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THE WESLEYAN,

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

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

VOL. I.

MONTREAL, THURSDAY, AUGUST 6, 1840.

No. 1.

DIVINITY.

In commencing this Religious Journal, the Editors think they cannot better meet the expectations of their readers, or promote their spiritual improvement, than by presenting them, as the first article in "Divinity," with the following excellent sermon, preached and published many years since, and designated

GOD'S LOVE TO FALLEN MAN.

"Not as the offence, so also is the free gift."
ROMANS V. 14.

1. How exceeding common, and how bitter, is the outcry against our first parent for the mischief which he not only brought upon himself, but entailed upon his latest posterity! It was by his wilful rebellion against God that "sin entered into the world." "By one man's disobedience," as the Apostle observes; *the many, or polloi*, as many as were then in the loins of their forefather, "were made," or constituted, "sinners;" not only deprived of the favour of God, but also of his image—of all virtue, righteousness and true holiness; and sunk, partly into the image of the devil—in pride, malice, and all other diabolical tempers; partly into the image of the brute, being fallen under the dominion of brutal passions and grovelling appetites. Hence also death entered into the world, with all his fore-runners and attendants—pain, sickness, and a whole train of uneasy, as well as unholy, passions and tempers.

2. "For all this, we may thank Adam," has echoed down from generation to generation. The self-same charge has been repeated in every age and every nation, where the oracles of God are known; in which alone this grand and important event has been discovered to the children of men. Has not your heart, and probably your lips too, joined in the general charge? How few are there of those who believe the scriptural relation of the fall of man, that have not entertained the same thought concerning our first parent; severely condemning him that, through wilful disobedience to the sole command of his Creator,

"Brought death into the world, and all our woe!"

3. Nay, it were well if the charge rested here; but it is certain it does not. It cannot be denied that it frequently glances from Adam to his Creator. Have not thousands, even of those who are called Christians, taken the liberty to call his mercy, if not his justice also, into question, on this very account? Some, indeed, have done this a little more modestly, in an oblique and indirect manner; but others have thrown aside the mask, and asked, "Did not God foresee that Adam would abuse his liberty? And did he not know the baneful consequences which this must naturally have on all his posterity? And why, then, did he permit that disobedience? Was it not easy for the Almighty to have prevented it?"—He certainly did foresee the whole. This cannot be denied: for "known unto God are all his works from the beginning of the world;" rather, from all eternity, as the words *apocryphal* properly signify. And it was undoubtedly in his power to prevent it; for he hath all power both in heaven and earth. But it was known to him, at the same time, that it was best, upon the whole, not to prevent it. He knew that "not as the transgression, so is the free gift;" that the evil resulting from the former was not as the good resulting from the latter—not worthy to be compared with it. He saw that to permit the fall of the first

man was far best for mankind in general; that abundantly more good than evil would accrue to the posterity of Adam by his fall; that if "sin abounded" thereby over all the earth, yet grace would "much more abound;" yea, and that to every individual of the human race, unless it was his own choice.

4. It is exceeding strange that hardly any thing has been written, or at least published, on this subject; nay, that it has been so little weighed or understood by the generality of Christians; especially considering that it is not a matter of mere curiosity, but a truth of the deepest importance; it being impossible on any other principle,

"To assert a gracious Providence,
And justify the ways of God with men;"

and considering withal how plain this important truth is to all sensible and candid inquirers. May the Lover of Men open the eyes of our understanding, to perceive clearly that, by the fall of Adam, mankind in general have gained a capacity,

First, of being more holy and more happy on earth, and,

Secondly, of being more happy in heaven, than otherwise they could have been!

1. And, first, mankind in general have gained, by the fall of Adam, a capacity of attaining more holiness and happiness on earth than it would have been possible for them to attain if Adam had not fallen. For if Adam had not fallen, Christ had not died. Nothing can be more clear than this; nothing more undeniable: the more thoroughly we consider the point, the more deeply shall we be convinced of it. Unless all the part-takers of human nature had received that deadly wound in Adam, it would not have been needful for the Son of God to take our nature upon him. Do you not see that this was the very ground of his coming into the world? "By one man sin entered into the world, and death by sin: and thus death passed upon all," through him in whom all men sinned. (Rom. v. 12.) Was it not to remedy this very thing that "the Word was made flesh," that "as in Adam all died, so in Christ all" might "be made alive?" Unless, then, many had been made sinners by the disobedience of one, by the obedience of one many would not have been made righteous: (verse 19:) so there would have been no room for that amazing display of the Son of God's love to mankind: there would have been no occasion for his being "obedient unto death, even the death of the cross." It could not then have been said, to the astonishment of all the hosts of heaven, "God so loved the world," yea, the ungodly world, which had no thought or desire of returning to him, "that he gave his Son" out of his bosom, his only-begotten Son, "to the end that whosoever believeth on him should not perish, but have everlasting life." Neither could we then have said, "God was in Christ, reconciling the world to himself;" or, that he "made him to be sin," that is, a *sin-offering*, "for us, who knew no sin, that we might be made the righteousness of God through him." There would have been no such occasion for such "an Advocate with the Father," as "Jesus Christ the righteous;" neither for his appearing "at the right hand of God, to make intercession for us."

2. What is the necessary consequence of this? It is this: there could then have been no such thing as faith in God thus loving the world, giving his only Son for us men, and for our salvation. There could have been no such thing as faith in the Son of God, as "loving us and giving himself for us." There could have been no faith in the Spirit of God, as renewing the image of

God in our hearts, as raising us from the death of sin into the life of righteousness. Indeed, the whole privilege of justification by faith could have had no existence; there could have been no redemption in the blood of Christ; neither could Christ have been "made of God unto us," either "wisdom, righteousness, sanctification," or "redemption."

3. And the same grand blank which was in our faith must likewise have been in our love. We might have loved the Author of our being, the Father of angels and men, as our Creator and Preserver: we might have said, "O Lord our Governor, how excellent is thy name in all the earth!" But we could not have loved him under the nearest and dearest relation—as delivering up his Son for us all. We might have loved the Son of God, as being "the brightness of his Father's glory, the express image of his person;" (although this ground seems to belong rather to the inhabitants of heaven than earth;) but we could not have loved him as "bearing our sins in his own body on the tree," and "by that one oblation of himself once offered, making a full sacrifice, oblation, and satisfaction for the sins of the whole world." We could not have been "made conformable to his death," nor have known "the power of his resurrection." We could not have loved the Holy Ghost, as revealing to us the Father and the Son; as opening the eyes of our understanding; bringing us out of darkness into his marvellous light; renewing the image of God in our soul, and sealing us unto the day of redemption. So that, in truth, what is now "in the sight of God, even the Father," not of fallible men, "pure religion and undefiled," would then have had no being; inasmuch as it wholly depends on those grand principles,—*"By grace ye are saved through faith;"* and, "Jesus Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption."

4. We see, then, what unspeakable advantage we derive from the fall of our first parent, with regard to faith;—faith both in God the Father, who spared not his own Son, his only Son, but "wounded him for our transgressions," and "bruised him for our iniquities;" and in God the Son, who poured out his soul for us transgressors, and washed us in his own blood. We see what advantage we derive therefrom with regard to the love of God: both of God the Father and God the Son. The chief ground of this love, as long as we remain in the body, is plainly declared by the Apostle: "We love Him because He first loved us." But the greatest instance of his love had never been given, if Adam had not fallen.

5. And as our faith, both in God the Father and the Son, receives an unspeakable increase, if not its very being, from this grand event, as does also our love both of the Father and the Son; so does the love of our neighbour also, our benevolence to all mankind, which cannot but increase in the same proportion with our faith and love of God. For who does not apprehend the force of that inference drawn by the loving Apostle: "Beloved, if God so loved us, we ought also to love one another." If God SO loved us;—observe, the stress of the argument lies on this very point: *SO loved us*, as to deliver up his only Son to die a cursed death for our salvation. Beloved, what manner of love is this wherewith God hath loved us; so as to give his only Son, in glory equal with the Father, in majesty co-eternal? What manner of love is this wherewith the only-begotten Son of God hath loved us, so as to *empty himself*, as far as possible, of his eternal Godhead; as to divest himself of that glory which he had with the Father before the world began; as to take upon him the form of a servant, being found

in fashion as a man; and then to humble himself still further, "being obedient unto death, even the death of the cross?" If God SO loved us, how ought we to love one another! But this motive to brotherly love had been totally wanting if Adam had not fallen. Consequently, we could not then have loved one another in so high a degree as we may now. Nor could there have been that height and depth in the command of our blessed Lord, "As I have loved you, so love one another."

6. Such gainers may we be by Adam's fall, with regard both to the love of God and of our neighbour. But there is another grand point, which, though little adverted to, deserves our deepest consideration. By that one act of our first parent, not only "sin entered into the world," but pain also, and was alike entailed on his whole posterity. And herein appeared not only the justice but the unspeakable goodness of God. For how much good does he continually bring out of this evil! how much holiness and happiness out of pain!

