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THE WESTLEYAN.

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IN CONNECTION WITH THE BRITISH CONFERENCE.

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

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DIVINITY.

TROUBLES PREVENTED BY KEEPING THE TONGUE.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."—Prov. xxi. 23.

THE prudent government of the tongue, is a work of such difficulty, that few men have succeeded in their attempts to bring it into subjection. No man can any man expect complete success, in this arduous undertaking, without the grace of God. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison." James iii. 7, 8. But, if a man cannot tame the tongues of other men, he should endeavour, by the grace of God, to tame his own; especially when he is in danger of reproaching and slandering his neighbour. If we cannot speak well of a man, let us say as little ill as the nature of the case will admit. To err on the side of charity, will bring us into no trouble; but to err on the other side may pierce us through with many sorrows. In this respect, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

We shall consider, First, wherein we should keep our mouth and our tongue; and, Secondly, how this will keep our souls from trouble.

I. WHEREIN WE SHOULD KEEP OUR MOUTH AND OUR TONGUE.

This passage may refer to excesses in eating and drinking, as well as to improprieties in conversation; and to keep the mouth may imply, that we guard against gluttony and drunkenness. It is a well known fact, that those who are well fed, and full of wine, are in great danger of talking at random. Strict temperance and sobriety, will be a considerable step towards a prudent government of the tongue. But, in this discourse, we shall confine ourselves to the keeping of the tongue.

The tongue should be kept from a "multitude of words." Great talkers, whether professors or profane, can scarcely avoid sin. He who cannot er has said, "In the multitude of words there wanteth not sin: But he that refraineth his lips is wise." Prov. x. 19. We sometimes foolishly imagine, that great talkers are very wise; but the reverse is true: For "a fool's voice is known by the multitude of words." Eccles. v. 3. Our words should be few, correct, neat, well-timed, and calculated to do good. Instead of studying to speak much, we should study to speak well. Even on religious subjects, a man may speak too much; for religion is better felt than it can be expressed.

Our tongue should be kept from slander. A slanderer is a child of the devil. The word *Diabolos*, rendered *devil*, signifies an accuser, a slanderer. He is a slanderer who "backbiteth with his tongue, and taketh up a reproach against his neighbour." Psalm xv. 3. This may be done either by fabricating downright lies, or by representing things worse than they really are. To slander a good man, by forging lies and calumnies, is one of the greatest crimes we can commit against him, except that of taking away his life; and, perhaps, in some cases, it would be a less evil to murder his body than his character: And the crime of representing a bad man worse than he really is, does not fall short of the other, in diabolical malignity. Both should be held in great abhorrence. If we rob a man on the highway, he has an opportunity of defending himself; but slander robs him of his character, without the possibility of self-defence.

We should keep our tongue from flattery. A flatterer is a deceiver, who bestows praise upon persons, who, in his own opinion, does not deserve it. This, if he reflect at all, must necessarily be a hateful task to himself, and, possibly may ruin him who is flattered. "A lying tongue hateth those who are afflicted by it. And a flattering mouth worketh ruin." Prov. xxvi. 28. We may commend a man to his face without flattery; but such commendations should never be given except in cases of necessity, and then they should always be strictly true. The flatterer fawns upon us, and overwhelms us with unmerited praise, merely to promote his own interests; but the evil frequently falls upon his own head, as he seldom long escapes detection.

While we avoid flattery, we should keep our tongue from rudeness and incivility. Even in reproach, we should speak with Christian civility and tenderness. Some are so rude and vulgar, as to affront almost every person with whom they converse. Without something of this kind, they can scarcely think themselves honest or conscientious; but to call rudeness and vulgarity "honesty," is a strange abuse of words. Those who commend it may expect insult in their turn. Let us see how they bear it. Generally they render railing for railing; so that, when they are themselves concerned, this reputed honesty produces painful and sinful anger. "A soft answer turneth away wrath: But grievous words stir up anger." Prov. xv. 1.

Let us keep the tongue from profane conversation. The sacred name of God is profaned by common oaths and curses. Religion is profaned by ridicule and abuse. Sacred things, of every kind, are profaned by scoffs and jests. Solemn oaths may be taken upon solemn occasions, by the best of men; but common oaths are both sinful and scandalous. The common swearer may imagine himself very bold and daring; but, when God ariseth in judgment, how will he appear? He who ridicules and abuses religion, and makes sacred things the subject of scoffs and jests, will fall by the hands of Divine justice. Shimei cursed David, calling him a "bloody man," and a "man of Belial." 2 Sam. xvi. 7. Goliath of Gath, in a violent rage, "cursed David by his gods." 1 Sam. xvii. 43. But vengeance soon overtook Goliath; and Shimei, after the lapse of many years, died an untimely death.

