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THE WESLEYAN.

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

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

VOL. I.—No. 23.

MONTREAL, THURSDAY, JUNE 10, 1841.

[NEW SERIES, No. 16.]

DIVINITY.

FAMILY RELIGION.

"I will walk within my house with a perfect heart."
PSALM ci. 2.

MANY families, even in Britain, where religious knowledge is more widely spread than in any other country, are as destitute of religion, as the numerous herds of cattle that roam upon the forest. How can we account for this? May we not justly blame the masters of those families? How unlike David, who, amidst all the great duties of a public life, resolved to walk within his house with a perfect heart.

Let us consider, the walk of a pious man within his house; and the probable effects which his walk may produce in his family.

I. THE WALK OF A PIOUS MAN WITHIN HIS HOUSE.

There is, too frequently, a great difference between a man's walk before the world, and his walk within his house. Before the world, he appears prudent, just, and good: but within his house, imprudent, unjust, and wicked. Public opinion weighs more with him than the opinion of his family. Hence he studiously deceives the public; but throws off the mask before his domestics. His family, influenced either by natural affection, or a fear of his resentment, conceal his real character, and help him to deceive the world. But a wretch of this description, though unknown to men, is fully known to God, who will "appoint him a portion with hypocrites: There shall be weeping and gnashing of teeth." Matthew xxiv. 51.

The walk of a man within his house, includes his whole conduct, both civil and religious, in the bosom of his own family. There, could we follow him, we should be able to develop his real character; as his tempers, words, and works, within his house, are generally without disguise. Every one in his house, except the undiscerning infant, witnesses, from day to day, his rising up and lying down; his going out and coming in; and all the steps he takes, both in temporal things, and in those things which relate to the eternal world.

To walk with a perfect heart, implies genuine simplicity, and godly sincerity. A pious man professes obedience to God; love and respect to his family; and a desire to do good to all men. The sincerity of his profession appears evident, in his daily walk within his house; and those who know him best, admire him most. Under his roof, God is honoured; peace and happiness abound; and plans of public usefulness are formed.

David resolved to give his family a proof, that he loved and served God himself. They neither heard any thing from his lips, nor saw any thing in his life, which clashed with the laws of his God. Both his tempers and conduct harmonized with the profession which he made before men. How admirable is consistency between profession and practice! Where this is found, calumny itself cannot fix a stain.

Thus, the man who walks within his house with a perfect heart, is a bright example of religion to his family. They see religion exemplified, and finely illustrated, in every action of his life. All its divine charms appear in their native lustre, and produce admiration and love. There cannot be a greater blessing to any family, than a master who conducts himself upon these principles. Compared with this, the finest gold, in point of real value, is but dross and dung.

Such a man will institute in his family those forms of religion, which may appear best calcu-

lated to lead his family to God. He will frequently call them together, to read the Holy Scriptures, to sing hymns of praise, and to offer up prayer and supplication to God. And that these forms may prove useful, he studies to make them, in every respect, as agreeable as possible; knowing how many, by severe forms, have created disgust against all that is good.

These forms are accompanied by prudent and interesting instructions, upon general and important subjects; and, in addition to general instructions, a pious man often instructs each individual of his family apart, in those particular duties which are absolutely and essentially necessary to salvation. His own mind being richly stored with religious knowledge, he imparts it freely to every one who is placed under his care.

The instructions of such a man are followed by commands. It is said of Abraham, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord." Gen. xviii. 19. Parental authority, wisely directed, has great influence. A pious parent insists upon outward decorum, while he recommends the life and power of vital godliness. He cannot give spiritual life to his family: But he uses the means, and leaves the rest to God.

If commands and well-timed advice fail, a man of this description adds *reproofs* and *corrections*. Solomon says, "He that spareth his rod, hateth his son: But he that loveth him chasteneth him betimes." Prov. xiii. 24. His corrections, however, are prudently administered. They are inflicted at proper times, and are proportioned to the crimes which may have been committed. Want of caution, in these respects, frequently defeats the designs of corrective punishment.

II. THE PROBABLE EFFECTS WHICH HIS WALK MAY PRODUCE IN HIS FAMILY.

A family governed by a pious man, commonly prospers in temporal things. Every one is trained up in the habit of industry, frugality, and honesty. These habits promote health and wealth, and every comfort that this world can afford. Afflictions, for wise reasons, may be laid upon such a family; but, in general, they abound in the enjoyment of necessary good things. "The young lions do lack, and suffer hunger: But they that seek the Lord shall not want any good thing." Psalm xxxiv. 10.

At the same time, religion frequently takes deep root in such families. They learn to love, honour, and obey their Creator; to be just in their dealings with men; and to be temperate, sober, and chaste. There is more truth in the words of the wise man, than many parents will allow: "Train up a child in the way he should go: And when he is old he will not depart from it." Prov. xxii. 6. There may be a few exceptions to this rule; but, generally, a prudent and pious education produces the most happy effects.

These things render a family useful in the world. Those who are connected with them, whether by blood, by marriage, by friendship, or by commerce, have cause to bless God. Their influence is extensively felt; and many are induced to follow their example. In this way, religion spreads from house to house; and the happy effects of one man's piety, through the blessing of God, may reach to thousands.

Reputation necessarily follows piety and usefulness. All, except the most worthless, both think and speak well of such families. They stand high in the esteem of wise and good men; the tongue of slander is silenced; and the vilest of men secretly admire them. Who would not wish to share these excellencies? The awful policy of wicked families to keep up their reputation,

proves how much real worth is estimated, even by those who dare not pursue its excellencies.

But what is of most importance, God approves of such families. He looks down from heaven, his holy habitation, with smiles of approbation. They are lovely in his sight, and are favoured with his special presence. When Jesus was upon earth, he honoured the pious family of Mary and Martha with much of his company; and when he comes again to judge the quick and dead, such families will receive peculiar tokens of his favour.

God, who approves of such families, sends down upon them the choicest blessings, both of providence and grace. He supplies their wants; protects them by night and by day; and will finally call them up to join the family of heaven. There their piety, friendship, and happiness, will be perfected. Death may separate them for a few years; but they will meet again, in a happier world, to part no more. While they live together here, the special presence of God, like the "ark of the covenant" in the house of Obed-edom, will secure them a blessing. "The ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had." I. Chron. xiii. 14.

Masters of families, suffer the word of exhortation. Much, very much, depends upon you. Your families are either blessed or cursed through your instrumentality. Now begin to act wisely. You have a great and weighty charge committed to your care; and you will have an awful account to give on a future day. Success may not always follow your well-meant endeavours to promote the happiness of your families; but make the attempt in the name of the Lord, and say with pious Joshua, "As for me and my house, we will serve the Lord." Joshua xxiv. 15. Amen.

From the Wesleyan Methodist Magazine.

EASTERN ACCOMMODATION FOR TRAVELLERS.

"And laid him in a manger, because there was no room for them in the inn."—LUKE ii. 7.

It is probable that few persons who read the above and parallel passages, form anything like a distinct idea of the lodging that was prepared for the infant Jesus, or of the circumstances connected with the place of his nativity. Not that any erroneous notions upon this subject are of the least consequence in a doctrinal or practical point of view; but there is something peculiarly interesting about every part of the history of our Redeemer, who visited the world in great humility, that he might save his people from their sins. A degree of ambiguity has also doubtlessly arisen in many minds concerning the angel's message to the shepherds of Bethlehem: "This shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger." (Verse 12.) For how would the shepherds understand by "a manger" the precise place where Jesus was lying, since there might be many cribs for cattle in the town of Bethlehem? Besides, our translation of the word with the indefinite article is so far incorrect; the proper rendering being "in the manger." A brief sketch of the common houses of accommodation for travellers in eastern countries, will easily explain the matter.

We are not to suppose that any places like our hotels are there to be found; and the Greek term here called an "inn," is elsewhere rendered by a "guest-chamber." (Mark xiv. 14.) Common travellers in the east usually find shelter in a khan; or, as the Persians call it, a "caravansery;" whilst others, especially foreigners, obtain a room in the Sheik's or Chief's house; or some more

private dwelling. The khans on Mount Lebanon are very rude buildings, consisting of mere walls, roof, and earthen-floor; where the traveller spreads his mat or carpet, and lies down to repose, covered with a cloak or blanket wrapped around him over his usual garments. He also procures and prepares his own provisions.

The first of these lodging-houses that I met with on Mount Lebanon contained only two apartments; one for ourselves, the other for our horses. Of course, had there been any women in the different parties who bivouacked here, the cattle must have been turned out for their accommodation, or the apartment been divided between them, unless the men had chosen to sleep in the open air. Another of these inns, one of the largest on Lebanon, was principally composed of a square area of considerable dimensions. Its middle compartment was intended for cattle in rainy weather; and the sides, which were raised two or three feet higher, like a pavement, afforded space for a number of travellers to eat and repose. There appeared to be one or two small chambers, which were probably appropriated to females, in case of their being on a journey. As the weather was fine, our horses were sent into a field, and we had the sole occupancy of the room. My friend and I, wishing to be a little private, hung a blanket across the pavement, and thus formed a temporary partition.

Let us now consider these observations in connexion with the nativity. Though called the "city of David," Bethlehem was but a small town, and in comparatively humble circumstances. The public inn would, therefore, be better than those in the open country, but inferior to those of large cities. Joseph came thither with his wife, on the brink of her confinement, and found that there was no "room" or "place" suitable for them under such circumstances, in the usual "guest-chambers," these being already occupied by several travellers. In this emergency, the *stable*, or one of the *stalls*, (for the word has this meaning as well as that of "manger," or "crib;" see Luke xiii. 15,) was cleared out for Mary's use; and would, in all probability, be little inferior to the other chambers in point of accommodation. A hard earthen floor would be soon swept, a clean mat laid down, and, if necessary, a partition of curtains quickly made; thus affording a very tolerable lodging-room in a hot climate. We know that the weather was then fine and warm, from the fact of the shepherds feeding their flocks by night on the mountains—a practice never adopted in the rainy or wintry season.

