

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE WESLEYAN,

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

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

VOL. I.

MONTREAL, THURSDAY, SEPTEMBER 17, 1840.

No. 4.

DIVINITY.

THE WITNESSING CHURCH.
A SERMON,
BY THE REV. JOHN HARRIS.

"Ye are my witnesses, saith the Lord, that I am God."—Isaiah xliii. 12.

THERE is one important respect in which all objects in the universe, from the atom to the archangel, unite: all are witnesses for God. He who made all things for himself, has so made them, that, voluntarily or involuntarily, according to their respective natures, they distinctly attest the divine existence and character. He has not left it contingent whether they gave such testimony or not. The great name of the Maker is inwoven into the texture of everything he has made. So that even if the creature possess a will, and that will become depraved, and guiltily withhold its intelligent testimony to the divine existence, an eloquent and incorruptible witness is still to be found in the physical constitution of that creature; if the fool should say in his heart, "There is no God," every pulse of that heart replies, "There is," and every atom of that vital organ adds, "He is thy Maker."

As the nature of the material witnesses differs, it follows of course that the manner in which they render their evidence will vary accordingly. In regard to some of them, the marks of design and beneficence are so obvious, that they may be said to be ever speaking for God, without solicitation,—the divine signature is visibly imprinted on their surface. In regard to others, the evidence lies deeper, and must be sought for patiently. In such cases, while the witnesses are under examination—while the investigation is proceeding from link to link in the chain of evidence—the ungodly sometimes unseasonably exult, and the timid and uninformed believer in revelation trembles for the issue. But he need not. Let him only wait confidently, as God does, till the examination be complete, till the inquiry has reached the last link of the chain, and that link will invariably be found in the hand of God.

Chemistry—once the stronghold of the sceptic—has long since discovered that no substance in nature is simple and unmixed; in other words, that everything is in a *made* state—that even the atom is an artificial, manufactured thing: so that an argument for God lies hid in every particle of which the globe is composed; and a witness is in reserve in every pebble we pass; and a final appeal is lodged for him in the elements, or first principles, of all things: thus demolishing the altar which scepticism had erected, to the eternity of the world, and replacing it by an altar dedicated and inscribed to the Divine Creator. So that, if we hold our peace, or withhold our homage, the very stones will cry out.

Geology—the voice of the earth, the Pompeii of natural religion, the witness now under examination—a witness raised from the grave of a former world, is producing her primitive formations, to shew that even *they* are in a *made* state; and her fossil skeletons, to shew that they bear indubitable marks of having come from the hand of the one Great Designer: leaving us to infer, that, could we reach the foundations of the earth, we should find it inscribed with the name of the Divine Architect—that, could we penetrate to the central atom of the globe, it would speak for God; and thus impelling us to erect, out of the wreck of a former world, a temple to Him who hath created all things new.

Astronomy leads us forth into the vast amphitheatre of nature, to gaze on ten thousand times

ten thousand burning worlds: and are they not all witnesses for God? For are they not all in *motion*? This is not nature, but miracle. The first miracle was the production of matter—the second, to make that matter move. Its natural state is rest; but here are unnumbered myriads of material worlds in motion, out of their natural state, in an artificial, constrained, preternatural state. They are all God's witnesses. The stars in their courses fight against irreligion. Each of them, obediently followed, is a star of Bethlehem—a guide into the Divine presence. Each of them rushes through immensity as a miracle, and a messenger from God to the universe, proclaiming, "There is a God, and the hand of that God is upon me:" and all of them unite—yes, this is the real music of the spheres, the chorus of creation!—all of them unite in proclaiming his eternal power and godhead. In the estimation of the Psalmist, the creation is a vast temple; and often did he summon the creatures, and join them in a universal song of praise. And John heard the chorus. The noise and din of a distracted world may drown their voices here. "But," saith he, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever." Thus nature, with all her myriad voices, is ever making assimation and oath of the divine existence, and filling the universe with the echo of his praise.

But since the period of the creation, a new state of things has arisen, and a new order of witnesses has consequently become necessary. Sin has entered the world. Man has fallen away from his Maker, and has renounced the divine authority. To say, therefore, that there is a God, and that that God is wise, powerful, and good, is only to say, in effect, that there is ground for the greatest apprehension and alarm: for sin is a guilty impeachment of that wisdom, a hostile defiance of that power, and a wilful affront of that goodness. The question, therefore, now arises, what is the course which the offended Majesty of heaven is likely to take towards us? What, under these new circumstances, are the new terms on which we stand with him? Will justice have free course against us? And if not, what is to turn it aside? On this anxious topic, nature has received no instructions, and is silent. "The Depth said, 'It is not in me.'" Clouds of gloom have gathered and settled into thick darkness round about his throne,—and whether the light that will eventually burst forth from that gloom will be a fierce flash, to scathe and destroy, or a genial ray, to enkindle hope, nature could not foretell. By the introduction of sin, our condition had become preternatural, and the voice that speaks to us, therefore, must be supernatural. God must become his own witness.

And he did so. Breaking the fearful silence which sin had produced, and which might have lasted forever, he spoke to us. And every accent he uttered was an accent of love. His first sentence contained hope for the world. He signified that it was his divine intention to save, and announced at once a coming Redeemer. Then God is love! The great question is answered—the grand secret has transpired, that God is love! And the world must know it. The veil which sin had raised between God and us has fallen—and, behold, "God is love!" And every creature under heaven must hear of it. The happiness of every man depends on his knowing it. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."

But if the knowledge of the divine character

be thus indispensable, how shall that knowledge be made most accessible and available? As nations multiply, and one generation succeeds another, how shall this sacred treasure be preserved and transmitted? Depravity will tamper with its holiness, who shall guard it from polluted hands? Penitence and fear will question its truth; who shall encourage them to believe it? Unbelief will dispute its authenticity; who shall bear witness for God? All will need it, for it is essential to salvation; how shall it be made accessible?

Now these questions had been anticipated by the eternal mind, and all these necessities provided for, in his purpose of instituting a church—a society of witnesses for God. The design of this divine institution, indeed, is two-fold—partly, to promote the welfare of its own members; but principally, to be a witness for God, an instrument of his mercy to the world. It is first a focus, in which all the light from heaven should meet, and all the sanctified excellence of earth be collected and combined; that it might next be a centre, whence the light of truth might constantly radiate, and pour forth in all directions over the face of the earth.

And, accordingly, the general remarks to which I would now solicit your devout attention, relate to the following important positions:—that the church of God is expressly designed, in its relative capacity, and as the depository of the knowledge of salvation, to be his witness to the world; that in every age it has prospered or declined in proportion as it has fulfilled or neglected this special office; that its motives and its responsibility for answering this end are greater now than at any preceding period of its history; and that this consideration should induce its members anxiously to survey its wants, and its resources for answering that end: and may the divine Founder of the Church be graciously present, by his Spirit, to aid our meditations.

(To be continued.)

SCRIPTURE ILLUSTRATIONS.

DIVINE AUTHORITY OF THE HOLY SCRIPTURES.

VARIOUS convincing, and unanswerable Treatises have been written on the Genuineness, Authenticity, Inspiration, &c. of the Holy Scriptures—a subject of infinite moment to all men, as the Saviour hath said, "In them ye think ye have eternal life." Many, however, of these admirable works are of considerable extent, and require great attention to the reasoning by which their authors reach the proof, to which their argumentation is directed; and cannot easily be comprehended by juvenile or feeble minds. The following Argument, which Mr. Wesley calls "A clear and concise Demonstration of the Divine Inspiration of the Holy Scriptures," while it is unanswerably convincing in its proof, is yet so simple in its form, as to be easily understood by the feeblest capacity, and may be successfully wielded by the most youthful and timid believer, to the confusion of the scoffer and infidel—enabling him "to give an answer to every man that asketh him, a reason of the hope that is in him, with meekness and fear."

There are four grand and powerful arguments which strongly induce us to believe that the Bible must be from God, viz: miracles, prophecies, the godness of the doctrine, and the moral character of the penmen. All the miracles flow from Divine

Power; all the prophecies from Divine Understanding; the goodness of the doctrine from Divine Goodness; and the moral character of the penmen from Divine Holiness.

Thus Christianity is built upon four grand pillars, viz: the Power, Understanding, Goodness, and Holiness of God: Divine Power is the source of all the miracles; Divine Understanding, of all the prophecies; Divine Goodness, of the goodness of the doctrine; and Divine Holiness, of the moral character of the penmen.

I beg leave to propose a short, clear, and strong argument, to prove the Divine Inspiration of the Holy Scriptures.

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, Thus saith the Lord, when it was their own invention.

2. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their own souls to hell to all eternity.

3. Therefore, I draw this conclusion, That the Bible must be given by Divine Inspiration.

LETTER OF MRS. SUSANNAH WESLEY, TO HER SON, THE REV. JOHN WESLEY, A.M.

The following Letter on the nature and properties of Love, (says Dr. A. Clarke,) would be a gem even in the best written Treatise on the powers and passions of the human mind. The concluding advice, relative to the mode of treating such matters in public preaching, must interest all those who minister at the altar of the Lord.

