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THE WESLEYAN.

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

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DIVINITY.

PURITY OF HEART.

"Blessed are the pure in heart: for they shall see God."—Matt. v. 8.

THE wickedness of men's lives proceeds from the depravity of their hearts; and, therefore, before the life can be pure, the heart must be cleansed. The heart, in an unconverted state, "is deceitful above all things, and desperately wicked;" but in a converted state, it is renewed in righteousness and true holiness, after the image of God. Real blessedness necessarily follows this great change. God, who before was hidden and unknown, is now seen, admired, and enjoyed. "Blessed are the pure in heart: for they shall see God."

Let us, first, make a few remarks upon purity of heart; and, secondly, consider the blessedness which results from it.

I. REMARKS UPON PURITY OF HEART.

Things are commonly said to be pure, when they are simple, unmixed, and unaccompanied with any other substance; and purity of heart, in this respect, implies sincerity and simplicity, as opposed to the base mixtures of hypocrisy and deceit. David inquires, "Who shall ascend into the hill of the Lord? And who shall stand in his holy place?" The answer is, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psalm xiv. 3, 4. Nathanael was a man of this character, as appears from the testimony of our Lord: "Behold an Israelite indeed, in whom is no guile." John i. 47.

But purity of heart, understood in its full extent, implies that entire sanctification, by which the heart is cleansed from all evil, and filled with all good: Or a heart from which "all things are passed away," and "all things are become new." 2 Cor. v. 17. The understanding is enlightened; the will is subdued; and the affections are placed on proper objects. Sinful thoughts are banished; pride is destroyed; and the soul is clothed with humility. Furious passions are destroyed; and are succeeded by meekness and gentleness. An undue love of the world is rooted up; and the supreme love of God is planted in the mind. Murmuring and complaining are at an end; and contentment, in every state, is sweetly experienced. And, in short, the carnal mind is exchanged for the mind which was in Christ Jesus. It necessarily follows, that God is *all in all* to the pure in heart. They worship him in spirit and in truth; and constantly obey him with a willing mind. The tyranny of sin is at an end; and the government of God, which in every point of view is desirable, is begun in the soul. The constant language of one who is pure in heart is, "Not my will, but thine be done." Luke xvii. 42. Such a one may be tempted to evil; but temptation is not sin. He may feel many weaknesses, faults, and infirmities; but these are not sins. He feels nothing within contrary to the divine nature—for every principle in his heart leads him to God and heaven; so that *whether he eat or drink, or whatsoever he doth, it is all to the glory of God.* 1 Cor. x. 31.

Doubts have been entertained, even by the pious, whether such a state of purity can be attained on this side the grave. They forget, however, that if it be not attained before death, it cannot be attained afterwards; for there is no purgatory after death, to purify the polluted soul from its sins. To say it is wrought in death, is to say nothing at all; unless the phrase, in death, signi-

fies some intermediate state, between a mortal life and immortality: a thought which is so absurd as not to deserve a refutation. The plain fact is, that death ends this mortal life; and the moment we die, we enter upon an unchangeable state in the eternal world. This great work, then, must either precede death, or we never can be admitted into the unfiled kingdom of God. If it precede death an hour, why not a year? why not twenty years? why not *now*? Certainly God is both able and willing to cleanse us now; and if we are not cleansed, we may blame ourselves. Christ shed his precious blood to cleanse us from all sin; God expressly commands us to be holy; he has promised to cleanse us from all unrighteousness; inspired men have prayed for clean hearts; and our text pronounces the pure in heart blessed.

That we may attain purity of heart, let us feel the need of it; and use the means by which it may be attained. The principal means to be used are, prayer and faith. Prayer opens heaven. God condescendingly says to the needy sons of men, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you." Matt. vii. 7. But how can we expect this great blessing, if we never ask for it? Will God force it upon us? It discovers great goodness in him, to show us the need of purity: surely we shall not think it too much trouble to pray for the blessing. But let us pray earnestly, and persevere in prayer till we receive a gracious answer. Faith in Jesus is a necessary means of sanctification. Faith purifies the heart; and we are sanctified by faith in Christ Jesus. We trust in Jesus for pardon; let us trust in him for holiness. When we can do so, the Holy Spirit is given in his cleansing influences, and the work is accomplished.

II. THE BLESSEDNESS WHICH RESULTS FROM PURITY OF HEART.

The blessedness of purity far exceeds all that can be said upon the subject: it is better felt than it can be expressed. Of the pure in heart our text says, "They shall see God." This may imply two things, namely, that they shall have pleasing discoveries of God, and that they shall enjoy him as their God.

The discoveries of God, with which the pure in heart are favoured, refer both to this world and the next. In this world, they see him in all his wonderful works of creation, in all his varied providences, and in the pleasing dispensations of his grace. Before, they had neither eyes to see nor hearts to understand; but now, his wisdom, power, and goodness, meet their eyes in every direction; and while they see, they love, adore, and praise. In the next world, they shall see him face to face. All his glorious perfections will appear in a way unknown to mortals; and the sight will prove an everlasting source of blessedness.

A sight of God is accompanied with an enjoyment of God. To see, frequently signifies to enjoy. A bare discovery of his glorious works and perfections, unaccompanied with an enjoyment of him, would not make us blessed; but the sight and enjoyment being connected, our blessedness is great indeed! In whatever way we view God, we can claim him as our own. His wisdom directs our steps; his power protects us from danger, and helps us to do his will; his goodness supplies our wants; his mercy pardons our sins; his justice maintains our right; his purity is communicated to our hearts; and his glory is put upon us, so as to make us glorious.

What we now enjoy of God will be perfected hereafter. We shall enjoy him to all eternity. O blessed world! Let us hasten unto it! It is within our reach. The way to it is plain and open

to all. The foulest sinner on earth, by true repentance and a living faith, may become a pure and holy saint; and every saint on earth, by steady perseverance, may become a saint in heaven. In the present state of things, "we see through a glass darkly; but then face to face: Now I know in part; but then shall I know, even as also I am known." 1 Cor. xiii. 12. Holy Lord God, prepare us all for that world of purity and happiness, through Jesus Christ our Lord. Amen.

MAN MAGNIFIED BY HIS MAKER.

We need not be shamed out of confidence in our Maker, by any instituted comparison with the vastness of inanimate nature, or be overwhelmed with a sense of our individual insignificance. Extend the limits of the material universe as we may—make every star a sun, and every sun the centre of an expansive system of secondary luminaries, sweeping the immeasurable spaces with their orbits; what is there in all this parade and pomp of amplification to lower, in the smallest possible degree, the sentiment, that God has put honour upon his offspring, or to weaken the delightful and reviving impression of the fact upon our minds? This universe of material things cannot think; no sensation thrills through any part of it; it is totally unconscious of itself. The sun knows not his own splendour, nor the lightnings their force, nor the air its refreshing qualities. The earthly world has no communion with God, nor God with it. It yields to his hand without perception; it obeys without a principle of choice. It was not made for its own sake, but for the sake of that very being who can think, and feel, and adore: the sun to warm, the earth to sustain and feed, the air to refresh him; it has beauty for his eye, an music for his ear, and grandeur to elevate and fill his spirit, and curious contrivances and phenomena of power and majesty, to lead his thoughts to the wondrous Artificer, and to prostrate his affections in his presence, under the weight of joy and awe. Let infidelity contemptuously display her planets, and their spacious sweeps; we show the being who enumerates the objects with which they are filled, marks their wondrous concatenation, and their series of secondary causes and effects, exults in their light, meditates in their darkness, measures their orbits, traces them in their courses, connects them all with God their Maker, makes them subservient to morals, religion, devotion, hope, and confidence, and takes up, at every new discovery, the song of the morning stars, the angel witnesses of the birth of material nature, who sang together when the laying of the foundations of the earth presented a new and heretofore unperceived manifestation of the wisdom, power, and bounty of the Godhead. Which, we ask, is the greater—the single being, whether man or angel, who sees, and knows, and admires, and is instructed by this dread magnificence of nature; or that nature itself, which knows neither that it is magnificent, nor that it exists at all? The argument is turned upon the objector, and the greatness of nature only proves the greatness of man.—*Rev. R. Watson.*

Will it avail any of us how near we get to heaven, if the door be shut before we arrive? How dreadful the thought, to have only *miss'd* being eternally saved! to aim well, and yet to permit the devil, the world, or the flesh, to hinder in the few last steps! Reader, watch and be sober.—*Dr. A. Clarke.*

A COMMON MIS-QUOTATION.—And when he is come, he will convince the world of sin, and of righteousness, and of judgment to come.—See John xvi. 8. Acts xxvi. 25.

From the Church.

SCIENCE AND REVELATION.

THE progress of human science has been retarded by many and great obstacles. Among these is the operation of the idea that it is unfavourable to the cause of Divine truth. Assuming that certain views of the Scriptures must be correct, and that these are opposed by the statements of modern philosophy, its abettors have been aspersed, and in some cases stigmatized as absolutely deistical.