Our Redeemer was not born in circumstances of abject poverty, as some would lead us to suppose. Joseph was an industrious mechanic, earning a decent competency; and most of our Lord's Apostles were selected from a similar class of persons. The reason assigned by Luke for Jesus being laid in a stable, is not the poverty of his parents, but a want of room or proper accommodation in the "guest-chamber." From the preceding remarks, we also learn how the shepherds would easily discover their infant Saviour. The Greek term, which we translate "a manger," was probably the well-known name of the public stables belonging to the khan, whither they immediately repaired, and found all things as narrated to them by the angel.

Some commentators suppose that Joseph was received into the house of a friend at Bethlehem, since acquaintances always entertain each other in eastern countries. But though he belonged to that town, yet he was domiciled in Galilee; and even if he had friends at Bethlehem, he would probably wish, under the peculiar circumstances of his marriage, to keep his wife as much as possible retired from their curiosity. That there were houses for the reception of travellers in Judæa at that time, is evident from the parable of the good Samaritan, in the tenth chapter of Luke. And as the above account of a khan will explain the nature of the attention paid to the robbed and wounded Jew, we shall make one or two remarks on the conduct of

THE GOOD SAMARITAN.

Having bound up the traveller's wounds, he conveyed him to the nearest "inn, and took care of him" (Luke x. 34.) The latter expression, without doubt, means, that he nursed him during the night, and furnished him with a few necessa-

ry provisions for his immediate sustenance. "On the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." (Verse 35.) According to custom, there would be no rent to pay for lodging at the khan, save a small gratuity to the host, which he probably would not accept for any attention paid to his unfortunate guest. The "two pence," or two *denarii*, were an ample supply for present wants, since one *denarius*, equal to about seven pence halfpenny of our money, was a full day's pay for a labourer, and therefore enough for the wants of a family. This sum of money would do as much for the poor in Judæa, as six shillings would do in an English village; taking into consideration their different habits of living. But as the Samaritan seems to have been well furnished with wine, oil, and other comforts, of which he would leave a portion for the stranger's use, his host would only require to procure a little milk, bread, and fruit—articles of the very cheapest description. The "two pence," or two *denarii*, would thus suffice for at least a week, by which period the good Samaritan hoped to return; but lest his coming should be delayed, he instructed the host, with whom he appears to have been acquainted, to furnish any needful supplies during the interim.

R. MAXWELL MACDONALD.

JEWISH SECTS MENTIONED IN THE NEW TESTAMENT.

[CONCLUDED.]

THE HERODIANS.

THE HERODIANS were rather a political faction than a religious sect of the Jews; they derived their name from Herod the Great, King of Judæa, to whose family they were strongly attached. They were distinguished from the other Jewish sects, first, by their concurring in Herod's plan of subjecting himself and his people to the dominion of the Romans; and secondly, in complying with the latter in many of their heathen practices, such as erecting temples with images for idolatrous worship, raising statues, and instituting games in honour of Augustus; which symbolising with idolatry upon views of interest and worldly policy, is supposed to have been a part at least of the leaven of Herod, against which Jesus Christ cautioned his disciples, (Mark viii. 15;) consequently, they were directly opposed to the Pharisees, who, from a misinterpretation of Deut. xvii. 15, maintained that it was not lawful to submit to the Roman emperor, or to pay taxes to him. But Herod and his followers, understanding the text to exclude only a voluntary choice, and not a necessary submission where force had overpowered choice, held an opinion directly contrary, and insisted that, in this case, it was lawful both to submit to the Roman emperor, and also to pay taxes to him. How keen, then, must have been the malice of the Pharisees against Christ, when they united with their mortal enemies the Herodians, in proposing to him the ensnaring question, whether it was lawful to give tribute to Cæsar or not? (Matt. xvii. 16.) If our Redeemer had answered in the negative, the Herodians would have accused him to the Roman power as a seditious person; and if in the affirmative, the Pharisees were equally ready to accuse him to the people, and excite their indignation against him, as betraying the civil liberties and privileges of his country. It is further probable that the Herodians, in their doctrinal tenets, were chiefly of the sect of the Sadducees, who were the most indifferent to religion among the whole Jewish nation; since that which is by one Evangelist called the "leaven of Herod," (Mark viii. 15,) is by another termed, (Matt. xvi. 6,) the "leaven of the Sadducees."

THE GALILEANS.

THE Galileans were a sect that originated from the Pharisees, A.D. 12, when Archelaus was banished, Judæa reduced into a Roman province, and a census taken by Quirinius or Cyrenius, President of Syria, (to which province Judæa was attached.) On this occasion, Judas the Galilean, or Gaulonite, as he is called, exhorted the people to shake off this yoke, telling them, that tribute was due to God alone, and consequently ought not to be paid

to the Romans; and that religious liberty, and the authority of the divine laws, were to be defended by force of arms. In other respects, his doctrines appear to have been the same as those of the Pharisees. The tumults raised by these pernicious tenets were indeed suppressed, (Acts v. 37;) but his followers, who were called Galileans, continued secretly to propagate them, and to make proselytes, whom they required to be circumcised. As the same restless disposition and seditious principles continued to exist at the time when the Apostles Paul and Peter wrote their Epistles, they took occasion thence to inculcate upon Christians (who were at that time generally confounded with the Jews,) the necessity of obedience to civil authority, with singular ability, truth, and persuasion. (See Rom. xiii. 1 et seq. 1. Tim. ii. 1 et seq. 1. Peter ii. 13 et seq.)

THE ZEALOTS.

THE Zealots, so often mentioned in Jewish history, appear to have been the followers of this Judas. Lamy is of opinion that the *JUST MEN* whom the Pharisees and Herodians sent to entangle Jesus in his conversation, were members of this sect, (Matt. xxii. 15, 16. Mark xii. 13, 14. Luke xx. 20.) Simon the Canaanite, one of the Apostles of Jesus Christ, is called *Zelotes*, (Luke vi. 15,) and in Acts xvi. 20, and xxii. 3, we find that there were certain Christians at Jerusalem, who are denominated *Zealots*. But these merely insisted on the fulfilment of the Mosaic law, and by no means went so far as those persons, termed *Zelotæ* or *Zealots*, of whom we read in Josephus's history of the Jewish war.

THE SICARII.

THE Sicarii, noticed in Acts xxi. 38, were assassins, who derived their name from their using poniards bent like the Roman *sicæ*, which they concealed under their garments, and privately stabbed the objects of their malice. The Egyptian impostor, also mentioned by the sacred historian, is noticed by Josephus, who says that he was at the head of 30,000 men, though St. Luke notices only 4,000; but both accounts are reconciled by supposing that the impostor (who in the second year of Nero pretended to be a prophet,) led out 4,000 from Jerusalem, who were afterwards joined by others to the amount of 30,000, as related by Josephus. They were attacked and dispersed by the Roman procurator Felix.

BETHANY, now a miserable little village, consisting of a cluster of mud hovels, was a town of Judæa, where Lazarus dwelt, and where he was raised from the dead. It was situated on the retired and shady side of Mount Olivet, fifteen furlongs eastward of Jerusalem, on the way to Jericho. (John xi. 1.) Somewhere on this side of that mountainous tract, which reached within eight furlongs of Jerusalem, from which it was only a sabbath-day's journey, Mr. Jowett, with great probability, places the scene of the Ascension: "for it is said, (Luke xxiv. 50, 51,) that Jesus Christ led his disciples out as far as to Bethany, and then was parted from them, and carried up into heaven. The previous conversation, as related in the beginning of the Acts of the Apostles, (i. 6—9,) would probably occupy some time while walking toward Bethany; for we must not judge of the length of our Lord's discourses, by the brevity with which the Evangelists record them. Here the last sparks of earthly ambition were extinguished in the bosoms of the Apostles; and they were prepared to expect that purer fire which was ere long to burst forth upon the day of Pentecost. Here their Head was taken from them; and two of the ministering spirits of his train, becoming visible to their eyes, interrupted their mute astonishment, and dismissed them to their proper stations."

At present, the cultivation around Bethany is much neglected; though it is a pleasant romantic spot, abounding in trees and long grass.

BETHPHAGE, a tract of land and also a small village at the foot of the Mount of Olives, between Bethany and Jerusalem. It derived its name from the abundance of figs which grew there. This tract seems to have run along so near to Jerusalem, that the utmost street within the walls was called by that name.

BIOGRAPHY.

REV. MATTHEW HENRY.

MATTHEW HENRY, author of the celebrated Commentary bearing his name, was born on the 18th of October, 1662, at Broad Oak, in Flintshire. He was the son of the celebrated Philip Henry. Matthew, like many other eminent persons, was a child of infirm health, and early displayed a mind too vigorous and active for the frame which it inspired. At the early age of ten years he was deeply affected by convictions of the evil of sin, in consequence of hearing his father preach on Psalm li. verse 7: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." When he was thirteen years of age, he wrote in his diary: "It is to-day thirteen years since I was born; and though I was sickly, the Lord hath preserved me ever since. Lord Jesus, I bless thee for thy word, for good parents, that I was taken into covenant betimes in baptism, that I have had a good education, that I am thine." That the child of Philip Henry should early love to imitate preaching, and wish to be a minister, is not surprising; but of those who observed his puerile essays, some wondered at the wisdom and gravity which they displayed, and many expressed their fears lest he should be too forward; but the father replied, "Let him go on: he fears God, and designs well; and I hope God will keep him, and bless him."