"Wroote, May 14, 1727.

"DEAR SON,—The difficulty there is in separating the ideas of things that nearly resemble each other, and whose properties and effects are much the same, has, I believe, induced some to think that the human soul has no passion but love; and that all those passions or affections which we distinguish by the names of hope, fear, joy, &c. are no more than various modes of love. This notion carries some show of reason, though I can't acquiesce in it. I must confess, I never yet met with such an accurate definition of the passion of love, as fully satisfied me. It is, indeed, commonly defined a desire of union with a known or apprehended good. But this directly makes love and desire the same thing; which, on a close inspection, I conceive they are not: for this reason—desire is strongest, and acts most vigorously, when the beloved object is distant, absent, or apprehended unkind or displeased; whereas, when the union is attained, and fruition perfect, complacency, delight, and joy, fill the soul of the lover, while desire lies quiescent; which plainly shews, (at least to me,) that desire of union is an effect of love, and not love itself.

"What, then, is love? or how shall we describe its strange mysterious essence? It is—I do not know what! A powerful something!—source of our joy and grief! Felt and experienced by every one, and yet unknown to all! Nor shall we ever comprehend what it is, till we are united to our first principle, and there read its wondrous nature in the clear mirror of uncreated Love! Till which time it is best to rest satisfied with such apprehensions of its essence as we can collect from our observations of its effects and properties; for other knowledge of it, in our present state, is too high and too wonderful for us—neither can we attain unto it.

"Suffer now a word of advice. However curious you may be in searching into the nature, or in distinguishing the properties, of the passions or virtues of human kind, for your own private satisfaction; be very cautious in giving nice distinctions in public assemblies, for it does not answer the true end of preaching, which is to mend men's lives, and not fill their heads with unprofitable speculations. And after all that can be said, every affection of the soul is better known by experience than any description that can be given of it. An honest man will more easily apprehend what is meant by being zealous for God, and against sin, when he hears what are the properties and effects of true zeal, than the most accurate definition of its essence.

"Dear Son, the conclusion of your letter is very kind. That you were ever dutiful, I very

well know. But I know myself enough to rest satisfied with a moderate degree of your affection. Indeed it would be unjust in me to desire the love of any one. Your prayers I want and wish; nor shall I cease, while I live, to beseech Almighty God to bless you. Adieu."

EPHESUS was the metropolis of Proconsular Asia. This celebrated city, the remains of which give a high idea of its former beauty, extent and magnificence, was situated in that part of Asia which was anciently called Ionia, (but now Naxos,) about five miles from the Ægean Sea, on the sides and at the foot of a range of mountains overlooking a fine plain, that was watered and fertilized by the river Cayster. Ephesus was particularly celebrated for the temple of Diana, a most magnificent and stately edifice, which had been erected at the common expense of the inhabitants of Asia Proper, and was reputed one of the seven wonders of the world. Widely scattered and noble ruins attest the splendour of this edifice, as well as of the theatre mentioned in Acts xix. 31. In the time of St. Paul, this city abounded with orators and philosophers; and its inhabitants, in their Gentile state, were celebrated for their idolatry and skill in magic, as well as for their luxury and lasciviousness. Ephesus is now under the dominion of the Turks, and is in a state of almost total ruin, being reduced to fifteen poor cottages, (erected not exactly on its original site); and its once flourishing church, of which an account is given in our preface to the Epistle to the Ephesians, in October, 1822, was diminished to ten poor Greeks. (Rev. ii. 6.) It is not known from whom the Nicolaitans mentioned in the Epistle to the Ephesian Church, derived their name. They are supposed to have held the opinion, subsequently adopted by the Gnostics, who denied the humanity of Jesus Christ, and the reality of his sufferings in the flesh; and in their practices, which are noticed in Rev. ii. 6, with detestation, they are said to have been singularly profligate and impure. They are supposed to have been alluded to in 2d Peter, ii. and Jude 7-19. In the time of the Romans, Ephesus was the metropolis of Asia.—*Horne.*

ERRATUM.—The following paragraph was, through mistake, omitted by the printer, as concluding the article on Divination, in our last number:—

We have no reason to infer that Joseph practised divination by the cup; although, according to the superstition of those times, supernatural influence might be attributed to his cup. And as the whole transaction related in Gen. xlii. was merely intended to deceive his brethren for a short time, he might as well affect divination by his cup, as affect to believe that they had stolen it.

ECCLESIASTICAL HISTORY.

CHRISTIAN DISPENSATION.

[CONTINUED.]

WHILE the divine origin of Christianity, and the saving power of the Gospel, were demonstrated by the amazing success which attended the labours of the apostolic preachers of that Gospel among the Gentile nations; the hostility of Satan to the rising and spreading Church, was soon manifested by the persecutions and sufferings to which the Christians were exposed. It is supposed, that during the first three centuries, not less than three millions perished for the name of Jesus.

The first persecutors of Christianity (says Croly) were the Jews. The fear that the new dispensation would supersede their law; and the sublime boldness of the Apostles, who openly charged them with the death of our Lord as a sacrilegious murder, stirred the Sanhedrim to vengeance. Three distinguished servants of the Faith, Stephen, James the son of Zebedee, and James the Just, head of the Church of Jerusalem, were slain, and the Church was altogether dispersed, excepting the Apostles. (Acts viii. 1.)

The scattered Disciples were still pursued. Messengers were sent by the High Priest to the Jews living out of Palestine, to persecute; and they were represented to the proverbial jealousy of Rome as rebels, impatient of her government,

and acknowledging an alien and self-elected sovereign.

The heathen history of those times is imperfect. But it is impossible to doubt that the calumnies of a people, dwelling in every part of the empire, habitually dexterous, and on whom prejudice seems to fix a more inveterate grasp than on any other among mankind, must have prepared their imperial masters for violence against Christianity. The occasion suddenly occurred, and the terrible course of Pagan persecution began.

In the tenth year of Nero, and two years before the commencement of the final war of the Jews, Rome was almost burned to the ground. Of the fourteen quarters of the city, but four remained; multitudes perished. The suspicions of the people were fixed upon the Emperor; and, as the historian remarks, they might be well entitled to charge any atrocity upon the notorious murderer of his mother and his wife. To avert his danger, Nero threw the crime upon the Christians, already obnoxious to Paganism, and amounting to a "great multitude" in Rome.

Tacitus, almost a contemporary, describes their deaths as combining all the forms of horror. "They died in torments, and their torments were embittered by insult and derision. Some were nailed to crosses; others were sewn up in the skins of wild beasts, and exposed to the fury of dogs; others, again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night.

"The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race, and honoured with the presence of the Emperor, who mingled among the populace in the dress and attitudes of a chariot-driver."

The agonies of the sacrifice overwhelmed even the national ferocity of the Romans. "The public abhorrence was changed into commiseration, as the opinion grew that those unhappy wretches were sacrificed, not so much to the public welfare, as to the cruelty of a jealous tyrant."

This was the act of an acknowledged lover of blood. But it is too high an honour to the spirit of Paganism to doubt that it was in principle a persecutor. The Pagan, accustomed to the sight of a multitude of idols, might, in general, feel no keen alarm at the increase of their number by the contributions of Egypt or Asia. The line drawn between the ancient idolatries was no abrupt and frowning barrier. The Roman eye saw the religions of the world, like its territory, spread out, an easy level to Roman conquest and association; the same powers of nature, the same poetic fable, often the same heroes, made the mythology of the subject and the master; and the religion of Rome followed the example of its polity, and gave the rights of citizenship to the stranger.

But the spirit only slumbered. It was living in the laws of all Paganism. The introduction of "strange gods" was a matter of public vigilance. The temples of foreign idolaters were sometimes plundered and overthrown; new opinions were visited with the severity of the state. "It is difficult," says Plato, "to attain, and dangerous to publish the knowledge of the true God." In Greece, the fount of religious law to the ancient world, the name of Atheist, or dissident from the popular worship, was ruinous. The fate of Socrates is proverbial. The Athenians burned the books of Protagoras. St. Paul was brought before the Areopagus for preaching "strange gods." (Acts xvii.) Josephus charges the Athenians with merciless severity to those who spoke against their national faith. In the conference between Augustus, Agrippa, and Mæcenas, described by Dion Cassius, Mæcenas declares the received opinion of the sovereign's duty. "Do thou thyself worship the gods, strictly in the manner of the country, and compel others to do so; but those who bring in strange practices in those things, hate and punish."

Judaism, for ages a living testimony against heathenism, had yet seldom attracted persecution; but the essential adaptation of its law to a peculiar people, and its rigid and hermit-like remoteness from general intercourse, had rendered it an object rather of scorn than of alarm. Few things in ancient history are more remarkable than the slight impression made upon the manners or learning of Greece and Rome by Judaism; easy of access as were its Scriptures; close as Judæa was to Europe; curious and magnificent as were its

sacred customs and worship; and profound, philosophical and splendid as was the spirit of its laws, its religion, and its language. The storm, that was to sweep away Paganism, gathered in Judæa; but it hung there, like the storm of the prophet, "a cloud no bigger than a man's hand." It came with Christianity, suddenly covered the horizon, and at once fixed every eye of the pagan world in wrath or terror.