7. How innumerable are the benefits which God conveys to the children of men through the channel of sufferings!—so that it might well be said, "What are termed afflictions in the language of men, are, in the language of God, styled blessings." Indeed, had there been no suffering in the world, a considerable part of religion, yea, and in some respects, the most excellent part, could have had no place therein; since the very existence of it depends on our suffering; so that had there been no pain, it could have had no being. Upon this foundation, even our suffering, it is evident all our passive graces are built; yea, the noblest of all Christian graces—*love enduring all things*. Here is the ground for resignation to God, enabling us to say, from the heart, in every trying hour, "It is the Lord: let him do what seemeth him good."—"Shall we receive good at the hand of the Lord, and shall we not receive evil?" And what a glorious spectacle is this! Did it not constrain even a Heathen to cry out, "*Ecce spectaculum Deo dignum!*"—"See a sight worthy of God;" a good man struggling with adversity, and superior to it. Here is the ground for confidence in God, both with regard to what we feel, and with regard to what we should fear, were it not that our soul is calmly staid on Him. What room could there be for trust in God, if there was no such thing as pain or danger? Who might not say then, "The cup which my Father hath given me, shall I not drink it?" It is by sufferings that our faith is tried, and, therefore, made more acceptable to God. It is in the day of trouble that we have occasion to say, "Though he slay me, yet will I trust in him." And this is well pleasing to God, that we should own him in the face of danger; in defiance of sorrow, sickness, pain, or death.

8. Again: had there been neither natural nor moral evil in the world, what must have become of patience, meekness, gentleness, longsuffering? It is manifest they could have had no being; seeing all these have evil for their object. If, therefore, evil had never entered into the world, neither could these have had any place in it. For who could have returned good for evil, had there been no evil-doer in the universe? How had it been possible, on that supposition, to "overcome evil with good?" Will you say, "But all these graces might have been divinely infused into the hearts of men?" Undoubtedly they might: but if they had, there would have been no use or exercise for them. Whereas in the present state of things we can never long want occasion to exercise them; and the more they are exercised, the more all our graces are strengthened and increased. And in the same proportion as our resignation, our confidence in God, our patience and fortitude, our meekness, gentleness, and longsuffering, together with our faith, and love of God and man, increase, must our happiness increase, even in the present world.

9. Yet again: as God's permission of Adam's fall gave all his posterity a thousand opportunities of suffering, and thereby of exercising all those passive graces which increase both their holiness and happiness; so it gives them opportunities of doing good in numberless instances; of exercising themselves in various good works, which otherwise could have had no being. And what exertions of benevolence, of compassion, of godlike

mercy, had then been totally prevented! Who could then have said to the Lover of men,—

"Thy mind throughout my life be shown,
While listening to the wretch's cry,
The widow's or the orphan's groan,
On mercy's wings I swiftly fly,
The poor and needy to relieve;
Myself, my all for them to give?"

It is the just observation of a benevolent man,—

"All worldly joys are less
Than that one joy of doing kindnesses."

Surely in "keeping this commandment," if no other, "there is great reward." "As we have time, let us do good unto all men;" good of every kind, and in every degree. Accordingly, the more good we do, (other circumstances being equal,) the happier we shall be. The more we deal our bread to the hungry, and cover the naked with garments—the more we relieve the stranger, and visit them that are sick or in prison—the more kind offices we do to those that groan under the various evils of human life—the more comfort we receive even in the present world, the greater the recompence we have in our own bosom.

10. To sum up what has been said under this head: as the more holy we are upon earth, the more happy we must be—(seeing there is an inseparable connexion between holiness and happiness.)—as the more good we do to others, the more of present reward redounds into our own bosom; even as our sufferings for God lead us to rejoice in him "with joy unspeakable and full of glory;" therefore, the fall of Adam—first, by giving us an opportunity of being far more holy, secondly, by giving us the occasions of doing innumerable good works, which otherwise could not have been done, and, thirdly, by putting it into our power to suffer for God, whereby "the Spirit of glory and of God resteth upon us,"—may be of such advantage to the children of men, even in the present life, as they will not thoroughly comprehend till they attain life everlasting.

11. It is then we shall be enabled fully to comprehend, not only the advantages which accrue at the present time to the sons of men, by the fall of their first parent, but the infinitely greater advantages which they may reap from it in eternity. In order to form some conception of this, we may remember the observation of the Apostle: as "one star differeth from another star in glory, so also is the resurrection of the dead." The most glorious stars will undoubtedly be those who are the most holy, who bear most of that image of God wherein they were created; the next in glory to these will be those who have been most abundant in good works; and, next to them, those who have suffered most, according to the will of God. But what advantages, in every one of these respects, will the children of God receive in heaven, by God's permitting the introduction of pain upon earth in consequence of sin? By occasion of this they attained many holy tempers which otherwise could have had no being,—resignation to God; confidence in him, in times of trouble and danger; patience, meekness, gentleness, longsuffering, and the whole train of passive virtues: and on account of this superior holiness, they will then enjoy superior happiness. Again: every one will then receive his own reward, according to his own labour; every individual will be rewarded "according to his work." But the fall gave rise to innumerable good works, which could otherwise never have existed: such as administering to the necessities of saints; yea, relieving the distressed in every kind: and hereby innumerable stars will be added to their eternal crown. Yet again: there will be an abundant reward in heaven for suffering as well as for doing the will of God: "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Therefore, that event which occasioned the entrance of suffering into the world, has thereby occasioned to all the children of God an increase of glory to all eternity. For although the sufferings themselves will be at an end; although

"The pain of life shall then be o'er,
The anguish and distracting care;
There sighing grief shall weep no more,
And sin shall never enter there;"—

yet the joys occasioned thereby shall never end, but flow at God's right hand for evermore.

12. There is one advantage more that we reap from Adam's fall, which is not unworthy our attention. Unless in Adam all had died, being in the loins of their first parent, every descendant of Adam, every child of man, must have personally answered for himself to God. It seems to be a necessary consequence of this, that if he had once fallen, once violated any command of God, there would have been no possibility of his rising again; there was no help, but he must have perished without remedy. For that covenant knew not to show mercy: the word was, "The soul that sinneth, it shall die." Now, who would not rather be on the footing he is now—under a covenant of mercy? Who would wish to hazard a whole eternity upon one stake? Is it not infinitely more desirable to be in a state wherein, though encompassed with infirmities, yet we do not run such a desperate risk, but if we fall, we may rise again?—wherein we may say,

"My trespass is gone up to heaven;
But far above the skies,
In Christ abundantly forgiven,
I see thy mercies rise!"

13. In Christ! Let me entreat every serious person once more to fix his attention here. All that has been said, all that can be said, on these subjects, centres in this point: the fall of Adam produced the death of Christ. Hear, O heavens, and give ear, O earth! Yea,

"Let earth and heaven agree,
Angels and men be join'd,
To celebrate with me,
The Saviour of mankind;
To adore the all atoning Lamb,
And bless the sound of Jesu's name."

If God had prevented the fall of man, "the Word" had never been "made flesh;" nor had we ever "seen his glory, the glory as of the only-begotten of the Father." Those mysteries never had been displayed "which the" very "angels desire to look into." Methinks this consideration swallows up all the rest, and should never be out of our thoughts. Unless "by one man judgment had come upon all men to condemnation;" neither angels nor men could ever have known "the unsearchable riches of Christ."

14. See, then, upon the whole, how little reason we have to repine at the fall of our first parent; since herefrom we may derive such unspeakable advantages, both in time and eternity. See how small presence there is for questioning the mercy of God, in permitting that event to take place; since therein mercy, by infinite degrees, rejoices over judgment. Where, then, is the man that presumes to blame God for not preventing Adam's sin? Should we not rather bless him from the ground of the heart, for therein laying the grand scheme of man's redemption, and making way for that glorious manifestation of his wisdom, holiness, justice and mercy? If, indeed, God had decreed, before the foundation of the world, that millions of men should dwell in everlasting burnings, because Adam sinned hundreds or thousands of years before they had a being, I know not who could thank him for this, unless the devil and his angels: seeing, on this supposition, all those millions of unhappy spirits would be plunged into hell by Adam's sin, without any possible advantage from it. But, blessed be God, this is not the case. Such a decree never existed. On the contrary, every one born of a woman may be an unspeakable gainer thereby: and none ever was or can be a loser but by his own choice.

15. We see here a full answer to that plausible account of the origin of evil, published to the world some years since, and supposed to be unanswerable: that "it necessarily resulted from the nature of matter, which God was not able to alter." It is very kind in this sweet-tongued orator to make an excuse for God! But there is really no occasion for it: God hath answered for himself. He made man in his own image: a spirit endued with understanding and liberty. Man, abusing that liberty, produced evil; brought sin and pain into the world. This God permitted, in order to a fuller manifestation of his wisdom, justice and mercy, by bestowing on all who would receive it, an infinitely greater happiness than they could possibly have attained if Adam had not fallen.

16. "O the depth of the riches both of the wisdom and knowledge of God!" Although a thousand particulars of "his judgments and of his

ways are unsearchable" to us, and past our finding out; yet may we discern the general scheme running through time into eternity. "According to the counsel of his own will," the plan he had laid before the foundation of the world, he created the parent of all mankind in his own image; and he permitted all men to be made sinners, by the disobedience of this one man, that, by the obedience of one, all who receive the free gift may be infinitely holier and happier to all eternity!

SCRIPTURE ILLUSTRATIONS.

Job, ii. 4.

Skin for skin, yea, all that a man hath will he give for his life,

BEFORE the invention of money trade used to be carried on by barter; that is, by exchanging one commodity for another. The men who had been hunting in the woods for wild beasts, would carry their skins to market, and exchange them with the armourer for so many bows and arrows. As these traffickers were liable to be robbed, they sometimes agreed to give a party of men a share, for defending them, and skins were a *very ancient tribute*. With them they redeemed their own shares of property, and their lives. It is to one or both of these customs that the text alludes, as a proverb.