In the year 1680, he sent his son to London, and placed him under the care of the celebrated Thomas Doolittle, from whom he received much knowledge, and who formed in him many excellent habits and principles, to guide him in after life. After having been at the seminary of Mr. Thomas Doolittle, young Mr. Henry was induced, by the influence of friends, to remove to Gray's Inn, in order to study the law. But, true to his original purpose, keeping his eye on the advancement of Christianity as his polar star, he quickly returned to the work of the ministry. His first public services were at his father's residence, where he received the most pleasing testimonies of his usefulness. Being afterwards invited to spend a few days with a friend at Nantwich, in Cheshire, he preached on the words of Job, "With God is terrible majesty," which produced the most striking and delightful effects. He was now invited to Chester, where he preached at the house of Mr. Henthorne, a sugar baker, which laid the foundation of the church of which he was many years the faithful and beloved pastor. But having been called back to London, he found that the King was issuing out licenses to empower nonconformists to preach; on which he wrote to his father, that Mr. Faldo, an independent minister, had preached publicly at the meeting-house in Moorfields, both morning and afternoon, to many hundreds of people, who were delighted at the reviving of the work. This led him to prepare seriously for his future office; and, in a private paper, entitled "Serious Self-Examination before Ordination," he expresses his determination to be zealous and faithful in the discharge of his ministerial duties.

It seems that it had been suggested to him, that he might possibly obtain episcopal ordination, without submitting to the oaths and declarations to which dissenters objected; but after having examined the question with great seriousness, he determined rather to be ordained by presbyters: and as the ministers to whom he applied were very aged and cautious, he was ordained, with great privacy, on the 9th of May, 1687.

Mr. Henry was well received at Chester, and was successful in raising a large congregation. Of his ministry, it may be truly said, that, like the Apostle, he was in labours more abundant; for his constant work, on the Lord's day, was to pray six times in public, to expound twice, and preach twice. His two public services seem to have been fully equal to three in the present day. He went through the whole Bible, by way of exposition, more than once. The list of subjects on which he preached is in print, and displays a comprehensive mind, anxious to declare the whole counsel of God; but, in his private notes, he says, "I find myself most in my element when preaching Christ, and him crucified; for the more I think and speak of him, the more I love him." Eager to seize every opportunity of usefulness,

he diligently visited the prisoners in the castle of Chester, where his benevolent compassion and zeal introduced him to some very affecting scenes. But he never confined his labours to Chester, for he was the life of the dissenting communion through all that county; and constantly preached in the adjoining towns and villages every week. After having refused several invitations from churches in London, he at length consented to leave Chester, in order to take the pastoral charge of a congregation at Hancroft, first collected by Dr. Bates. He has left on record his reasons for quitting the first scene of his labours, where he had preached nearly five and twenty years, where he had three hundred and fifty communicants, and probably a thousand hearers; a people of whom he said, with a heavy heart, at parting, "They love me too well." His determinations were, unquestionably, not premature, and proved to be cogent.

He commenced the 18th day of May, in the year 1712, his pastoral care at Hancroft, expounding the first chapter of Genesis in the morning; and in the afternoon, the first of Matthew; as if beginning life anew. That he removed to the vicinity of London to enjoy, not ease, but labour, was evident; for his unexhausted zeal blazed forth with greater ardour, to fill his new and enlarged sphere. He devised additional modes of usefulness; preaching not only at Hancroft, but in London also, early and late on the same sabbath. He often preached lectures every evening in the week, and sometimes two or three on the same day; so that his biographer says, "If ever any minister in our days, erred in excess of labours, he was the person." But one of the principal motives which led him to London, was to be able to print the remaining volumes of his "Exposition." He now drew near to the goal for which he panted. Having alleviated the pains of separation from his friends at Chester, by promising to visit them every year, he made his last journey to them in the month of June, 1714. On his return, he was taken ill at Nantwich, where he said to his friend Mr. Hidge, "You have been used to take notice of the sayings of dying men; this is mine: that a life spent in the service of God, and communion with him, is the most pleasant life that any one can live in this world;" and on the 22d of June, 1714, he expired, in the fifty-second year of his age.

The death of Henry was universally lamented; even those who loved not the communion to which he belonged, owned that it had lost its brightest ornament. He has left behind him, in his works, a library of divinity, which supersedes all eulogium on his character.

His mind was not, indeed, formed for metaphysical abstraction, or elegant sublimity; nor was his pen celebrated for those splendid ornaments which feast the fancy, nor those vigorous strokes which thrill through the soul; but he possessed a peculiar faculty, which may be called a religious naivete, which introduced well-known sentiments in an enchanting air of novel simplicity, while his style abounded with antitheses which Attic taste would sometimes refuse, but which human nature will ever feel and admire. The mere plans of his sermons and expositions contain more vivid lucid instruction, and less deserve the skeletons, than the finished discourses of many other divines.

IMPERFECTION OF HUMAN KNOWLEDGE.

THE proportion of the diameter of a circle to the circumference, was never yet exactly found, notwithstanding many eminent and learned men have laboured very far therein; among whom the learned Van Culer has hitherto outdone all, in his having calculated the said proportion to thirty-six places of decimals, which are engraven upon his tomb-stone, in St. Peter's Church in Leyden.

A CHINESE MAP OF THE WORLD.

A TOLERABLE idea of the advanced state of Chinese geography may be gathered from a glance at a map of the world produced by them. It is two feet wide by three and a half high, and is almost covered with China! In the left-hand corner, at the top, is a sea three inches square, in which are delineated, as islands, and of very small size, Europe, England, France, Holland, Portugal, and Africa! Holland is as large as all the rest, and Africa is not so big as the top of one's little finger. The northern frontier is Russia, very large.

The Wesleyan.

MONTREAL, THURSDAY, JUNE 10, 1841.

* * UNPAID subscriptions to the *Wesleyan* are requested to be forwarded immediately.

CANADA EASTERN DISTRICT MEETING.

ON Tuesday, 25th ult., an ORDINATION SERVICE was held in St. James Street Chapel; when Mr. THOMAS CAMPBELL, having passed through his four years' probation, and his final theological examination, to the entire satisfaction of his brethren, was solemnly set apart to the work of the Christian ministry, by imposition of hands and prayer.

The service having been commenced with singing and prayer by Rev. Mr. LUSHER, was conducted by the Rev. W. M. HARVARD, assisted by the senior ministers present. The Rev. Mr. SQUIRE addressed the congregation on the solemn importance of the service in which they were about to engage, and on the nature and objects of the Christian ministry, and then presented the candidate for ordination. As usual, Mr. C. was required to give an account of his conversion—his present religious experience, and his reasons for believing that he was divinely called to devote himself to the work of the ministry; and this he did in a simple, clear, and highly satisfactory manner, leaving a deep and pleasing impression on the minds of his brethren and the congregation, that he had felt the saving power of that Gospel, to the study and ministry of which he was about to devote his future life, and that he had a proper sense of the sacredness, obligations and responsibilities of the ministerial character and work.

An appropriate and impressive charge was then delivered by the Rev. W. CASE, of Alderville, and the Rev. Messrs. TURNER and TOMKINS offered the concluding prayers.

The District Meeting closed its session on Monday, the 31st ult. The Stations of the Ministers will be given in our next.

THE METHODISTS BEFORE THE SWEDISH DIET.

In our last number, we promised to present our readers with the speech of the Venerable the ARCHBISHOP OF SWEDEN, on the motion of a member of the House of Nobles; who wished to restrict the operations of the Wesleyan Methodists in Stockholm; which we have now the pleasure of doing—not doubting that our readers will be gratified with the pious and catholic spirit which it breathes.

His Grace the Archbishop was preceded by the Rev. Mr. OSTERMAN, who closed his speech by observing:—

"I respect, most certainly, every member's opinion on this subject; but when I heard unsupported charges preferred against Wesleyan Methodism—a community which I sincerely esteem—I considered myself bound publicly, before this house, to stand forth in its defence, and freely express my views on this important subject."

His Grace the Archbishop afterwards addressed the house in the following terms:—

"The discussion is now closed; in it I could not (as Speaker of the house) take a part. The venerable house will, however, not only allow, but probably expect, that I, as holding office in the church, declare myself on a subject so nearly connected with that church. I shall endeavour to take the middle course, which, on this occasion, lies between my position as Speaker, and what

would have been that position if I had been allowed to take part in the debate. I refrain, therefore, from expressing any opinion on the motion, or the report of the committee, and fix my attention on the subject itself, and my relation to it. This will be understood to be my right; otherwise I request that it may be permitted me.

"In the outset, I cannot but express my joy, that this subject has come before the Clerical House, and been discussed in so becoming a manner. The public would have been with good reason surprised, if this house had for a length of time met in the Capital, without taking notice of the two public places of Divine Worship opened here, by members of other religious confessions, since the last Diet. The discussions of these days show that the clergy of Sweden are on their watch, and are zealous for the sanctity and vitality of the church.

