University of Wittemberg. Staupitz was applied to for his recommendation of a scholar of his order, and he named Luther, who was appointed to the professorship of logic in 1508, at the age of twenty-five. One of those signal circumstances now

occurred, which impressed its character on his future life. Seven of the Augustine convents in Saxony, having quarrelled with the Vicar general of the Order on discipline, the question was referred as usual, to Rome; and it is an evidence of the early and general respect for Luther, that he was chosen as the delegate.

Rome opened an overwhelming scene on the eyes of the German scholar and divine. He had in his convent imagined, that in the central city of the church, he should find himself in the supreme seat of Christian virtue. He found himself suddenly plunged into a centre of worldliness and insidious policy, of religious indifference and open licentiousness. The spirit of Christianity had been long extinguished in the perpetual intrigues of a court struggling to preserve its influence in the furious rivalries of France, Germany, and Italy. The decencies of religious ceremonial were forgotten or perverted, in the insolent levity, or factastic innovations, of a clergy degenerated into political minions, and too necessary to the vices of their superiors to be in awe of discipline. Individual life was a tissue of the most desperate excesses of profligacy and blood. The restraints which have been since imposed on Popery by the presence of a pure religion, were not then present to tame and rebuke this audacity of vice; and Luther saw Rome in the full riot of the grand corruption of Christianity, inflated by a thousand years of power, fearless of change, and maddened by the terrible delusion that Providence suffers to thicken round the head and heart of the wilful rejectors of its wisdom.

"I would not," said he often afterwards, "have missed, for a thousand florins, the lesson given to me by my journey to Rome." The lesson was destined to work mighty consequences.

(To be continued.)

## The Wesleyan.

MONTREAL, THURSDAY, NOV. 12, 1840.

We have pledged ourselves in conducting this journal not to enter the arena of political discussion, nor to meddle with exciting topics connected with either foreign or domestic policy, and we have neither a disposition, nor are we under any temptation to swerve from our purpose. We cannot, however, "hear of wars and rumours of wars" in Syria, Circassia, South America, China, indeed throughout the world; or contemplate the hostile attitude which the most powerful governments and nations of Europe have assumed towards each other, and the extensive warlike preparations which are now in progress, but with feelings of the deepest anxiety. War—European war, at all times tremendous, would at this time be rendered if possible, ten-fold more terrific, by the augmented power of destruction, with which mechanical forces newly discovered or applied would arm it. And to the eye of the calm and Christian observer of recent and passing events, the signs of the times are portentous. The political horizon all around is dark and lowering, portending an approaching storm.—Armies are collecting and marching—Navies are equipping and sailing—Arsenals are filling with munitions of war—Cities are fortifying—the "dreadful note of preparation" is heard in every direction—thousands of restless mercenary spirits tired of a state of peace, are ready to fan the spark of discord which may be struck off by the collision of jarring interests into a flame of civil or foreign war, and myriads in Christian as well as in heathen lands, are by their infidelity, impieties and crimes, imprecating the wrath of heaven upon themselves and their country! Let Britain then at once assume the attitude of humility, prayer, preparation and courage.—Let her sons throughout her dominions be loyal to their Queen, and true to their protestant faith and constitution, and her churches at home and abroad

be faithful to their God; and then should the tempest gather and burst, the shield of the Divine protection shall still be thrown around our beloved Empire, and her institutions, and upon "all" be "glory there shall be a defence."

Without presuming to indulge in a dictatorial strain, there is another subject to which we would venture to advert, because it is one of general interest, and involves the peace and well-being of the community—we mean the formation of the Provincial Parliament, according to the principles of our unrevoked Constitution, at least, in one of its branches, by exercising the right of *elective franchise*. That it is our duty and privilege as Christians to claim and exercise this right, is not to be doubted. But let it be done with Christian prudence and in a Christian spirit. The history of the past, as to the elections for Colonial Legislatures, as well as for the Imperial Parliament, speaks to us on this subject with a warning voice; and by the severed friendships—the domestic feuds—the public mischiefs—the loss of piety, which many good men have sustained, as the result of yielding to that spirit of rivalry and political partizanship, which at general elections is too much the spirit of the times,—bids us beware at the present time of similar results. We say again, let Christian prudence and principle guide the lovers of order, of their constitution and of their country, in the exercise of the privilege of elective franchise. We say not from what class of politicians, the representatives and guardians of our political interests should be chosen, with this as journalists we have nothing to do, but let our suffrages be cheerfully given to the support of those individuals who we have reason to believe will in the most Christian, disinterested, constitutional and patriotic manner discharge their duty as Legislators, and renouncing all selfish ends, seek only to promote the general interests of the united colony. And let us pray that "all bitterness, and wrath, and clamour, and evil speaking, may be put away with all malice."

Since the above was in type, the mail by the *Caledonia*, which left Liverpool on the 20th ultimo, has arrived. We learn that though the life of Louis Philippe had been again attempted; and naval and military operations were still going on in Syria; there is some prospect of a settlement of the eastern question without a general war. In this, we rejoice, and trust that there will yet be found in the governments of Europe, wisdom and virtue enough to avert, through the divine blessing, so dreadful a catastrophe.