Imagine one of these primitive fairs. A multitude of people, from all parts, of different tribes and languages, in a broad field, all overspread with various commodities, to be exchanged. Imagine this fair to be held after a good hunting season, and a bad harvest: the skinners are numerous, and clothing cheap. Wheat, *the staff of life*, (Isa. iii. 1.) is scarce, and the whole fair dreads a famine; how many skins this year will a man give for this necessary article, without which he and his family must necessarily die! Why, each would add to the heap, and put *skin upon skin, for all the skins that a man hath will he give for his life*. Imagine the wheat-growers, of which Job was one, carrying home the skins which they had taken for wheat; imagine the party engaged to protect them, raising the tribute, and threatening, if it were not paid, to put them to death. What proportion of skins would these merchants give, in this case of necessity! *Skin upon skin, yea, all the skins that they have will they give for their lives*. The proverb then means, that we should save our lives at any price.—Robinson.

Rom. viii. 17.

In all these things we are more than conquerors.

THAT is more than ordinary force in these words, *more than conquerors*; for they express an heroic triumph. He does not simply say, we bear our trials with patience; he not only says, we shall conquer in this conflict; but he affirms, we are *more than conquerors*. It is much that we resist trials without being oppressed; it is more to conquer those trials, even after a rude combat; but to affirm that the believer is *more than a conqueror*, is to affirm that he conquers without a combat, and triumphs without resistance.—it is as much as to say, he shall make trials the matter of his joy and glory, as the Apostle says, *We glory in tribulation*.—Claud.

LAODICEA, a city of Asia Minor, which lay about forty miles to the south of Ephesus. In the primitive times of Christianity, as appears from Saint Paul's Epistles to the Colossians, in which the Laodiceans are frequently mentioned, this place possessed a flourishing church. But the doom of Laodicea seems to have been more severe and terrible than that of the other six apocalyptic churches. At Eschisar, close to the ruins of Laodicea, previously to the tremendous earthquake in August, 1822, which desolated the greater part of Syria, there resided about fifty poor inhabitants, two only of whom were Christians, who lived together in a small mill, and neither of whom could read! The stately edifices of ancient Laodicea are now peopled with wolves and jackals.

The prayers of the mosque are the only prayers heard near the still splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed, in its utter rejection as a church.

ECCLESIASTICAL HISTORY.

SKETCH OF ECCLESIASTICAL HISTORY UNDER THE OLD TESTAMENT DISPENSATIONS.

"ECCLESIASTICAL HISTORY" is defined by Mosheim "a clear and faithful narration of the transactions, revolutions, and events, that relate to that large community, which bears the name of Jesus Christ, and is vulgarly known under the denomination of the Church. It comprehends both the external and internal condition of this community, and so connects each event with the causes from which it proceeds, and the instruments which have been concerned in its production, that the attentive reader may be led to observe the displays of providential wisdom and goodness in the preservation of the Church, and thus find his piety improved, as well as his knowledge."

As, however, by the Church, we are to understand the whole body of God's chosen people, in every period of time—the history of "the Church of the living God" may be considered as coeval with the history of the human race and the creation of the world. It was originally constituted and planted, with its worship and ordinances, in the terrestrial paradise which had been prepared by the all-wise and benevolent Creator, as the temple and abode of the first earthly intelligences and worshippers, in their social capacity; and where, in their primeval state of innocency and purity, the first human pair enjoyed religious fellowship with each other, and were admitted to the most intimate and hallowed communion with the glorious object of their worship, by whom their adorations and love were accepted as grateful sacrifice. Nor did the Church thus planted perish in the moral ruin into which its first members fell through transgression; the promise of Messiah secured to the offenders and their posterity the continuance and privileges of their church-state and ordinances, as means of instruction, comfort and salvation. The Church of God and the people of God are one—and hence, in every age, and in the darkest and most degenerate periods of the world, God has had a Church—a people, a chosen and peculiar people, whom he has been pleased to distinguish from all others, by manifestations of his presence, tokens of his favour, and revelations of his will.

The antedeluvian patriarchs and families, composing the Church and people of God, were the sons and posterity of Seth, who was probably Adam's third son, in whose days, and especially about the time of the birth of his son Enos, it is said, "men began to call upon the name of the Lord," or to call themselves by the name of the Lord, as in the margin of the bible; or, more generally and publicly to distinguish themselves as the worshippers of Jehovah, and whose posterity are called the "sons of God," as the posterity of Cain were called the "sons of men." In this family, (the family of Seth,) the knowledge and worship of God were preserved amidst the general corruption, and until the universal destruction of the human race by the overwhelming deluge. If it be asked, what then became of the Church and people of God? it is answered, they were indeed diminished and brought low, but still were preserved in the family of Noah, who survived the dread catastrophe of the world's destruction three hundred and fifty years. From : at time to the calling of Abraham, the Church was composed principally of the descendants of Seth, one of the sons of Noah. Then did the Almighty condescend to enter into solemn covenant with Abraham, and promise that in his seed all nations of the earth should be blessed, and that they should possess the land of Canaan, in which he was then a stranger and sojourner, as the place of their rest—where he would be to them a God, and they should be to him a people, until the times of Messiah, even for an everlasting possession, as a type of heaven. This covenant and promise was renewed and repeated to Isaac and Jacob by the God of Abraham, whose children, composing the visible Church, sojourned in Egypt about four hundred years, and until Moses was raised up to lead them forth, to take possession of the land promised to their fathers—a land flowing with milk and honey. Forty years was the Church in the wilderness journeying towards it, and finally, upon the death of Moses, and under the guidance and command of Joshua, they entered upon the long promised possession—con-

quered the inhabitants, and divided the country among them, according to their tribes. Here they planted vineyards, and built cities, and became at once the most favoured and enlightened people on earth. The Temple, and Oracles, and Prophets, and Presence of Jehovah, were with them, and thus were literally fulfilled the predictions and promises of God to Abraham, Isaac and Jacob, as it respects the planting of the Jewish Church and nation in the land of Canaan.

During the 3,600 years which elapsed from the creation to the days of Malachi, the last of the Jewish prophets, the Church was placed under those various dispensations of the truth and grace of God, which have been dispensed in different periods of the world by successive revelations of the will and mercy of God to mankind. They have been distinguished as the Dispensation of Innocency, or the covenant of works; the Adamic Dispensation, or the covenant of grace after the fall; the Noachical Dispensation, or the religion of Noah; the Abrahamic Dispensation; the Mosaical Dispensation, or Jewish religion, and the peculiar covenant of Sinai. They may, however, be comprehended under two general distinctions: the Patriarchal, and the Mosaic or Jewish Dispensations—the first commencing with Adam, and reaching to the giving of the law by Moses; the second, from that event to the death of Christ.

It would not comport with the brevity necessary to this sketch of the Old Testament Church, to attempt to trace the effects which the peculiar and modifying circumstances of successive dispensations have produced upon the government, worship and privileges of that church: it is sufficient to observe, that as each succeeding dispensation excelled that by which it was preceded, in the clearness and fullness of those revelations of the Divine character, purposes and will, by which it was distinguished—so the Church, in its members, acquired a more hallowed and elevated tone of piety, and became more abundantly enriched with spiritual gifts and privileges. If the Church, during those early ages, had its season of depression, affliction and correction, it also had its times of revival and prosperity—it had its altars, priests and sacrifice—its saints, confessors and martyrs. "By faith Abel offered a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous." "Enoch walked with God, and was not, for God took him." "Noah was a just man, and perfect in his generation, and Noah walked with God." Abraham, for his purity, faith and obedience, was honoured in being called the "friend of God." Joseph and Moses and Joshua were illustrious characters, and members of the Old Testament Church: "And what more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets—who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Heb. xi. 32-34. These, and multitudes beside, whose names are not recorded, were holy men—men of faith and piety, and devotedness to God, who "obtained a good report through faith," and not counting their lives dear unto themselves, finished their course with joy.

In thus tracing the sacred history of the Church of God through the early ages of the world, as recorded in the Holy Scriptures, the providence and wisdom and goodness of the Almighty are strikingly apparent in guiding, comforting and delivering his people amidst the difficulties, dangers and enemies by which they were surrounded. "For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye; as an eagle stirreth up her nest, uttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the stony rock." Deut. xxxii. 9-13. Thus beautifully and poetically does Moses describe the paternal and providential care of the great Head of the Church over his ancient people, who, if they were punished for disobedience and proneness to idolatry with pestilence, defeat and captivity, were also succoured and delivered in seasons of greatest extremity: so that in every age they were enabled to set up their "Ebenezer, saying, hitherto hath the Lord helped us."

BIOGRAPHY.

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

The ancestors of Mr. Wesley were Nonconformists. His father, the Rev. Samuel Wesley, however, embraced, early in life, High Church principles. Having written in defence of the Revolution of 1688, after he had refused flattering offers made by the adherents of James II. to support the measures of the Court, he was presented with the rectory of Epworth, in Lincolnshire; and to this living was added, in a few years afterwards, that of Wroote, in the same county. Mrs. Susanna Wesley, the mother of Mr. John Wesley, was the daughter of Dr. Samuel Annesley, and was, as might be expected from the eminent character of her father, educated with great care. Like her husband, she also early renounced Nonconformity, and became a member of the Established Church. The serious habits impressed upon both by their education, did not forsake them; they feared God and worked righteousness; but there was an obscurity on several great points of evangelical religion, which hung over their minds till towards the close of life. This probably resulted from the early change in their religious connexions, and from the study of a class of Divines of the Church of England, whose writings exhibited either very imperfect or erroneous views of the doctrine of justification by faith, and of the offices of the Holy Spirit.