"The committee has, in the report, connected two separate subjects. Very different is the situation of the Swedish Church against Romanism and to Methodism. The Romish Church does not acknowledge, except by necessity, the rightfulness of Protestantism. She considers the Protestant as an apostate, or at least a prodigal son, who must be brought home again to the bosom of his mother. The territory is reduced, the spirit of the age changed, but the disposition of the court of Rome is the same under Gregory XVI. as it was under Gregory VII. Let us not be surprised at this; every encroaching power must, for its own independent existence, seek extension. This power has certainly been disturbed, yea, even injured, by political revolutions; but it has resumed courage, and shewn that it also can make revolutions, and spread its propaganda as widely as Liberalism. We call to mind Belgium. In those countries where Romanism prevails, it oppresses the Protestants, as in Hungary and the Tyrol; or annoys and disturbs them, as in Bavaria. It is in open arms against even the powerful Prussian government, both in the east and west, and does not to this day yield. But it leaves not out of sight the purely Protestant countries. In England itself, it makes constantly many proselytes, in defiance of the High Church there; and it is asserted, that it not only possesses there powerful protection, but even, in a measure, the support of the Theologians of Oxford. No Protestant country is, therefore, without danger from this quarter, especially during decreasing reverence for the Word of God, growing levity, idolising of the arts, and a more or less pelagian theology. When, then, in such circumstances, the capital of Sweden has received a Romish chapel, where sermons are delivered in Swedish by an Apostolical Vicar, I summon myself to watchfulness; I call on my brethren to watch with me. While, however, probably from mutual prudence, we have not as yet, so far as I know, suffered any encroachment; it may not be necessary, for the present, to employ any external means of repulsion.

"The case is quite different as regards Methodism. It is like Moravianism, with which it is cotemporary, and was at first connected, a child of the Protestant Church. The origin of them both was Pietism. While the Protestant Church in Germany was so much engaged with settling doctrines, that reformation of life was in a measure neglected, the object of the Pietists was to urge their favourite sentiment, "Christ in us." But such is human weakness, that, in opposing one extreme, men fall into another.

"The frequently incautious attacks of Pietism on Orthodoxy resulted in a looseness of doctrine, and the pious, contrary to their design, prepared the way for Neology, which just in Halle, where Pietism rose and declined, took up its head-quarters, and yet retains its place. Zinzendorf, the disciple of Franke, was a man of feeling, but a weak theologian; correctness in doctrine was therefore of less importance for him than sentimentality in religion. Certainly, however, he placed before our feelings the most exalted object. I believe in a *Providentia in minimis*, and have learned, by events in the world and the church, that Divine wisdom, in the accomplishment of perfect purposes, even employs imperfect instruments. The Society, or, according to the name more recently assumed, the Church of the United Brethren, if it has hindered any from receiving the whole truth, has yet undoubtedly, in a time of unbelief, benefited others. Its mission appears,

however, to be accomplished; it diminishes visibly, and becomes dissolved in the mother church. If Christian truth is proclaimed in the lofty and bright temple, who would not rather go there to keep holy day, than confine himself in the dull and close meeting-room?

"John Wesley, more serious and sharp-sighted than Zinzendorf, was, after a short season's converse with him, dissatisfied with his loose doctrinal system, and especially with the Antinomianism he conceived he found there. For his intended reform, he employed, therefore, only the outward arrangements of the United Brethren, which he, with great talent for governing, carried out more strictly. The concurring but mistaken endeavour of these voluntary reformers, was to give the church the visible character of the primitive Christian assembly. But no such Normal or unalterable state is to be found. Our Divine Master has not prescribed this, seeing he wills that Christianity may be applicable to all people at all times, and, as a holy ferment, operate in all relations. His kingdom is not of this world; it works from within outwards, reforms, and likewise renews itself. Luther, Zuinglius, Calvin, restored Christian orthodoxy to its original purity, and hence they succeeded, although they were necessitated to leave much, as regards improvement of life, unaccomplished. But if the tree is good, the fruit will also be good. The enclosures of forms may, in troublous times, prove asylums—cities of refuge for piety, and, in the three denominations named, they have been so; but formalism, as such, has no proper, no continuing value. As rules of diet for the health of the spiritual life, these given forms cannot continue, seeing the sickly symptoms vary and change.

"When Methodism, at first only an association of devoted students at Oxford, arose, the English Church needed awakening. The clergy had become, by wealth and power, lethargic, neglected in a great measure their proper calling, and manifested their sole power in the contest with Deism and Naturalism. This church had now a more violent conflict within its own precincts, for the Methodists would not be considered as having forsaken a church whose articles they acknowledged, but whose hierarchy they opposed. The contest was long, severe, as is usually the case between neighbours, and wisdom was frequently wanting on both sides. But since seriousness and activity have appeared among the clergy of the Established Church of England, specially those known by the name Evangelist, this strife has given place to competition in good works, and we by no means seldom see the Methodists in the same ranks as the English Church against enemies common to both.

"As regards Methodism among us, it is yet too young to be judged of with certainty. Whether it has contributed to enliven spiritual things in the capital, and whether it is the cause, or rather the person, that has effected this, it is not for me, who am not fixed here, and do not specially know all the circumstances, to decide. But evidently and undoubtedly, praiseworthy are the exertions of the Methodists, in nourishing the present trefoil of piety, Bible-distribution, the mission cause, and temperance associations. Our confession, to which I am attached both by conviction and duty, and consider the best, because I consider it the most accordant with Scripture, has nothing to gain from Methodism, which, although it cannot reasonably be charged with serious error, has, at the same time, peculiar, from our creed diverging opinions. Our church form is fully satisfactory, and possesses so high a value in the esteem of our German brethren, that they, in part at least, have copied it; it needs not, so far as I can judge, any important change, least of all by foreign admixture. No going over to Methodism is, therefore, desirable, nor can it be permitted, so long as the legal hindrances are acknowledged. The proselyting, however, which has been talked of, has not been proved. On the contrary, the Teacher here has declared before his superiors in England, that he is not disposed to persuade any in this price to become connected with Methodism as such; and such an assurance from a respected man, must be taken as honestly meant. He ought also to be less careful as regards the possible displeasure of any zealots at home, than anxious to have the comfort of living in good understanding with us, from whom he enjoys friendly hospitality, and deserves it.

"Dangers to our church from Methodism, it would be thoughtless altogether to deny; its real existence I have not been able to discover. To take part in any restrictive measures, I am, therefore, not called. Still less am I disposed to persecute. My conduct in this respect, I have seen and heard complained of. But among my failings, cannot be reckoned a loose latitudinarianism, which sometimes, but improperly, has been called toleration. In this case, I hope I am led by that charity which believeth all things, hopeth all things, and loves that which is good, wherever found.

"Methodism is one of the greatest developments in the Church of Christ during the last century. It has roused the English Church to increased activity, and it ought now, in return, to receive from her a greater carefulness regarding *cultus*. Beneath the open conflict, proceeds a secret vital process of union among the different Protestant confessions of Great Britain. Our church has hitherto been fortunate in escaping disturbance from Dissenters. May she, by inward vitality, render all separation unnecessary! I have exhorted to *watchfulness against Popery*; I counsel to *attention to Methodism*.

"This subject which has now been before us, belongs properly to the convocation of the clergy, if we had such an institution; but when it has now been an object of regard for the Legislature, we may gather our application from the state. If, in our busy time, Governments would retain their respect and influence, they must take the initiative in all questions involving matters of moment, and the means of promoting general welfare. If they delay this too long, or entirely neglect it, the opposition will take the lead, and, with the vacant field, also gain possession of the sympathies of the people. Evidences are not difficult to produce; *sed exempla sunt odiosa*. The case is the same with the National Church. If she becomes worldly, easy, and inactive, then true zeal or enthusiasm, the reformer or the fanatic, will rise up against her, and she must be weakened, however beautiful the appearance of life may be. Let her take in her own powerful hand, the eternal concerns and the vital questions of the day, and she shall gather around her banner even the minds that had strayed, the powers that were scattered."

REV. G. G. COOKMAN.

THE Washington correspondent of the New York *Signal* states, that "much solicitude is felt in Washington and the neighbouring cities, for the fate of the Rev. Mr. COOKMAN, a learned and eloquent clergyman of the Methodist Church, who was a passenger in the *President*. For two or three sessions he has been Chaplain to the Senate, and was highly respected and beloved by a large circle of friends, as well as by the Members of Congress. He has left behind him a wife, and a large family of young children, whose situation will be truly deplorable, should he be lost. Mr. COOKMAN's object in visiting England, was to see an aged parent.

"On the Sabbath before he left us, he preached a most impressive sermon in the Representatives' Hall, and took an affecting farewell of those for whom he had so long been accustomed to minister at the capital. The house was crowded in every part, and never did I see an assembly more deeply touched than by his chaste and pathetic eloquence. The prayers of thousands followed him on his voyage; and his numerous devoted friends and admirers here cling to the slightest circumstance that affords them any hope for his safety."

MARRIED,

In this city, on Tuesday, the 25th ultimo, by the Rev. R. L. Lusher, Mr. N. J. W. Kurczyn, to Miss Eliza Taaffe, both of Montreal.

On the 3d instant, by the Rev. W. Squire, the Rev. Thomas Campbell, to Miss Harriet Cecilia, sixth daughter of Mr. George Burrell, of Chateaugay.

At Quebec, on Thursday the 3d instant, the Rev. Henry Lanton, Wesleyan Minister, to Anne, eldest daughter of John Fisher, Esq., of Quebec.

At Quebec, on Saturday the 5th inst., Rev. John B. Selly, Wesleyan Minister, to Charlotte, eldest daughter of Peter Langlois, Esq., of Quebec.

WESLEYAN MISSIONARY SOCIETY.

On Monday, May 3d, the ANNUAL MEETING of the Parent Society was held in Exeter Hall, which, in every part, and at an early hour, was crowded to excess. Several distinguished Visitors appeared on the platform.