We learn from the *Christian Guardian* of the 28th ultimo, that at the Special Conference, convened at Toronto on the 22d ultimo, the Rev. W. Case was chosen as president, and the Rev. E. Ryerson, secretary, who, however, resigned in favour of the Rev. J. C. Davidson. In reporting the proceedings of the Conference, it is said, "we regret to learn it is now almost certain, that several brethren will disconnect themselves with the Canada Conference, and attach themselves to the Wesleyan Missionary Society." This is no more than we expected, especially as we learn from a source on which we can rely, that the "Rev. E. Ryerson has spared no pains to represent the British Conference in a most odious light, and to destroy the moral influence of that venerable Body and all its agents in Canada." Indeed, this is sufficiently apparent from his last pamphlet, and is to be, it seems, the only return which he has the honour or gratitude to make to the British Conference and Connexion, for all the kindness

and assistance which they have afforded to him and his friends.

Since the above was written, we learn that more than twenty of the most respectable Ministers belonging to the Canadian Conference, disgusted with the proceedings of the late Special Session, have withdrawn from the Connexion, and joined the Agents of the British Conference, in what is now called, the Canadian Western District. Among these seceding brethren, beside the Rev. Messrs. Stinson, Richey and Lang; are the Rev. Messrs. Case, E. Evans, Manly, Brock, Norris, Fawcett, &c. We learn, also, that considerable numbers of the members and hearers belonging to the different Societies and Congregations, are alike disgusted with the Ryersonian movement, and are resolved to disconnect themselves from the pastoral care and authority of men whose Methodism is so anti-British and anti-Wesleyan, as that which is now declared to be the Methodism, of at least the leaders of the Upper Canadian Conference. We believe that in that body there are still excellent men, who, though they do not feel themselves called upon to retire, as some of their brethren have done—very sincerely regret the hostile attitude which their leaders have assumed towards the Committee and Agents of the Wesleyan Missionary Society, and mourn over the breaches of charity and friendship, which have already resulted from their measures. And we can assure our readers that, desirous as we are of cultivating and maintaining a feeling of respectful and affectionate regard for our Christian brethren of all denominations, and especially of the Wesleyan family—it is extremely painful to us, to be compelled to express ourselves, in terms of reprobation, in reference to individuals whom we wish to respect; but we feel it due to ourselves as British Wesleyans, and to our slandered and insulted Fathers and Brethren in England, to declare our unqualified abhorrence of the course which the Rev. E. Ryerson, and those of his friends, who act with him, seem determined to pursue, assured as we are that it must result in injury to the cause of religion, and lead to divisions and dissensions, affecting probably the civil and political, as well as the religious interests of the province. We had hoped for an amicable adjustment of existing difficulties, but that hope has now expired: we still, however, trust that the Great Head of the Church will over-rule all ultimately for the “furtherance of the Gospel.”

AGREEABLY to the notice given in our last, we commence with this number, what we have called, a *new series of the Wesleyan*; that subscribers who cannot be supplied with the whole of the back numbers, may have the work as nearly as possible complete to the end of the first volume. To those who commence with the present number, one fourth of the annual subscription will be allowed for the first year, if required. We would again remind our friends that all subscriptions are payable *in advance*.

#### HISTORICAL NOVELS.

In the sentiments expressed on this subject in the following extract of a letter from the elegant pen of the late Mrs. Agnes Bulmer, author of “*Messiah’s Kingdom, a Poem*,” we fully concur. Of novels in general, Mrs. B. strongly disapproved; nor did she consider the modern form as much superior to its predecessors; the party-coloured of fiction, she thought, dishonoured the historic muse. She thus expresses herself on the subject to a friend:—

“MY DEAR FRIEND,

“IN regard to the subject on which you request

my opinion, I am afraid I cannot add much to what I have already expressed in conversation. But I will just add, that I cannot make the exception, in favour of modern historical novels, which their admiring readers are so anxious to establish. Whatever degree of superiority they may claim over the vulgar herd of scribblers in this fashionable branch of literature; are they not impregnated with the same spirit of fiction and falsehood, by which other novels debase the understanding, deteriorate the passions, and deprave the heart? In common with other writings of this class, they apply a strong stimulus to the mind, and thereby excite and exhaust its energies to such a degree, as to disincline it to, and disqualify it for, those regular and serious efforts by which alone any thing worthy of the name of knowledge can be acquired, or any progress made in that mental cultivation and discipline without which there is absolutely no such thing as wisdom. Is it a healthful or diseased appetite that requires stimulants, in order to be induced to take wholesome and nutritious food? You will be at no loss to determine the question; neither will you find any difficulty in believing, that that mind must have been previously vitiated, or at least very greatly neglected, that can require to be introduced, by so false and dangerous a guide as the novelist, into the dignified and commanding presence of history.

“The lovers of fiction and falsehood must excuse me, but I cannot help entertaining the conviction, that in general their passion grounds itself upon a low grade of intellect; or, when it insinuates itself into minds of a higher order, it insensibly and effectually deteriorates them. The effects upon the passions, and upon the heart, might be easily proved; but the unhallowed profanation of the most Holy Name, and the libertine use of Scripture language, which occur in these works, should, I think, form an insuperable barrier, in every Christian mind, against any prolonged acquaintance with them.

“I have perhaps written strongly: you must remember it is the love and the habit of the thing to which I refer; but let those who abhor evil flee from the very appearance of it, and follow only such things as promote holiness.”

#### LITERARY NOTICES.

A PLAIN STATEMENT OF FACTS, connected with the Union and Separation of the British and Canadian Conferences. By J. Stinson and M. Richey, A. M. Toronto: R. Stanton. 1840, pp 56.