Mrs. Wesley instructed her own children in their early years. She appears to have felt a peculiar interest in John, from the circumstance of his providential escape when the parsonage-house was destroyed by fire, regarding that event as imposing on her an obligation "to be more particularly careful of the soul of a child whom God had so mercifully provided for." The effect of this special care on the part of the mother, under the divine blessing, appeared in his becoming early serious. In 1714, when he was eleven years of age, he was placed at the Charter-house, "where he was noticed for his diligence and progress in learning." At the age of seventeen, he was elected to Christ Church, Oxford, where he pursued his studies with distinguished success. At college he appears to have fallen into a state of religious carelessness, from which he was aroused when about to take Deacon's orders. The advice of his excellent mother, in her correspondence with him, at this important period of his life, had a salutary effect on his mind. He was ordained Deacon in September, 1725; in the spring of 1726 he was elected Fellow of Lincoln College; and such was the high opinion which was entertained of his talents and literary acquirements, that on the 7th of November, in the same year, he was chosen Greek Lecturer and Moderator of the Classes, although he was then little more than twenty-three years of age. In February, 1727, he took the degree of Master of Arts, and in the following year obtained Priest's orders. In the month of August, 1727, he had become his father's Curate; but the Rector of his college requiring his residence, he settled again at Oxford in November, 1729.

From this time the religious character of Mr. Wesley became prominent. During his absence from Oxford, as his father's Curate, his younger brother Charles had become serious; and persuading two or three students to accompany him, they attended the weekly sacrament, and observed the method of study prescribed by the University: thus obtained for Charles the name of "Methodist." To the little society thus formed by his brother, Mr. John Wesley joined himself on his return to Oxford, and, by the force of his character, soon became the head of it. He has recorded in his journal the following account of its original members:—"In November, 1729, four young gentlemen of Oxford, Mr. John Wesley, Fellow of Lincoln College; Mr. Charles Wesley, Student of Christ Church; Mr. Morgan, Commoner of Christ Church; and Mr. Kirkman, of Merton College, began to spend some evenings in a week together, in reading chiefly the Greek Testament. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them, and afterwards one of Mr. Charles Wesley's pupils. It was in 1732 that Mr. Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. To these, in April, was

joined Mr. Clayton, of Brazen-nose, with two or three of his pupils. About the same time, Mr. James Harvey was permitted to meet with them, and afterwards Mr. Whitefield." The life of Mr. Wesley was now eminently strict and devout. "He communicated every week; he watched against all sin, and began to aim at, and pray for, inward holiness." And he and his companions were anxious to promote also the welfare of others. They visited the prisoners in Oxford goal, and spent two or three hours a week in visiting the poor and sick, generally, where the parish Ministers did not object to it. In this novel course they were exhorted to persevere, by his father, whom Mr. Wesley consulted on the subject; and even his eldest brother Samuel, notwithstanding his High Church principles, gave them similar advice. At this time, however, it is evident, Mr. Wesley was seeking justification before God, by endeavouring after a perfect obedience to his law. Bishop Taylor and Mr. Law were his religious guides; who, however beautiful and exact might be the picture of practical piety which they drew, exhibited very imperfect views of the method by which a sinner is to obtain reconciliation with his offended God.

In April, 1735, the father of Mr. Wesley died. He had been for some time evidently ripening for the change; clearer views of faith had been obtained by him in his illness, and his last hours were cheered by the abundant consolations of religion. The decline of his father's health had proved the occasion of painful exercise to Mr. Wesley. The venerable Rector, anxious to provide for the spiritual wants of his parishioners, and solicitous to promote the future welfare of the family, for whom no competent provision appears to have been made, urged his son to make interest for the next presentation to the living. The other members of the family joined in entreating him; but so strong was his conviction that he should be better enabled to cultivate personal piety, and should have greater opportunities of usefulness, by remaining at Oxford, that he sacrificed his feelings, and declined his father's request. In a few months after his father's death, however, an occurrence took place, which produced a change in his purpose of remaining at Oxford. The Trustees of the new colony of Georgia, who wished to send out clergymen to administer to the spiritual wants of the colonists, and also to attempt the conversion of the Indians, directed their attention to Mr. Wesley, and some of his associates at Oxford. After due deliberation, and consulting his friends, Mr. Wesley accepted the offer of the Trustees; and in thus concluding to quit Oxford, he acted with as perfect sincerity as in his previous determination to remain there. He was persuaded that in Georgia he should have a yet wider field of usefulness, and that there he should be called to endure greater privations and hardships, which, according to his then defective views of religion, he regarded as necessary to his perfection. His brother Charles determined to accompany him, and received holy orders; and Mr. Ingham and Mr. Delamotte also embarked in the same undertaking. The most important circumstance of the voyage was Mr. Wesley's obtaining the acquaintance of several members of the Moravian Church, who went out in the same ship, as settlers in the new province. On commencing the voyage, Mr. Wesley began the study of German, in order that he might be able to converse with them; and in their deep humility, their calmness in danger, and their deliverance from the fear of death, he obtained such a view of the power of religion, as his own experience had never yet afforded.

They reached Georgia in February, 1736. Mr. Charles Wesley took charge of Frederica, and Mr. John of Savannah, where, the house not being ready, he resided with the Germans, with whose spirit and conduct he became still more favourably impressed. Mr. Charles Wesley, after having suffered great persecution at Frederica, was sent in July, the same year, to England, with despatches from the Governor, Mr. Oglethorpe, to the Trustees and Board of Trade. Mr. John Wesley, in his visits to Frederica, met with much opposition and abuse; but in Savannah he was rapidly gaining influence, when a circumstance occurred, which led to his departure from Georgia. He had formed an attachment to an accomplished young lady, niece to the wife of Mr. Caus- ton, chief Magistrate of Savannah; but in conse-

quence of the remonstrances of Mr. Delamotte, who suspected Miss Hopkey's professions of piety, he consulted the elders of the Moravian Church. By them he was dissuaded from making offers of marriage to her; but it appears that, in yielding to his sense of duty, he had a considerable struggle with his own feelings. The lady was soon after married to a Mr. Williamson; her friends, however, cherished a hostile feeling towards Mr. Wesley, which they shortly found opportunity to manifest. Mr. Wesley rigidly adhered to the fabric of the Church of England, and refused to admit those to the Lord's supper whom he judged unworthy, without respect of persons; and some time after the marriage of Mrs. Williamson, perceiving some things in her conduct of which he disapproved, he, after ineffectually endeavouring to produce amendment in her, repelled her from the communion. Immediately the storm broke forth. A prosecution was commenced against him by Mr. Williamson, for defamation of his wife's character; and such a combination was formed among those in power to oppress him, that he was led eventually to ask the advice of his friends as to what he should do. They gave it as their opinion that he was not called by Providence to remain longer in the colony; in this opinion he coincided, and sailed shortly after for England.

On his return home, Mr. Wesley solemnly reviewed his religious state and experience; and the record which he made in his journal on that occasion affords an interesting view of a sincere mind earnestly engaged in the search of truth. He was early warned, he says, "against laying too much stress on outward works, as the Papists do." Afterwards he read some Lutheran and Calvinist authors, who seemed to him, on the other hand, too much to magnify faith. Then he resorted to such English writers as Beveridge, Taylor, and Nelson, whose views he thought more consonant with Scripture. His attention was next turned to the Fathers. From them he went to the Mystic writers; but here he found not what he sought. He soon saw the dangerous tendency of their system, and renounced them as guides. "And now," he adds, "it is upwards of two years since I left my native country, in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why, (what I least of all suspected,) that I, who went to America to convert others, was never converted myself." Such was his conclusion respecting his state. At Oxford he was convinced that he did not fully come up to the scriptural standing of a Christian; but in Georgia, although the Germans had not been made instrumental in fully enlightening him as to the nature of faith, he had learned, however, that he had to go down again to the very foundation—that he yet needed conversion.

Mr. Wesley landed in London, February 3, 1738; and in four days after, he met with Peter Bohler, a Minister of the Moravian Church. Under divine Providence, the 7th of February, 1738, proved an important epoch in Mr. Wesley's life; for his conversation with Bohler that day was the means of bringing his mind to correct views of the true nature of faith. It is evident from his own account of himself, that he had formerly regarded faith, generally, as a principle of belief in the Gospel, which, by quickening his efforts to self-mortification and entire obedience, would raise him, through a renewed state of heart, into acceptance and peace with God. By this and subsequent conversations with Bohler, he was led to see his error, and was fully "convinced that his faith had been too much separated from an evangelical view of the promises of a free justification, or pardon of sin through the atonement and mediation of Christ alone, which was the reason why he had been held in continual bondage and fear." An appeal to Scripture silenced his principal objections to Bohler's statements respecting instantaneous conversion. "I had," he remarks, "but one retreat left on this subject: thus, I grant, God wrought in the first ages of Christianity; but the times are changed; what reason have I to believe he works in the same manner now?" From this retreat, however, he was speedily driven; for on Sunday, April 23, he heard the testimony of several living witnesses that God saves now as in the ancient times. "Here ended," says he, "my

disputing. I could now only cry out, Lord, help thou my unbelief!"