A memorable instance of this kind occurred in the history of Galileo. In the use of the telescope he had constructed, as the first astronomer in whose hands such a gift was placed, he made many and important discoveries, all of which furnished fresh arguments in favour of the system as described by Copernicus. Ambitious to propagate the truths he contributed so powerfully to establish, he anticipated that they would be received with gratitude by all. But he had mistaken the character of the age, and the disposition of his species. The very system which had been discovered by a humble ecclesiastic, yet patronized by a bishop, published at the expense of a cardinal, and even warmly sanctioned by the pope, was doomed, after the lapse of a hundred years, to the most violent opposition, as subversive of the doctrines of the Christian faith.

Galileo was summoned to appear at Rome, to answer for the opinions denounced as heretical, and, after a mild sentence, pursued his former course. Before six years had elapsed, he published his dialogues, the concealed object of which was to establish the opinions he had been compelled to promise to abandon, hoping, by the mode he adopted, to escape notice. For nearly a year this was the case; but when it was seen that the obnoxious tenets were every day gaining ground, he was again cited before the tribunal of the Inquisition.

The decree was issued in consequence, that his work should be prohibited; that he should be condemned to prison during pleasure; and that during the three following years, he should recite, once a week, the seven penitentiary psalms. Most humiliating to himself, and degrading to philosophy, was the result. At the age of seventy, on his bended knees, and with his right hand resting on the Evangelists, did he avow his present and past belief in all the dogmas of the Romish church; abandon, as false and heretical, the doctrine of the earth's motion, and of the sun's immobility, and pledge himself to denounce to the Inquisition any other person who was even suspected of heresy! The church to which he thus abjectly engaged to adhere, has ever been the opponent of knowledge; for ignorance has proved the mother of its devotion. No wonder need therefore be felt at the forging or the imposition of its iron bands. The only matter of surprise is, that this patriarch of philosophy did not prefer truth to life. One ray of light falling on the thick darkness in which his persecutors were shrouded, might have revealed the fact that the Scriptures speak of the heavenly orbs as they appear to be, and that they are designed not to imbue us with philosophy, but with pure religion. Were physical science indeed a fit subject for revelation, it is difficult to conceive at what point a limit to it could have been set. A communication of so much only of astronomy as was known to Galileo would have seemed imperfect after the discoveries of Newton; and that of the science of Newton would have appeared defective to La Place. If, too, light were thrown on this department of science, why should it not be on others? And thus the requirement which some venture at least tacitly to make, is that of a full development of all the mysterious agencies that uphold the mechanism of the material world.

It is affirmed on Divine authority, that if all that Jesus said and did had been recorded, "the world itself would not contain the books that would have been written." The hyperbole employed shows that such a history could not have been available; and assuredly this would have been the case with such a physical record. The very idea is dazzling and overwhelming. It might indeed be suited to more exalted beings; and the study of such a revelation will most probably form one of the engagements of the redeemed above. But the Bible is just what we want: "a lamp to

our feet and a light to our path;" and he who follows in the path it illumines, shall not err.

In dependence on that Holy Spirit by whose inspiration "all Scripture is given," it is for us to make it our study; wishing well, at the same time, to the advancement of true knowledge in every form. Only let there be the accumulation of incontrovertible facts, and in reference to these, just and accurate reasonings: and to error alone can the issue be detrimental. Truth, which would prove fatal to the church of Rome, is the glory of the church of the living God.

TOO LATE!

SINNER! so long as thou standest on *this side* the grave, it is never too late for thy repentance. Such is the holy comfort which streams from Christ's words on the cross. IT IS TOO LATE! O words of horror, already fallen like God's thunder on many a heart of man. See that father, who rushes out of a house in flames, thinking that all his beloved ones are around him. He counts one—*one dear head is yet missing—he flies back—It is too late!* is the moaning sound that strikes his ear; the walls fall in amidst a rushing stream of flame, and he sinks lifeless to the earth.

But who is this that presses through the gloom of the night, on a breathless steed? It is a prodigal wanderer of the way of sin—he would fain hear for: the lips of his dying father the words, "I forgive thee;"—look! he has reached the place—yet a moment, and he has reached the door—*It is too late!* shrieks the voice of his mother—those lips are dumb for ever! and he falls swooning in her arms.

Behold you that victim on the bloody scaffold—and that headman who whets the murderous steel. The multitude stand hushed and shuddering. But lo! who is he that yonder comes in sight on the distant eminence, making signs of joy? It is the King's courier—he brings a pardon!—comes nearer and nearer—"Pardon, Pardon!" resounds, first softly, and then with increasing loudness among the crowd—*It is too late!* that guilty head has fallen!

Yea, how fearfully, since the earth has stood, has rung upon many a human heart that penetrating sound, *It is too late!* O, who can depict to me the consternation that shall be, when, on the limit which divides time from eternity, the voice of the righteous Judge shall utter, *It is too late!* Long have the wide gates of the kingdom of heaven stood open; long have its messengers cried, one after another, "*To-day, to-day, if ye will hear his voice.*" O man! man! how shall it be when the gates shall once be shut, with dread clangor—*forever!* Therefore, strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able: when once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are.—*Thouck.*

UNIVERSALISM.

LAMENT OF A CHAMPION OF UNIVERSALISM.

MR. BALFOUR proceeds, in the next place, to show the improbability of much advance in the publishing line, and to give some account of his own sad experience. "Few, if any, among Universalists, have published more books of this kind than myself." But, "so far from my publications being a profit to me, they have only been a bill of expense, and much perplexity, in addition to all my labour in writing them—so much, that I have been tempted to curse the day I ever published a book." (The day is coming when he will curse it bitterly!) "Many Universalists seem to feel little interest in reading and improving themselves as to their professed faith." (Why should they? they have learned to think for themselves.) "What is still more painful, some, not a few, have got my books, and either from want of honesty, or carelessness, have forgotten to pay for them." "Who will be such a fool as I have been," (truly!) "to publish books on Universal Salvation, if this is the way their labours are to be rewarded? I AM HEART-SICK OF IT; and to be told, my books have contributed much to the rapid spread of Universalism, has no tendency to remove this kind of sickness." Hence, he concludes that

there is but poor encouragement to write such books, and that thus one great means of spreading their tenets will be discontinued. How strong must be the love of the people for their religion, when their poor abettors, who labour night and day to build them up in the faith, in spite of the English Bible and the orthodox, must pay their own expenses, and die with a broken heart! If such has been Mr. Balfour's experience—a man who has deserved more of the sect than any other man—what must be the fate of the "lesser lights"?—*N. Y. Evangelist.*

JEWISH SECTS MENTIONED IN THE NEW TESTAMENT.

THE SADDUCEES.

THE sect of the Sadducees derived its name from Sadok, a pupil of Antigonus Sochemus, President of the Sanhedrin, or Great Council; who flourished about two hundred and sixty years before the Christian era, and who inculcated the reasonableness of serving God disinterestedly, and not under the servile impulse of the fear of punishment, or the mercenary hope of reward. Sadok, misunderstanding the doctrine of his master, deduced the inference that there was no future state of rewards or punishments. Their principal tenets were the following: 1. *That there is no resurrection, neither angel nor spirit,* (Matt. xxiii. 23. Acts xxiii. 8.) and that the soul of man perishes together with the body. 2. *That there is no fate or overruling providence, but that all men enjoy the most ample freedom of action; in other words, the absolute power of doing either good or evil, according to their own choice; hence they were very severe judges.* 3. *They paid no regard whatever to any tradition, adhering strictly to the letter of Scripture, but preferring the five books of Moses to the rest.* It has been conjectured by some writers, that they rejected all the sacred books but those of Moses, because Jesus Christ preferred to confute them out of these. But this hypothesis is no proof; for, though Josephus frequently mentions their rejecting the traditions of the elders, he no where charges them with rejecting any of the sacred books; and, as he was himself a Pharisee, and their zealous antagonist, he would not have passed over such a crime in silence. It is further worthy of remark, that our Saviour, who so severely censured the Sadducees for their other corruptions, did not condemn them for such rejection.

In point of numbers, the Sadducees were an inconsiderable sect; but their numerical deficiency was amply compensated by the dignity and eminence of those who embraced their tenets, and who were persons of the first distinction. Several of them were advanced to the high priesthood. They do not, however, appear to have aspired, generally, to public offices. Josephus affirms, that scarcely any business of the state was transacted by them; and that, when they were in the magistracy, they generally conformed to the measures of the Pharisees, though unwillingly, and out of pure necessity; for otherwise they would not have been endured by the multitude.

(To be continued.)

GOG AND MAGOG, the accurate chronologer, Dr. Hales, thinks, are the general name of the northern nations of Europe and Asia, or the districts north of Caucasus, or Mount Taurus, colonised by Gog, or Magog, another of the sons of Japheth, called, by the Arabian geographers, Jajue and Majuje. Gog rather denotes the people, Magog the land. Thus Balaam foretold that Christ would be "a king high, or than Agag," or rather "Gog;" according to the more correct reading of the Samaritan Hebrew text and of the Septuagint version of Numbers xxiv. 7; and Ezekiel, foretelling a future invasion of the land of Israel by these northern nations, Meshech, Tubal, and Togarmah, styles "Gog their chief prince," and describes their host precisely as Scythian or Tartarian: "coming out of the north, all of them riding on horses;" "bows and arrows" their weapons; "covering the land like a cloud, and coming like a storm," in the "latter days." (Ezekiel xxxviii. 1-17.) He also describes their immense slaughter, in the valley of the passagers on the east of the sea, thence called the valley of Hamon Gog, "the multitude of Gog." (Ezek. xxxix. 1-22.)