THE Reverend Authors of this able pamphlet have felt themselves called upon in defence of their own character and consistency, and that of the British Conference and Missionary Committee, which, we are sorry to say, have been slanderously assailed by the Rev. W. and E. Ryerson, in their recently published Report and Pamphlet; to lay before the public their “statement of facts,” connected with the recent proceedings and decision of the British Conference, together with a brief history of the reasons and objects of the Union, and of the circumstances which have led to the separation of the two bodies, and their own motives and conduct, so far as they have been connected with the various matters referred to.

We had previously read over the Rev. Messrs. Ryerson’s Report and Pamphlet, and we did so with candour and attention; and we have now read over the “Statement of Facts,” which our respected brethren have published in reply, and are perfectly satisfied with the explanations they have given on the different points embraced in their pamphlet; and we think every candid reader who credits the statements therein made, will concur with us in believing that the Union of the Canadian with the British Conference was first sought by the former, and chiefly with the view of obtaining pecuniary aid in labouring to “promote the religious improvement of the aboriginal tribes and new settlements of the country,”—that the British Conference and Missionary Committee

have in all their proceedings behaved honourably and liberally towards the Upper Canada Conference;—that the secular and party-political character of the *Guardian*, from which religion and literature were sometimes almost entirely excluded, furnished just ground of complaint to our fathers and brethren in England, to whom “solemn and reiterated pledges had been given that it should be *properly a religious and literary journal*,”—that from a calm view of the whole case, the British Conference could no longer consider it expedient or consistent to continue the Union;—and that the causes and responsibility of the dissolution of the Union are chargeable upon the Conference and proceedings of the Upper Canada Connexion, and especially upon the un-Wesleyan policy and course pursued by the ex-Editor of the *Guardian*, the Rev. E. Ryerson, up to the very moment when the dissolution took place.

We have not room for many or large extracts, or we should wish to transfer to our columns several passages and pages which throw much light on different matters which have been in dispute. We feel it, however, our duty to extract the following Resolutions which, among others, were unanimously adopted by the Special Committee in London, appointed by the Conference, and which have been received since the return of Messrs. Stinson and Richey to Canada.

“That it was, as already expressed, the earnest wish of this Committee to adjust in a friendly manner, and in conjunction with the Representatives of the Upper Canadian Conference, those measures which might be requisite or desirable to prevent painful collision between the two connexions; and while it is deeply to be regretted that this wish has been disappointed through the precipitate departure of the Messrs. Ryerson, and by the hasty publication of their offensive pamphlet, this Committee nevertheless considers it right and useful to proceed as far as possible in its proposed endeavours to adopt such principles and arrangements as may prevent unseemly strife between two kindred religious bodies; and therefore agrees in the following principles as those which should be adopted and maintained in carrying into effect the dissolution of the Union, viz. :—

“1. To fall back upon the *status quo*, as it existed immediately before the formation of the Union; including the actual occupation, by missionaries in connexion with the British Conference, of Kingston, Toronto, and St. Clair Mission, and including also the GENERAL RIGHT which the British Conference possessed before the Union, and with which the Canadian Conference, in the interval between its separation from the Methodists of the United States’ Connexion and its union with us, had no power of interference, of establishing Missions wherever there should be found great spiritual destitution among Settlers or Indians, or of extending our work wherever there is what the Wesleyan Missionary Committee may deem necessity and a sufficient call of duty.

“2. To retain those Missionary Establishments among destitute Settlers or Indians, which have been formed since the Union, or which have been to a considerable extent supported by the funds of the Wesleyan Missionary Society.

“3. In the exercise of the rights thus claimed, to avoid any needless and vexatious division of the Societies in connexion with the Upper Canadian Conference, or the doing of any thing in a spirit of strife and contention; and to maintain as fully as possible an amicable and Christian relation and deportment towards the Members and Societies of the Upper Canadian Conference.

“That, in conformity with the principles above mentioned, this Committee recommends,—and in this recommendation it has the entire concurrence of the Wesleyan Missionary Committee,—that the following Stations be retained, as having been occupied previously to the Union, viz. Kingston, Toronto, and the St. Clair Mission; and that the following Stations be occupied by us on the ground that they are Missionary Establishments which, in their present localities, have been commenced under the direction of the Wesleyan Missionary

Society, or on which its funds have been largely expended, viz. Alderville, including the Manual Labour School for Indian children, established and supported by us, Goderich, Warwick and Adelaide, Barrie and Coldwater, Guelph and Amerherstburgh.

"N. B. The Station at Lake Superior, being included in the general arrangement into which the Missionary Society has entered with the Honourable Hudson's Bay Company, will, of course, be continued under the direction of the General Superintendent of our Missions in the Western District of Canada.

"Finally, That this Committee cannot conclude its present deliberations without devoutly imploring the blessing of Almighty God on the Christian labours which shall hereafter be pursued in the British Dominions in North America, whether by the British Conference in the United Province of Canada, in Nova Scotia, New Brunswick, Newfoundland, and the Territories of the Hudson's Bay Company, or the Upper Canada Conference, in its peculiar department of ministerial service, and in its separate capacity. The law of divine charity imposes obligations which it is not in the power of partial or temporary misapprehension to relax or destroy among those who 'love our Lord Jesus Christ in sincerity,' and who, for his Name's sake, thirst for the extension of His truth and mercy. To promote the triumphs of vital Christianity among the Settlers and Indians of British North America, the faithful servants of our great Master, on both sides of the Atlantic, have 'laboured and have not fainted.' Nor shall the fruit of their labours fail. Let them still pursue their honourable course, through 'evil report and good report, as deceivers, and yet true;' and let them not doubt that 'God, even our own God' will more abundantly 'bless them.' They are striving to build the Lord's spiritual temple in scenes where the melody of prayer and praise has been but seldom heard; and in the presence of the most formidable obstacles which may arise to discourage their efforts and restrain their zeal, they too are taught to say, with the meek confidence of faith and hope, 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head stone thereof with shouting, crying grace, grace unto it.'"