Judaism and Paganism were hostile powers kept from conflict by a great intermediate desert; Christianity and Paganism were hostile powers standing upon the same soil, and committed by their nature in a struggle which was to end but by the extinction of either. There was an utter incapability of alliance between them. The idols, the pompous and mystic ceremonial, the still darker practices of the heathen worship, were all profanation to the Christian. The converts shrank from them, the apostles denounced them as things irrational, criminal, and devoted to speedy ruin. But idolatry was still upon the throne; and the whole rage of a despotic government, alarmed by the novelty of resistance; the frenzy of a powerful and superstitious priesthood, inflamed by the open revolt from its ritual; and the headlong self-interest of the thousands and tens of thousands, dependent on the costly expenditure of the temples; rolled in one fiery stream of persecution against the people of God.

A. D. 68. The first persecution closed only with the death of Nero. The slaughter which had shocked even Rome, accustomed as it was to the gladiatorial shows, lasted four years. It has been idly doubted whether this suffering extended beyond the city. The popular mind was already infuriated. There must have been multitudes who waited only for the imperial nod to strike down the church. When Nero held games, and drove his chariot by the light of the burning Christians, the populace in the remote and half barbarian dependencies must have claimed their privilege of imitating the master of the empire. Christianity once branded in Rome, must have borne its mark for popular contumely wherever it wandered through the Roman world.

A. D. 96. During the brief interval between the death of Nero and the last year of Domitian, the Church enjoyed comparative peace. The Jews, her sleepless persecutors, had been stricken down by the long threatened vengeance, and were now an outcast people. Even the proverbial cruelty of Domitian was too busy with senatorial slaughter to have leisure for pursuit of peasant blood. But he was at last roused by the rumour that his throne was to be seized by some new sovereign, of the kindred of our Lord. Persecution instantly burst out; but after a year's continuance, it subsided on the death of the tyrant. In the former persecution, St. Peter and St. Paul are presumed to have been slain. In this, St. John was banished to Patmos, where the Apocalypse was given.

A. D. 98. The death of Nerva, the successor of Domitian, gave the throne to Trajan, a brave soldier, and a vigorous king, but infected with the double prejudices of the Roman and the idolator. Popular violence had continued to disturb the Church in the provinces; and when the younger Pliny was, in the third year of Trajan, sent as proconsul to Asia, he found it the object of general severity. His celebrated letter gives equal proof of the innocence of the Christians, the fury of their enemies, and the singular ignorance of even the most philosophic and inquiring Romans on the Christian doctrines. Trajan's answer to the letter established the law for the empire:—"That the Christians were not to be officiously sought after, but that such as were accused and convicted of an adherence to Christianity, were to be put to death, as wicked citizens, if they did not return to the religion of their ancestors." Such was the legislation of Paganism. It is clear that this law left the Christians exposed to the most extensive and continued suffering. It made the mere profession of Christianity a crime. It opened the power of accusing to all, and it left no alternative but apostasy or death.

The Asiatic churches, powerful and distinguished from the beginning, had, in a few years, become almost the only establishment of Christianity. The Church in Jerusalem had been scattered in the general ruin of the Jews. The Church in Rome had been broken down by the persecution under Nero. The little Christian communi-

ties, dispersed at wide intervals through the empire, carried on their solitary work of holiness almost unknown. Asia, the greatest of all the provinces, and at length the favoured seat of the Emperors, exhibited the faith in its grandeur. Through the whole period of future persecution, the weight of the storm was turned upon Asia. The feebler and more distant communities felt the visitation from age to age, but on Asia fell the perpetual thunder.

The decree of Trajan was the first direct and formal rule, the statute against Christianity. It was made the principle of all legislation on the subject of the Church; and, however modified by the character of successive sovereigns, it established persecution as the law of the empire.

A. D. 303. This law continued during two centuries. The violence of Paganism had alternately burst out and subsided, like the flashes of a great conflagration, broader or feebler from time to time, but continually burning. The name of Christian was, throughout the whole period, a source of hazard, often of plunder, often of death. The habitual heathen love of blood, the proverbial avarice of the Roman governors, the personal revenge of individuals, the roused and merciless jealousy of the Pagan priesthood, were principles that no moderation of the Emperors could have extinguished. But, when a tyrant or a bigot ascended the throne, he found in them an exhaustless and wild power of desolation. Multitudes of Christians had been sacrificed; their noblest leaders, their wise, their pure, their aged, had been, from year to year, flung into a dishonoured grave before their eyes; matrons and maidens had been tortured in the midst of barbarian riot, and the haughty and insulting scandals of the officials of Rome; no Christian could be secure of his property, his freedom, or his life, beyond the hour. In this tremendous struggle the Church was not destroyed, but it was deeply bruised and wounded, and nothing but the hand, which touched the dead and they arose, could have sustained it in that day of terror. What deeper earthly misery can there be than that of a condition in which every man might be an accuser, and every accuser carried death upon his lips!—where the whole power of a great public body, including the first ranks of the empire, was sullenly fixed on blood; where the empire was a despotism, in the hands of a fool or a madman, himself in the hands of a profligate and fierce soldiery, who hurried despot after despot up the steps of the throne, to fling them from it with the rapidity of criminals from the scaffold; and where the perpetual cloud of burning and massacre, that hung over Rome, threw its broad coverture over the rapines and cruelties of governors and people to the borders of the empire. Within one hundred and forty-three years, from the death of Antoninus the philosopher to the accession of Constantine, Rome saw no less than thirty-eight emperors and partners of the empire, almost the entire of whom were slain in popular convulsions, or rebellions of the soldiery. The whole ponderous fabric of the state had been for ages tumbling, beam by beam; and what must have been the sufferings of those sure to be stricken down, whoever escaped, and with no hope of exemption from public fury, but in the sweeping ruin, which left all alike sufferers, naked to every wind of heaven, exiles or slaves, without an altar, and without a country!

BIOGRAPHY.

THE LIFE OF THE REV. JOHN WESLEY, A.M.

[CONCLUDED.]

The state in which the separation of the United States from the mother country left the Methodist American societies, had become a matter of serious concern to Mr. Wesley, and presented to him a new case, for which it was imperative to make some provision. This, however, could not be done but by a proceeding which he foresaw would lay him open to much remark, and some censure, from the rigid English Episcopalians. But with him, the principle of making every thing indifferent give place to the necessity of doing good or preventing evil, was paramount; and when that necessity was clearly made out, he was not a man to hesitate. The mission of Messrs. Boardman and Pilmoor to America has been already men-

tioned. Two years afterward, in 1771, Mr. Wesley sent out Messrs. Asbury and Wright; and in 1773, Messrs. Rankin and Shadford. In 1777, the preachers in the different circuits in America had amounted to forty, and the societies had also greatly increased. These were scattered in towns and settlements so distant, that it required constant and extensive travelling from the preachers, to supply them with the Word of God. The two last-mentioned preachers returned, after employing themselves on the mission for about five years; and Mr. Asbury, a true itinerant, who, in this respect, followed in America the unwearied example of Mr. Wesley, gradually acquired a great and deserved influence, which, supported as it was by his excellent sense, moderating temper, and entire devotedness to the service of God, increased rather than diminished to the end of a protracted life. The American preachers, like those in England, were at first restrained by Mr. Wesley from administering either of the sacraments; but when, through the war, and the acquisition of independence by the States, most of the clergy of the Church of England had left the country, neither the children of the members of the Methodist societies could be baptized, nor the Lord's Supper administered among them, without a change of the original plan. Mr. Asbury's predilections for the former order of things, prevented him from listening to the request of the American societies, to be formed into a regular church, and furnished with all its spiritual privileges; and a division had already taken place among them. This breach, however, Mr. Asbury had the address to heal; and at the peace, he laid the whole case before Mr. Wesley. The result will be seen by the following extract from his letter to Dr. Coke, Mr. Asbury, and the brethren in America, dated Bristol, Sept. 10, 1784:—

"By a very uncommon train of providences, many of the provinces of North America are totally disjoined from their mother country, and erected into independent States. The English Government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these States desire my advice; and, in compliance with their desire, I have drawn up a little sketch.

"Lord King's account of the primitive church convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers; but I have still refused, not only for peace sake, but because I was determined, as little as possible to violate the established order of the national church to which I belonged.

"But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers. So that, for some hundred miles together, there is none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint Superintendants over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as Elders among them, by baptizing and administering the Lord's Supper. And I have prepared a Liturgy, little differing from that of the Church of England, (I think the best constituted national church in the world,) which I advise all the travelling preachers to use on the Lord's day, in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the Supper of the Lord on every Lord's day."

Two persons were thus appointed as Superintendants or Bishops, and two as Elders, with power to administer the sacraments; and the American Methodists were formed into a church, because they could no longer remain a society attached to a colonial establishment which had then ceased to exist.

After the Conference of 1786 was concluded, Mr. Wesley paid a second visit to Holland, in company with Mr. Brackenbury and Mr. Broadbent; preached in various places, expounded to private companies, and engaged in conversation with many learned and pious individuals.