BIOGRAPHY.

JOHN OWEN, D. D.

THIS eminent divine was born in 1616, at Studham, Oxfordshire. His father, descended from the royal line of Wales, was a Puritan minister. An early proficiency in elementary studies admitted John Owen to the University when only twelve years of age. Here he pursued his academical labours with unquenchable ardour, allowing himself only four hours' sleep in a night; though he afterwards confessed, that his sole stimulus to mental exertion was the ambitious hope of rising to some distinguished station in church or state. How often has the eye of Omniscience seen this odious mildew sprinkled over the academic laurels of those who have shone with envied lustre in the world!

Mr. Owen would, doubtless, have carried his point, had not God in mercy convinced him of the sin of aiming at his own glory, called him off from his former pursuits, and induced him to consecrate his future life, with all his talents, to the honour of God, and the improvement of his church. This rendered him averse to the superstitious rites which Laud was then introducing into the University; and thus alienated from him all his former friends, who fled from him as one infected with Puritanism: a disease, in their eyes, more dreadful than the plague; so that he was at length obliged to leave the college. He was thus thrown into the hands of the parliamentary party; which so incensed his uncle, who had supported him at the University, that he forever abandoned him, and settled his estate upon another person.

Mr. Owen, now cast upon the providence of God, went to live with a gentleman as his chaplain; but he, though the friend of this Puritan, being a zealous loyalist, went into the king's army, and thus left his chaplain once more to seek a maintenance. He went to London, where he was a perfect stranger, and had to struggle through his temporal difficulties with the additional burden of a troubled spirit; for after he first discovered the evil of sin, this towering genius, who had been the admiration of the University, was so broken down, that for three months, he could hardly speak a word to any one; and, for five years, the anguish of his mind embittered his life. Under this burden, he went, one Lord's day, to hear the Rev. Mr. Calamy, at Aldermanbury church; but, after waiting some time, a country minister, of whom he could never afterwards receive the least information, ascended the pulpit, and preached from Matthew viii. 26: "Why are ye fearful, O ye of little faith!" which happily removed all his doubts, and introduced him to the enjoyment of that sacred peace, which, without interruption, blessed all his future days.*

About 1642, the committee for ejecting scandalous ministers presented him to the living of Fordham, in Essex, where he laboured for a year and a half to the great satisfaction and advantage of the parishioners. But the patron of the living removed him from it, which gave the inhabitants of Coggeshall, about five miles distant, an opportunity to invite him to become their minister; and as the Earl of Warwick, the patron, gave him the living, he consented, and preached to a very judicious congregation of two thousand persons, with great success. Here his researches into the Scriptures induced him to abandon the Presbyterian system of church government, and to adopt the principles of the Independents; so that he not only formed a Congregational church, upon the plan which appeared to him to be dictated by Christ, in the New Testament, but became the most able vindicator of those sentiments which so much prevailed among Dissenters.

His name, like a rich perfume, could not be concealed, so that he was now called to preach before the parliament; and on the 29th of April, 1646, delivered to them a discourse on Acts xxvi. 2. It was a bold and energetic appeal to the wisdom and benevolence of the legislature, in behalf of those parts of the empire which were destitute of the light of evangelical instruction. Those who are only acquainted with the general strain of Dr. Owen's writings, would not suppose him capable of pouring forth that flood of lucid, glowing, popular eloquence, which is displayed in this

sermon. The day after the death of Charles I. he was called to the difficult task of preaching before the parliament again; when he chose for his text Jer. xv. 19, 20. Wisdom and fidelity joined to compose this discourse. Mr. Owen shortly after attended Cromwell to Ireland, where he presided in the college, and preached in Dublin upwards of a year and a half. He returned to his charge at Coggeshall, but was soon called to preach again at Whitehall, and afterwards to go into Scotland. The House of Commons at length presented him to the deanery of Christ Church, Oxford, and soon after he was made doctor in divinity, and chosen Vice-chancellor in the University: which honourable post he filled, with singular wisdom and prudence, during five years.

Thus, in the short space of ten years, we are called to witness the most complete revolution in his affairs; and after having seen him persecuted for his conscientious dissent from the church of his fathers, shunned by his former friends, disowned by his relations, disappointed of a good estate, driven from his college, cast upon the wide world, called to struggle with adversity, under the depression of a wounded conscience, which consumed his mental and corporeal vigour, we now behold him in the enjoyment of a peace "which passeth all understanding," exulting in the return of elasticity of mind, with health of body—filling the kingdom with the fame of his literary and religious eminence—introduced to the esteem of the highest characters and authorities in his country, and exalted to the first post which the Church of England then knew, by presiding over that University from which he had separated. History has seldom furnished a more effectual antidote against despondency in adverse circumstances, or a more animated exhortation to follow conscience and principle, wherever they may appear to lead.

Dr. Conant being elected Vice-chancellor, Dr. Owen took his leave of the University with an address, which presents a singularly beautiful combination of the jealousy which a learned and laborious man feels for his honest fame, with the humility of a Christian, absorbed in the honour and interests of his God. The fortunes and prospects of the University, when first it fell into the hands of the parliament party, are finely depicted, while the improvements which had been made during the five years of his chancellorship are hinted at with much delicacy. He now retired to his own private estate at Stadham, his birth-place; but the persecution, which followed the restoration, compelled him to take refuge in London, where he published his "Animadversions on a Popish Book, entitled Fiat Lux;" which recommended him to the esteem of Chancellor Hyde.

This learned man, however, not finding himself comfortable in England, was about to accept the invitation from the Independents in New England, to preside over the college they were establishing; but he was stopped by particular orders from the king; and when he was invited to fill the chair of Professor of Divinity in the United Provinces, love for his country induced him to waive the honour. He set up a lecture in London, as soon as King Charles' indulgence rendered it practicable; and while many eminent citizens resorted to his oral instructions, the books which he from time to time published, gained him the admiration and esteem of the learned and the great, among whom are particularly mentioned the Earls of Orrery and Anglesey, Lords Willoughby, Wharton, and Berkeley, and Sir John Trevor. The Duke of York and King Charles II. sent for him, and conversed with him concerning the Dissenters and liberty of conscience, which the king declared was right; and, as a testimony of his sense of the injustice done to the persecuted, gave the Doctor a thousand guineas to be distributed among the sufferers. When he applied to his tutor, Dr. Harlow, Bishop of Lincoln, in behalf of good John Bunyan, who was enduring a long and cruel imprisonment, the Bishop declined releasing the worthy Baptist, though he had given the Independent an assurance, "that he would deny him nothing that he could legally do." His learned labours procured him the acquaintance and esteem of many eminent foreigners; some of whom took a voyage to England to converse with this distinguished Briton; while others, having read his Latin treatises, learned the English language, that they might be able to read the rest of his works; which, indeed, are

sufficiently valuable to repay the labour of acquiring the most difficult language which has been spoken since the confusion of tongues.

When, exhausted by his excessive exertions of body and mind, he was unable to preach, he retired to Kensington, near London; but even here he was incessantly writing, whenever he was able to sit up. He afterwards removed to a house of his own at Ealing; where, employing his thoughts on the glories which were now opening upon his view, he composed his "Meditations on the Glory of Christ." Writing to a friend, at this time, he says, "I am going to him whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of all my consolation. I am leaving the ship of the church in a storm, but whilst the Great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live and pray, and wait and hope patiently, and do not despond; the promise stands invincible, that he will never leave us nor forsake us." He died on Bartholomew day, 24th of August, 1683, in the sixty-seventh year of his age.

He is described as tall in his person, with a grave, majestic, and comely aspect, and the air and deportment of a gentleman. He is said to have been very pleasant and cheerful in his social intercourse, having a great command of his passions, especially that of anger; but in his writings, the irritation of those contentious days sometimes appears. Even Anthony Wood was compelled to acknowledge, that "he was a person well skilled in the tongues, rabbinical learning, and Jewish rites, that he had a great command of his English pen, and was one of the fairest and gentlest writers that appeared against the Church of England." His knowledge of ecclesiastical history and polemical theology was profound. The acumen with which he detected the most specious, and the force with which he crushed the most formidable heresies, were, if possible, still surpassed by the accuracy with which he stated and explained the most profound discoveries of revelation, and the sanctity with which he directed every truth to the purification of the heart, and the regulation of the life. In his "Exposition of the Hundred and Thirtieth Psalm," he has developed the wise and benevolent purpose of God, in the mental conflicts which the author endured, and proved himself qualified thereby to guide the trembling steps of the returning sinner to the God of pardon; while his treatises "On the Mortification of Sin in Believers," "On Spiritual Mindedness," and "On the Glory of Christ," prove him equally fitted to guide the Christian in his more advanced stages, and to show him how "to finish his course with joy, so as to obtain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ." But his grand work is his "Exposition of the Epistle to the Hebrews."

This extraordinary man was as much beyond his age in political as in theological science; for he not only defended the doctrine of toleration, while it was most cruelly violated by the Stuarts; but when the Presbyterians were in the plenitude of their power, he addressed to the parliament a discourse in favour of this truly Christian and divine doctrine; in which he went on as large and generous principles as Mr. Locke afterwards did. Following Roger Williams, he has triumphantly proved that the Moloch, which had shed the blood of so many myriads of saints, founds its hoisted rights upon a cloud.