JAMES EMERSON TENNENT, Esq., M.P. for Belfast, presided on the occasion. The speakers were:—The Very Reverend the MODERATOR of the GENERAL ASSEMBLY of the CHURCH of SCOTLAND, Dr. MAKELLAR, Rev. Dr. BUNTING, Sir GEORGE MURRAY, J. P. PLUMTREE, Esq. M.P., E. LITTON, Esq. M.P.—Sir R. BATESON, M.P.—Rev. B. SHAW, from Africa—Colonel CONOLLY, M.P.—Mr. SERJEANT JACKSON, M.P.—Rev. D. CARROLL, from the Fejee Islands—Rev. R. CANDLISH, A.M., of Edinburgh;—HINDLEY, Esq. M.P.—Rev. Mr. CAMPBELL, London Missionary Society—Rev. JAMES GILLMAN, of Cork—J. P. WISTHEAD, Esq.—Rev. JAMES DIXON—JAMES MUSGRAVE, Esq.—Rev. R. NEWTON—Dr. SANDWITH—Colonel NICHOLS—Rev. S. BEECHAM, and Rev. J. McLEAN.

The following account of the above Meeting is from the *London Watchman* of the 5th ult:—

If we were gratified on witnessing the deep interest apparent in the vast multitude, which Monday's proceedings attracted to Exeter Hall, our readers may guess what is our satisfaction and delight in being the humble instrument of conveying to many thousand minds at home, as well as in the most distant regions of the earth, the animating Report which we this day give of the Wesleyan Missionary Anniversary. We do not remember any former meeting of the kind, which was in all respects equally gratifying. There may have been, sometimes, more enthusiasm displayed on particular subjects, as on the occasion of the extinction of West Indian Slavery. But as a purely Missionary Meeting, distinguished by the high tone of its evangelical sentiments, its Protestant zeal, and its catholic feeling, we do not think it was ever surpassed, if equalled, in the history of our Missions. It was characterized, too, by more than the average amount, on similar occasions, of thoroughly good speaking, and with the least possible alloy of human infirmity. It is impossible, also, to repress the utterance of a deep feeling of satisfaction and devout gratitude to Almighty God for the honour put upon Wesleyan Methodism by the high estimation, in which it was obvious that our Missionary operations are held by every section of British Protestants.

The connection between an Anniversary in all respects so admirable, and those preliminary religious services which ushered it in, is too evident to admit of dispute. And here again we cannot avoid remarking on that development of the loftiest style of evangelical preaching, which characterized the sermons of the different preachers. This remark, though true in its application to all of them, was, if possible, more remarkably so in the case of one of the representatives of the Scottish Church, the Rev. Mr. Candlish. Nor do we exclude the Very Rev. the Moderator of that Church, Dr. Makellar, as an exception to the general rule. On the contrary, his admirable evangelical discourse, though it did not precede, and could not, therefore, have any influence on the Public Meeting, yet most harmoniously closed a series of religious services, the moral effect of which will be long felt, and they themselves cherished among our most hallowed recollections.

As we listened to these highly-gifted and accomplished representatives of the Church of Scotland, two trains of thought shot through our minds. We were, in the first place, thankful for so noble an attestation as were furnished more especially by the Rev. Mr. Candlish's sermon on Sunday evening, to the genuine Wesleyan doctrine of a full, free, and present salvation by the pardon of our sins through faith in Christ. And secondly, we felt, that if this and the other evangelical doctrines with which it stands associated, be according to the Scriptures, then are the Puritans preaching "another gospel." And we know the anathema denounced by St. Paul against all such destroyers of the work of God in

the heart, and desolators of the Churches of Christ. The fidelity of these Scottish Clergymen to the cause of evangelical truth, furnished us, also, with a clue to those mysterious persecutions, which they have of late been called to sustain, and in the endurance of which they have had our intensest sympathy from the very beginning of their troubles. The truth is, that the Scottish Church controversy, stripped of the flimsy political disguise, which masks the malignity of the party which originated it, resolves itself into an affair of the bitterest hostility on the part of the enemies of the evangelical Clergy of that Church, and of a determined opposition to the further prevalence of their unwelcome principles. "It is," to adopt the emphatic language of the late Dr. McCrie in reference to Sir Walter Scott's abuse of the Scottish Covenanters, "only the overflowing of that gall and spite against the Reformation principles of Scotland, religious and political, which has always lodged in the breasts of a certain faction, and which has burst forth in consequence of the removal of those restraints, by which it was long reluctantly pent up." We can thus easily understand, also, how it is, that the Rev. Mr. Candlish should be hunted down, as he has been, to the great discredit of certain personages in high places. One thing, however, is quite clear, that the people of Scotland, to whom such ministrations, as those to which we have been the willing and delighted auditors, must be "preferred above their chief joy," can never desert the faithful guardians of the vital truths handed down to them by the illustrious Knox, and other kindred champions of the Reformation, as the blood-bought heritage of the latest posterity.

Many admirable remarks were made by the different speakers at Exeter Hall, on Monday, on the duty and expediency of the different sections of the Protestant Church cultivating union and brotherly love in this period of political and religious distraction. Dr. Makellar too, at the close of his impressive and beautiful discourse on Tuesday night, enforced the same sentiment by a reference more especially to the sharp trials which have of late years befallen the religious establishments of the land. Happy will it be for society, when the whole Protestant world shall recognize such a providential design in the proteiform evils which characterize this eventful period. Meanwhile we hail, as a cheering omen for good, this interesting renewal of the kindly relations, which have for some time subsisted between the Scottish Church and the Wesleyan Connection, and trust that they will be perpetuated.

ARCHES' COURT—DOCTORS' COMMONS.

On Saturday, May 8th, JUDGMENT was delivered by SIR HERBERT JENNER, KNT., in the long-pending case of MASTIN v. ESCOTT. This case came before the Court by Letters of Request from the Chancellor of the diocese of Lincoln. It was a criminal proceeding against a clergyman, technically described in this Court as the office of the Judge promoted by an individual against the party who was the defendant. In this case, THOMAS GEORGE MASTIN, a parishioner and inhabitant of the parish of Gedney, in the county and diocese of Lincoln, promoted the office of the Judge against the Reverend THOMAS SWEET ESCOTT, the Vicar of that parish. The offence imputed to Mr. ESCOTT was, that he refused to bury the infant child of THOMAS and SARAH CLIFF, who were inhabitants and parishioners of the parish of Gedney, convenient notice having been given him for that purpose: the reason assigned for such refusal being, that the person "by whom the office of baptism had been administered was not an episcopally ordained," but Wesleyan "Minister."

The Judgment of SIR HERBERT extends through eight closely printed columns of the *London Watchman*, and occupied upwards of four hours in its delivery. The sentence of the Judge is thus recorded:—"I must, then, pronounce that Mr. ESCOTT be condemned to suspension for three

months, and also in the costs of the proceedings." We must say, that we think that this imperious clergyman and his case, have been righteously dealt with in this judgment and sentence. A minister, who could sit down and write that Dissenting teachers were "mountebanks" and "ministers of hell," is not entitled to much sympathy in the condemnation to which he is adjudged.

On Wednesday, 2d inst., one of the most terrific storms which we have ever witnessed, visited this city, accompanied with "lightning, thunder, hail and rain," the hail-stones being of a most unusual size, generally resembling large marbles, though some of them were even of much greater magnitude—one which was picked up near our office being fully an inch in length, and of nearly the same thickness, although it was not seen till after the storm had abated, and had consequently lost something of its size. The storm came from the eastward, and appeared to follow the course of the river, on the borders of which its fury was principally spent. We have not heard of any damage beyond the destruction of some skylights, and the stripping of some fruit trees of their promise of fruitfulness.—*Com. Messenger.*

On Wednesday evening, 2d inst. a fine young boy, aged about twelve years, named Richard Robinson Scott, son of Mr. Wm. Scott, of New Paisley, and grandson of Mr. Richard Robinson, of this city, was accidentally drowned while bathing in the canal. He had been but a short time in the water when he was picked up; but want of knowledge as to the proper course of proceedings, led those who immediately assembled into error, and before assistance could be had, life had entirely fled. He was a most promising boy, and had been sent to the city for his education. At the inquest held next day the jury returned a verdict of accidentally drowned.—*Id.*

DEATH of BERGAMI.—They write from Rome on the 23d April, that the celebrated Bergami, who figured in the trial of Queen Caroline of England, died, a few days before, at his villa of Fossombrone.

From the Wesleyan Methodist Magazine.

INAUGURAL ADDRESSES OF THE KING OF PRUSSIA.

For the following truly sublime and Christian addresses of the King of Prussia to different classes of his subjects, on his accession to the throne, we are indebted to the kindness of the Rev. Dr. Steinkopff. The principles which they embody are deduced from the Scriptures of truth, and deeply affect the interests of all nations.

Address of the King of Prussia, delivered to his People at Koningsberg, on the 10th of September, 1840, when they took the Oath of Allegiance to him.

I SOLEMNLY engage here, in the presence of God, and before all those endeared witnesses, that I will be an upright judge; a faithful, considerate, merciful Prince; a Christian King, such as my never-to-be-forgotten father was, blessed be his memory!

I will zealously administer law and justice, without respect of persons. With equal benevolence I will consult, cherish, and promote whatever is conducive to the best interests, to the honour and to the prosperity of men of all ranks and conditions in life; and I pray God for his blessing, so indispensable to the Sovereign, and which alone can conciliate to him the affection of the people, and can transform him into a man after God's own heart, a praise to the good, and a terror to the evil-doer.

May God bless our dear native land! Its prosperous condition has long been an object of envy to many, and of unsuccessful emulation to others.

With us there is unity in the head and the members—between Prince and people. There is, on the whole, a delightful unity of aim and purpose among all ranks, all national divisions, all religious denominations, after one glorious object—the general prosperity of the nation in sacred felicity and true honour. From this spirit arises our security against foreign aggression, which is unique in its kind. May God preserve Prussia, this endeared “fatherland,” an ornament and blessing to Germany, and to the world at large! diversified, and yet one, like the noble metal, (the Corinthian gold,) which, melted together from many metals, constitutes the noblest of all—not liable to any rust, but acquiring additional beauty with succeeding generations.