The tongue should be kept from lying. God is a God of truth: The Devil is the father of lies: And all liars are his children. Nothing is more strongly recommended in the written word than truth: nothing is more reprobated in that book than lying. He who yields to this sin, only now and then, is filled with sorrow, and covered with shame; but he who is in the constant habit of lying, may be ranked amongst the most detestable of men. He hates himself; men hate him; and he is hateful to God. Such was David's hatred of this sin, that he said, "He that worketh deceit shall not dwell within my house: He that telleth lies shall not tarry in my sight." Psalm ci. 7.

It is necessary to keep the tongue from filthy and impure conversation. Such conversation proceeds from a corrupt heart, and it has a tendency to corrupt those who hear it. It is reckoned an impropriety in polite company, even where there is no fear of God: How abominable, then, when heard amongst professing Christians! There appears to have been something of this kind in the church of Ephesus: Hence we see the propriety of the following exhortation: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv.

29. A prudent man will not talk in this way himself, nor will he venture into the company of filthy talkers. A filthy talker should be shunned as a dangerous person; for while he ruins himself, he works the ruin of many others.

Finally, the tongue should be kept from foolish jesting. It is an awful thought, that we must give an account of every idle word in the day of judgment! Cheerful conversation may be both pleasing and profitable; but jesting is below the dignity of a Christian. When we consider that we are dying creatures, that the Judge is at the door, and that heaven and hell are before us; we shall see the folly and danger of foolish jesting. Can the jester be devout? Can he be in earnest for salvation? Is his heart right with God? Let conscience answer. Follow the dictates of conscience, and there will be an end of foolish jesting. We are now to enquire,

II. HOW THIS WILL KEEP OUR SOULS FROM TROUBLE.

Trouble flows from various sources. No conduct, no conversation, however excellent, can entirely exempt us from trouble, while we remain in this vale of tears. But we must allow, that many of our troubles arise from unguarded words; and, therefore, by caution in that respect, we shall avoid many and great troubles. This will appear by a careful consideration of those troubles which are occasioned by an ungoverned tongue.

The guilt which a man contracts by an ungoverned tongue, proves a source of trouble to his soul. In the silent hour of reflection, his words pierce him through with sorrow. What was said in a thoughtless moment may produce years of grief. Every transgression of the lips, adds to the load of guilt, till at length it becomes a burden "intolerable to be borne." Every precept, caution, and threatening, in the word of God, stings the reflecting sinner in the face, and fills him with guilty horror. Some, perhaps, may not feel the load of their guilt in the present world; but guilt, once contracted, must be felt either here or hereafter. All this trouble is avoided by keeping the mouth and the tongue.

An ungoverned tongue exposes the soul to trouble from men. The injured and offended, unless influenced by grace, will seek revenge. They will either appeal to the laws of their country, or try to retaliate in some other way. Suppose they do not go to these lengths, yet, their ill opinion of us, their attempts to shun our company, and a just representation of our character and conduct, will bring us into trouble. By this means we lessen the number of our friends, and add to the number of our foes. But the man who keeps his tongue, enjoys the sweet blessings of peace and friendship. He can look his neighbour in the face, and ask a favour in the time of need.

Many ruin their characters by neglecting to keep their tongues. They are viewed with suspicion, treated with neglect, and loaded with disgrace. Nor can it be otherwise: for if we hear a man slander his neighbour, we conclude he may slander us; if we hear him flatter, we think him a hypocrite; if we hear rudeness, we conclude there is ignorance; if we hear the sacred name of God profaned, we conclude that it proceeds from an impious heart; if we hear lies, we suspect the person even when he speaks the truth; if we hear a filthy talker, we suspect him of filthy actions; and when we hear foolish jesting, we conclude that the person is a poor trifler. Who can bear to be suspected, slighted, and despised? Is less of character nothing? Are we more willing to part with our reputation, than to bridle our tongues? If so, we may rest assured that trouble will be our lot as long as we live.

By neglecting to keep our tongues, we render our counsels useless to all those persons with whom we are more immediately connected. What good can a man expect to do, in this respect, who is perpetually involving himself in trouble, by unguarded words? Should he attempt such a thing, he would not be able to succeed. His children, servants, and acquaintance, get no good from his conversation, but are often involved in his troubles. But he who keeps his tongue, will be heard when he gives counsel; and his caution and circumspection in conversation, will be admired and imitated. How pleasant, how delightful, is such a state! How afflictive, how distressing, is the reverse!