But that which crowns the name of Owen with most resplendent and imperishable honours, is, that possessing a handsome estate, and labouring in the noblest employment of a literary life, he did not feel himself exempt from the duty of preaching the Gospel amidst the dangers and inconveniences of persecution; but delivered, with a simple, engaging eloquence, those divine truths from which he derived the solace of his days, and which he adorned by an unblemished life.

His works in folio are, "The Exposition of the Epistle to the Hebrews," in four volumes; "The Perseverance of Saints;" "A Treatise on the Holy Spirit;" and a volume of Sermons and Tracts. Twenty-one publications in quarto, devoted either to the vindication of the Christian doctrines, or to the defence of independent churches. In octavo, there are thirty pieces, some of them of considerable extent, and several of very distinguished excellence: The whole have been reprinted in twenty-eight volumes octavo.

* See Wesleyan for Dec. 24, 1840.

The Wesleyan.

MONTREAL, THURSDAY, APRIL 15, 1811.

WESLEYAN ANNUAL DISTRICT MEETING.

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

FEARING lest the reference made in the editorial of our last number to certain "opinions" expressed by the Rev. Mr. CAUGHEY at different times, in discourses and addresses delivered by him during his recent labours in this city, to all of which we said we were not quite prepared to subscribe,—lest it should be misunderstood to the disparagement of his doctrine and orthodoxy, and his able and successful ministry, we deem it proper to say, that we had no reference whatever to the great, essential doctrines of the Gospel as stated and enforced by him, his views and statements of which we believe to be scriptural and Wesleyan:—but to certain peculiar views, and strong expressions on certain subjects, not involving any principles affecting either Christian faith, experience, or practice, but of a purely speculative and non-essential character. We need not mention these speculative points; we have made our reverend brother acquainted with them—who, in the exercise of his Christian candour, is perfectly willing to allow us to differ from him in opinion on these points, should any difference in reality exist.

Having given this explanation, we would again record the high estimation in which we hold the character and principles of the Rev. J. CAUGHEY, and renew our grateful acknowledgments to Almighty God for the gracious manner in which our Societies have been visited throughout the district, and especially for the work of revival and conversion with which we have been favoured in Montreal, and to which we believe the ministry and labours of our excellent friend, under the Divine blessing, have largely contributed.

In another column will be found an extract of a letter from the Rev. Mr. Douse, of the St. Clair Indian Mission, which, we doubt not, will be read with interest and pleasure by those who are concerned for the spiritual and general welfare of the Aboriginal Tribes of this country. It furnishes pleasing evidence of the success of the Gospel among the long neglected, and in many respects, deeply injured red men of the forest; and that knowledge, civilization, and general improvement, keep pace with religious advancement. The drunken Indian hunter and warrior, has become a sober, serious Christian, a useful citizen, and a thriving agriculturalist—the dark and wretched wigwam in which he and his family once huddled together, has, with all the pagan misery connected with it, been exchanged for a comfortable dwelling, the shade of domestic harmony and love, in which an altar is erected to the pure worship of the Great Spirit, and which is often converted into a temple of prayer and praise. The yell of the war-whoop has died away, and the songs of Zion alone are heard in all their habitations.

Hence, though long neglected, much, we rejoice to know, has, by Missionary exertions, been

accomplished, within the last twenty years, in behalf of our Indian brethren and fellow-subjects in different parts of Western Canada. Beside those Indians who are under the religious instruction of the agents of the Episcopal Church, several hundreds, belonging to different tribes and nations, are members of the Wesleyan Societies, and several of their principal chiefs have become efficient ministers, and otherwise officially assist in promoting the religious instruction of their countrymen. And devoutly do we hope that the good work of Christian instruction and conversion, will spread from tribe to tribe, and from nation to nation, until the aborigines throughout the entire western wilderness, shall be taught to know and adore the only living and true God, and Jesus Christ whom he hath sent.

An illustrious member of the Royal family, and friend of the Indians, with whose correspondence we have been honoured, in one of his letters observes:—"The Sun of the Great Spirit is shining upon his red children; it is for his more favoured ones of a fairer skin, now to take the advantage of it. Lord GLENELG appears to me to be a blessing upon the Indians: he is willing—more, desirous to make up to those now living for the unrighteous dealings of the past, in consequence of which the departed are gone, leaving their descendants our creditors, whose debts, justice herself would never be able to liquidate." May the wishes and expectations of this distinguished and benevolent individual, relative to the spiritual and temporal welfare of the Indians in Canada, be speedily and fully realised. We trust that these Christian Missions to the Pagan Aborigines of this extensive, and we trust now happily united Province of the British Empire, will continue to be remembered in the intercessions of the Church, and to receive the liberal support of the Christian public.

We are pleased to learn from the last *Kingston Chronicle*, that our esteemed friend, JOHN COVETTER, Esq. has been elected Mayor of Kingston.

ANECDOTE OF REV. W. COKE.

ON one occasion, the Reverend Doctor was preaching at Bristol, and because the church was too small to accommodate the crowds that came to hear him, a platform was erected outside, from which he addressed the listening multitude. On this occasion, the Rev. Mr. MINGELLY and his colleague, two Wesleyan Ministers, took their station, one on each side of the preacher. The Doctor, as usual, became highly animated—his fine countenance beamed as it were with angelical joy, while expatiating on the love of the Saviour, his favourite theme, and with a voice of uncommon shrillness. An old woman in the congregation was so charmed and overpowered by his appearance and eloquence, that, raising and clasping her hands, she exclaimed, "Why I declare it is just like Jesus Christ himself between two thieves!"

THE REV. CHARLES WESLEY'S LIFE.—We discover from the January number of the Wesleyan Methodist Magazine, that the Rev. THOMAS JACKSON has a life of this distinguished minister of Christ "in a state of considerable forwardness for the press." The work will include a review of his poetry, and historical notices concerning the rise and progress of Methodism. It will also contain an answer to several misrepresentations in the life and times of the Countess of Huntingdon, and in the Biographical Works of the Rev. EDWARD SIDNEY.—*Zion's Herald*.

THE following is an extract of a letter from the Rev. JOHN BOZLAND, dated Melbourne, March 25th, 1811:—

"Since my last to you, containing a brief account of the revival of religion on this circuit, the Lord has done still greater things for us, whereof we are glad. We were induced to hold meetings similar to those which we held in Melbourne, in other parts of the circuit: in each of which the Lord was eminently present, to bless with the comforting and sanctifying influences of his grace. The first place, after Melbourne, to which we went, was Brompton, where a Society has long existed, but in which, for the last two or three years, religious influence was weak and fitful. We commenced on the evening of Sunday the 21st February, when brother HITCHCOCK preached; who, we were sorry to find, felt obliged to leave us the following morning. We continued the meetings until Friday evening, holding three services each day; when twenty-two individuals gave pleasing evidence of being renewed in the spirit of their mind—and the Society at large, of a fresh baptism of the Holy Ghost; in which latter fact we feel constrained to rejoice even with that of the conversion of the others.

"Being again joined by Mr. RAY, who had been obliged to return to Quebec, and another friend, Mr. HAGINOTIAM, who accompanied him, we went to the back part of Kingsey, and commenced with a prayer-meeting on Saturday evening, the 27th, and held three services on each of the four succeeding days—when forty souls praised the Lord for bringing them out of the horrible pit, and putting their feet upon a rock; here also the Society has been greatly quickened and blessed. While engaged in this place, we were joined by two other of our friends from Quebec, Mr. PETER LESKON, a Local Preacher, and Mr. PAULSON, the only survivor in the melancholy catastrophe—the burning of the house of Mr. JAMES SMITH, and the destruction of his life, with that of his wife, servant girl, and apprentice boy. These brethren rendered us very essential service during the time they could remain; they were obliged to leave the following week.

"From Kingsey we returned to Melbourne, where we again held meetings on the evenings of Thursday, Friday, and Saturday; when four more were added to the sixty-eight converted at the previous meetings in this place.

"Taking up the regular appointments on the Sabbath, we were brought to Durham in the evening—where, being kindly favoured by the Rev. D. DUNKLEY and his congregation with the use of their church, we commenced another protracted meeting—and where, especially, we were constrained to own and adore the wondrous operations of the Divine Spirit. He slew upon the right hand and upon the left; nor was he less willing to make alive and to bind up—inasmuch so, that on the evening of the ninth day, when we were obliged to bring the meetings to a close, one hundred and thirteen souls praised God for a sense of his pardoning love, singing with us the well-known poetical stanzas, 'My God be reconciled,' &c. and 'Praise God from whom all blessings flow'; thus making in all two hundred and forty-seven souls who were enabled to profess a knowledge of salvation by the remission of their sins, since the commencement of these meetings. For many, many reasons we say, to God be the praise—yez, be all the praise."

THE Seminary Ordinance is confirmed—the Bishop of Exeter had withdrawn his motion to address Her Majesty to disallow it, and consequently it has become a law.—*Com. Mess.*

THE Jews have held a solemn thanksgiving for the success of Sir Moses Montefiore's Mission to the East. The ceremonies were very imposing, and a magnificent collection, for the benefit of the poor, was made.—*Id.*

TO CORRESPONDENTS.