On his return to England, his Journal presents the usual record of constant preaching and travelling, interspersed with useful remark and incident. The labours and journeys of almost every day are noticed, exhibiting at once a singular instance of natural strength, sustained, doubtless, by the special blessing of God, and of an entire consecration of time to the service of mankind, of which no similar example is probably on record; and which is rendered still more wonderful by the consideration that it had been continued for more than half a century, on the same scale of exertion, and almost without intermission. The vigour of his mind at this age is also as remarkable: the same power of acute observation as formerly is manifested; the same taste for reading and criticism; the same facility in literary composition. Nor is the buoyant cheerfulness of his spirit a less striking feature. Nothing of the old man of un-renewed nature appears; no forebodings of evil; no querulous comparisons of the present with the past:—there is the same delight in the beautiful scenes of nature: the same enjoyment of conversation, provided it had the two qualities of usefulness and brevity; the same joy in hopeful appearances of good; and the same tact at turning the edge of little discomforts and disappointments, by the power of an undisturbed equanimity. Above all, we see the man of one business, living only to serve God and his generation, "instant in season and out of season," seriously intent, not upon doing so much duty, but upon saving souls; and preaching, conversing, and writing for this end alone.

This period of his life must have been to him one of rich reflection. In his Journal of 1785, March 24, he observes:—"I was now considering how strangely the grain of mustard-seed, planted about fifty years ago, had grown up. It has spread through all Great Britain and Ireland, the Isle of Wight, and the Isle of Man; then to America, through the whole continent, into Canada, the Leeward Islands, and Newfoundland. And the societies in all these parts walk by one rule, knowing that religion is in holy tempers, and striving to worship God not in form only, but likewise in spirit and in truth."

He must, indeed, have been insensible to the emotions of a generous nature, had he not felt an honest satisfaction, that he had lived down calumnies; and that where mobs formerly awaited him, he met with the kind and cheering attentions of the most respectable persons of all religious persuasions, in every part of the country. But, more than this, he could compare the dearth and barrenness of one age with the living verdure and fertility of another. Long-forgotten truths had been made familiar; a neglected population had been brought within the range of Christian instruction, and the constant preaching of the word of life by faithful men; religious societies had been raised up through the land, generally distinguished by piety and zeal; by the blessing of God upon the labours of Mr. Whitefield, and others of his first associates, the old Dissenting churches had been quickened into life, and new ones multiplied; the Established Church had been awakened from her lethargy: the number of faithful ministers in her parishes greatly multiplied; the influence of religion spread into the colonies, and the United States of America; and, above all, a vast multitude, the fruit of his own ministerial zeal and faithfulness, had, since the time in which he commenced his labours, departed into a better world. These thoughts must often have passed through his mind, and inspired his heart with devout thanksgivings, although no allusion is ever made to them in a boastful manner. For the past, he knew to whom the praise belonged; and the future he left to God, certain, at least, of meeting in heaven a greater number of glorified spirits of whose salvation he had been, under God, the instrument, than any minister of modern ages. That "joyful hope" may explain an incident, which occurred at Oxford towards the close of his life. The Rev. Henry Moore, who was with him at the time, observes, that one Sunday morning, Mr. Wesley, on entering the pulpit, instead of announcing the hymn immediately, to the great sur-

prise of the congregation, stood silent with his eyes closed, for the space of at least ten minutes, rapt in thought; and then, with a feeling which at once conveyed to all present the subject which had so absorbed his attention, gave out the hymn commencing with the lines—

"Come let us join our friends above,
Who have obtain'd the prize."

It was also his constant practice to preach on All Saints Day, which was with him a favourite festival, on communion with the saints in heaven—a practice probably arising out of the same delightful association of remembrances and hope.

On his attaining his eighty-fifth year, he makes the following reflections:—

"I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by 'the rush of numerous years!' It is true, I am not so agile as I was in times past: I do not run or walk so fast as I did. My sight is a little decay'd. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple, (occasioned by a blow received some time since,) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names and things lately past; but not at all with regard to what I have read or heard twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite, (though I want but a third part of the food I once did,) nor do I feel any such thing as weariness, either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever.

"To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein; and next, subordinately to this, to the prayers of his children. May we not impute it, as inferior means: 1. To my constant exercise and change of air? 2. To my never having lost a night's sleep, sick or well, at land or sea, since I was born? 3. To my having sleep at command, so that, whenever I feel myself almost worn out, I call it, and it comes, day or night? 4. To my having constantly, for above sixty years, risen at four in the morning? 5. To my constant preaching at five in the morning, for above fifty years? 6. To my having had so little pain in my life, and so little sorrow or anxious care?—Even now, though I find pain daily in my eye, temple, or arm, yet it is never violent, and seldom lasts many minutes at a time.

"Whether or not this is sent to give me warning that I am shortly to quit this tabernacle, I do not know; but be it one way, or the other, I have only to say—

"My remnant of days
I spend to His praise,
Who died the whole world to redeem:
Be they many or few,
My days are his due,
And they all are devoted to him."

And, referring to some persons in the nation, who thought themselves endowed with the gift of prophecy, he adds, "If this is to be the last year of my life, according to some of these prophets, I hope it will be the best. I am not careful about it, but heartily receive the advice of the angel in Milton—

"How well is thine; how long permit to heaven."

The two brothers, whose affection no difference of opinion could diminish, were now to be separated by death. Dr. Whitehead, who visited Mr. Charles Wesley frequently during his last illness, observes:—

"He possessed that state of mind which he had been always pleased to see in others—unaffected humility, and holy resignation to the will of God. He had no transports of joy, but solid hope and unshaken confidence in Christ, which kept his mind in perfect peace. A few days before his death, he composed the following lines. Having been silent and quiet for some time, he called Mrs. Wesley to him, and bade her write as he dictated:

"In age and feebleness extreme
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O, could I catch a smile from thee,
And drop into eternity!"

"He died March 29, 1783, aged seventy-nine years and three months; and was buried, April 5, in Marybone churchyard, at his own desire. The pall was supported by eight Clergymen of the Church of England.

"On his tomb-stone are the following lines, written by himself on the death of one of his friends. They could not be more aptly applied to any person than to Mr. Charles Wesley:—

"With poverty of spirit bless'd,
Rest, happy saint, in Jesus rest;
A sinner saved, through grace forgiven,
Redeem'd from earth to reign in heaven!
'Thy labours of unwearied love,
By thee forgot, are crown'd above:
Crown'd, through the mercy of thy Lord,
With a free, full, immense reward!"

"The Methodists are greatly indebted to Charles Wesley for his unwearied labours and great usefulness at the first formation of the societies, when every step was attended with difficulty and danger. And being dead, he yet speaketh, by his numerous and excellent hymns, written for the use of the societies, which still continue to be the means of daily edification and comfort to thousands."

Mr. Wesley was on his regular pastoral visit to Ireland when he entered his eighty-seventh year. After holding the Irish Conference in Dublin, and the English Conference at Leeds, in August, he returned to London; from thence he set out to Bristol, and proceeded on his usual tour through the West of England, and Cornwall. From thence he returned, by way of Bristol and Bath, to London. In the early part of next year he was again at Bristol, whence he proceeded, preaching at several intermediate towns, to Birmingham. From this place he proceeded through Staffordshire to Madeley. He then visited, for the last time, the societies in Cheshire, Lancashire, and the north of England. On his return southward, he passed through the East Riding of Yorkshire, to Hull; preaching in every place, as on the brink of eternity. He also visited Epworth, and various parts of Lincolnshire; and, upon entering his eighty-eighth year, has the following reflections:

"This day I enter into my eighty-eighth year. For above eighty-six years I found none of the infirmities of old age; my eyes did not wax dim, neither was my natural strength abated; but last August I found almost a sudden change; my eyes were so dim that no glasses would help me; my strength, likewise, now quite forsook me, and probably will not return in this world; but I feel no pain from head to foot—only, it seems, nature is exhausted, and, humanly speaking, will sink more and more, till

"The weary springs of life stand still at last."

"This," says Dr. Whitehead, "at length was literally the case: the death of Mr. Wesley, like that of his brother Charles, being one of those rare instances in which nature, drooping under the load of years, sinks by a gentle decay. For several years preceding his death, this decay was, perhaps, more visible to others than to himself, particularly by a more frequent disposition to sleep during the day, by a growing defect in memory, a faculty he once possessed in a high degree of perfection, and by a general diminution of the vigour and agility he had so long enjoyed. His labours, however, suffered little interruption; and when the summons came, it found him, as he always wished it should, in the harness, still occupied in his Master's work!"

That interesting record of unparalleled labours "in the Gospel," the Journal of Mr. Wesley, closes on Sunday, October 24, 1790, when he states that he preached twice at Spitalfields church. He continued, however, to visit various places till February, continually praying, "Lord, let me not live to be useless."