We must also find room for another extract: we owe it to the character of Dr. Alder and the Missionary Committee to do so. The Messrs. Ryerson insinuate a dishonourable discrepancy between the amount actually expended in Upper Canada by the Committee, and the sum stated by Dr. Alder in his letter to Lord John Russell, to have been disbursed.

"We might here close our statement, leaving the unprejudiced of all classes to form their own judgment on the merits of the entire case, had not the Messrs. Ryerson mixed up with their view of it, matters which, if their design is to be appreciated by their tendency, cannot contribute to raise those gentlemen in public estimation, for their sense of honour or for well regulated moral feeling. The most insidious and mischievous of the misrepresentations to which we refer, demand some notice.

"The Messrs. Ryerson observe, in their letter to Lord John Russell:

"Mr. A. r informs your Lordship, that from August, 1833, to December, 1839, there has been expended by the Wesleyan Missionary Society, (including £8,659 16s. 5d. obtained in Upper Canada), in connexion with the Missions in Upper Canada, the sum of £17,506 18s. 11d. Sterling.

"Now, in the printed Reports of the Society's Agent, in Upper Canada, embracing the same period, the total amount reported to have been expended in that Province, in connexion with the Missions, is £13,475 1s. 4d. Sterling; 4,331 17s. 7d. less than the sum stated by Mr. Alder. The manner in which this sum of £4,331 17s. 7d. Sterling, has been expended, has not been stated in the Society's Reports, either in London or in Canada. It remains for Mr. Alder to explain."

"One, if not both of the Messrs. Ryerson, knew, when they made this statement, that there are numerous and heavy expenses incurred in carrying on our Missionary operations in Upper Canada, which never appear in the Colonial Report, because not charged upon any Colonial fund, nor coming

under the supervision of any Colonial Committee, but which are published in the GENERAL REPORT of the Society. He knew that during the period referred to, five Missionaries had been sent out to this Province, with a farthing's expense to the Canada Conference. He knew that within the same period, the Rev. Messrs. Stinson, Lord, Harvard, and their families, had been sent out, and while here, chiefly supported at the expense of the Parent Society. He knew that during that time, and in promotion of the same objects, Dr. Alder had repeatedly visited the Province. He knew that considerable sums had been paid by the Society to Messrs. Jones and Sunday, when in England. He knew that between £50 and £100, which he himself received from the same source, is included in Dr. Alder's account! The truth is, that Dr. Alder's exhibit of expenditure for those years, accords with the utmost exactitude, with the state of the accounts, as published in the Annual General Reports, and in the Ledger of the Missionary Office. We suppress the utterance of the horror we feel at such attempted assassination of character."

Other insinuations and misstatements, made by the Messrs. Ryerson, with a view to bring into disrepute the British Conference and its Agents, equally unjustifiable, are met by Messrs. Stinson and Richey, and as triumphantly refuted, for which, however, we must refer our readers to the pamphlet itself.

In conclusion,—although we were satisfied that the proceedings of our fathers and brethren in England, in connexion with the affairs of the Upper Canada Conference, were dictated by intentions the most liberal and honourable, and by a paternal solicitude for the spiritual interests of the Societies and missions in that Province; our thanks are due to our esteemed brethren, the authors of the "Plain Statement of Facts," for the satisfactory, luminous, and comprehensive exposition they have given of the whole case. Nor can we refrain from expressing our astonishment at (to use the mildest terms) the uncharitableness and ingratitude of the Messrs. Ryerson, in the course they have pursued towards individuals and a body of Ministers who deserve far different treatment at their hands.

Notwithstanding; we cheerfully record the declaration of our brethren, that "it will be the earnest endeavour of the Agents of the Wesleyan Missionary Committee in this Province, placed once more under its untrammelled direction and control, in humble dependence upon the Divine blessing, to carry out, according to their best judgment and ability, the principles embodied in the Resolutions given above; and while they shall feel themselves perfectly free, in the exercise of their unquestionable general right, to respond to every call of duty, at the same time to do nothing in a spirit contrary to what those Resolutions breathe and enjoin." We recommend the "Plain Statement of Facts" to the candid perusal of those who have read the pamphlet of the Messrs. Ryerson, and who wish to judge from real facts of the merits of the entire case. We expect a number of copies from Toronto in a few days, which will be for sale at the Bookstore of Mr. Greig, St. Paul Street, Montreal.

Our readers will find in another column a letter from a respected member of the Lower Canada District Meeting, on a subject more particularly applying to that District, which has arisen during the discussion, and to which we direct their attention.

THE CENTENARY OF WESLEYAN METHODISM.—  
A Brief Sketch of the Rise, Progress, and Present State of the Wesleyan Methodist Societies throughout the world. By THOMAS JACKSON, President of the Conference, 1839. 8vo. and 12mo. Also an abridged edition duodecimo, neatly bound, price 1s. 3d. currency.

This interesting work is for sale at the Wesleyan Depot, Montreal, and may be had of any of the Wesleyan Ministers in Lower Canada.

#### THE CANADIAN NATURALIST.

A SERIES OF CONVERSATIONS ON THE NATURAL HISTORY OF LOWER CANADA. BY P. H. GOSSE, COR. MEM. OF THE NAT. HIST. SOC. OF MONTREAL, AND OF THE LIT. AND HIST. SOC. OF QUEBEC. ILLUSTRATED BY FORTY-FIVE ENGRAVINGS.—LONDON: JOHN VAN VOORST, PATERNOSTER ROW. 1840.