THE Rev. Mr. SLIGHT's letter has been received, and his orders for the Wesleyan attended to.

DIED,

In this city, on Sunday, the 4th instant, John, son of Mr. Thomas Francis, aged seven years.

LITERARY NOTICES.

THE NATURE AND ORIGIN OF THE ENMITY OF THE HUMAN HEART AGAINST GOD: A Discourse. By Rev. DAVID DOBIE, Pastor of the Second Presbyterian Church, Huntingdon.—“Because the carnal mind is enmity against God.” Romans viii. 7. Montreal: Campbell & Beckett. 1841. pp. 23.

We have received a copy of the above “Discourse,” with an earnest request to insert a notice of it in our journal. With this request, we confess, we rather reluctantly comply, because we feel ourselves obliged to say, that, while we give the author credit for wishing “to throw light upon” what he considers “a difficult and deeply interesting subject,” by presenting his “own views” of that subject; we think, by indulging too much in philosophical speculation, he has failed in his object, and has rather obscured, than illustrated, a plain doctrine of scripture; and we, therefore, regret that our notice of his “Tract” cannot be so recommendatory as we could wish it to be. Our limits will not allow us to go largely into this subject. It may, however, be expected that we should state some of the reasons why we withhold our humble commendation from Mr. DOBIE’S work; and we are free to confess, that we are compelled to do so because we are not satisfied with either its philosophy or theology—and especially, because it seems to mystify, if not deny, the old, protestant, scriptural doctrine of “original sin”—i. e. the innate and universal corruption of man’s nature—“that, whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil.”

Speaking of the “Nature of the Enmity of the Human Heart,” the author says, “It is not the necessary product of ordinary generation—It is not the necessary result of the sinner’s connection with Adam—There is every reason to believe that the enmity of Dives against godliness was not the necessary result of his connection with Adam—It is not any of man’s powers, either of body or soul: it is *not inherent* in any of these powers: it is not the result of any circumstance relating to his birth or creation:” but it “is opposition to the will of God,” and “positively and truly *nothing* save transgression of God’s law.” Such are Mr. D.’s views of the nature and origin of man’s corruption—human depravity—“the carnal mind which is enmity against God”—the state of “those that are in the flesh.” The carnality of the human mind, and the enmity of the human heart against God, is admitted; but it is denied that it is derived, innate, or inborn; and is assumed to be self-originated in every human being, and to have no connection with the first transgression, or the first transgressor, except, as “the forbidden object chosen, and the original sin of Adam, were the occasional and innocent causes” of man’s opposition to the will of God.

We ask now, if these views are in accordance with the doctrine of Scripture? Do we not read that Adam “begat a son in his own likeness, after his image”? Does not David say, “Behold I was shapen in iniquity, and in sin did my mother conceive me”?—“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies”? Does not our Lord himself declare “that which is born of the flesh is flesh”? And does not St. Paul say, “By one man sin entered into the world, and death by sin”? Do not, then, these declarations, and many others of similar import which might be cited, prove, that since, and in consequence of, the first transgression, the enmity of the human heart is

the “necessary product of ordinary generation,” and the “necessary result of the sinner’s connection with Adam”? as no man is, or can be born without it: though it subsequently becomes a voluntary and cherished enmity in the unrenewed heart,—and hence, man becomes accountable to his Maker for its continuance, and for all the transgressions of the divine law to which it leads; seeing the means of its removal and destruction is provided by the grace of God: “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous—that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Perhaps Mr. D. will allow us to refer him to one or two uninspired authorities on this subject:—

Ques. How is Adam’s sin made ours?

Ans. Adam’s sin is made ours by propagation. Not only is the guilt of Adam’s sin imputed to us, but the pravity and corruption of his nature is derived to us, as poison is carried from the fountain to the cistern.

Watson on the “Lesser Catechism,” 1759.

Ques. How is the corruption of nature propagated since the fall?

Ans. By natural generation. Job xv. 14.

Ques. Doth the holiness of the parents prevent the propagation of original corruption to their children?

Ans. By no means; the saints are holy but in part, and that by grace, not by nature; wherefore, as after the purest grain is sown, we reap corn with the chaff; so the holiest parents beget unholy children, and cannot communicate their grace to them, as they do their nature. Gen. v. 3. Fisher on the “Assembly’s Shorter Catechism.”

“Sin (says Dr. Watts) is also called flesh, because it is communicated and propagated to us by the parents of our flesh. It is by our flesh that we are akin to Adam, the first great sinner, and derive a corrupt nature from him; from this original taint we derive iniquity, as a polluted stream from an unclean fountain; he is the father of a sinful posterity.” And this has been the doctrine of the church in all ages.

Again, page 4, speaking of the enmity of the human heart not existing in any of the powers or properties of the soul, Mr. D. says: “Intellect, Will, and Conscience we term the powers or faculties of the soul. Its chief properties are: it is spiritual—not corporeal: immortal—not perishable. These powers and properties are *precisely, and forever must be, just what God makes them.*” If this position be true, then the intellect, will, and conscience of every man now, must be as perfect as these powers were in Adam in the morning of his creation: but this is disproved by experience, and by the plain declaration of Scripture: “God saw that every imagination of the thoughts of his (man’s) heart was only evil continually;” which could not be, if these powers were physically or morally unchanged or unimpaired. Indeed, Mr. D., in page 9, says: “The enmity of the human heart has one efficient and guilty cause—the sinner’s will.” How these two statements of our author can be made to agree, or to stand otherwise than in direct opposition to each other, we are at a loss to conceive. We grant that the volition which gives birth to a *sinful* action, must be a *guilty* volition, or act of the will, by choosing or refusing contrary to the known will of God; but we maintain, that that sinful bias which now characterises the exercise of man’s will, had no existence in the moral constitution of the first man, before his fall, but has been superinduced by that mournful event, and that, therefore, the will of man now is not “*precisely just what God made it.*”

We agree with the author, that “right views of this great topic are important,” and that “should wrong views of this subject be adopted, the character and prospects of religion must suffer, and the minds of many thrown into confusion, and perplexed hopelessly—perhaps for ever.” To prevent this, we would respectfully suggest to the reverend author the necessity of avoiding as much as possible philosophical speculation on this subject, and to let the scriptural doctrine of the Fall, in all the depth and totality of its depravity, with all the ignorance, helplessness, and misery which it has entailed on the human race, be plainly and fully stated, on the one hand;—and on the other, the glorious provision made by the redeeming work of our Lord and Saviour Jesus Christ, and the grace of the Gospel, for the complete restoration of man from the ruins of the fall; and then shew, from the sufficiency and universality of the great atonement—the omnipotent energy of the Holy Spirit, in the renewal of the soul in righteousness and true holiness—and the free agency of man: that those who remain under the influence of “the carnal mind, which is enmity against God,” are utterly without excuse, and will justly be condemned for neglecting “so great salvation.”

The author may again exclaim, “How awkward, how repulsive!” and again enquire, “Is the memory of the Apostles to be insulted by the imputation of such clumsy, ill-conditioned, bewildered, and bewildering sentiments as these?” We answer, that we leave it with the judicious reader of Mr. D.’s Tract to say, by whom the memory and teaching of the Apostles are insulted—whether by the sound orthodox doctrine of the church in all ages on the subject of “original sin;” or, by the *ex cathedra* decision of a writer, who, in the plenitude of his independent thinking, undertakes to deny it. We have heard of “old divinity,” and of “new divinity,” and we are disposed to say, “No man also having drunk old wine, straightway desireth new: for he saith, The old is better.”

HOCHELAGA DEFICTA; or the History and Present State of the Island and City of Montreal. 1839.

This beautiful work, comprising 284 pages duodecimo, and ornamented with 23 neatly engraved plates, containing accurate views of public and other buildings in Montreal, and of the scenery around it: is dedicated to His Excellency Sir JOHN COLBORN. The work has been compiled and written, with great care and ability, by Rev. NEWTON BOSWORTH—a gentleman whose literary attainments, and extensive researches into Canadian history, eminently qualified him for the undertaking.

The first six chapters are devoted to the discovery, first settlement, and general history of Canada, and, in particular, of the island and city of Montreal. The remaining eight chapters are Topographical, Statistical, &c., and furnish much valuable information relative to buildings, institutions, commerce, &c., alike useful to visitors and residents in this rapidly improving city; who will find many curious and interesting facts recorded, well worth knowing.

The Appendix contains a brief but comprehensive account of the rebellions which unhappily took place in Lower Canada in 1837—8, and 1839.

The work, which we have great pleasure in recommending, is printed by CAMPBELL & BECKETT, Place d’Armes, and is for sale at Mr. GARRO’S, the publisher.

Some extracts will be found on our last page.

CORRESPONDENCE.

WESLEYAN INDIAN MISSION, St. CLAIR.

Extract of a Letter from Rev. John Douse, dated Port Sarnia, March 13th, 1841.