On Thursday, February 17, 1791, he preached at Lambeth, but on his return seemed much indisposed, and said he had taken cold. On the

following Sunday he was so unwell as to be unable to engage in his usual public exercises; but on Monday he was so much better, that he went to Twickenham, to dine with Lady Fitzgerald. He preached on Tuesday evening at City Road; and on Wednesday he went to Leatherhead, and preached to a small company, what proved to be his last sermon, from "Seek ye the Lord while he may be found, call ye upon him while he is near." On Friday he became so alarmingly ill, that Dr. Whitehead was sent for; but his skill proved unavailing. Mr. Wesley got rapidly worse, and felt that his end was drawing nigh. In this solemn crisis, this eminent servant of God experienced the supporting influence of that religion which he had been the honoured instrument of reviving in this land, and in America, to so great an extent. Great as had been his labours in the cause of Christ, they were no more the foundation of his hope in death, than they had been in life. Eight years before, when at Bristol, he had an alarming attack; and then, while contemplating his critical situation, he said to Mr. Bradford, "I have been reflecting on my past life: I have been wandering up and down between fifty and sixty years, endeavouring, in my poor way, to do a little good to my fellow-creatures; and now, it is probable that there are but a few steps between me and death; and what have I done to trust to for salvation? I can see nothing which I have done or suffered that will bear looking at. I have no other plea than this,

"I the chief of sinners am,
But Jesus died for me."

This was his language to the last. On Sunday, the 27th, he alluded to his views and feelings in that illness. He had been silent for some time, examining, as it appeared, the ground of his confidence, when he said, "There is no need of more; when at Bristol, my words were,

"I the chief of sinners am,
But Jesus died for me."

And on one asking, "Is this the present language of your heart, and do you feel now as you did then?" he answered, "Yes;" and afterwards added, in reference to Christ, "He is all! He is all!" The day following, he reverted to the same subject, and said, "How necessary it is for every one to be on the right foundation!" and then quoted again his favourite stanza, expressive of the entire dependence of his soul on the sacrificial death of Christ. And he strikingly proved how available is that plea. The most cheering manifestations of the divine presence were vouchsafed to him. On another occasion, he had called for pen and ink, but when they were brought, being unable to write, one said to him, "Let me write for you, Sir; tell me what you would say." He replied, "Nothing, but that God is with us;" and not long after he broke out in a manner which, considering his weakness, astonished all present, in singing,

"I'll praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

Shortly after he had sung this verse, he became evidently worse, and his voice failed in endeavouring to sing part of another hymn. Having rested awhile, he desired those who were with him to "pray and praise." They kneeled down, and the room seemed to be filled with the divine presence. Having given directions respecting his funeral, he again begged they would pray and praise. Several friends who were in the house being called up, they all kneeled down again, and he joined with them in great fervour of spirit; but in particular parts of the prayer, his whole soul seemed to be engaged in a manner which evidently showed how ardently he longed for the full accomplishment of their united desires. And when one of the preachers prayed, that if God were about to take away their father to his eternal rest, he would be pleased to continue and increase his blessing upon the doctrine and discipline which he had long made his servant the means of propagating and establishing in the world: Mr. Wesley responded, "Amen," with

such a fervour and strength of voice as indicated how intense was his desire that the petition should be answered. In the course of the same day, he attempted to speak to one who came into his room; but, perceiving that he did not make himself understood, he paused a little, and then, with all the remaining strength he had, cried out, "The best of all is, God is with us;" and soon after, lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph not to be described, he again repeated the heart-reviving words, "The best of all is, God is with us." During the night following, he frequently attempted to repeat the psalm, part of which he had before sung; but such was his weakness, he could only utter,

"I'll praise—I'll praise."

On Wednesday morning, March 2, it was evident that the closing scene drew near; and Mr. Bradford having prayed with him, he was heard to articulate, "Farewell!" This was the last word he uttered; and while several of his friends were kneeling around his bed, he passed, without a groan or struggle, into the joyful presence of his Lord.

At the desire of many of his friends, his corpse was placed in the New Chapel, and remained there the day before his interment; and so great were the crowds that came to see the body, that it was determined the funeral should be private, in order to prevent tumult. He was accordingly buried between five and six o'clock in the morning of March the 9th—notice having been given to his friends only the evening before. The Rev. Mr. Richardson read the funeral service; and when he came to that part, "Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear brother," &c., he substituted, with the most tender emphasis, the epithet father for brother: which had so touching an effect, that almost all present broke out into loud weeping. The funeral sermon was preached in the forenoon, to a very crowded and attentive congregation, among whom were many Clergymen and Dissenting Ministers.

The following is the inscription on the marble tablet afterwards placed in the chapel, City-road:

Sacred to the Memory

OF THE REV. JOHN WESLEY, M.A.,

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.

A Man, in Learning and sincere Piety,

Scarcely inferior to any;

In Zeal, Ministerial Labours, and extensive

Usefulness,

Superior, perhaps, to all Men,

Since the days of St. PAUL.

Regardless of fatigue, personal danger & disgrace,

He went out into the highways and hedges,

Calling Sinners to Repentance,

And publishing the Gospel of Peace.

He was the Founder of the Methodist Societies,

And the chief Promoter and Patron of the

Plan of Itinerant Preaching,

Which he extended thro' Great Britain & Ireland,

The West Indies and America,

With unexampled success.

He was born the 17th of June, 1703;

And died the 2d of March, 1791.

In sure and certain hope of Eternal Life,

Through the Atonement and Mediation of a

Crucified Saviour.

He was sixty-five Years in the Ministry,

And fifty-two an Itinerant Preacher:

He lived to see, in these Kingdoms only,

About three hundred Itinerant,

And one thousand Local Preachers,

Raised up from the midst of his own People;

And eighty thousand persons in the Societies under

his care.

His Name will be ever had in grateful Remembrance by all who rejoice in the

Universal Spread of the Gospel of Christ:

Soli Deo Gloria.

This inscription shows the number of preachers and members of society at the time of Mr. Wesley's death. The number of circuits at home was 115, and the mission stations were eight in the West Indies, and eight in British America. The separation which subsists between the Methodists and the National Church was not the result of hostility to the Church, nor for the reasons

usually urged by the Dissenters; but was rather the result of circumstances; and it took place so as to leave unimpaired the general feeling of affection on the part of the Methodists for all that is excellent in the Establishment. That feeling has strengthened as the number of evangelical laborious ministers has increased in the Church, and her services have thus improved in spirituality and efficiency. Recognising in her "the mother of us all," and contemplating with deepest admiration her noble army of Confessors and Martyrs, and the illustrious train of her Divines, whose writings have been, and continue to be, the light of Christendom—the followers of Mr. Wesley wish the National Church prosperity and perpetuity. At the same time, they cherish true Christian affection for all other evangelical denominations, and rejoice in their success in spreading our common Christianity. Thus have the Methodists ever been "the friends of all, and enemies of none;" and if, maintaining their purity and energy, they proceed in their providential course, practically "remembering one fundamental principle of Wesleyan Methodism is ANTI-SECTARIANISM AND A CATHOLIC SPIRIT," they must, under the divine blessing, prosper to a far greater extent. If, continuing to overlook all mere party-objects, they unwaveringly pursue their high, their hallowed aim, simply to promote the spread of pure Christianity throughout the land and the world at large, they will not fail to answer the end for which their great Founder ever regarded the Methodists as raised up by the Head of the Church; and the blessings of their system will be diffused still more widely, and will descend to ages yet unborn.

The Wesleyan.

MONTREAL, THURSDAY, SEPT. 17, 1840.

In our first page we have given the first part of one of the most eloquent and admirable Sermons which is to be found in the English language. It was delivered before the *Wesleyan Missionary Society*, in Great Queen Street Chapel, London, April 23, 1837; and in Grosvenor Street Chapel, Manchester, on behalf of the East Lancashire Auxiliary to the *London Missionary Society*, June 20: by the Rev. JOHN HARRIS, author of "Mammon," "The Great Teacher," "Britannia," &c. But though this original and masterly discourse, has been widely circulated, and is greatly admired throughout Britain and the United States, it is but little known in the Canadian Provinces; and we have, therefore, determined to republish it through the medium of our Journal—persuaded that our readers will participate with us, and thousands beside, in the pleasure and profit which its attentive perusal cannot fail to afford.

It is due to our brethren of the Independent or Congregational denomination, to inform our readers, that the Rev. Mr. Harris is a distinguished Minister of that communion, and that his "praise is in all the churches," not only on account of his talents as a preacher and a writer, but also on account of the liberality of sentiment, and the Christian and fraternal affection he has ever evinced towards the ministers and members of all other Protestant Churches. We have been informed by some who heard it, that the delivery of this discourse was accompanied by a special divine influence, which appeared to be felt by the whole of the vast congregation; and we trust that a similar "power from on high" may accompany its perusal in our Journal. We regret that we cannot give the whole discourse in one number.

We have the pleasure to inform our friends in the Upper Province, that Mr. ALEXANDER HAMILTON, of Toronto, and Mr. HALE, of Kingston, have kindly consented to receive the names and subscriptions of persons desirous of taking the

Wesleyan. The communications promised to us by certain literary friends, will be thankfully received, and meet with due attention. As our Journal, from its size and the variety of subjects embraced, does not admit of articles of great extent, we hope our friends will be the more encouraged to favour us with such communications as their leisure may allow them time to prepare.