It is gratifying to notice a volume like the one before us, at once pleasing and interesting, rendering the path of knowledge agreeable, and leading us from nature to nature's God.

The objects that engage the astronomer are great and sublime; and no one can rightly employ his thoughts with the laws, the magnitudes and the distances of the starry host, without the dazzling conviction, "there is a God."

The naturalist, it is true, is conversant only with the minute and less imposing objects of creation; but it is impossible to look upon the colouring of a peach, a blade of grass, or to observe the formations of those living atoms discernable by the aid of the microscope, without coming to the same conclusion. We think favourably of the work before us, and not the less so because of the unpretending manner in which it is announced; it professes not to instruct the learned, but to direct to the observation of the works of God, "a source," to use the words of its author, "of sweet and soothing pleasure."

The "Canadian Naturalist" is the production of a gentleman, some time ago a resident in the Eastern Townships; it is a well printed volume, with forty-four beautifully engraved illustrations of Natural History subjects. The work is divided into twelve monthly parts, or chapters, and is presented to the public in the form of imaginary tours and conversations. The familiar and easy style in which the author discourses, greatly recommends it in our estimation; and we are assured, did our limits permit it, that our friends, our juvenile friends particularly, would find an exquisite treat in having a few extracts before them.

The reader, as he joins the imaginary rambles of the author, and listens to his conversations, will be amply remunerated; he will find no weariness on the road. He may travel along the hill side, or wend his way through the forest, and find something to entertain and instruct at every step. During his excursions he will meet with a numerous forest of ignorance, as well as the countless insect tribes; he will observe nature in repose, her frozen lakes and silent forests; he will see her again attired in the gay livery of spring, the blooming beauty of summer, and the matronly loveliness of autumn; and as each season advances, find in its train something to afford lasting pleasure, to wonder at, and adore. "These are thy glorious works, Parent of good, Almighty." We wish the author all the success he deserves.

A few copies of the work are on sale at the Bookstore of Messrs. Armour & Ramsay, Montreal.

#### CORRESPONDENCE.

##### "OPPOSITION TO THE POLICY OF THE GOVERNOR GENERAL."

TO THE EDITOR OF THE WESLEYAN.

DEAR SIR,—In a letter addressed to LORD JOHN RUSSELL, by the Rev. Egerton Ryerson during his recent visit to England, and since published by him in the Toronto Christian Guardian, I observe he has sought to involve the Wesleyan Ministers of this Lower Canada District in the charge of "opposition to the policy of the Governor General." I quote the identical words of that reverend gentleman. Nor can we do less,

from a due regard to all the parties concerned, then embrace the opportunity thus publicly to give to the ungracious and unmerited slander, the most decided and unequivocal denial.

At the same time, it is a matter of unfeigned regret that such an individual, bearing the sacred character, should cherish a state of heart which would dispose him to calumniate, first to the Home Government, and then to the world at large, a body of Missionary Ministers, in avowed fraternalism with himself, who are peacefully engaged in the duties of their momentous vocation. They must themselves be perfectly unconscious of having given the reverend gentleman any extenuating occasion of the impotent and gratuitous endeavour to do them injury, by so relentless a sacrifice of their character on the flaming altar of his fond political predilections.

On the point at issue, they can confidently and cheerfully appeal to the Colonists in general, and especially to their beloved people throughout the Province, among whom your Journal so widely circulates. They know all, and well do they know, that the Wesleyan Methodist Ministers of Lower Canada have not identified themselves with any "opposition to the policy of the Governor General."

We are thankful to have such good grounds for the persuasion, that our respected brethren in the ministry are deeply conscious they have a higher and a nobler calling than that of lending themselves to objects, however laudable, which nevertheless are merely connected with the politics "of this world, and of the princes of this world, which come to nought." They pray that the honoured officers of their Most Gracious Queen, and their fellow-citizens around them, may be divinely directed in these important matters to lay a good foundation for public virtue and happiness by the adoption of those principles of personal character and public policy "which are according to godliness." But as ministers of the Gospel they would not feel justified in intermeddling with any public questions, unless the interests of "SCRIPTURAL HOLINESS" and the salvation of the souls of men were absolutely concerned and involved.

In any such an event, I hope indeed the Wesleyan Ministers of Canada would not be insensible to their commanding duty as the moral watchmen of the beloved Israel committed to their care, and for whom it behoves them to watch as they that must give account.

Yours respectfully,  
A MEMBER OF THE DISTRICT.

TO THE EDITOR OF THE WESLEYAN.

REV. SIR,—I perceive in the Wesleyan of the 15th inst. a "literary notice," very properly condemning "Combe's Constitution of Man," as a work, "infidel in its tendency;" the main design, however, of the notice is evidently to bring the science of phrenology into disrepute.

Without being an apologist for "The Constitution of Man," permit me to observe:

1. That there are many objectionable passages in the book in question, and at the same time many, on which a meaning may be put, which it is hoped Mr. Combe never intended.

2. That phrenology is not responsible for the croneous theological opinions which any of its advocates may hold, no more than is christianity, for the pernicious doctrines, and heterodox notions, which were taught and held by many of its defenders in all ages.

3. That in order to prove the principles of phrenology false, (if they are so,) it would be more proper to attack the science itself, than the religious opinions of any man, or body of men, unless it can be proved, that such opinions are the legitimate offspring of phrenology.