"Our esteemed Superintendent and Chairman made us a visit during the winter, and afforded us great pleasure by his ministrations and intercourse. We had a most excellent Love-feast. Signs of power and glory were manifest. God was indeed present, and the Indians were greatly profited. Mr. Strinon took notes of some of the relations of their experience on that occasion; but as he has not published any account of the visit, I have therefore sent the substance of what a few of the brethren said on the last Sabbath, when we held our third Quarterly Meeting:—

"ANDREW NOGKEZITTO said—Brothers and sisters, I think I can truly say that I feel the love of God in my heart this morning, and it gladdens my heart to see so many of my fellow-soldiers of the cross, who were but a few days ago the victims of the bad spirit. But, glory be to God, I have reason to be thankful for his goodness to us, and very great reason to praise his holy name. I feel that I can *whoop the war whoop for joy*, for the great mercy of God, and redemption through the blood of our Lord Jesus Christ. I have found the love of God sweet to my soul since I began to serve him, and I have always found his promises faithful when I believed. A few days ago, while I was in the bush, I was very ill in body and mind. I remembered his holy word, as spoken by his servants, to encourage me, a poor, but great sinner: 'The Lord is a present help in time of trouble;' and when I believed that the Lord would help me, I was well in a very few days, and was full of joy in my heart. I hope, by your prayers helping, I may still continue to trust in Jesus as long as I live, that I may at last be saved.

"PETER SALT said—Brothers and sisters, I too will tell a little of what the Lord has done for me. I was some time ago most wicked: religion I wretchedly abominated, and indeed I hated all that is good. I was the leader of all the conjuring arts and superstitious ceremonies of the Pagans, and, in fact, the chief of sinners. But, glory be to God for his great mercy to me. I praise his Name! for I was a leader in wickedness, and now I am a leader of his dear little flock. I have endured many a hard time, escaped many dangers and temptations, and passed through much trouble: so that it seems to me like a temporal war; but the more I put my trust in God, the more confidence I have to press forward to the heavenly prize. I feel very happy in my heart to sit and sing with my dear brothers and sisters in this love-feast. O may we all sit in this way in the paradise of everlasting bliss.

"NASABUT said—Brothers and sisters, I feel it is my duty to tell of the goodness of God, and what he has done for me. It is now some time since I sought out for that eternal rest. Before I heard of my Saviour, I was a poor, wretched, and degraded drunkard. My condition and circumstances were those of a wretch—*for, by the fire side, among the ashes, and in the street, I had my bed in the mud.* I now thank God with all my heart, for his great kindness and deliverance, in plucking me as a firebrand from the eternal burnings; and now I sit like a king in his house, hearing his children praise his great and holy Name. I am happy to meet you all here, and I hope to meet you all in our Father's heavenly kingdom. This is all I have to say.

"We have a large and flourishing school, conducted by our excellent brother ELLIOT, who is very acceptable and useful.

"The Indians have cleared more land this season than during the whole of the three or four years preceding. Their habits are very sober, steady, and industrious. Most of them are doing well in their religious duties, and, as a whole, are equal, if not superior, to most other Indians. This Mission was commenced by our Missionary Committee about the time of the Union; and therefore never did, except nominally, belong to the Canadian Conference. It was commenced independently of them, and, therefore, only retains its original and proper relation. WAYWAYNOSH, our Head Chief, is very much respected, and very pious. He exerts a very good influence among

his people, both as regards piety and unanimity of feeling. He has met with some strong opposition from the Pagans, and the drinkers of the fire waters; but he holds on in a steady, firm, and onward course of pious duties and consistent Christian character. His excellent son, DAVID WAYWAYNOSH, is following in the good steps of his father, and bids fair to become eminent in English literary attainments, and religious and moral influence; and we look forward to the time when he will bring these advantages of his superior education, and early religious character, to bear upon his people, in promoting their advancement in divine things, and all the comforts of civilization. Already has a good beginning been made in clearing, fencing, planting, and raising considerable supplies; and, in a few years, we hope these aborigines will give us good a specimen of improvement in agriculture as they have done in relation to moral and religious character."

EXTRACT OF A LETTER

From the Rev. Richard Hutchinson, dated Philipburgh, March 12th, 1841.

"You will be pleased to know that the St. Armand Circuit has not been left entirely destitute of the Divine blessing. This year, commencing May, 1840, has been distinguished by some prosperity. During last summer, we were favoured with occasional instances of conversions. In August, we held a Quarterly Meeting on Caldwell's Manor, in a beautiful grove—which, under God, proved a blessing to many souls. A deep concern for salvation evidently pervaded the vast assembly then present—many were 'willing in the day of His power,' some of whom, from that occasion, 'went on their way rejoicing.' Our September Quarterly Meeting, which was held in our chapel on 'Pigeon Hill,' was a memorable occasion. On the evenings of Saturday and Sunday, the altar was filled with penitent mourners, several of whom were made happy in the pardoning love of God.

"On the first of October, we commenced a protracted meeting in our chapel at Clarenceville, which continued eighteen days. The meeting was eminently attractive and powerful; great numbers attended, and the Lord was present to wound and to heal,—so that, during the meeting and soon afterward, upwards of fifty persons professed to find peace with God through our Lord Jesus Christ, most of whom are now connected with our Society, and are walking in the habits of a new and exalted life. Likewise, on the second Thursday in February, we commenced a similar meeting on the eastern part of the circuit, in our chapel at 'Pigeon Hill,' which also continued eighteen days, and not in vain. These special efforts were attended with their appropriate effects—and though converts were not numerous, yet a more genuine work of God perhaps was never witnessed. Twenty-five professed to be brought to an experimental acquaintance with the saving grace of God, and I think almost the same number were still seeking when we closed the meeting. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'"

TO THE EDITOR OF THE WESLEYAN.

{ St. ANNE'S, BELOW LAKE ST. FRANCIS,
CANADA, February 27th, 1841.

LETTER III.

MR. EDITOR,

THE Union of the two "CANADAS" has rendered it necessary I should make, as above, a slight alteration in my address. But this has been done most cheerfully. I have been unable to avoid feeling that in the very term "LOWER CANADA," there was something of a *lowering* aspect on our part of this interesting colony; and hence, I cannot regret its disuse.

That appellation, with its several mental associations, has, without doubt, not unfrequently operated to our disadvantage. The emigrant, who, on coming newly to our shores, has felt the desire to "rise" in the world as speedily as possible, has proceeded, as a matter of course, to the "Upper" country, in order to secure his object; and thus our lower region has been passed hastily through

with unexamining disdain: as though it were to be taken for granted, we had no inducement to offer to spare his travelling expences, and seek a home as near as possible to "the land of his fathers." Whereas now, at least, we may hope that by future settlers we may also be taken into the account more generally than in some instances we may have been, and not, through an unfortunate name, be discarded at once without investigation.

In these parts, ill-advised purchases of land have indeed occurred, as well as in others. But were a wise and discriminating caution observed, fully as desirable locations may be found, and are now numerously possessed, in our eastern British settlements, as can be obtained in any of the more distant districts; and, if I am not mistaken, with them, soundly attached to the monarchy and government of the Parent Country. This will be an argument of weight with every man who carries a really British heart in his bosom.

So far, then, as the name only is concerned, and all its inevitable associations of disadvantage, we have to thank the combining policy of the intelligent Lord SYDENHAM, for a lift in the scale of being, and that we shall be LOWER Canadians no longer.

However, East and West are now brought together through the paternal care of our Imperial Government. We are now one of the United Provinces of our most gracious QUEEN—whom God greatly bless, and long preserve; and I trust we shall be indeed "a United Province;" since "union is strength," when virtue and intelligence, piety and charity, become the cement of the compact. And as I am persuaded the expedient of "the Union" has been adopted from the most patriotic and disinterested motives, and as the only hopeful alternative in a case of considerable public difficulty—my hearty prayers, dear Sir, ascend to heaven with those expressed in the last number of your welcome journal, that Almighty God may be pleased so to bless the eventful experiment, as that thereby "peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

On the evening of the 9th instant, we happened to have divine worship in our school-house—which, from love to our beloved Methodism, we have called the *Centenary Chapel*. One of our British Wesleyan Ministers being present, he drew the attention of the congregation to the momentous circumstance that we had so nearly approached the distinguished "ТЕНЬ OF КРАУТАВ," on which His Excellency the Governor General had fixed for the Union of the Provinces. Having borne his testimony to the disinterestedness of the Imperial Government in this measure, he very earnestly implored the Divine interference in its behalf; to which many a hearty "Amen" was added. I am glad to say that my Methodist neighbours have not renounced that good old custom by which the first Wesleyans were distinguished, of uniting a devout and audible "Amen" with the supplications of the person who may be engaged in leading their public devotions; and we hope, in all places that scriptural rule will obtain: "and all the people shall say Amen!"

I mention the conduct of our own minister in respect to the Union of the Provinces, to show how shameless was the insinuation of a certain individual, who, in his late visit to England, laboured to produce the impression on the Home Government and the British public, that the Missionaries of the British Wesleyan Connexion in Canada were bent on opposing "the policy" of Baron SYDENHAM, in his endeavours for the good ordering of our public affairs. The same thing he had the hardihood to publish even in this colony. He may be assured none of my friends will admire him any the more for slandering the ministers whom they "highly esteem in love for their work's sake."

There was an unworthiness in such an endeavour to injure the character of a body of ministers, who, it is said, never gave him any cause of offence, which I am constrained to denounce. Like "Alexander the coppersmith," he endeavoured to do us "much evil." May "the Lord" not "reward him according to his works."