A PROTESTANT CHURCH has lately been erected and opened in Alexandria, in connection with the Missions of the Church of Scotland, for the accommodation of the British residents. It is stated that the Pasha, Mohammed Ali, politely and munificently granted a space of ground in the Great Square of that ancient and celebrated city, for the erection of this "first Protestant Church in Egypt."

It is encouraging to the friends of Christian Missions to the Heathen, to hear of the success of those Missions, not only in abolishing the idolatries and cruelties which universally prevail among untutored and savage men, and in instructing them in the knowledge and worship of the true God; but also in imparting to them all the blessings of civilised and social life. The Almighty has been pleased thus eminently to succeed the labours of the Wesleyan Missionaries among the inhabitants of the Friendly Islands; and we have the pleasure of presenting to our readers the following attempt at Christian legislation, in a CODE OF LAWS, lately promulgated by KING GEORGE, of Vavou.

We have (say the Committee) lately received from our Missionaries in the Friendly Islands, a document, which must, we think, present a subject of grateful and instructive meditation to every true philanthropist. It shows the sure connexion between Christianity and civilization—between the influence which the Gospel exerts on a people who receive it as the truth, in the love of the truth, and the ultimate establishment of order and law, in the place of barbarous anarchy or misrule. This is one more instance of the triumph of Evangelical Missions, in promoting the secular, as well as spiritual and eternal, improvement of our race. This document has been sent to us, printed in the native language, with the following English translations:—

These are the names of the King and the Chiefs in Council at Vavou Haafuluhao:

GEORGE, The King.

JOE SOAKAI, Steward or Governor.

OSAIASI VEIKUNE, Chief Judge or Magistrate.

ELIESA KIKIKI, Judge.

TIOFILOSI KAIANUANU, Judge.

I, GEORGE, make known this my mind to the Chiefs of the different parts of Haafuluhao, also to all my people. May you be very happy!

It is of the God of heaven and earth that I have been appointed to speak to you. He is King of kings and Lord of lords. He doeth whatsoever he pleaseth. He lifteth up one, and putteth down another. He is righteous in all his works. We are all the work of his hands and the sheep of his pasture; and his will towards us is, that we should be happy. Therefore it is that I make known to you all, to the Chiefs and Governors and people, as well as the different strangers and foreigners that live with me,

That the laws of this our land prohibit,—

I.

Murder, theft, adultery, fornication, and the retailing of ardent spirits.

If any shall transgress these laws of ours, the case must be made known to the proper authorities, that the Judge may examine into it.

If any woman shall beat herself, or by drinking any liquor, or by using any means, cause abortion, her case shall be brought before the Judge.

In case of one eating a poisonous fish or shellfish, knowing it to be destructive of life, the case shall be brought before the Judge.

And should one die from taking poison, knowing it to be such, he shall not be buried in the Christians' burial ground, or as a Christian.

In case of a person being found dead—a man, woman, or child—and it is not known by what means the person came by his or her death, the Judge shall be informed of the case; upon hearing of which, he shall fix upon a house to which the body shall be removed. He shall then choose three men, out of the four nearest villages to the place where the corpse was found, being twelve in number: who shall assemble at the place appointed with the Judge—who shall inform them of the object of his calling them together. They shall then proceed all together to view the body, and the place where it was found. After which, they shall return to the house, and sit in judgment on the case, and each speak his mind, as in the presence of God, as to the cause of the person's death; namely, whether by the visitation of God, or by violent hands; and if their minds are satisfied that the person has been killed, they shall make every inquiry in order to discover the perpetrator: who, if found, shall be brought to judgment, put into confinement, and wait the consequence of his crime.

N.B. No person shall be put to death except by the express command of the King.

If any person shall rise up and lift up a club, or any other instrument of death, against another, for the purpose of killing him, the person so offending shall be brought before the Judge, and judgment passed upon him.

II.

My mind is this: That all my people should attend to all the duties of religion towards God; that they should keep holy the Sabbath-day, by abstaining from their worldly occupations and labours, and by attending to the preaching of the Word and the worship of God, in their places of worship.

Should any man on shore, or from on ship-board, come to the chapel, for the purpose of sport, or to disturb the worship; should he insult the Minister or the congregation; he shall be taken and bound, and be fined for every such offence, as the Judge shall determine.

III.

My mind is this: That each Chief or Head of a people shall govern his own people, and them only; and it is my mind, that you each show love to the people you have under you; also, that you require them to be industrious in labouring to support the Government, and in their duties to you their Chiefs; and that you divide to each one of them land for their own use, that each one may have means of living, of supporting his family, of procuring necessaries, and of contributing to the cause of God.

IV.

It is my mind: That my people should live in great peace; no quarrelling nor backbiting, having no wish for war—but to serve the God of peace in sincerity. Therefore, I wish you to allow to your people some time for the purpose of working for themselves; they will work for you, as you may require them, in working your canoe, in planting your yams and bananas, and in whatever you may require their services. But I make known to you, it is no longer lawful for you to *hunuhi*, or "mark," their bananas for your use, or take by force any article from them, but let their things be at their own disposal.

V.

And it is my mind: That the land should be brought into cultivation, and planted. Hence I inform you, it is unlawful for you to turn your hogs outside the fence or sty. In case of a pig being found eating the yams, or destroying the produce of the earth, the owner of the pig shall be apprised directly of it, that he may put his pig up; also, he shall make amends for the mischief done. In case the owner pays not attention to his pig, either to confine it or to recompense the damage done, and the pig is again found eating the plantation, it shall then be lawful to kill the pig, and the person owning the plantation shall claim it.

VI.

In case of an Englishman, or any other foreigner, wishing to remain in this land, he will be expected to obey the laws of the land, and contribute in some way (as he may have the means) to the support of the Government, by working occasionally for the King, or by what means he may choose. While he does this, the laws of this land will protect him and his from evil.

VII.

I beg of you, my Chiefs and Heads of the people, that you pay attention to these words, and make known these laws to your people, and see that they practise them.

VIII.

In reference to the small and light offences, each Chief will examine and adjust in his own place; but all the most important offences must be brought to Mua, at Neiafu.

N.B. The day for hearing cases of disorder at Neiafu, is the first Tuesday in the month; and you need not come at any other time.

On the day of hearing, it is expected that the following persons will be present, namely: Joba Soakai, Osaiasi Veikune, Eliesia Kijikiji, and Tiofiulosi Kaiuanuanu.

N.B. The King will be present, and take a part, whenever convenient.

In case of a person retailing ardent spirits, he shall pay a fine to the King of twenty-five dollars, and be liable to have the spirits taken from him.

In case of a man, either living on shore, or from on ship-board, being drunk and causing disturbance, he shall be taken and imprisoned; and for the first offence, pay a fine of six dollars, which fine shall be doubled in case the offence is repeated.

In case a man living on shore shall entice, or otherwise induce, any seaman to leave his vessel, for the purpose of living on shore, he shall pay a fine of eight dollars to the King. In case a person fails to make known one whom he knows to have run away from his vessel, such an one shall be fined according to the nature of the offence.

In case a man leaves his wife and escapes, she shall claim his plantations, and whatever other property he may have left.

In case a woman forsakes her husband, she shall be brought back again to him; and, in case she will not remain with him, it shall not be lawful for her to marry any other man while her husband lives.

It is not lawful to *talatau*, or to *kaukau*, or to perform any other idolatrous ceremonies; if any one does so, he will be judged, and punished, and fined for so doing.

It is unlawful to leave the island in a clandestine manner, also to give away or enslave any person.

It is also unlawful to cut down timber, without liberty so to do.

We perceive with great joy, and gratitude to beneficent Providence, that, throughout the whole Province, the labours of the husbandman have been eminently successful. Every day brings us gratifying accounts of the large crops, the excellence of the harvest, and the favourableness of the weather. The farmer considers the fatigue incurred in tilling the earth fully repaid by its fertility, and forgets his past toil in the present abundance. How should we all, in enjoying so many blessings, teach ourselves to look up to the source from whence they proceed; and how deeply thankful should we be to the merciful God who hears them, with an unsparing hand, on our undeserving heads! Surely, when we possess so many unmerited benefits, there is no cause for discontent! and yet, how great is the number of those who are discontented! We are always assiduous in discovering the disadvantages we labour under, but are blind to the good we enjoy; and instead of rendering conducive to our happiness the mercies of a bountiful Deity, we frequently use them to embitter the unpleasant portion that every man is condemned to drink. The miseries of the present life would indeed be greatly alleviated, were we to discard a foolish aspiration after things beyond our reach, and learn, with the Apostle of Christ, in whatsoever state we may be placed, therewith to be content.—*The Church.*

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

MELBOURNE, 29th August, 1840.