Address of the King of Prussia to the Nobility, on their taking the Oath of Allegiance to him at Berlin, October 15th, 1840.

It was formerly an established custom with the various estates of Germany, not to take the oath of allegiance, until they had received the assurance of the firm maintenance of all their rights and privileges. I will conform to this custom. I know, indeed, and I confess it, that I derive my crown from God alone, and that it will become me to say, “Woe to him that shall touch it.” But I also know, and I avow it before you all, that I wear my crown as a solemn trust, confided to me by the Most High, the great Sovereign of all; and that I must render unto him an account or every day and every hour of my government. Such is the pledge which I give (if any be desired) for my future conduct. A better I cannot give; nor, indeed, can any man on earth. It weighs heavier, and binds more firmly, than all the coronation oaths, than all the assurances engraven on brass, or written on parchment; for it flows from the heart, and is rooted in faith.

I hope of you, who do not desire a Government seeking its so-called fame and glory in exploits of war, in the thunder of the cannon, and the sound of the trumpet; but who will content yourselves with a plain and simple, with a paternal, truly German, and Christian Government—you I invite to repose confidence in me, and with me to trust in God, that He will render the vows which I daily offer before him conducive to the promotion of the best interests of our native land, and accompany them with his rich blessing.

Address of the King of Prussia, delivered on the 15th of October, 1840, at Berlin, to the Estates of the Kingdom, and to the People at large.

On this most solemn occasion, when the inhabitants of my German dominions are assembled to take the oath of allegiance; and deeply impressed with that inexpressibly precious hour, which I witnessed on a similar scene at Koningsberg, I implore the Lord God that it may please Him to confirm, with his all-powerful amen, those sacred vows which have just been made, or are about to be taken; those vows which I myself pronounced at Koningsberg, and which I here confirm. I solemnly engage to govern in the fear of God, and in love to man; to govern with open eyes, when the wants of my people, and of the times in which I live, are concerned; but with closed eyes, when the claims of justice are to be attended to. I will maintain peace in my time, so far as it may depend on my power and my will; and I am determined fully, and with all my might, to support the generous efforts of the great European powers, which, for a quarter of a century, have proved themselves the faithful guardians of the peace of Europe. I will especially endeavour to secure to my native country that important station to which the providence of God has raised her by a combination of events almost unexampled in history—a station by which Prussia is become a shield of defence for the security and maintenance of the rights of Germany. In every point of view I wish so to govern that I may be recognised as the genuine son of a never-to-be-forgotten father, of a never-to-be-forgotten mother, whose memory will be transmitted a blessing to the latest posterity.

But the condition of Kings is truly deplorable, and cannot be viewed without tears, if they are not supported by a corresponding spirit of an affectionate people. Inspired, therefore, with love for my dear native land, and glowing with affection towards brave, free, and loyally-attached people, I address at this solemn hour a solemn question, which, I trust, you can and will answer in your own name, as well as in the name of those by whom you have been deputed. Ye knights, ye citizens, ye peasants, with all that are assembled here in such vast numbers, as far as my voice can reach you, I ask, will you, with heart and soul, in word and deed, with all the loyal attachment of Germans, and constrained by the still more sacred ties of Christian affection, render me every support and assistance, that Prussia may be maintained in its present exalted station; and in which it must be maintained, if it is not to become a prey to destruction? Will you aid and assist me fully, and still more gloriously, to develop that unblemished honour, that fidelity, that steadfast progress in light, justice, and truth, and that advance in all the solid experience of matured age, combined with youthful vigour, which have so eminently distinguished Prussia, and have placed her, notwithstanding her limited population of fourteen millions, among the great and influential powers of the earth? Will you neither leave nor forsake me in pursuing this glorious career, but faithfully persevere with me in adversity as well as in prosperity? If this be your mind, then answer me with the clear and impressive-beautiful affirmation of our own mother-tongue, with a brief, determined *Ja*, “Yes.”

[From thousands and tens of thousands of voices a loudly-proclaimed, solemn, determined, affectionate *Ja* resounded.]

The solemnity of this day is important for our own land, important for the world at large. But your approving *Ja* more immediately concerns me—it is my own. I will not let it go; it indissolubly unites us in mutual affection and fidelity; it inspires courage, strength, and confidence; I shall not forget it in a dying hour. I will keep my vows, such as I have pronounced them both here and at Koningsberg; and may God help me! for on Him alone I depend. In token of this, I lift up my right hand to heaven. Accomplish now what remains to be done of this august solemnity; and may the fructifying blessing of God rest on this hour!

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONS.

SOUTH AFRICA.

EXTRACT OF A LETTER FROM THE REV. EDWARD COOK, DATED SIBERIS, (JONKER AFRIKAANER'S RESIDENCE,) AUGUST 24TH, 1840.

AGREEABLY to the arrangements alluded to in my last letter, we set out to visit the Chief Ameral and his people, on the 5th of June. The journey was characterized by an interesting variety, and appeared to give an aspect to our work more truly Missionary than it had ever before assumed. Our table in the wilderness was frequently supplied with game; and often varied from the wild buck, and different species of the buck kind, up to the unwieldy rhinoceros, which is nearly as large as the elephant.

Our meetings together for divine worship were especially favoured by the presence of God; and our Sabbaths, on all of which we were able to rest, were days of rest indeed. A class of six persons of our party was formed, and was made the means of preserving them from that spiritual declension which is frequently the consequence of a long journey. Our interpreter was very providentially delivered from a buffalo, under whose feet he had fallen; a circumstance which called forth from us the most grateful accents of praise to Him, under whose protection we more than ever felt ourselves to travel. The remarks of the man himself upon the occasion were a beautiful manifestation of Christian simplicity. The same ferocious creature had, a few days before, killed a poor Boschman.

Our way to Ameral's lay through a part of the country thinly inhabited, and left different tribes

to the right and left of us. Hence we only met with four small companies of natives before we reached Ameral's—a month's journey, within one day. We found Ameral living with about four hundred people, in unusually good circumstances, although entirely dependent on cattle and game. A part of the tribe are at a distance. There are servants and dependents employed from one to ten miles distant from the village, about one hundred; Boschmans, or persons of Hottentot extraction, not possessing cattle, near to them and in constant intercourse, one thousand; Hill-Damaras, under the same circumstances, one thousand. Over these people of different races, Ameral is a little king, and acts with a liberality and dignity towards them becoming the name. Half-way between Ameral's and this, there is a numerous tribe of Namaqua aborigines, containing from one thousand five hundred to two thousand souls, with which Ameral's tribe has intermarried. A part of this people formed Mr. Archbell's congregation on the banks of the Fish River. The manners of this latter people we found exceedingly disgusting; but my soul was drawn out towards them in pity, and strong desire for their salvation; while I urged upon them that the times of ignorance are past, and that the divine command to all men now is to repent.

Jonker Afrikaaner is living here with about the same number of people as that with Ameral, and has a similar intercourse with the different races of natives. All the three powerful tribes mentioned express a desire to make peace with the more northerly, or what they call the Cattle Damaras; and, as far as is known, the same disposition is felt by the Damaras. With one rich and powerful tribe, Jonker has already made a formal peace, by an exchange of assagys for cattle; and that tribe is not far distant from Walvisch-Bay. The relative situation of Bassonabies, Ameral's residence, appears to be six weeks' journey with an ox-wagon, or eight hundred miles perhaps distant to the north-east, from cur Bechuana Stations. Its latitude is nearly the same as Walvisch-Bay, and the distance nearly west is three weeks with an ox-wagon; perhaps, when the nearest way is found, the journey may be performed in a fortnight. All the country from Ameral's, nearly to Walvisch-Bay, has been occupied by the Cattle Damaras; but properly belongs to the Hill Damaras, whom the former drove from it, and, in their turn, have been recently driven by the marauding tribes, joined and assisted by the Hill Damaras, with whom they now possess the country. I have visited Alexander's Bath, about twenty miles south-east from this, and do not think it adapted to our Missionary purposes. The country about Bassonabies is fruitful, and very interesting for scenery, but deficient in valuable timber. It connects with it, however, a fine flat, watered by periodical floods, upon which probably could be successfully cultivated rice, sugar-cane, Indian corn, &c. The whole of the country, as far as we have come, is generally fruitful; but so much confined by mountains and lime-stone hills, as to greatly detract from its utility.

With Ameral's people we have resided upwards of a month; and, notwithstanding the inconvenience of a mat hut, and the privations which we were called to undergo, we were amply rewarded in the good which we witnessed. Shortly before leaving them, twenty-six persons, who had afforded good evidence of a work of grace upon their hearts, were admitted to communion with the church by the solemn ordinance of baptism, and in the afternoon partook of the Lord's Supper, administered to the members in society, upwards of thirty in number. In the course of the following week, twenty-four couples were united in matrimony, the greater part of whom had formerly lived together. During my absence in this direction, our interpreter remains with them, to continue the services and the school; which latter is numerously attended, and very interesting. I regret exceedingly, that there is not a native Teacher for this people.

We have come as far as this, at the particular request of the Chief, who sent men and oxen to assist us; and it is probable that I shall yield to the urgency of him and Ameral, and go as far as Walvisch-Bay. Ourselves and children are in tolerably good health, although affected by the extreme changes from heat to cold.

MISCELLANEOUS.

From the New York Christian Advocate.

THE REV. JOHN WESLEY.