Permit me further to say, that so far as the "Constitution of Man" agrees with phrenology, so far it is correct, scripturally correct, and the reverse; where it is not borne out by phrenology, it is wrong; that is, so far as mental philosophy, and Christian ethics are concerned. In proof of this, I may adduce the first paragraph quoted in the Wesleyan, viz:

"Man's corruption consists in the tendency to abuse, his faculties; and not in any inherent viciousness attributable to his nature itself."

Here are two propositions manifestly at variance with each other. The first is in unison, with phrenology, sound philosophy and scripture

—the other is opposed to all these—they are as follows:

1st. "Man's corruption consists in the tendency to abuse his faculties."

2d. "Man's corruption consists not in any inherent viciousness attributable to his nature itself."

In the first it is admitted that man is corrupt, and that this corruption consists in a tendency to abuse his faculties, the question now arises, whence this tendency? Reason, religion, phrenology, all reply it is the result of an inherent viciousness, attributable to his nature itself—not certainly to his organization, for then there could be no virtue in the world.

I might lengthen this communication, but I dare not trespass on your valuable columns;—I hope I have proved, that although the writer of the "notice," may have shown, that Mr. Combe is in error, phrenology is not at variance with revelation, and consequently not associated with infidelity.

Phrenology is no fanciful theory, it is the result of patient investigation and close observation. A science that has been reared to its present position by the severest rules of inductive philosophy,—gives the only intelligent and rational account of the phenomena of mind,—draws the line of demarcation between the brute and the man,—shows the reason of such endless variety in the human character,—and when it becomes better known, it may be made to throw light on many passages of scripture now obscure, while it may furnish another and new argument for the truth of revelation.

I am, Sir,  
Your obedient servant,  
J. H.

To meet the wishes of our respected correspondent, we have inserted the above letter. Our views, however, of the "Constitution of Man" and of Phrenology, are unaltered. Further notice of the subject we deem unnecessary.—EDITOR.

RELIGIOUS INTELLIGENCE.

MISSIONARY ANNIVERSARY.

QUEBEC.—The Anniversary Sermons of our Branch Wesleyan Methodist Missionary Society, were preached on Sunday, the 11th ultimo, by the Rev. R. L. Lusher, from Montreal. The public meeting was held on the following Monday evening. The Rev. Mr. Harvard was called to the Chair. An excellent Report was read by the Rev. Mr. Selly—the Meeting was subsequently addressed by P. Langlois, Esq.—Messrs. Fisher, McLeod, Campbell, Ray, Carwell and the Rev. Mr. Lusher. The weather was unfavourable, the attendance, however, at all the services was respectable, and the amount of contributions rather more than at the previous Anniversary.

HUMAN SACRIFICES AMONG THE KHOONDS, IN INDIA.

THESE sacrifices are usually offered to "Thada Dehta," or the Earth, represented as a Bird. These bloody rites were discovered by the British Authorities in the country. One of them thus describes the horrid practice, in a report to Government:—

I made a gross mistake, in thinking these people are not Idolaters:—they are worse even than the Hindoos, for they offer human sacrifices to their deities. The principal one is a peacock with three heads. From all I can learn, it would appear that the Molekoos (Chieftains) of the different Mootahs (Districts) take it by turns to offer a human sacrifice annually, to ensure prolific crops; but an offering is frequently made at other times, to avert or remove an evil. A spot being cleared in the immediate vicinity of a village, a girl, the most common sacrifice, is put to death by the blow of an axe. The body is then removed to the village; in the centre of which, a peacock, carved in wood, with three heads, is placed on the top of a long pole, over which the blood of the victim is sprinkled. The body is then divided into as many parts as there are villages in the Mootah: each of these parts is again divided, so as to give a portion to each family; and these they again divide into the smallest possible pieces,

which they bury in their houses or around their fields. The Molekoos frequently have a child, sometimes children, purchased, or taken in their marauding expeditions in the low country, to bring up for this express purpose: they treat them with kindness, perhaps for years, till they are required for an offering: the more full-grown and perfect, the better: a male, though less common, is preferred.

Other ceremonies attending this cruel practice are thus described:—

When the appointed day arrives, the Khoonds assemble from all parts of the country, dressed in their finery; some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel; beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon, the presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground; and then, standing erect, the living sacrifice suffers the unutterable torture (humanity shudders at the recital) of having the flesh cut off from his bones in small pieces by the knives of the savage crowd, who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

Captain Campbell writes from Goomsur, on the 25th February, 1838:—

In my late expedition among the wild Khoonds of Goomsur, I have received no less than 103 children of various ages, who were intended for sacrifice by these barbarians. These children are now at Head-quarters, and form a most interesting groupe—happy, such as were aware of their situation, in having escaped the fate which awaited them.