DEAR SIR,—Our chapel was opened last Sunday: the following account of which you will oblige us by inserting in your Journal:—

On Sunday, the 23d, the Wesleyan Chapel, erected in the village of Melbourne, was opened. The Rev. John Tomkins, from Shefford, officiated.

in the morning, and preached from the 122d Psalm; the Rev. Edmund Botterell, from Compton, in the afternoon, preached from the 4th verse of the 27th Psalm; and the Rev. Joseph Anderson, Congregationalist Minister, of this place, preached in the evening, from John xxi. and part of the 17th verse: "He saith unto him the third time, Simon, son of Jonas, lovest thou me?"

It is their least praise to say, that the sermons were suitable and impressive, and that they were listened to with a more than ordinary degree of attention and interest. The congregations, at the morning and afternoon services, were large to overflowing: many not being able, in the morning, to obtain even standing room; that in the evening was small—owing, principally, we doubt not, to the rain which fell a short time previous to the service, and the appearance of a wet evening.

Collections were made after each of the services towards the liquidation of the debt yet remaining on the building. The chapel is 46 feet long, by 36 wide; it is built of brick, and will seat about three hundred persons. It is pronounced a neat and substantial building—and will, we trust and pray, be the spiritual birth-place of many immortal souls. Through many difficulties towards its erection, the Lord has graciously assisted us: in order to record which, and as well to express our sense of the divine goodness, we have called it "The Melbourne Wesleyan Ebenezer Chapel."

I remain, dear Sir,

Yours truly,
JOHN BORLAND.

RELIGIOUS INTELLIGENCE.

STATE OF THE JEWS.

[CONTINUED.]

In the south of the Holy Land, the London Society for the Conversion of the Jews have established, for some years, a strong and effective Mission. Jerusalem is their head-quarters, so that the southern parts may be fairly regarded as preoccupied. But the north of the land, the region of ancient Galilee, containing nearly half of the Jewish population, still presents an open and uncultivated field.

In that beautiful country, the town of Saphet, perched on the summit of one of the mountains that tower over the Sea of Galilee, at once commends itself as the most favourable point for the centre of a Jewish Mission. It is a place of peculiar interest to the traveller, as it is believed to be the very town to which Jesus pointed during his Sermon on the Mount, when he said, "A city that is set on an hill cannot be hid." (Matt. v.) But it is no less interesting to the Jewish missionary, for Saphet is one of the four cities regarded as holy by the Jews. As you stand upon its lofty brow, the eye of the Christian turns toward the Land of Genezareth, and the placid waters where the feet of the Saviour walked; but the eye of the Jewish devotee turns toward the white sepulchra of Marona, on the opposite side of the valley, where rest the bones of several Jewish saints. They have a tradition, that when the temple was destroyed, Jeremiah hid the ark in some cave of the hill of Saphet, and also that Messiah will be first revealed there.

Before the earthquake, on 1st January, 1837, there were 7000 Jews residing in Saphet. It is again gradually rising out of its ruins, and there are at present about 2000 Jewish inhabitants. In six hours you can reach Tiberias, on the edge of the lake—another of the holy cities—containing 1500 Jews. There are also two villages on Mount Naphtali, where Jews reside; it is within a few days' journey of Tyre, Sidon, Acre, Khaifa, Bayroot, and Damascus—in each of which there are synagogues and Jews—so that it forms the centre of a most interesting field.

The climate of Saphet is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 58° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the Church of Scotland were privileged to establish a Mission in Saphet, what an honour it would be to tread, as it were, in the very footsteps of the Saviour—to make the very same hills where he said, "Blessed are the peace-makers," resound with the Gospel of peace. And if God should bless our efforts, would not the words of the Prophet receive

a second fulfilment: "The land of Zabulon, and the land of Nephthaim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Saphet would then be, in reality, "a city set on an hill, that cannot be hid."

2. *Jassy and Bucarest.*—Wallachia and Moldavia are deeply interesting provinces to the Jewish missionary. The number of Jews is very great. In Bucarest there are about 3000, and in Jassy 20,000. In the single city of Jassy, there are more than in the whole of Palestine. On entering it, we almost thought ourselves in a city of Israel. In six other towns of the provinces which we visited, we found great numbers. It is believed that the Government would not be unfavourable to a Jewish Mission. Any direct attempt at the conversion of the Greek population, would prove fatal to the Mission. But if the missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British Consul in each of the capitals. The bible is freely circulated in Wallachia. The Prince of Moldavia was favourable to its circulation in his dominions also; but the Greek priests would not permit it. The only thing to be feared is, that the light spreading to the native population, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the Mission. But it is our part to move forward in the path of duty, leaving future events in the hands of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the greatest ignorance. We are told, that among the thousands of Jassy, there were only a few individuals who could understand Hebrew grammatically. In the schools, we found that even the teachers could not translate the prayers in the Hebrew prayer-book. In this state of things, a secret society has arisen of educated Jews, who hate the Talmud. They live like Jews, but use every effort to undermine Judaism; they deplore the ignorance and superstition of their brethren; and though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many whose confidence in the Talmud had been completely shaken—and who were eagerly asking for the New Testament, and Christian Tracts.

This wonderful field has hitherto been entirely unoccupied. No missionary has ever been sent there with the words of eternal life. We found the Jews would not believe that we were Christians—"for," said they, "no Christians in this country love the Jews." Add to this, that these provinces border upon Austrian Poland, that land of bigotry and the shadow of death—where no traveller dares to carry even an English bible, and where no missionary would be allowed to remain. If the Moldavian Jews received the light of the Gospel, they would easily spread it by means of their constant intercourse, even where the foot of the Gospel messenger could not go.

One fact more may be stated,—that every Jew who arrives in these provinces must bring a certificate, that he is able to earn a livelihood by some trade. If found unable, the authorities send him out of the province. The cheapness of the necessaries of life is very remarkable—and the resources of commerce great and unoccupied; so that an inquiring Jew, or a convert, could easily maintain himself, even when cast off by his brethren. In this way, one of the greatest difficulties of the Jewish missionary would be removed.

The only reason why Jassy seems preferable to Bucarest is, that the Jewish population is nearly seven times greater, and that the Jews are fully more awakened in the northern parts. But perhaps it might be found advisable that the Mission extend its care to both capitals.

3. *Hungary.*—The number of Jews in Pest, including Ofen and Altofen, is at least 11,500, stated by some as high as 30,000; in Presburgh and Pappa, 6,000; in Vag-Ujhely, 2,400. There are, besides, eleven towns containing from 1,000 to 2,000 Jews in each; twenty-three towns, from 500 to 1,000; thirty, from 200 to 500. The rest of the Jewish population are spread in the different small towns and villages all over Hungary. The lowest estimate of the total Jewish population in Hungary is 250,000; but there are said to be at least 300,000.

(To be continued.)

MISCELLANEOUS.

FAMILY WORSHIP.

THE following anecdote, which originally appeared in an English periodical called the "Weekly Instructor," is transcribed with the hope that it will be instrumental of encouraging heads of families never to relinquish or neglect a duty, which appears so universally attended with the Divine blessing:—

A pious tradesman, conversing with a Minister on Family Worship, related the following highly instructive circumstance respecting himself:—

"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years, the advantages of these engagements appeared manifestly conspicuous: the blessings of the upper and the nether springs followed me, health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length, worldly interest prevailed so far, as to induce me to excuse the attendance of my apprentices, and not long after, it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron: when it pleased the Lord to awaken me by a singular Providence.

"One day, I received a letter from a young man, who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words:—"Oh, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. Oh, Sir, eternity will be too short to praise my God for what I learnt there. It was there that I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ in me the hope of glory.' Oh, Sir! permit me to say, Never, never neglect those precious engagements: you have yet a family and more apprentices; may your house be the birth place of their souls." I could read no further: every line flashed condemnation in my face. I trembled—I shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul-murdering hands!

"Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God—I agonized, and—but you can better conceive, than I can describe, my feelings; suffice it to say, that light broke in upon my desolate soul, a sense of blood-bought pardon was obtained, &c. &c. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have been, and am determined, through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion. Better to lose a few shillings, than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

DIVISIBILITY OF MATTER.

An ounce of gold may be divided into 432,000,000,000 of parts.—Lardner.

NACKEE KHAN.