MR. EDITOR.—When in Leeds, England, the Rev. Robert Newton presented to Mrs. Fisk a small bust of the Rev. John Wesley, said to be a perfect likeness of him at the time it was taken. A friend, in addition, procured for us the accompanying account of the circumstances and the occasion in which it is said the original of the likeness was taken. As the whole is very interesting and characteristic, I have herewith forwarded it for publication. If you think well of it, please to insert it in the Christian Advocate and Journal.

W. FISK.

Wesleyan University.

ANECDOTE OF THE REV. JOHN WESLEY.

Mr. Duley was one evening taking tea with that eminent artist, Mr. Culy, when he asked him whether he had seen his gallery of busts. Mr. D. answering in the negative, and expressing a wish to be gratified with a sight of it, Mr. Culy conducted him thither, and after admiring the busts of the several great men of the day, he came to one which particularly attracted his notice, and on inquiry, found it was the likeness of the Rev. John Wesley. "This bust," said Mr. Culy, "struck Lord Shelbourne in the same manner it does you, and there is a remarkable fact connected with it, which, as I know you are fond of anecdote, I will relate to you precisely in the same manner and words that I did to him." On returning to the parlour, Mr. C. commenced accordingly:—

"I am a very old man; you must excuse my little failings; and, as I before observed, hear it in the very words I repeated it to his lordship: 'My lord,' said I, 'perhaps you have heard of John Wesley, the founder of the Methodists.' 'O yes,' he replied; 'He—that race of fanatics!' 'Well, my lord; Mr. Wesley had often been urged to have his picture taken, but he always refused—alleging as a reason, that he thought it nothing but vanity; indeed, so frequently had he been pressed on this point, that his friends were reluctantly compelled to give up the idea. One day he called on me, on the business of our church. I began the old subject of entreating him to allow me to take off his likeness. 'Well,' said I, 'knowing you value money for the means of doing good, if you will grant my request, I will engage to give you ten guineas for the first ten minutes that you sit, and for every minute that exceeds that time you shall receive a guinea.' 'What!' said Mr. Wesley, 'do I understand you aright, that you will give me ten guineas for having my picture taken! Well, I agree to it.' He then stripped off his coat, and lay on the sofa, and in eight minutes I had the most perfect bust I had ever taken. He then washed his face, and I counted to him ten guineas into his hand. 'Well,' said he, turning to his companion, 'I never till now earned money so speedily—but what shall we do with it?' They then wished me a good morning, and proceeded over Westminster Bridge. The first object that presented itself to their view was a poor woman crying bitterly, with three children hanging round her, each sobbing, though apparently too young to understand their mother's grief. On inquiring the cause of her distress, Mr. Wesley learned that the creditors of her husband were dragging him to prison, after having sold their effects, which were inadequate to pay the debt by eighteen shillings, which the creditors declared should be paid. One guinea made her happy! They then proceeded on, followed by the blessings of the now happy mother. On Mr. Wesley's inquiring of Mr. Barton, his friend, where their charity was most needed, he replied, he knew of no place where his money would be more acceptable than in Giltspur-street Compter. They accordingly repaired thither, and on asking the turnkey to point out the most miserable object under his care, he answered, if they were come in search of poverty, they need not go far. The first ward they entered, they were struck with the appearance of a poor wretch who was greedily eating some potatoe skins. On being questioned, he informed them that he had been in that situation, supported by the casual alms of

compassionate strangers, for several months, without any hope of release, and that he was confined for a debt of half a guinea. On hearing this, Mr. Wesley gave him a guinea, which he received with the utmost gratitude, and he had the pleasure of seeing him liberated with half a guinea in his pocket. The poor man, on leaving his place of confinement, said, 'Gentlemen, as you came here in search of poverty, pray go up stairs, if it be not too late.' They instantly proceeded thither, and beheld a sight which called forth all their compassion. On a low stool, with his back toward them, sat a man, or rather a skeleton, for he was literally nothing but skin and bone; his hand supported his head, and his eyes seemed to be riveted to the opposite corner of the chamber, where lay stretched out on a pallet of straw, a young woman, in the last stage of a consumption, apparently lifeless, with an infant by her side, which was quite dead. Mr. Wesley immediately sent for medical assistance, but it was too late for the unfortunate female, who expired a few hours afterwards from starvation, as the doctor declared. You may imagine, my lord, that the remaining eight guineas would not go far in aiding such distress as this. No expense was spared for the relief of the now only surviving sufferer. But so extreme was the weakness to which he was reduced, that six weeks elapsed before he could speak sufficiently to relate his own history. It appeared he had been a reputable merchant, and had married a beautiful young lady, eminently accomplished, whom he almost idolized. They lived happily together for some time, until, by failure of a speculation in which his whole property was embarked, he was completely ruined. No sooner did he become acquainted with his misfortune, than he called all his creditors together, laid before them the state of his affairs, and showed them his books, which were in the most perfect order. They all willingly signed the dividend except the lawyer, who owed his rise in the world to this merchant; the sum was £250, for which he obstinately declared he should be sent to jail. It was in vain the creditors urged him to pity his forlorn condition, and to consider his great respectability—that feeling was a stranger to his breast, and, in spite of all their remonstrances, he was hurried away to prison, followed by his weeping wife. As she was very accomplished, she continued to maintain herself and her husband for some time solely by the use of her pencil, in painting small ornaments on cards. And thus they managed to put a little aside for the time of her confinement. But so long an illness succeeded this event, that she was completely incapacitated from exerting herself for their subsistence, and their scanty savings were soon expended in procuring the necessaries which her situation then required. They were driven to pawn their clothes, and their resources failing, they found themselves at last reduced to absolute starvation. The poor infant had just expired from want, and the hapless mother was about to follow it to the grave, when Mr. Wesley and his friend entered; and, as I before said, the husband was so reduced from the same cause, that, without the utmost care, he must have fallen a sacrifice; and as Mr. Wesley, who was not for doing things by halves, had acquainted himself with this case of extreme misery, he went to the creditors, and informed them of it. They were beyond measure astonished to learn what he had to name to them; for so long a time had elapsed without hearing any thing of the merchant or his family, some supposed him to be dead, and others that he had quitted the country. Among the rest, he called on the lawyer, and painted to him, in the most glowing colours, the wretchedness he had witnessed, and which he (the lawyer) had been instrumental in causing; but even this could not move him to compassion. He declared the merchant should not leave the prison without paying him every farthing! Mr. Wesley repeated his visit to the other creditors, who, considering the case of the sufferer, agreed to raise a sum and release him. Some gave £100, others £200, and another £300. The affairs of the merchant took a different turn: God seemed to prosper him, and in the second year he called his creditors together, thanked them for their kindness, and paid the sum so generously obtained. Success continuing to attend him, he was enabled to pay all his debts, and afterwards realized considerable property. His afflictions made such a deep im-

pression upon his mind, that he determined to remove the possibility of others suffering from the same cause, and for this purpose advanced a considerable sum as a foundation fund for the relief of small debtors. And the very first person who partook of the same was the *incomparable lawyer!*"

This remarkable fact so entirely convinced Lord Shelbourne of the mistaken opinion he had formed of Mr. Wesley, that he immediately ordered a dozen of busts, to embellish the grounds of his beautiful residence.

THE PRESENT RACE OF METHODIST PREACHERS.

A NEW race of preachers have arisen; and as we are investigating the present state of Methodism, we must devote a little attention to the education which these preachers receive, and the attainments which, on an average, they make.

We have already acquitted them of quackery; their knowledge is required for use, not for display; and they have no "college," like Cheshunt, where caps and gowns are worn, and a ridiculous imitation of Cambridge and Oxford kept up; but, on the other hand, they have a very excellent Theological Institution, where young men intended for the ministry among them are able to obtain a good useful education. It is not to be supposed that they could offer the same learning that the Universities can, where the most brilliant scholars of the day are the tutors and professors, and where fellowships and dignities are the meed of the most successful student; neither do they affect it. Thus much, however, may fairly be claimed for them: that their preachers as far exceed those of other sects in information, as they do in Christian spirit. It is to be noticed, also, that there are no men more free from affectation, and from what is familiarly called cant, than the Methodist preachers. This will, doubtless, appear a strange assertion to many; but those who best know the truth of the case, will be best persuaded that our statement is correct. They are often men of wit and humour, abounding in anecdote, and enlivening religion by a rational cheerfulness; and we may with reason exclaim, both with regard to preachers and people, "*Cum tales sillis, ulinam nostri essetis.*"—Church of England Quarterly Review.

OBSERVANCE OF THE SABBATH.

THE Sixth Resolution of the "Scottish Society for promoting the due Observance of the Lord's Day," is in the following terms:—

"That the Sabbath, like every other day of the week, being a seventh part of time, care should be taken to dissuade all men from the modern error of compromising the Fourth Commandment, by merely recognising the sanctity of what are termed 'Church hours,' while, by desecrating any other of the twenty-four hours of the Lord's day, they profane the Sabbath."

THE SABBATH IN ENGLAND IN THE REIGN OF QUEEN ELIZABETH.

Miss AIXEN, in her "Court of Queen Elizabeth," describing a visit of Her Majesty to the University of Cambridge, observes, "The next morning, which was Sunday, she went thither (King's College Chapel) again to hear a Latin sermon *ad clerum*, and in the evening, the body of this solemn edifice being converted into a *temporary theatre*, she was there gratified with a representation of the Aularians of Plautus. Offensive as such an application of a sacred building would be to modern feelings, it probably shocked no one in an age when the practice of performing dramatic entertainments in churches, introduced with the mysteries and moralities of the middle ages, was scarcely obsolete, and certainly not forgotten. Neither was the representation of plays on Sundays, at this time, regarded as an indecorum."