I remain, Rev. and dear Sir,

Yours respectfully,
A BRITISH CANADIAN WESLEYAN.

RELIGIOUS INTELLIGENCE.

MONTREAL RELIGIOUS TRACT SOCIETY

From the Fifth Annual Report of the Montreal Religious Tract Society, presented at their Annual Meeting, March 3, 1841, just published, it appears, that the Issues of the Society during the year have been: Tracts, 65,730; Books and other publications, 12,365—Total, 78,095. The Income of the Society, including a balance from last year of £159 3s. 7d., is £407 10s. 11d. "The value of the Books and Tracts sold during the year is greater than that of the preceding, by £107 4s. 1d., though that year was the most prosperous the Society ever enjoyed."

MONTREAL ASSOCIATION FOR THE DISTRIBUTION OF TRACTS.

The self-denying labours of this Association have been continued in the city and suburbs, with a highly commendable zeal on the part of some of its members, and with many results that must gratify the philanthropist and the Christian. But it is to be regretted that so few comparatively engage in these devoted labours. We rejoice to state, that the members of this Association have now free access to the inmates of the gaol, the Sheriff having very recently given every facility and encouragement to their benevolent endeavours. Your Committee have furnished this Association with 19,969 Tracts in English, and 2,280 in French—making a total of 22,249.

THE PARENT SOCIETY.

From the Forty-first Report of this most honoured Society, we are glad to learn, that its benevolent enterprise, munificence, and efficiency have suffered no abatement. Its issues, during the year ending in May last, amount to 19,425,002, making an increase for that period of 1,382,463. Its gratuitous issues amount to the sum of £9,004 12s., being £1,264 more than the grants of the previous year, and also exceeding by £2,890 6s. the total benevolent income, which was £6,114 6s. Thus does this noble institution repay with interest the talents with which it is intrusted, returning into the treasury of the church £9,000, for the £6,000 it had received.

CONCLUDING REMARKS.

In view of what has transpired in connection with this Auxiliary Society during the past year, its friends have much reason to be thankful, though there is no room for boasting. Considering that, owing to adverse causes, the Depository was nearly empty for several months of the business season, we are warranted to state that there has been a decided increase in both the amount and value of the issues, with a proportionate enlargement of the sphere of usefulness. Saving truth has thus been extensively presented to the people, in the simple Tract, and in the neat and durable volume. The bound books are more than ever in request; and we fervently pray that all the families in the land may soon possess some of these varied and inestimable treasures of evangelical instruction. We long to see them in the cottage of the poor, and in the mansion of the rich—in the nursery of the child, and in the library of the studious; for among them are to be found works of every grade, and suited to every capacity.

CANADA SUNDAY SCHOOL UNION.

We have received the "Fourth Annual Report of the Canada Sunday School Union, presented to their Subscribers, at their Annual Meeting, Feb. 17, 1841." The Committee observe:—

"In the review before us, it will not be inappropriate to notice primarily the kind providence of God, who, for the promotion of his own glory in the good of man, has imparted the strength needful to sustain the Society another year.

"The results of Sabbath School instruction throughout the United Province, during the past year, are nearly as various as are the several localities of the schools, and the abilities and zeal of those who have sustained the charge of instruc-

tion. The reports from many schools are interesting, and several of them exceedingly so—while many, it must be confessed, can scarcely claim more than a negative character."

The Treasurer's account shows an income of £417 12s. 10d. for the past year, with a balance in hand of £71 14s.

List of Schools that have furnished the Committee, during the past year, with any portion of Statistical Information.

Locality of Schools reported.	Schols.	Teachers.
Montreal Methodist S. S.	532	75
Baptist S. S.	80	13
Congregational S. S.	135	26
Amer. Presbyterian S. S.	689	53
United Secession S. S.	190	23
Laprairie,	25	5
Lachine Rapids,	20	1
Lachute Road,	50	6
Lachute,	46	7
St. Therese,	25	4
New Glasgow,	63	4
Kilkenny,	35	3
St. Andrews,	75	12
Lake Shore,		
Huntingdon,	120	18
Cranston,	60	6
Yamaska Mountain,	25	6
L'Assomption,	24	2
Eaton, two Sunday Schools,	152	12
Melbourne,	36	6
Grande Ligne,	50	2
Durham, two Sunday Schools,	86	10
Bury,	60	6
Osgoode,	40	6
Indian Lands,	30	4
West Hawkesbury,	50	4
Roxburgh,	20	1
Front of Charlottenburgh,	30	4
Lochaber,	25	4
L'Orignal,	96	9
Kenyon, 8th and 9th Concessions, two schools; and Laggan, one school,	140	5
Indian Lands, 19th Concession, 17th "	49	3
Breadalbane,	100	9
Vankleek Hill,	106	10
Beckwith,	75	1
Lancaster,	49	1
Martintown,	35	4
Maitland,	50	8
Lanark,	33	3
— third line,	67	3
— Village,	45	5
Perth, including Bible Class,	55	3
New Edinburgh,	20	1
Bytown,	129	17
Smith's Falls,	70	12
Williamsburgh,	111	18
Williamstown,	50	2
Matilda,	58	12
Brockville,	156	14
Cobourg,	100	19
—	40	5
Charleston,	42	11
Whitby,	84	5
— rep. three more in township,	278	—
Brighton,		
Riel mound,	64	6
Peterboro' & Smithtown, two schools,	154	20
Smithtown, and three different Concessions, four schools,	161	21
Sophiasburgh,	30	7
Hillier,	40	7
Adelaide, seven Sunday Schools,	199	40
London and Western Districts,	200	25
Port Rowan,	60	12
Chatham,	56	7
Chatham, (M. D.)	43	7
Grantham,	55	—
Woodstock,	70	9
Norwich,	36	2
Guelph,	102	2
Walsingham and Hoyton, five schools,	320	32
Simcoe Union, eleven schools,	813	117
Sidney,	55	7
Woodhouse, three schools,	194	33
Howard, Bridge Road,	37	10
Brantford, two schools,	70	—
Wentworth,	28	4
Total,	7628	882

MISCELLANEOUS.

The following, from an old Nova Scotia paper, is now published in the *Wesleyan*, and inscribed to the memory of His Royal Highness the late Duke of Kent, the Illustrious Father of our Noble Queen.

THE CHATEAU.

A FRAGMENT.

'Twas midnight, and a tempestuous hour; when, pensive and fatigued by a lonely, dark, nocturnal ride of several leagues, I reached the ruined and deserted mansion, known by the name of the *Lodge*: once the residence of the late illustrious Duke of Kent, situated on the road which winds along the margin of that fine sheet of water which terminates the harbour of Halifax, N.S. called Bedford Basin. The blue lightning which at that moment flashed upon the shattered windows of the Chateau, gave them the appearance of meteors bursting from the deepening gloom. The pealing thunders waxing louder and louder,

"Enlarging, deepening, mingling,"

as they rolled up the harbour from the ocean, followed in quick succession—while the rain fell in torrents from the pregnant clouds, deluging the road. I sought a shelter. The adjacent inn was wrapped in darkness; no traveller being expected at that late hour the inmates had retired to rest.

Alighting from my horse, I resolved upon screening myself from the fury of the storm, by stepping into the Rotunda, or music-room, which is on the opposite side of the road, and is in as ruinous a state as the mansion itself. The southern blast swept furiously through my desolate refuge; the mingled hail and rain beat upon the dome. Wrapping myself in my cloak, and covering my face with my hands, I sat down until this elemental war should cease, and I might resume my journey homeward, which I had hoped to reach before midnight.

In a short time the flashes of lightning became less vivid and frequent—the rolling thunder was heard only as a distant murmur—the winds were hushed and mute—a solemn stillness succeeded the wild uproar of the tempest. A deep, imperious gloom, however, still reigned around. It was a season for reflection: the time, the place, the recent tempest, all conspired to fill the mind with deep and serious thought. Yielding to the impressions of the hour, I fell into a profound reverie.

I thought—How silent, and how dreary this place and hour! Where the loud cymbals, trumpets, drums were heard commingling their martial sounds in grand and inspiring harmony, nought do I hear, but the dashing of the agitated waters upon the rocks beneath, and the distant and monotonous murmur of the swollen brooks. Hushed too are the instruments of music! Or borne far off to the hostile field, they have perished with the performers, while inspiring the embattled hosts. Thus shall the deeper silence of the grave succeed the harmonies, transports, and tumults of this noisy world.

How fading, too, are the honours, how vain the purposes, and how perishable the works of men! Brave D'Anville and D'Estoumelle, warriors! sons of France! thy names and fate recur associated with this spot. Deep in the bosom of the adjacent flood, lies entombed the remnant of thy proud fleet, once destined for the conquest of this happy land. Does history wrong thee in its record of thy mournful fate? We read that, chagrined by the derangement and failure of thy plans of war, thou didst fall self-devoted.