Immediately Mr. Wesley began to preach that doctrine of faith which he had thus been taught; and he and a few others formed themselves into a religious society, which met in Fetter-lane. The rules of this society were printed under the title of "Orders of a religious society, meeting in Fetter-lane; in obedience to the command of God by St. James, and by the advice of Peter Bohler, 1738." But although Mr. Wesley and his friends thus assembled with the Moravians, they remained members of the Church of England.

Mr. Wesley dates his conversion from May 24, 1738. His mind had been particularly impressed during that day with certain passages of Scripture which had occurred to him; and "in the evening," he says, "I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death." Mr. Charles Wesley also was made partaker of the same grace. Peter Bohler had visited him in his sickness at Oxford; but it was the reading of Haliburton's Life, some time afterwards, which convinced him of the want of that faith which brings "peace and joy in the Holy Ghost." Luther on the Galatians deepened his convictions, and increased his earnestness in seeking salvation, till at length, on Whitsunday, May 21, three days before his brother John found peace, he was enabled, while reading some engaging portions of Scripture, to view Christ as set forth to be a propitiation for sin, through faith in his blood; and he received that peace and rest in God which he had

When Mr. Wesley was in Georgia, he formed the design of visiting Germany on his return to Europe; and immediately after his conversion he determined to carry this purpose into effect, with a view to the confirmation of his faith. "I was," he says, "the conversing with those who were themselves living witnesses of the power of the Holy Spirit, and yet able to bear with the most severe trials, would be a means, under the blessing of God, of saving my soul, that I might go forth in the fullness of faith, and 'from strength to strength.' On this journey he formed an acquaintance with many pious Ministers in Holland and Germany. At Marienborn he was much profited by the conversation of Count Zinzendorf, and others of the brethren of the Moravian establishment. He spent a fortnight at Herrnhuth, conversing with the elders, and observing the economy of the Church; part of which, with modifications introduced among his own people, he accomplished the object of his journey. He returned to England. He reached London on Sunday night, September 16, 1738; and the following day, Sunday, he says, "I began to declare again, in my own country, the glad tidings of salvation, preaching three times, and afterwards expanding the Holy Scriptures to a large company of the Minorities. On Monday I met with our little society, which consisted of thirty-two persons. The next day I preached to the condemned felons in Newgate, and offered them free salvation. In the evening I went to a society in Beeryard, and preached repentance and remission of sins. The next evening I spoke the truth in love at a society in Aldersgate-street."

Mr. Wesley's career of distinguished usefulness now fully commenced. Filled with sympathy for his fellow-men, who wandered in the darkness and wretchedness of sin, he preached to them the way of salvation which he himself had found. And there existed an awful need for the utmost efforts of himself and the little band with which

he was associated. The religious and moral state of the nation at that time exhibited the most appalling aspect. The civil wars had exhibited a baneful effect on the cause of religion; but the rapid decay of religious light and influence, from the restoration of the Stuarts to the time of the Wesleys, is perhaps without a parallel in the history of any Christian country. In the established Church, the doctrines generally preached verged towards Pelagianism; in a great number of instances the clergy were ignorant and immoral, and the mass of the people were sunk in profligacy. And the state of things among the Dissenters was deplorable enough. The Presbyterians were urging their downward course through Arianism to Socinianism; and the doctrines of Calvin had, among those who still held to them, degenerated in too many instances into Antinomianism. Such was the state of religion and morals when Mr. Wesley began his course.

At this period Mr. Wesley had evidently formed no specific plan to guide his future proceedings; but embraced such opportunities for usefulness as were providentially afforded him. Wherever he was invited, he preached the obsolete doctrine of salvation by grace through faith. In London great crowds followed him; but the Clergy generally objected to his statement of the doctrine, and it was not long before most of the churches in London were shut against him. Great multitudes, however, had heard the word, and the results of his ministry were seen in the numbers who were brought under religious concern. In writing to the Church at Herrnhuth, under the date of October 13, 1738, Mr. Wesley states, that they had then eight bands of men, consisting of fifty-six persons, all of whom were seeking salvation only through the blood of Christ; that, in addition to these, there were two small bands of women, amounting to eight persons; and that there were many others who were waiting for instruction.

In December, the same year, Mr. Whitefield returned from America, and he and Mr. Wesley again "took sweet counsel together." In the spring of the next year, Mr. Wesley went to Bristol. He first expounded to a small society in Nicholas-street; and the next day, overcoming his scruples, he followed Mr. Whitefield's example, and preached in the open air, on an eminence near the city, to two thousand persons. On this practice, which had been in the first instance so revolting to his sense of decency and order, he observes in his Journal, "I have since seen abundant reason to adore the wise providence of God herein, making a way for myriads of people who never troubled any church, or were likely to do so, to hear that word which they soon found to be the power of God unto salvation."

About this time some disputes took place in the Fetter-lane society as to lay-preaching; and Mr. Charles Wesley, in the absence of his brother, declared warmly against it. While his brother was still at Bristol, he had also a painful interview with the Archbishop of Canterbury, who objected to the irregularity of his course, and hinted at proceeding to excommunication. This conversation was to him the occasion of great perplexity of mind, which being observed by Mr. Whitefield, he urged him to preach in the fields the following Sunday, and thus commit himself almost beyond the possibility of retreat. He followed this advice, and preached, on June 24, to nearly a thousand persons in Moorfields. At Oxford, the Dean dealt severely with him in regard of field-preaching; but on his return to London, he resumed the practice in Moorfields, and on Kennington common, and many were aroused to a serious inquiry after religion. On one occasion it was calculated that ten thousand persons were assembled to hear him.

Mr. John Wesley visited London in the summer of 1739, but shortly returned to Bristol. The labours of the two brothers, and of Mr. Whitefield, proved eminently successful in the neighbourhood of Kingswood. The colliers had been proverbial for wickedness; but many of them became truly exemplary for their piety. So considerable was the number of those who were brought under the saving influence of the Gospel, that the Bristol Clergy refused to admit them to the sacrament of the Lord's supper, being unwilling to have so much additional labour imposed upon them. The beneficial effect of the ministry of Mr. Wesley and his fellow-labourers among the colliers of that neighbourhood was very apparent the following

year, when a riot took place. The great body of the colliers had arisen on account of the dearth of bread, and marched to Bristol. They compelled many of the Methodist colliers to go with them; and such was the influence which these exerted over the rest, that they were restrained from violence, and all returned to their habitations without committing any outrage.

At this time Mr. Wesley visited Bath; and was interrupted in his preaching there by the celebrated Beau Nash. He then returned to London, and preached to very great multitudes in Moorfields, on Kennington-common, and at other places; and many were awakened to a sense of sin. In the month of October he accepted an invitation to visit Wales; where, although the churches were shut against him, he preached in private houses, and in the open air, often during sharp frosts, and was gladly received by the people, who were generally, as Mr. Wesley himself represented them, "indeed ripe for the Gospel."

About this period Mr. Wesley stated his doctrinal views in perhaps as clear a manner as at any subsequent period. To a pious Clergyman, who wished to know in what points he differed from the Church of England, he answered, that, to the best of his knowledge, he differed in none; the doctrines of the Church of England being the doctrines which he preached. He then explained his views on some of the principal doctrines; and showed that those of the Clergy who disagreed with him on those points, differed from the Church of England also.

Disputes having arisen between the Methodists and Moravians, who still formed one society in Fetter-lane, Mr. Wesley returned to London. Over this society he professed to have no authority; and various new doctrines of a mystical kind, which he thought dangerous, having been introduced by several of the teachers, he at length, after several unsuccessful attempts to adjust matters, determined to withdraw. In June, 1740, after having read a paper explanatory of his views, he separated from the society. Those who continued to adhere to him then met at the Foundry, near Moorfields, which he had previously taken; and the whole number amounted to about twenty-two. Towards the Moravian Church at large, Mr. Wesley continued to feel an unabated affection; but as he was never a member of that Church, and maintained only a kind of co-fraternity with those of them who were in London, his declining further intercourse with them was a step of prudence and of peace. The errors which had crept in among the Moravians in London at that time, were a refined species of Antinomianism, and mystic notions of ceasing from ordinances and waiting for faith in stillness; and these errors were afterwards carried by them into many of the Methodist societies in Yorkshire, Derbyshire, and other places.

The Methodist society, as that name distinguishes the people who to this day acknowledge Mr. Wesley as their Founder, under God, was, properly speaking, formed this year, (1740), in the chapel at Moorfields, where he regularly preached, and where, by the blessing of God upon his and Mr. Charles Wesley's labours, the society rapidly increased. For this, and the societies in Bristol, Kingswood, and other parts, he, in 1843, drew up a set of Rules, which continue in force to the present time, and the observance of which was then, and continue to be, the condition of membership. Of these Rules it may be sufficient to remark, that they relate entirely to moral conduct, to charitable offices, and to the observance of the ordinances of God; and evangelical Churchmen or Dissenters, walking by these Rules, might be members of the society, provided they held their doctrinal views and disciplinary prepossessions in peace and charity. The sole object of the union was to assist the members "to make their calling and election sure," by cultivating the religion of the heart, and a holy conformity to the laws of Christ. These Rules bear the signature of John and Charles Wesley.