"During the early part of her reign, Sunday being still regarded principally in the light of a holiday, Her Majesty not only selected that day more frequently than any other, for the representation of plays at court, for her own amusement; but, by her license, granted to Burbage in 1574, authorized the performance of them at the public theatre, on Sundays only, out of the hours of prayer."

ANECDOTE OF MEHEMET ALI.

A short time since a young man had been sent over to obtain a knowledge of engineering; whilst residing here his mind became enlightened, and he was led to embrace the Christian faith. On his return to Alexandria he made no scruple of avowing his new sentiments, although he was surrounded by a host of persecutors; those persons, however, one day brought him before Mehemet Ali, saying: "We beg to bring a case before your Highness, in which you will be called on to act as supreme judge: this man was a Mahomedan by birth and faith; he was sent to England, where he abandoned his own religion, and embraced that of the Christians, and, therefore, by our law he ought to die; all that is necessary is to enter into a judicial course of enquiry, to bring forward facts, and to establish and authenticate them, and then if the case be proved, it remains with your Highness to enforce the law." Well, the case was gone through, the facts were all proved, till at length the young man was asked by Mehemet Ali, "Have you embraced Christianity?" The young man got up, and with an intrepidity which a consciousness of being right inspired, and with the grace of God, which, when it finds its way to the heart, always enables a man to face his greatest enemies, said, "I am a Christian." The next question put by Mehemet Ali was, "Why have you embraced Christianity?" when he made this noble reply, "Do you ask me why I embrace Christianity?—my reason is this: I embraced it because I believe it to be true." His enemies around him said, "What need have we of further argument: he has acknowledged his guilt; nothing remains now but that your Highness should particularize the sentence." Mehemet Ali said "All the circumstances that have been brought forward have been clearly established, but with respect to this young man, I beg leave to state that I know him well; he was sent to England to learn engineering; he learnt that science; he came back again, has been employed in that service, and has proved himself a valuable member of society; I find him still in that place where I employed him. It appears that he has changed his religion, but I do not find that in doing so he has acted from any unworthy motive; he continues to perform his duties satisfactorily, and with reference to his change in religion, I shall leave him to settle that matter between God and his own conscience."—That young man is now going about the streets of Alexandria, a noble monument of the liberality of Mehemet Ali.—*London East India Telegraph.*

SINGULAR BOAT FOR THE NIGER EXPEDITION.

THERE is now constructing, in the boat-house of the Woolwich dockyard, a boat of a singular appearance, being formed similar to some of the shallow creels used for carrying fish in seaport towns. The boat is about twenty feet long, and ten feet broad, and about two and a half feet deep; and yet it is so light that it is capable of being carried any distance on the shoulders of four men. It is formed of thin stripes of wood about two inches broad, and woven together exactly in the same way as Indian matting, and it is intended to cover the outside with water-proof canvass. The purpose for which it will be used is to cross shallow creeks and rivers, and, from its size, appears capable of carrying thirty men. It will be placed above the life-boat on board the steam vessel when not in use, and will answer as an excellent protection to it from the rays of the sun in the tropical climate to which the expedition is bound.

A STATE prisoner at Smyrna, sentenced to die of hunger in prison, was found alive twenty-eight days after his incarceration. This unfortunate man, whose sentence has been commuted, confessed that he had prolonged his existence by a box of wafers, which also contained a small piece of gum elastic, and a morsel of sealing wax. After having lived some time by economising this substitute for food, he began to eat the miserable pasteboard box which contained these objects. Part of the lid of the box was left unconsumed when he was visited.—*London paper.*

THE MAELSTROM WHIRLPOOL.

THIS celebrated whirlpool is situated between two islands off the coast of Norway, between Drontheim, the most northern port of commerce, and the North Cape, in latitude 67, 40 N. As ships seldom pass that way, but little is known of it. The following extract of a letter from a gentleman in Washington to Judge Woodward, of Florida, will therefore prove acceptable to the reader:—

I had occasion some years since, to navigate a ship from the North Cape to Drontheim, nearly all the way between the islands or rocks and the main. On inquiring of my Norway pilot, about the practicability of running near the whirlpool, he told me that, with a good breeze, it could be approached near enough for examination, without danger. I at once determined to satisfy myself. We began to near it about ten, A.M. in the month of September, with a fine leading wind north-west. Two good seamen were placed at the helm, the mate on the quarterdeck, all hands at their station for workingship, and the pilot standing on the bowsprit, between the night heads. I went on the maintop sail yard with a good glass. I had been seated but a few moments, when my ship entered the dish of the whirlpool; the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me extremely for a moment; I thought that destruction was inevitable. She, however, answered her helm sweetly, and we run along the edge, the waves foaming round us in every form, while she was dancing gaily over them. The sensations I experienced, are difficult to describe. Imagine to yourself an immense circle, running round, of a diameter of one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue colour to white—foaming, tumbling, rushing, to its vortex; very much concave, as much so as the water in a tunnel when half run out; the noise too, hissing, roaring, dashing—all pressing on the mind at once, presented the most awful, grand, solemn sight I ever experienced.

We were near it about eighteen minutes, and in sight of it two hours. It is evidently a subterranean passage. From its magnitude I should not doubt that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says that several vessels have been sucked down, and that whales have also been destroyed. The first I think probable enough, but I rather doubt the latter.—*Family Visitor.*

SINGULAR COMPUTATION.

It is computed by Dr. Casper, that there are on the earth 960,000,000 human beings, and that the average deaths are 29,000,000 annually, 80,000 daily, nearly 3,700 hourly, and 55 every minute; the greater number of deaths occur after midnight, or the first in the morning. In Great Britain 18,200 die annually; in European Turkey, 33,000; in Greece and Italy, 33,000; in the Low Countries, 26,500; in France, 26,000; in Prussia, Austria, Switzerland, Portugal, Spain, 25,000; in Denmark, Poland, Germany, Flanders, European Russia, 22,000; in Sweden and Norway, 21,300.

COST OF WAR.

It is stated in an American paper, that there were slain, by sea and land, during the last war between England and France, 2,100,000 men. The cost to England was £1,058,000,000—the greater part of which is still unpaid in the national debt!

THE *Westphalia Mercury* states that Kunapfel, the murderer of the Bishop of Frauenburg, has been condemned to be broken alive on the wheel, beginning with his lower limbs. When asked if he intended to implore the mercy of the king against this sentence, he replied, "No; I have frequently the toothache, and I shall not suffer more on the wheel." Kunapfel is visited daily by the priest, and behaves with propriety while he is present, but makes a mockery of religion as soon as the priest has quitted him.—*Galignani's Messenger.*

UTILITY OF TOADS IN GARDENS.

PRACTICAL men have been long aware that toads live chiefly on insects, particularly beetles. Some persons have even made it a point to place them on their hot beds, for the purpose of destroying wool-lice, ear-wigs, &c. &c. Mr. Reeve, an ingenious horticulturist, who has long employed toads as guardians of his melon and cucumber frames, fully corroborates all that has been said respecting their usefulness in such situations, and is so attentive to them, that, when they have cleared his bed of insects, and he finds them uneasy in their confinement, he actually feeds them, in order to keep them there. He offers them the different insects which are considered noxious in gardens, all of which they devour; even slugs are eaten by them. Thus we see that this despised reptile is a beneficial assistant to the gardener.—*Com. Mess.*

"I RESOLVE," says Bishop Beveridge, "never to speak of a man's virtues before his face, nor of his faults behind his back." "A golden rule," Bishop Home remarks, "the observation of which would, at one stroke, banish flattery and declamation from the earth."

DIED,

On the 4th March, at Wainwern Lodge, near Pontypool, in the 102d year of her age, Mrs. Elizabeth Rees. Her faculties remained unimpaired to the last. She well remembered Mr. John Wesley, for it was under the influence of his powerful ministry, when preaching at Carmarthen about seventy years ago, that she dated her conversion. From that time to her decease, she remained a consistent member of the Wesleyan Body.

POETRY.

[FOR THE WESLEYAN.]

"LET THERE BE LIGHT."—GEN. I. 3.

THUS spake th' ETERNAL, whose omniscient word
Primeval darkness heard, and through the realms
Of gloomy chaos fled obsequious.
Now glowed the firmament with stars and suns,—
And planetary worlds, with borrowed light
Magnificently shone, and rolled in orbits
Wide, through th' etherial space harmonious.

"Let there be light!" again the FATHER said,
When o'er the horizon of our dark world
With bright effulgence rose the glorious SUN
OF RIGHTEOUSNESS, resplendent, infinite
Beyond the congregated glories of
Ten thousand suns concentrated in one orb:—
Before whose beams divine the dark dense clouds
Of ignorance and mental night, that long
O'erhung the human mind, fled down to hell;
From whence, in teeming vapours, they arose.

THEE, Sacred Fount of heavenly light and life,
We hail! "Light of the world!" and life of all
That dwell in dust, or breathe the empyrean air!
Be thou our guide, be thou our strength, as through
The wilderness we fighting urge our way,
Or darkling tread the dreary vale of death,
Where gloomy horrors ranged in black array,
Affright the pilgrim saints. O guide—illumine!
O cheer us—bring us to thy glorious throne.

MARCUS.

AGENTS FOR THE WESLEYAN.

THE WESLEYAN MISSIONARIES IN BOTH DISTRICTS.
MR. ALEXANDER HAMILTON, . . . Toronto.
MR. CHARLES HALES, . . . Kingston.

MONTREAL:

PRINTED FOR THE COMMITTEE, ONCE A MONTH
BY
JOHN E. L. MILLER,
at the Office in St. Nicholas Street.—All communications for the WESLEYAN must be addressed (post paid) to the Editor, Montreal.
TERMS.—Five Shillings per annum, including postage, payable half-yearly in advance.