We have been told much of the mildness and harmlessness and morality of the natives of India; so that some, bearing the Christian name, have gone so far as to declare openly that it was a work of supererogation to introduce Christianity among them. So true is it, that the God of this world hath blinded the minds of them that believe not. But wisdom is justified of all her children. The more the real state of the natives of India has been brought to light, the more emphatically true has that declaration of Holy Writ been found—*The dark places of the earth are full of the habitations of cruelty.*

How long, O Lord, holy and true, how long shall it be, ere the blessed period arrives, when the bloody rites of superstition and idolatry shall cease for ever, and the blessed Kingdom of Christ be established, which is RIGHTEOUSNESS AND PEACE! Oh stir up the hearts of Thy people to cry mightily unto Thee, and to give Thee no rest until Thou shalt give unto Him the heathen for His inheritance, and the uttermost parts of the earth for his possession!—*Missionary Register.*

RELIGIOUS STATISTICS.—The following information, collected with much trouble by the committee of the Society for the Propagation of the Gospel in Foreign parts, is extremely important:

Christians, . . . . .	260,000,000
Jews, . . . . .	4,000,000
Mahometans, . . . . .	96,000,000
Idolators of all sorts, . . . . .	500,000,000

Total population of the world, . . . . . 860,000,000  
The above statement is copied from the *London Watchman*. We think there is some mistake, and that the total population of the World is more than is here stated. The probability is that the number of Mahometans is greatly underrated.—*Ed. Wes.*

BAPTIST AFRICAN MISSION.—The Rev. Mr. Clark, formerly of Jericho, in Jamaica, and Dr. Prince, formerly of that Island, have lately embarked on an expedition to the Western coast of Africa, with a view to the institution of a mission in that part of the world, under the auspices of the Baptist Missionary Society.

MARRIED.

At St. Johns, N. B. on the 28th October, by the Rev. William Temple, the Rev Stephen Bamford, to Miss Abigail Kirk, eldest daughter of Mr. Abdiel Kirk, Musical Professor.

## MISCELLANEOUS.

## THE VICEROY OF EGYPT.

As the name of MEHEMET ALI, the PACHA OF EGYPT, is now almost in every mouth, the following sketch of his character (from the *London Watchman*) will probably be acceptable to our readers:—

MEHEMET ALI was born in 1769, at Cavalia, and is now, consequently, seventy-one years of age. He is short in stature, but strong and still hale, or far from infirm. His fine forehead and hazel eyes, deeply sunk in their sockets; his short moustache, flowing grey beard, and little mouth; make up an *ensemble*, which, though it betrays cunning and *finesse*, yet, on the whole, gives him the appearance of a noble and amiable man. His hands and feet are remarkably well made; and, what is very extraordinary for a Turk, he is incessantly pacing up and down his apartments. He is always remarkably clean and neat in his dress, but never wears any orders, nor any of those gorgeous decorations and embroideries which are so much in fashion amongst his countrymen. The Viceroy is excessively passionate, and can but ill conceal the emotions by which for the time he is agitated; but he has much frankness and good faith, and abhors dissimulation. Extremely sensitive on all points of honour, religiously faithful to his word, he is utterly incapable of committing a dishonourable action. His generosity is unbounded, and frequently borders on prodigality. He is reported to have been a very great admirer of the fair sex, but is an excellent father; and it is painful to witness his anguish when bereaved of any of his numerous children, or any person to whom he is attached. Glory is his god, and his whole life has been spent in endeavouring to shed a lustre on his name, and to leave behind him a glorious and unsullied reputation. He is very sensitive on the calumnies which the European papers have circulated about him, and causes all of them to be translated and read to him.

Probably there is no man of his age who equals him in indefatigable activity. He allows himself but a few hours of repose; he rises at four, when he receives reports from his ministers, and dictates his answers. He then reviews his troops, and inspects his shipping and public works. He is endowed with a most wonderful clear-sightedness, which enables him to grapple with his subject, and instantly see the bottom of the most intricate questions; and his unerring judgment renders him capable of forming the most just decisions on affairs with which he was previously unacquainted. Repeated illustrations of this are to be met with in the history of his long political career. Like Casio, he is no arithmetician, but his calculations are always correct. He never learnt to read until the age of forty-five, when he commenced studying with all the ardour of a youthful mind. The histories of Alexander and Napoleon were always his favourite subjects. He speaks no foreign language; but such is his perspicacity, that, whilst conversing with Europeans, he frequently dispenses with the services of his interpreter, having gained from their eyes and gestures a tolerably correct idea of the subject on which they had been conversing. His great delight is to have some distinguished European, or scientific person, to converse with.

He is religious, without being a fanatic or a bigot. But he is the first Mussulman sovereign who has afforded to Christians a sincere protection, which he has caused to be severely respected. Several Christians enjoy his friendship and confidence; he has given them ranks and commands, and has raised to the dignity of Bey. Thus, to soar above the deep-rooted prejudices of his court and people, he has had to struggle against their intrigues and animadversions, when they were jealous of the favours which he bestowed on foreigners.

His amusements are very simple and primitive—riding, and playing at chess or draughts with his officers and inferiors, and sometimes even with private soldiers. At both of these games he is remarkably skilful. With regard to his warlike qualities, it is only necessary to say, that he rose to be what he is from the ranks by means of his courage and talents. His courage and fearless intrepidity have frequently hurried him into great danger. Even last year, notwithstanding his great age, he was seen undertaking a voyage to Fagazion, upwards of 1,000 leagues from his ca-

pital, braving the rocks of the Nile, suffering shipwreck, swimming ashore, treating it as a joke, and pursuing his journey across the voiceless sands of the deserts, mounted on a dromedary. Mehemet Ali is incontestably one of the most remarkable men of the age.

It is stated in the English papers, that this remarkable man was born the same year with the Duke of Wellington and Napoleon Bonaparte.