The mother of Mr. Wesley now began to attend his ministry. She had been somewhat prejudiced against her sons, by reports of their "errors" and "extravagancies;" but was convinced, upon hearing them, that they spoke "according to the oracles of God."

(To be continued.)

* Wesley's Works, vol. i. p. 91.

† Wesley's Works, vol. i. p. 96.

‡ The "societies" which Mr. Wesley mentions in his Journals as visited by him in London and Bristol, were the remains of societies which, according to Dr. Woodward, began about the year 1667, among a few young men in London, who were awakened under the ministry of Dr. Horneck and others.

§ Wesley's Works, vol. i. p. 158.

The Wesleyan.

MONTREAL, THURSDAY, AUGUST 6, 1840.

THE conductors of this Periodical, encouraged by the lists of subscribers which have been sent in, and by the urgent request of friends to proceed in its publication, with promises of support; have ventured to enter upon the work assigned them, and thus to present to them and the public, the first number of the WESLEYAN. It is, however, with unaffected diffidence they have done this, conscious, as they are, of the important and responsible character of their undertaking, and fearing lest they should not fully meet the just expectations of their friends. It has been their endeavour, in selecting and preparing the articles for the present number, to keep in view their original design, as stated in the prospectus, i. e. "the diffusion of religious knowledge and useful information, and to contribute to the moral and religious improvement of the community in general," and it is their earnest hope, that the publication, in this and all its successive numbers, will be found conducive to these important ends. The fact, that there is but one Protestant religious periodical published in Lower Canada, i. e. the *Baptist Magazine*, a highly respectable work, which, however, it is feared, has too limited a circulation, especially among the rural population of the province—the paucity of other religious and useful books among that portion of the inhabitants of the country—the well-established fact, that in proportion as the Bible is circulated, scriptural knowledge diffused, and religious education promoted, the general and best interests of society are secured—and the desire, long expressed by the members and friends of the Wesleyan churches in this province, and elsewhere, to have a journal as a vehicle of information relative to the history, constitution and proceedings of the religious denomination to which they and their families have united themselves, and of the operations and prospects of other Christian churches:—these considerations have induced the promoters of this publication to embark in this moral enterprise, and thus to offer themselves to their friends, and the religious public in general, as labourers and co-operators in the vocation of Christian instruction and benevolence.

Having with much sincerity stated this, it is hoped that they will not be charged with sectarianism. They beg to assure their readers that they are only doing themselves, what they would rejoice if every other Protestant religious denomination would do also: as by such means "many would run to and fro, and knowledge would be increased," that would tend to promote the general welfare and salvation of man.

Influenced by these motives and hopes, they cast themselves and their undertaking on the candour and support of their friends and the public, hoping, by a diligent and careful attention to the duties assigned to them, to render the work increasingly interesting and instructive, and through the divine blessing, conducive to the great ends of its establishment.

We thank most sincerely our esteemed friend, "A British Canadian Wesleyan," for his seasonable and valuable communication, and beg to assure him, that "Christian loyalty and universal good will," are "Wesleyan principles," which we most cordially recognize, and on which our journal will ever be conducted. We commend his truly British, patriotic and Christian letter to

the attentive perusal of our readers, and shall be most happy, at all times, to be favoured with its communications.

THE unprecedented low price of this journal, (FIVE SHILLINGS per annum, including postage to the country, payable in advance half-yearly,) will render it necessary, in order to its continued publication, that its issues should be increased to, at least, 1,500 copies—as, at its present price, with the present number of subscribers, it can be published only at considerable loss. It is hoped, therefore, that our friends will exert themselves to increase the number of subscribers, and to secure to the publication that degree of support which will give hope of its becoming a permanent means of public instruction and usefulness.

THE ninety-seventh Annual Conference of the Wesleyan Ministers in Great Britain, was to commence its sittings in Newcastle-upon-Tyne on Monday the 29th ult. This is the first time the Conference has been held in that town, which being added to London, Bristol, Leeds, Manchester, Sheffield, Liverpool and Birmingham, will bring that annual assembly to each of these places once in eight years. During the life time of the Rev. John Wesley, the Conference was held only in the first four mentioned places. The last which that great man attended was held in Bristol. Information of the proceedings of the Conference now in session may be expected early in the next month.

THE Rev. Robert Newton, who, as the Representative of the British Conference to the Conference of the Methodist Episcopal Church in the United States, lately visited the city of Baltimore and other places in that country; embarked at New York in the *George Washington* for Liverpool, June 14, and safely arrived July 1, having had a fine passage of sixteen days.

It may be safely affirmed that this eminent minister has, during the last thirty years, travelled more miles, preached more sermons, and collected more money for religious and benevolent institutions and purposes, than any other minister now living, in the same period of time. He is still vigorous, and as much as ever admired as a preacher, and devoted to his work.

We feel great pleasure in publishing the following extract from the proceedings of the anniversary meeting of the LONDON MISSIONARY SOCIETY, lately held in London—exhibiting, as it does, a noble spirit of liberality in the cause of Christian missions to the heathen:—

"The Rev. W. Gathwaite presented the Treasurer with a deed of trust, executed by a member of his church, for £10,000. (Immense cheers.) They sometimes heard complaints respecting the agricultural districts,—let the manufacturing interest imitate the example which has just been furnished. (Renewed cheers.) The donor had long done more for the Society than any other living man. He had also made over two farms in trust for the Society; and he (Mr. G.) had now the pleasure of presenting £215, the annual rent for the past year—Dr. Raffles having presented, at the last anniversary, the preceding year's rents."

We are pleased, also, to learn, from a source on which we can rely, that lately, some unknown individual in London sent FIVE £1000 notes to the Society for the *Propagation of the Gospel in Foreign Parts*. When we remember that the Lord of Hosts hath said, "The silver is mine, and the gold is mine—behold, all souls are mine;"—what may we not expect from the liberality of his people when constrained by the love of Christ?

THE present state and prospects of the Jews throughout Europe, and in some parts of Asia, are deeply interesting to the Christian observer.—Their affairs and sufferings at Damascus &c. exciting considerable attention and sympathy. The eyes and hearts of this ancient and once highly favoured nation, in every part of the world, are directed towards their ancient inheritance—the land of their fathers; and at no period since the destruction of their holy city and temple, has that devoted people been so cheered, with the hope of restoration, and of re-occupying Judea, as at present. Emigration to Palestine is allowed by the Turkish government, and promoted by the most wealthy and influential men in the Jewish nation. A grand movement *homeward* seems to be contemplated—the divine predictions hasten to their accomplishment:—"The children of Israel shall abide many days without a king, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days."—Hosea, iii. 4, 5.

THE London Watchman of June 3 remarks, in reference to the great anti-slavery meeting lately held in London, and at which Prince Albert presided:—"The meeting of Monday has had no parallel in modern times. It may be said to have had the stamp of a truly NATIONAL character on all its proceedings. Every order in society, and every interest in the community, were fairly represented; and the proceedings of that day will go forth to Europe and the world as the matured expression of the public sentiment of Great Britain, rising in its congregated strength, to give a death-blow to the slave trade, and bid Africa rise from the dust to an equality with the sister continents of Europe and America."

SUNDAY SCHOOLS IN MONTREAL.—The last Report of the Canada Sunday School Union contains the following statistical statement:—

	Scholars.	Teachers.
Montreal Wes. Methodist, G S. S.	670	60
" Congregational, . . .	130	22
" United S. Church S. S.	91	15
" Baptist Church S. S.	90	14
" Amer. Pres. S. S. No. 1,	300	37
" " " No. 2,	30	5
" " Tannery, No. 3,	30	4
" " Afternoon, . . .	100	11
" Meth. New Connexion,	60	11
Total, . . .	1501	179

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

ST. ANNE'S, LOWER CANADA, }
July 21, 1840. }

MR. EDITOR.—Having for some years resided on this side the Atlantic Ocean, and become a Canadian in many of my views and habits, I have, nevertheless, an ardent attachment to the land of my fathers—to its venerable Constitution and Protestant Monarchy—and to the religious community in the Parent Country, among whom, as a Christian, I was born, nursed, and reared up to my present church standing. I am, on this account, truly rejoiced to find it is your design to commence a *Religious Journal*, in MONTREAL, founded on Wesleyan principles of Christian loyalty and universal good-will, and which will furnish us with regular information of the proceedings of the British Wesleyan Methodists, both at home and abroad.

In relation to our beloved CONNEXION, in Great Britain and Ireland, I have often regretted the scantiness of intelligence in this country; especially as its various departments of operation pre-

sent so many points of general interest and utility, an acquaintance with which would be adapted to exercise the most desirable influence on the various classes of our colonial population.

The part the British Wesleyans have taken in the evangelisation of Pagan nations, has been very considerable. Besides their missions in Canada, they have ordained ministers and other agencies in various countries of Europe, Asia, Polynesia, and in the West Indies; where, every year, by the grace divine, thousands of souls are converted to God. Some of the most savage and sanguinary tribes of mankind have been brought, by their instrumentality, to become lovely and spiritual Christians. The wilderness and solitary place are literally glad for them, through the transforming influence of the Gospel which they preach; and civilisation and Christianisation are going on hand in hand. Such facts, Mr. Editor, cannot but enlarge the mind, while they gladden the heart; they also tend to endear to our hearts the glorious Gospel and the adorable Saviour, at the same time that our attachment to our own connexional church becomes the more abundantly confirmed, when we thus see that the pleasure of the Lord prospers in her hands.