And, yonder through the gloom I see, or think I see, the once splendid mansion of a British Prince, the immortal EDWARD. But O, how changed the scene! the once decorated and brilliant apartments are filled with darkness, and covered with dust. The gay parterre—the shady bowers—the flowery walks, are covered with ruin and disorder. Where, too, are the liveried attendants—the splendid equipages—the military guards, that once glittered in the scene? They have vanished, and a dreary solitude alone remains. But whither is the MASTER gone?—Where is HE who planned the former beauties of this ruined place? Alas! Death has prevailed.

over the man of honour; "Death is come up into our windows, and is entered into our palaces;" Edward has long since left this his once loved retreat, and now sleeps far off in the sepulchre of his fathers—

"That solemn mansion of the royal dead."

There he reposes in the cold embrace of the universal conqueror.

Yet, most noble Prince, thy memory is blessed. Thine was the career of arms and honour. 'Twas thine also to rally around thee the friends and advocates of our holy religion, and to lead them on to enterprizes benevolent in their objects, and glorious in their results. Oft have I seen thee take thy seat amidst the loud acclaim of British Christians, where the friends of the Bible were assembled to strengthen each other's hands, and cheer each other's hearts, by the details of the diffusion and conquests of that holy book. As the powerful advocate of that holy cause, oft have I listened to thy commanding voice, while eloquently and piously pleading the cause of perishing millions. Not ashamed of the Bible, nor of "the Gospel of Christ," thine hand, heart, honours, all were consecrated to the service and glory of the King of Kings. The pious wish of thy illustrious sire, that every poor child throughout his dominions should be taught to read his Bible, was not forgotten by thee. Those institutions which are devoted to the interests of the rising generation, alike shared thy patronage and munificence. Thine was a career of the most distinguished and enlightened philanthropy. Like the declining sun, thine orb of glory enlarged its sphere as it approached the horizon of our dark world, and, though invisible to us, is now pursuing, with ineffable splendours, its ascending way amidst those stars which are destined to shine for ever and ever.

In the midst of these reflections, my attention was arrested by the noise of a horse passing along the road; it was a solitary and benighted traveller like myself, who having sheltered himself during the storm, was pursuing his journey. A gentle western breeze was then rolling back to the ocean the dark clouds which had been the vehicles of the tempest—the northern constellations glittered above the horizon—the clustering Pleiades were climbing to the Zenith—and soon the vast conclave glowed with innumerable stars. I quitted the desolate rotunda which had been my shelter, and mounting my patient horse, resumed my journey.

A PILGRIM.

EXTRACTS FROM "HOCHELAGA."

HOCHELAGA, OR MONTREAL, IN 1535.

The present inhabitants of this city would find it as difficult to recognise its "local habitation" as its "name," from the following description of its ancient state. The way to the village was through large fields of Indian corn. Its outline was circular; and it was encompassed by three separate rows of palisades, or rather picket fences, one within the other, well secured and put together. A single entrance was left in this rude fortification, but was guarded with pikes and stakes, and every precaution taken against siege or attack. The cabins or lodges of the inhabitants, about fifty in number, were constructed in the form of a tunnel, each fifty feet in length by fifteen in breadth. They were framed of wood covered with bark. Above the doors of these houses, as well as along the outer rows of palisades, ran a gallery, ascended by ladders, where stones and other missiles were ranged in order, for the defence of the place. Each house contained several chambers, and the whole were so arranged as to enclose an open court-yard, where the fire was made. The inhabitants belonged to the Huron tribe, and appear to have been more civilised than their neighbours. Being devoted to husbandry and fishing, they seldom wandered from their station. They received the Frenchmen with courtesy, feasted them after the manner of their tribe, and presents were reciprocally exchanged. The sight of the Europeans struck them with astonishment: their fire-arms, their trumpets, their dress, their long beards, (fashionable in that age,) were all sources of wonder and conjecture to the natives. They constantly interrogated their guests,

who on their part were also desirous of learning all they could; but as neither party could understand the language of the other, and as they could only converse through the medium of signs, very little information was received or imparted.

Cartier* appears to have been regarded by these simple people as a being of superior order, capable, at least, of curing diseases at his pleasure; for, during his stay, he was surprised to see the Chief of the village brought towards him, and who, pointing to his limbs, testified by signs that he suffered pain of some kind, and wished to be healed. The gesticulations of the Chief were imitated by his attendants, and presently afterward a number of other persons were brought in, who were either ill, or decrepid from old age. Touched by this display of condescending simplicity, Cartier did what he could to soothe their minds, and, as the Catholic historians relate, filled with holy fervour, recited as devoutly as possible the opening passage of the Gospel according to St. John. He then made the sign of the cross upon the sick, distributed chaplets and images of the *Agnus Dei* amongst them, impressing them with the belief that these things had much healing virtue. By the same authority we are informed, that, though he disclaimed the power they ascribed to him, he recited to them, with a loud voice, the sufferings of the Saviour; though to what purpose we do not perceive, if they understood not his language. At all events, he prayed fervently with them, and for them, that the Almighty would not suffer these poor idolators to remain under the power of error, and in the darkness of infidelity. We are told that the whole was listened to with respectful attention and great interest; and we can easily believe that a flourish of trumpet, at the termination of the ceremony, "delighted the savages beyond measure."

PRICE OF COMMODITIES IN CANADA IN 1647.

In a journal kept by the Jesuits, of the affairs of the colony, there is an account of the price of commodities, which affords some points of comparison that may be interesting to the reader. It is stated that wood for fuel was this year, 1647, publicly sold: the price was one shilling and three-pence, Halifax currency, per cord. The price of bread was fixed at sevenpence halfpenny for a loaf of six pounds weight. The price of labour was one shilling and three-pence per day, exclusive of board and lodging. A servant's wages were, by the year, four pounds three shillings and six-pence, and a pair of shoes. Hens were sold in the market for one farthing per hundred: 10,000 had been taken that year, from August to November.

MONTREAL AT THE TIME OF ITS CAPTURE, 1760.

At the time of its surrender, Montreal was well peopled: it was of an oblong form, surrounded by a wall, flanked with eleven redoubts, which served instead of bastions. The ditch was about eight feet deep, and of a proportionable breadth, but dry; it had also a fort or citadel, the batteries of which commanded the streets of the town from one end to the other. The plan of the city, as it existed in 1758, while in possession of the French, and which we have copied and reduced from one published at the time, will shew these particulars very distinctly. It should be recollected, however, that Vaudreuil made some additions to the fortification, in the prospect of an attack by the British forces. The town itself was divided into two parts, the upper and the lower. In the lower, the merchants and men of business generally resided; and here also were the place of arms, the royal magazines, and the Nunnery Hospital. The principal buildings, however, were in the Upper Town, such as the palace of the Governor, the houses of the chief officers, the Convent of the Recollets, the Jesuits' Church and Seminary, the Free School, and the Parish Church. The Recollets were numerous, and their buildings spacious. The house of the Jesuits was magnificent, and their church well built, though their Seminary was but small. Several private houses in Montreal, even at this time, made a noble appearance, and the Governor's palace was a large fine building. The neighbourhood of the city contained many elegant villas; and all the known vegetables of Europe were cultivated in the gardens attached to them.

* Jacques Cartier, the discoverer.

POLITENESS.

REV. MR. — had travelled far to preach to a congregation at —. After the sermon, he waited very patiently, expecting some one of the brethren to invite him home to dinner. In this he was disappointed. One and another departed, until the house was almost as empty as the minister's stomach. Summoning resolution, however, he walked up to an elderly looking gentleman, and gravely said—

"Will you go home to dinner with me to-day, brother?"

"Where do you live?"

"About twenty miles from this, sir."

"No," said the man, colouring, "but you must go with me."

"Thank you—I will, cheerfully."

After that time, the minister was no more troubled about his dinner.—*Prot. and Visitor.*

THE LETTER H.—A young collegian was one day contending with the Rev. Rowland Hill as to the utility of the letter H. "Of what use is it," said he, "before a vowel? it begins no word in which, if followed by a vowel, it might not be omitted without any detriment to the sound. In your own name, for example, it might as well have been left out." "I beg your pardon," replied Rowland Hill, "its omission would have been to me of very serious consequence, as but for the H, I should have been ill all my lifetime."

POETRY.

[FOR THE WESLEYAN.]

THE CONSOLATION.

ADDRESSED TO A FRIEND, ON THE DEATH OF AN AMIABLE AND DELOVED DAUGHTER.

WHY weeps my friend when LUCY smiles—
Why mourn her loss below?
In yon bright world she lives and shines,
Released from pain and woe.

Transplanted from this stormy vale,
To milder climes above,
Where killing blasts no more assail,
The beautiful flower of love.

That tender head, where felt disease
And pain, once reigned and raged,
In peaceful slumbers, and at ease,
Rests with th' adjacent dead.

That generous, sympathetic heart,
Which bled for others' woes,
Nor longer droops, nor feels the smart,
But now with rapture glows.

For twice six years the lovely girl
Was spared to increase thy joys,
When lo! she heard a heavenly call,
And soared above the skies.

Those tears, fond Mother, then dry up,
Which from remembrance flow;
The young immortal strikes her harp
To themes unknown below.

A few revolving months, or years,
May hide her from thine eyes,
When thou shalt quit this vale of tears,
And meet her in the skies.

MARCUS.

* She died of *Hydrocephalus*.

AGENTS FOR THE WESLEYAN.

THE WESLEYAN MISSIONARIES IN BOTH DISTRICTS.
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