THE JEWS OF DAMASCUS.—The following brief recapitulation of the affair of the Damascus Jews may be acceptable to many of our readers:—

A Catholic priest, named Father Thomas, suddenly disappeared from the quarter of Damascus in which he resided, on the 7th of February last. Having been seen on that evening near to the shop of a Jewish barber, the latter was apprehended and questioned; and finally subjected to torture—when he made what was termed a confession, and accused several of the principal Jews in Damascus of having put Father Thomas to death. This declaration was accompanied with various details, confirmatory; in the opinion of such judges as Damascus could furnish, of the guilt of the persons accused. They were seized, committed to prison, and also tortured, to extort a confession of what they had done with the body. Even young children, for the same purpose, were subjected to similar atrocities. It need not be stated, that before such a tribunal what was deemed an entire and satisfactory proof of guilt was elicited. In this stage of the affair, an appeal was made to the Pasha of Egypt by the Jews of Damascus, to put an end to the application of torture, as a means of procuring evidence in criminal process, and to permit the further investigation of this affair to take place at Alexandria. To the first part of this application Mehemet Ali immediately assented, and, in a manner which does him honour, prohibited the use of torture against the accused persons; he refused, however, to have the process referred to himself, but directed that it should be removed from the jurisdiction of the Damascus authorities, and conducted before a tribunal composed of European consuls, specially delegated for that purpose. Thus, as the affair now stands, the Christian monks are the accusers, and Christians also judges; but the population and authorities of Damascus are prejudiced against the accused persons, and eager for a conviction. For their defence, European advocates of eminence are engaged, and are now on their way to Damascus, accompanied by Sir Moses Montefiore, who is specially deputed by the Jews of London and Paris to encourage the persons under trial by his presence, and to afford them such assistance in money and advice as they may require.—*London Watchman*.

RUSSIAN EMPIRE.—This empire extends over 100,000 square miles in Europe; more than 243,000 miles in Asia, and the residue in America; in the whole, 368,000 square geographical miles, of 15 to a degree, (being upwards of four times as long as an English statute mile, 69 of which go to a degree.) This empire comprehends one half of Europe, and a third of Asia; it forms the ninth part of the habitable globe. Its population is calculated as not exceeding 60,000,000.

## ELECTRIC TELEGRAPH.

In the miscellany of our last number, we inserted an article on TELEGRAPHIC DESPATCH, by which information of the coronation of William IV. was conveyed from London to Portsmouth in three minutes; the following article, which we copy from the *Kingston Chronicle*, states that intelligence now can be conveyed not merely at the rate of 72 miles in three minutes, but at the rate of TWO HUNDRED THOUSAND MILES PER SECOND!

ELECTRIC TELEGRAPH.—This extraordinary machine is now being worked on the Great Western Railroad, between Drayton and Paddington; and, though no distinct idea of the apparatus can be imparted without plans and draughts of the dial, pipes, rods, &c. of which it is composed; yet the principle will excite unqualified admiration when our readers learn, that intelligence is conveyed at the rate of 200,000 miles per second, or 8000 times quicker than light travels during the same period, by means of electrical currents passing through coils of copper wire placed immediately

behind some fine magnetic needles, made to operate upon a circular series of twenty letters, which indicate such terms, either separately or collectively, as they have been arranged to represent. This telegraph will act both day and night, in all states of the weather, and with a rapidity so superior to the common process, that one minute only is required for the communication of thirty signals.

AWFUL COINCIDENCE.—On Tuesday, Sept. 22, 1829, died Lewis, the celebrated Comedian. *The night before*, Mr. L. represented the part of Frankenstein's valet, in the piece called *Frankenstein*, at the Cobourg Theatre: expressing "a wish to be tucked up in a bridal bed." Quadro, a butler, is made by the author to give the following answer:—"Aye! you will soon have a nice little bed in the church-yard, and be tucked up with the sexton's shovel." The audience laughed at the jest, but little anticipated that the dramatic prediction would be so speedily fulfilled.

EXEMPLIFICATION OF THE USE OF THE TERMS PREJUDICE—BIGOTRY—CANDOUR—LIBERALITY.—When Jesus preached, PREJUDICE cried "Can any good thing come out of Nazareth?"—"Crucify him, crucify him!" exclaimed BIGOTRY.—"Why, what evil hath he done?" remonstrated CANDOUR—and LIBERALITY drew from his words this inference: "In every nation, he that feareth God and worketh righteousness, is accepted with him."

POVERTY.—The man who hath food to eat and raiment to put on, is not poor, because his diet is plain and his apparel homely; but he is truly poor, whose means of subsistence are insufficient for his proper place in society, as determined by the general complication of his circumstances—by his birth—his education—his bodily strength, and his mental endowments.—*Bp. Horsely*.

## POETRY.

## THE FEMALE PILGRIM:

WRITTEN AFTER A CONVERSATION WITH MISS —  
THE DAY PRECEDING HER DISSOLUTION.

"WHITHER goest thou, pilgrim stranger,  
Passing through this darksome vale?  
Know'st thou not 'tis full of danger;  
And will not thy courage fail?"

"Pilgrim thou dost justly call me,  
Wandering o'er this waste so wide;  
But no harm can e'er befall me  
While I'm bless'd with such a Guide."

"Such a Guide! no guide attends thee—  
Hence my fears for thee arise;  
Should some guardian power befriend thee,  
'Tis unseen by mortal eyes."

"Yes, unseen—but yet, believe me,  
Such a guide my steps attend;  
He'll in every strait attend me,  
He from every harm defend."

"Pilgrim, see that stream before thee,  
Darkly winding through the vale;  
Should its deadly waves roll o'er thee,  
Would not then thy courage fail?"

"No—that stream has nothing frightful:  
To its brink my steps I'll bend;  
Thence to plunge will be delightful—  
There my pilgrimage will end."

While I gaz'd, with speed surprising,  
Down the stream she plung'd from sight;  
Gazing still, I saw her rising,  
Like an angel cloth'd with light.

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