The doings, also, of the Wesleyan Methodists "at home" are full of interest, and have ever, from the beginning, exercised a beneficial influence on the national well-being; and though, as a religious body, they never move in agitation on any public questions which are purely political, yet are they most tenderly alive to any subject of a national character which involves any of the vital principles of our common Christianity. To instance the abolition of British Colonial Slavery, a transaction of which the *British Wesleyans* were neither unconcerned spectators, nor unsuccessful or unimportant auxiliaries,—their petitions and signatures to the Imperial Parliament outnumbered those of all the other churches and religious communities of the empire put together. On this subject, should you, Mr. Editor, wish the details, I can, I believe, procure them for you.

The late decided and not unsuccessful movement of the *British Wesleyans* against the anti-British proposal of establishing a national system of schools in the parent country, from which the Word of God should either be absolutely excluded, or into which only mutilated Scriptures should be deemed admissible, warmed my heart with increased attachment to the people of my preference. I trust, dear Sir, you will favour us with information on all similar topics of public interest, at once for our guidance, and for our comfort as to the Divine blessing upon our national affairs. Every British subject has an unspeakable interest in the maintenance, in all our public proceedings, of the old British character of a Christian nation; and I wish never to forget that one of her most ancient symbols was "the Bible—the Crown—and the Constitution."

But I find I am unwarily encroaching too far on your limited space, and shall forbear. Yet, if my communication should not be altogether unacceptable, I think I might be able to furnish another of equal length, in a similar strain—for it is one very dear to my heart, as you perceive. At present I only add, that I am a most sincere well-wisher to the success of your proposed Journal, and not, I assure you, by any means the less so, since we have had the happiness to ascertain with whose valuable services we are to be favoured in its management.

I remain, dear Sir,

Yours very respectfully,
A BRITISH CANADIAN WESLEYAN.

WESLEYAN INTELLIGENCE.

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY, HELD IN LONDON, MAY 4, 1840.

The Annual Meeting of the Wesleyan Missionary Society was held, on Monday last, at Exeter Hall—every part of which was crowded to excess long before the hour appointed for the commencement of business.

The Rev. Dr. BUNTING commenced the proceedings by giving out the first two verses of the hymn commencing, "From all that dwell below the skies;" after which he offered up a prayer from the Liturgy.

The Rev. Doctor then said—I have the greatest personal satisfaction in announcing to the meeting,

that, at the earnest and respectful request of the Committee, Sir Peter Laurie, Knight and Alderman, has consented to do us the honour of presiding on this occasion. (Cheers.)

Sir PETER LAURIE presented himself to the meeting, and was received with enthusiastic applause. He said,—Ladies and gentlemen: perhaps it may be necessary, in opening the business of this day, that I should state, in a very few words, the circumstances which have led to my occupying this honourable and distinguished station. It may be in the recollection of some gentlemen near me that, about the close of the last year, I was called upon, in my corporate capacity, to pass a vote of thanks to a gentleman, for a sermon preached before the corporation. In that measure I could not agree; and I most expressly stated my disapproval of the attack made, in that discourse, upon (in my opinion) two of the best men that ever lived in this country. (Loud applause.) I had no intention that this expression of my opinion should find its way into the public prints; but that was the case, and a correspondence, which some of you, I have no doubt, have read, was the result. I rejoice that this circumstance afforded me the opportunity of stating publicly what is my sincere conviction—that a better man than your Founder never lived. (Loud applause.) I have long been an observer of the religious communities of this metropolis, but this is the first occasion on which I have ever raised my voice in one of their assemblies; nor should I have entertained the idea of doing so now, had not the Committee of your worthy and excellent society solicited me to take the chair—a request with which, regarding, as I do, your exertions as beyond all praise, I could not hesitate to comply. How little was it in the anticipation of the five or six students of Oxford, who, upwards of a century ago, met together for prayer and the study of the Scriptures, that the little seed sown by them would become a mighty tree, and throw its shadow over every clime and country of the world: for, I believe, in every country where civilised man has set his foot, have the missionaries of your denomination endeavoured to propagate the truths of Christianity. (Applause.) I have read your laws and regulations; I am well acquainted with the organisation of your societies; I highly approve of your tenets; and I glory in thinking, with you, that man is a free agent, and that he is a responsible being. (Applause.) I have been censured for calling your great Founder an Apostle. (Hear.) I here repeat the term. (Applause.) He was an Apostle to the miner and manufacturer. (Loud applause.) Wherever you see the enterprise of our countrymen establishing mines and manufactories, there you find the unobtrusive, diligent Wesleyans following in the track, and supplying those miners and new settlers with religious instruction, by raising tabernacles for the worship of God, and endeavouring to lead souls to heaven. What is the object which you have today met to promote? It is not to aggrandize one party over another; neither is it to swell out lawn sleeves at the expense of the Wesleyans. You do not wish to bring down the National Establishment of this country. (The speaker was here interrupted for some minutes by general cries of "No, no," and three distinct and enthusiastic rounds of applause.) That long and loud expression of your approbation proves to me that my opinion is right. (Applause.) No; you wish to support a tolerant church—(renewed applause)—and when that church becomes intolerant, then desert her. Oh, how mistaken are some of our dissenting brethren, who make common cause with the Roman Catholics, for the purpose of uprooting our national church! (Applause.) Little do they consider the effect which must be produced by the predominance of Roman Catholicism!—make that system triumphant, and it would soon put a padlock on their mouths. (Laughter and cheers.) They would soon be told, there is but one visible church, and if you are not with us you are nobody. (Cheers.) But they will not succeed while there is so formidable, so well organised a body as the Wesleyans. I rejoice that I have had the satisfaction of witnessing, after one century, Wesleyan Methodism in its present state of prosperity; and I am most happy to learn that, in the city with which I am connected, you are now erecting a temple to show to posterity that, though your Founder has gone to his reward, the spirit that was in his bosom still animates a Bunt-

ing and others. (Cheers.) I hope you will still go on through the length and breadth of the land. Wherever you go, you labour to make people happy here—and that is important; but you go further, and you seek to impart to them that which will bring them to glory, and render them happy for ever and for ever. (Sir Peter then took the chair amidst universal expressions of applause.)

(To be continued.)

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Thirty-sixth Annual Meeting of the members and friends of the British and Foreign Bible Society was held on Wednesday the 6th May, in the Great Room, Exeter Hall, which, long before the time of commencing business, was crowded by a respectable assembly, chiefly ladies. Upon the platform, which was exclusively appropriated to gentlemen, amongst others, were the Bishops of Chester, Chichester, Ripon, Norwich, Rev. Chancellor Haikes, the Marquis of Cholmondeley, Earl of Chichester, Lord Mountsandford, Lord Teignmouth, Sir Thos. D. Acland, Bart., Admiral Sir James Hillyar, Rev. Messrs. J. W. Cunningham, Pratt, S. C. Wilks, Monro, W. M. Bunting, Sherman, and several other clergymen and dissenting ministers.

Lord BEXLEY, the President of the Society, on taking the chair, said, that in opening the proceedings of the thirty-sixth anniversary of the British and Foreign Bible Society, it was with great pleasure he had to announce that the report for the present year contained matter for much congratulation. The funds had this year exceeded those of any former year, and the operations of the Society had been extended beyond all former precedent. The meeting, he rejoiced to say, would find in the report much to excite their gratitude and thankfulness, and to induce them to lift up their hearts and voices to the Almighty Being who had prospered the good work of extending to their fellow-creatures in foreign lands the blessings of the word of God, and enabled them to fulfil the last command of Christ to his disciples, when about to leave them after having redeemed the whole world with his blood, to "Go forth into the world, and preach the Gospel to every creature." For years—he might say for ages—the Christian community had been extremely supine in the execution of this last command; but he trusted they were now fully awakened to its importance, and that the spirit of the Gospel would now go forth generally to enlighten all nations, and to bring them to Christ. (Applause.) Much, indeed, had this nation to answer for, for having so neglected its duty in this respect. From its extensive commerce and abounding wealth, this country was bound more than any other to take a prominent part in this great work, and still more so, because England enjoyed a religion founded upon the Gospel. (Hear, hear.) The want of the diffusion of the Scriptures, not only in foreign lands, but even in this country, had led to the formation of this Society; and after the labours of upwards of thirty years, much still remained to be done at home, and much more was required in a large portion of the globe. What had been done during the last year the meeting would learn from the report, which he desired should now be read.

The Report commenced by stating that in no former year had the Society's revenue been so large, nor its distribution of the Scriptures so great, and that perfect harmony had characterised all the proceedings of the Committee-room during the past year. The persecution of the Christians in Madagascar still continued, and prevented the circulation of the word of God. A letter transmitted from some of the sufferers concealed in caves and dens there, says, "We are in great jeopardy; men are sent to search for us and to put us to death wherever they find us, being commanded not to take us into the towns lest we should pollute them with the sorceries which we have learned from the whites. They are commanded to throw us into holes dug for the purpose, head downwards, and then to pour boiling water upon us." The receipts of the year amounted to £111,449 13s 1d, exceeding last year by £6,200. The sum of the engagements of the Society was £80,000; the issues of bibles and testaments 776,310, exceeding those of last year by 118,142, and making the total issues in thirty-six years, 12,322,471.

MISCELLANEOUS.

PROVIDENTIAL INTERPOSITION IN ANSWER TO PRAYER.