The following account of the cruelties of an Eastern Despot, of the remarkable preservation of an innocent man, and of Col's judgment manifested in the destruction of the tyrant, is taken from the second volume of Sir Robert Ker Porter's Travels:—

The author, having related his introduction to one of the persons who were the objects of Nackee Khan's rapacious cruelty, gives the substance of the narrative, as recited by him, in the following manner:—

"Having, by intrigues and assassinations, made himself master of the regal power at Shiraz, this monster of human kind found that the Governor of Ispahan, instead of adhering to him, had proclaimed the accession of the lawful heir. No sooner was the news brought to Nackee Khan, than he put himself at the head of his troops, and set forward to revenge his contained authority. When he arrived as far as Yesdikast, he encamped his army, for a short halt, near the tomb on the north side. Being as insatiable of money as blood, he sent to the inhabitants of Yesdikast, and demanded an immense sum in gold, which he insisted should instantly be paid to his messengers. Unable to comply, the fact was respectfully pleaded in excuse, namely, 'that all the money the city had possessed, was already taken away by his own officers and those of the opposite party; and that, at present, there was scarce a Tomann in the place.' Enraged at this answer, he repaired, full of wrath, to the town, and ordering eighteen of the principal inhabitants to be brought before him, again demanded the money, but with threats and imprecations, which made the hearers tremble. Still, however, they could only return the same answer—their utter inability to pay; and the tyrant, without a moment's preparation, commanded the men to be seized, and hurled from the top of the precipice, in his sight. Most of them were instantly killed on the spot; others, cruelly maimed, died in terrible agonies where they fell; and the describer of the dreadful scene was the only one who survived. He could form no idea of how long he lay, after precipitation, utterly senseless; 'but,' added he, 'by the will of God, I breathed again; and, on opening my eyes, found myself amongst the dead and mangled bodies of my former neighbours and friends. Some yet groaned.' He then related, that, in the midst of his horror at the sight, he heard sounds of yet more terrible acts, from the top of the cliff; and momentarily strengthened by fear of he knew not what, (for he believed that death had already grasped his own poor shattered frame) he managed to crawl away unperceived into one of the numerous caverned holes, which perforate the foot of the steep. He lay there in an expiring state the whole night; but, in the morning, was providentially discovered by some of the town's people, who came to seek the bodies of their murdered relatives, to mourn over them, and take them away for burial. The poor man, feeble as he was, called to these weeping groups; and, to their astonishment and joy, they drew out one survivor from the dreadful heap of slain. No time was lost in conveying him home, and administering every kind of assistance; but many months elapsed before he was able to move from his house, so deep had been the injuries inflicted in his fall.

"In the course of his awful narrative, he told us, that the noise which had so appalled him, as he lay among the blood-stained rocks, was indeed the acting of a new cruelty of the Usurper. After having witnessed the execution of his sentence on the eighteen citizens, whose asseverations he had determined not to believe, Nackee Khan immediately sent for a devout man, called Saied Hassan, who was considered the sage of the place, and for his charities greatly beloved by the people. 'This man,' said the Khan, 'being a descendant of the Prophet, must know the truth, and will tell me. He shall find me those who can and will pay the money.' But the answer given by the honest Saied being precisely the same with that of the innocent victims who had already perished, the tyrant's fury knew no bounds, and, rising from his seat, he ordered the holy man to be rent asunder in his presence, and then thrown over the rock, to increase the monument of his vengeance below.

"It was the tumult of this most dreadful execution which occasioned the noise that drove the affrighted narrator to the shelter of any hole, from the eye of merciless man. But the cruel scene did not end there. Even in the yet sensible ear of the Saied, expiring in agonies, his execrable murderer ordered that his wife and daughters should be given up to the soldiers; and that, in punishment of such universal rebellion in the town, the whole place should be razed to the ground.

"But this last act of blood on a son of the Prophet, cost the perpetrator his life. For the soldiers themselves, and the Nobles who had been partizans of the Usurper, were so struck with horror at the sacrilegious murder, and appalled with the threatened guilt of offering insult to women of the sacred family, that they believed a curse must follow the abettors of such a man. The next step, in their minds, was to appease heaven by the immolation of the offender; and in the course of that very night, a band of his servants cut the cords of his tent, which instantly falling in upon him, afforded them a secure opportunity of burying their poniards in his body. The first strokes were followed by thousands. So detested was the wretch, that in a few minutes his remains were hewn and torn to pieces. It does not become men to lift the veil that lies over the whole doom of a ruthless murderer; but there is something in the last mortal yell of a tyrant, whether it be a Robespierre or a Nackee Khan, which sounds as if mingled with a dreadful echo from the eternal shore.

"While the above particulars were relating, it was a shuddering glance that looked down, from the open side of the Keikho's saloon, on almost the very spot where the unhappy victims had breathed their last. It recalled to my remembrance a similar window, for similar purposes, at Erivan, where the Governor of that place used to dispose of his malefactors, the moment sentence was pronounced. And, while listening to the hideous details of a sort of punishment so common in the East, I could not but recall similar descriptions in ancient writers on these countries, which showed how old had been the practice of taking offenders to a height, and casting them headlong, sometimes from a rock, at others from high battlements, and often from a window which commanded a sufficient steep. We have a dreadful picture of this most tremendous mode of punishment, in the Second Book of Kings. It describes the death of Jezebel, when, by the command of Jehu, she was thrown from the palace-window of Jezreel, during his triumphant entry, and her blood was sprinkled on the wall, and on the horses, and he trode her under their feet; and when he sent to bury her, no more was found of her than the skull, and the feet, and the palms of her hands. Nearer home, the classic reader has only to remember the various precipitations from the Terpeian rock, to see what chastisements the sages of antiquity, in almost every country, devised for the reformation of mankind. Blessed indeed are those latter times of the world, when such fierce punishments are neither necessary to appal vice, nor would their barbarous outrage of human sympathy be tolerated. The change has been wrought by the ameliorating effects of Christianity, and, therefore, only in countries where the religion of mercy has not yet been received, do we find the dregs of heathenish cruelties remain."

THE WELLINGTON BANQUET, 1840.

The following is an extract from a letter written by a gentleman to a friend in the country, descriptive of the appearance of the banqueting room of Apsley House, on the last commemoration of the battle of Waterloo:—

"Anything more superb I never saw, nor could have formed any conception of. Fancy a room two hundred feet, by eighty-two, lined throughout with yellow silk, and covered with pictures of the old masters; the cornices and ceiling profusely gilded, yet relieved by oblong plates of plain round glass. At either extremity, an oaken sideboard, with six silver gilt shields, of immense magnitude, emblematic of the Duke's conquests, and presented by the crowned heads of Europe. On the dining-table, spread for his companions in arms, stood too marble tripods for lights, of about seven feet high, passing through the table, and supported by griffins, very elaborately carved in ormolu; three others, of gold, though of smaller dimensions, but

particularly magnificent, (the gift of the city of London,) representing, in bold relief, and as large as life, a foot soldier (with his standard) of each company that signalized itself on the field of battle. A solid gold vase, the tribute of the noblemen of England, beautifully portraying the guards forming a square. Between every second guest there is a wine-cooler of Dresden china, with an exquisite painting of some engagement, or some general officer that was in it, going through the entire series of his victories, and those who participated in them, in India, the Peninsula, and Waterloo. The plate has been estimated at £300,000.—*London paper.*

PROVIDENTIAL INTERPOSITION.

Extract of a letter from the Rev. D. Leever, dated Napoli, April 25, 1831:—

"From Missolonghi, I visited Anaticolo, a town built on a small island within the Gulph, about eight miles distant from the former, and communicating with the shore, on each side, by a ferry. It is approachable, by sea, only by the same entrances as Missolonghi; and, as you know, was one of the refuges of the Greeks of this district during the war, and sustained several sieges. You may recollect the circumstance, that during one of these sieges, when water was scarce in the town, (for the inhabitants supply themselves with water from the main land, by boats,) a bomb from the Turkish cannon penetrated the roof of one of their churches, and opened a spring of water in the midst of the church, which proved a most seasonable relief to the besieged. I was anxious to verify this fact—which, upon my visiting the spot, was confirmed to me by the testimony of many of the inhabitants. The water of the well, (which is, of course, held in great reverence by the Greeks,) I found to be very drinkable; and I was shown the hole in the roof through which the bomb entered. Anaticolo may contain, at present, about 1000 inhabitants; and the Government has built them a school, which, from some prejudice against the new system of Mutual Instruction, and more perhaps from the inefficiency of the master, is at present very ill attended. I left with them, however, ten copies of the New Testament."

POETRY.

LINES WRITTEN DURING A THUNDER-STORM.

FROM THE RUSSIAN—BY BOWRING.

IT thunders!—Sons of dust, in reverence bow!
Ancient of Days! Thou speakest from above:
Thy right hand wields the bolt of terror now—
That hand which scatters peace, and joy, and love.
Almighty! trembling like a timid child,
I hear thy awful voice—alarm'd—afraid—
I see the flashes of thy lightning wild,
And in the very grave would hide my head.

LoRD! what is man? Up to the sun he flies—
Or feebly wanders through earth's vale of dust:
There is he lost midst heaven's high mysteries,
And here in error and in darkness lost:
Beneath the storm-clouds, on life's raging sea,
Like a poor sailor—by the tempest tost
In a frail bark—the sport of destiny,
He sleeps—and dashes on the rocky coast.

Thou breathest—and th' obedient storm is still!
Thou speakest—silent the submissive wave!
Man's shatter'd ship the rushing waters fill,
And the hush'd billows roll across his grave.
Sourceless and endless God! compar'd with Thee,
Life is a shadowy, momentary dream:
And Time, when view'd through Thy eternity,
Less than the mote of morning's golden beam.

MONTREAL:

PRINTED FOR THE COMMITTEE, ONCE A FORTNIGHT,

BY

JOHN E. L. MILLER,

at the Office in St. Nicholas Street.—All communications for the WESLEYAN must be addressed (post paid) to the Editor, Montreal.

TERMS.—Five Shillings per annum, including postage, payable half-yearly in advance.