When the tongue is not kept, God is offended, and his displeasure proves a source of great trouble. He is angry when we speak amiss; he frowns upon us; nor does he frown in vain. Who can bear his anger? If we bring ourselves into trouble by offending man, how much more must we do so, when we offend God? But we avoid this trouble by keeping the door of our lips. Heaven, then, looks down with approbation, and the soul is at rest; for he who has power over his tongue, is able to bridle the whole body, and, in Scripture, is called a perfect man. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii. 2.

But the troubles arising from sinful words in the present world, bear no proportion to those which may fall upon us in a future state. Here we may enjoy many blessings of Divine Providence, while we set our mouth against the heavens. Psalm lxxv. 9. Our slandering, lying, and filthy conversation, may seem to be unnoticed by our heavenly Judge; but the day is at hand, when the records, in which all our words are entered, will be opened and read; and then by our words we shall be justified, or by our words we shall be condemned. If we have not kept our tongues, we shall be overwhelmed with sorrow in that awful day: Nor will our sorrow end with that day: For the righteous Judge will "cast" us "into utter darkness: there shall be weeping and gnashing of teeth." Matt. viii. 12.

Let us now enter upon the duty of self-examination. What has been our conversation in days and months which are past? What is our conversation now? And what do we intend it to be in days which are to come? If it have been sinful, let us repent; implore mercy through Jesus Christ; and sin no more. If it have been pure and holy, let us give the glory to God, and still continue to speak as in his sight. On this important subject, may we individually offer up the prayer of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Psalm lxx. 14. Amen.

JEWISH SECTS MENTIONED IN THE NEW TESTAMENT.

THE SCRIBES AND LAWYERS.

There is in the Gospels frequent mention of a set of men called SCRIBES and LAWYERS, who are often joined with the chief priests, elders, and Pharisees. They seem to have been men of learning, and on that account to have had great deference paid to them; (Matt. ii. 4. vii. 29) but, strictly speaking, they did not form any distinct sect.

THE SCRIBES generally belonged to the sect of the Pharisees, in whose traditions and explanations of the law they were profoundly skilled; and on the Sabbath days, "they sat in Moses' seat," and instructed the people. Originally, they had their name from their employment, which at first was transcribing the law; but in progress of time, they exalted themselves into the public ministry, and became teachers of it, authoritatively determining what doctrines were or were not contained in the Scriptures, and teaching the common people in what sense to understand the law and the prophets. In short, they were the oracles which were consulted in all difficult points of doctrine and duty.

LAWYERS (teachers of the law) and scribes appear to be synonymous terms, importing one and the same order of men; as St. Matthew (xxii. 35) calls him a lawyer whom St. Mark (xii. 26) terms one of the scribes. Dr. Macknight conjectures the scribes to have been the pub-

lic expounders of the law, and that the lawyers studied it in private; perhaps, as Dr. Lardner conjectures, they taught in the schools.

THE SAMARITANS.

THE Samaritans, mentioned in the New Testament, are generally considered as a sect of the Jews; their origin and history have already been related, together with their antipathy to the Jews. Their principal residence is at Sichem or Shechem, now called *Napolose*, or *Nablous*, where they have one synagogue. In 1823, there were between twenty and thirty houses, and about sixty males paid the capitation tax to the Mohammedan government. They celebrated divine service every Saturday. Formerly, they went four times a year, in solemn procession, to the old synagogue on Mount Gerizim: and on these occasions they ascended before sun-rise, and read the law till noon; but of late years they have not been allowed to do this.

The Samaritans have one school in Napolose, where their language is taught. The head of this sect is stated to reside at Paris. The Samaritans at Napolose are in possession of a very ancient manuscript Pentateuch, which they assert to be nearly 3,500 years old; but they reject the vowel points, as a rabbinical invention. In order to complete our notice of this sect, we have subjoined their confession of faith, sent, in the sixteenth century, by Eleazar, their high priest, to the illustrious critic Scaliger, who had applied to them for that purpose; together with a few additional particulars from the Baron de Sacy's Memoir on the Samaritans, and the Rev. W. Jowett's Christian Researches in Syria.

1. The Samaritans observe the Sabbath with all the exactness required in Exodus; for not one of them goes out of the place where he is on the Sabbath day, except to the synagogue, where they read the law, and sing the praises of God. They do not lie that night with their wives, and neither kindle nor order fire to be kindled: whereas the Jews transgress the Sabbath in all these points; for they go out of town, have fire made, lie with their wives, and even do not wash themselves after it.