THE Wesleyan Methodist Magazine for July, 1839, contains a memoir of the late Roger Crane, Esq., of Preston, England, in which the following fact is stated:—"His grandfather, a pious Presbyterian, who was in a small way of business, and had eleven children to provide for, going out early one morning, learned that three individuals, who owed him more than he was worth in the world, had each stopped payment. With a heavy heart he returned home, and communicated the sad tidings to his wife, who began bitterly to weep and lament the situation of her large young family, exclaiming, 'We are ruined! we are ruined! What will become of my poor children?' After mutually giving vent to their feelings for some time, she said to her husband, 'Roger, what are we doing? We are acting very wrong—we are distrusting God: for we are his children, and he has promised to provide. We have not brought these misfortunes upon ourselves. We often talk about trusting in God: this is the time for it; let us commit our cause into his hands.' They knelt down, and began with many tears to lay their case before the Lord, pleading his promises, and endeavouring to cast themselves and their helpless family on his providential care. While thus engaged, their hearts were cheered, their confidence increased, and, by reviewing past mercies, they were led to hope for future blessings. Being disturbed by a knock at the door, they rose from their knees, and, on opening it, found a respectable lady, who resided near them. She enquired if they would not suffer loss by the failures referred to, adding, 'I know you deal with them, and I fear you are hurt.' His grandmother answered, 'O, Mrs. Whalley, we are quite ruined!' 'Well,' she replied, 'I was afraid it would be so; and I was so uneasy about you, that I really could not rest till I came to see. I have brought you a hundred pounds in my apron; if that will help you to stand, take it: if you want more, let me know, and you shall have it. You can repay me as you can spare it.' Thus did the Lord fulfil his promise to those that trusted in him, and prove himself 'a very present help in trouble.' By this unlooked-for assistance, they were enabled to carry on the business, provide for their family, and prove to their benevolent friend that her confidence in their integrity was not misplaced."

THE ASHANTEES AT OXFORD.

AMONGST the numerous visitors to our University during the present month, have been Prince William Quantamissah and Prince John Anzah, of Ashantee, under the guidance of the Rev. Thomas Pync, M.A. They stayed at the Angel Hotel nearly a week, during which time they were most hospitably received by the Vice-Chancellor, the Registrar of the University, and the heads of colleges; and by many of whom they were entertained, after visiting their respective colleges. Both expressed themselves exceedingly gratified by the attention shown them, and pleased with the grandeur of the different buildings. The princes are cousins, and nephews of the present sovereign, and one of them the son of the late king, at whose funeral, (said to be the grandest that has ever taken place), no less than three thousand persons were immolated, including his wives and many of the nobility. This barbarous custom arises from the superstitious belief, that it will be necessary for their sovereigns to be attended by similar retinues when they appear before the Great Spirit, as when they walk on earth. The princes were hostages for ten years at Cape Coast, for the preservation of peace between their country and our Government. They have since been baptized and become Christians, and have prayers regularly every morning and evening with their chaplain, the Rev. Mr. Pync.—*Oxford Herald*.

THE PERSECUTED JEWS OF DAMASCUS.

A VERY numerous meeting of the congregations of the Jews in London was held on the 30th June, at the Great Synagogue, to take into consideration the means to be adopted to afford protection to their brethren at Damascus, who, at the last dates from that place, were suffering persecution and

great violence. The evening service having been performed, Sir Moses Montefiore took the chair, and explained the objects of the meeting. Mr. S. Samuel read the report, Mr. Mayer Anselm de Rothschild, Mr. Barnard Van Owen, Mr. Salomons, Mr. Isaac Cohen, and Baron Lionel de Rothschild, moved the resolutions, and the chairman took leave, readily embracing the office laid upon him, to represent the Jews of England at the Court of the Pasha. "We are going," he said, "to assert the claims of outraged humanity, and uplift the dark veil which hangs over the diabolical accusations against our brethren, and to bring their accusers to shame and contempt—to remove the stain cast upon the name of our nation by the bigotry, intolerance, fraud and rapacity of their unprincipled oppressors. More than this, we go to induce a more liberal policy among the governors of the East, to prevail on them to abolish the use of torture, and to make justice henceforth triumph over uncurbed power." He had a confident hope that the mission would be attended with success, and that they would be enabled to show that there was not a heart but beat in their cause. He bade them all farewell, and prayed the God of their fathers to direct his conduct and defend his person. If, by His providence, he was permitted once more to meet them, he trusted that it would be to show how the Judge of all the earth had made kings and rulers bow to his almighty will. Finally, he joined with them in the prayer of peace and rest for Jerusalem. Thanks were then voted to Sir Moses, and the meeting broke up.

Upwards of £7,000 have been subscribed by wealthy Hebrews towards defraying the expense of the mission, which Sir Moses Montefiore has undertaken to Alexandria, for the purpose of aiding and protecting the persecuted Jews of Damascus.

DEATH OF THE REV. JAMES CLARKE.

ON Sunday last, after performing Divine Service in the new Church at St. Catharines, the Rev. James Clarke was proceeding to the Harbour, to officiate, as usual, at that place in the afternoon, in company with Mr. J. Merritt, who was driving a horse of his father's. In descending the hill near Mr. Wood's residence, towards the canal, the horse became unmanageable, and upset the waggon near to the bridge. The Rev. gentleman was found in a state of insensibility, apparently dead, and bleeding profusely. He was taken up by Mr. Wood and Mr. Tinline, and soon recovered consciousness. He suffered extreme pain in being removed, in consequence of the severe injuries he had received.

The side of the head was stripped bare, the left eye destroyed, and much blood issued from the ear; the scapula was torn off, the bone of the left arm broken in two places, and four ribs broken; and the whole left side, from head to foot, was greatly bruised. This lamented gentleman lingered in the greatest agony, surrounded by his weeping family and many anxious and sympathising friends, until Tuesday morning, when he expired about ten minutes before seven o'clock.

This mournful event has cast a gloom over this whole community. Mr. Merritt was hurt, but not dangerously. The surplice, gown and bands, with a prayer-book, were thrown into the canal, and had not been found on Tuesday morning.—*Niagara Chronicle*.

A VERY awful occurrence took place at the visitation of the Venerable the Archdeacon of Worcester, at Stratford-on-Avon, on Thursday the 4th June. The R. W. Puen, A.M., vicar of Snitersfield, near Warwick, the appointed preacher for the day, had just concluded the prayer preparatory to the sermon, when he was seized with apoplexy. He was immediately removed from the pulpit in almost a dying state, and conveyed to the house of a friend near the church. Medical aid was speedily obtained, but too late to be of any avail, as the reverend gentleman expired within a short time after the attack. The circumstance caused the deepest feeling in the minds of the clergy assembled—indeed, of all who witnessed this sad event. What is very singular, the deceased had been known frequently to express a wish that he might die in the church, when engaged in the performance of his ministerial duties—a desire which has been almost literally granted.—*London Watchman*.

DURING the week, a great quantity of the wreck of the Royal George has been got up, and deposited in the dock-yard. Various articles have also been recovered from it, viz: part of a gipsy hat, lining, trimming, and chip foundation—all in a very perfect state; part of a silver ink-stand, and a quantity of sealing-wax; top of an ink-stand, with lion for handle; a pair of large breakfast saucers, old Indian blue china, quite clear and perfect; bottles of wine, port and sherry, nauseous, but not destroyed in colour; the out-sides of the bottles are incrustated with a coating of mud and iron, which falls off upon exposure to the air, leaving the bottles quite clear. Many small bones of feet have been found in shoes, with other larger human remains.—*Hampshire Telegraph*.

CHARITABLE BEQUESTS.—Henry Wright, Esq. of the firm of Wright and Hilton, bankers, Fever-sham, died on the 10th June, and has left nearly £100,000 to the poor and needy of the town in which he resided; £75,000 he gives to the trustees of charities appointed by the Lord Chancellor in trust.

The intelligence from India of the final abolition of the Pilgrim Taxes at Allahabad, Gya, and Juggernaut, has been confirmed by the publication, in Bengal, of the order of the Supreme Council in Calcutta to that effect.

ANCIENT BRITONS.—The Britons themselves readily furnish levies and contributions, and discharge the duties commanded by the Government, if no injuries are inflicted. These they cannot bear. They are at once subdued to obedience—never to slavery.—*Tacit. Vit. Agric.*

PLAYS.—They are intolerable, and not fit to be permitted in a civilized, much less a Christian nation. They do most notoriously minister to vice and infidelity.—*Archbishop Tillotson*.

POETRY.

HYMN FROM THE LATIN.

THOU that art the Father's Word,
Thou that art the Lamb of God,
Thou that art the Virgin's Son,
Thou that savest souls undone,
Sacred Sacrifice for sin,
Fount of piety within,
Hail, Lord Jesus!

Thou to whom thine angels raise
Quiring songs of sweetest praise;
Thou that art the flower and fruit,
Virgin born from Jesse's root,
Shedding holy peace abroad,
Perfect man and perfect God:
Hail, Lord Jesus!

Thou that art the door of heaven,
Living bread in mercy given,
Brightness of the Father's face,
Everlasting Prince of Peace,
Precious pearl beyond all price,
Brightest star in all the skies,
Hail, Lord Jesus!

King and Spouse of holy hearts,
Fount of Love that ne'er departs,
Sweetest life, and brightest day,
Truest truth, and surest way
That leads onward to the blest
Sabbath of eternal rest,
Hail, Lord Jesus!

REV. HENRY ALFORD.

MONTREAL:

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