2. They hold the passover to be their first festival; they begin at sunset, by the sacrifice enjoined for that purpose in Exodus; but they sacrifice only on Mount Gerizim, where they read the law, and offer prayers to God, after which the priest dismisses the whole congregation with a blessing. [Of late years, however, having been prohibited from ascending Mount Gerizim by their oppressors the Turks, they offer the paschal sacrifice within their city, which they consider to be within the precincts of the sacred place.]

3. They celebrate for seven days together the feast of the harvest, but they do not agree with the Jews concerning the day when it ought to begin; for these reckon the next day after the solemnity of the passover; whereas the Samaritans reckon fifty days, beginning the next day after the Sabbath which happens in the week of the unleavened bread, and the next day after the seventh sabbath following, the feast of the harvest begins.

4. They observe the fast of expiation on the tenth of the seventh month; they employ the four and twenty hours of the day in prayers to God, and singing his praises, and fasting. All fast, except children at the breast, whereas the Jews except children under seven years of age.

5. On the fifteenth of the same month, they celebrate the feast of tabernacles.

6. They never defer circumcision beyond the eighth day, as it is commanded in Genesis; whereas the Jews defer it sometimes longer.

7. They are obliged to wash themselves in the morning, when they have lain with their wives, or have been sullied in the night by some uncleanness; and all vessels, that may become unclean, become defiled when they touch them before they have washed.

8. They take away the fat from sacrifices, and give the priests the shoulder, the jaws, and the belly.

9. They never marry their nieces, as the Jews do; and have but one wife, whereas the Jews may have many.

10. They believe in God, in Moses, and in Mount Gerizim. Whereas, say they, the Jews put their trust in others, we do nothing but what

is expressly commanded in the law by the Lord, who made use of the ministry of Moses; but the Jews swerve from what the Lord hath commanded in the law, to observe what their fathers and doctors have invented.

11. They receive the Torah, or Pentateuch, and hold it as their only sacred book; they reverence the books of Joshua and Judges, but do not account them sacred in the same manner as the Torah, considering Joshua not to have been a prophet, but only the disciple of a prophet, that is, of Moses.

12. They expect a prophet, whom they term HATHAB; but, say they, "there is a great mystery in regard to HATHAB, who is yet to come. We shall be happy when he comes."

When the Rev. Mr. Jowett, in November, 1823, interrogated the officiating Samaritan priest concerning their expectation of a Messiah, the latter replied that they were all in expectation of him; "that the Messiah would be a man, not the Son of God,—and that this (Napolose) was to be the place which he would make the metropolis of his kingdom; this was the place, of which the Lord had promised, he would place his name there." The report of the Samaritans worshipping a dove is groundless; nor is it true that they deny the resurrection of the dead, or the existence of angels. They admit, however, that they recite hymns and prayers that Jehovah would pardon the dead, and the priest purifies them by prayer.

The Samaritans have a catalogue of the succession of their high priests from Aaron to the present time. They believe themselves to be of the posterity of Joseph by Ephraim, and that all their high priests descended from Phinehas; whereas the Jews have not one of that family. They boast that they have preserved the Hebrew characters which God made use of to promulgate his law; while the Jews have a way of writing from Ezra, which is cursed for ever. And, indeed, instead of looking upon Ezra as the restorer of the law, they curse him as an impostor, who has laid aside their old characters to use new ones in their room, and authorised several books that were written to support the posterity of David.

Several attempts have been made to convert these Samaritans; but they have been oppressed instead of being made Christians, and they are reduced to a small number rather by misery than by the multitude of those who have been converted. Nay, they seem more stubbornly wedded to their sect than the Jews, though these adhere rigorously to the law of Moses. At least Nicen, who lived after the twelfth century, when setting down the formalities used at the reception of heretics, observes, that if a Jew had a mind to be converted, in order to avoid punishment or the payment of what he owed, he was to purify himself, and satisfy his creditors, before he was admitted. But the Samaritans were not received before they had been instructed two years, and were required to fast ten or fifteen days before they professed the Christian religion, to attend at morning and evening prayers, and to learn some psalms; others were not used with so much rigour. The term of two years which was enjoined to the Samaritan proselytes, is an argument that they were suspected; and the reason why they were so was, that they had often deceived the Christians by their pretended conversion.

JORRA, a seaport of Palestine, on the Mediterranean, called also Japha, and now universally Jaffa, owes all the circumstances of its celebrity, as the principal port of Judæa, to its situation with regard to Jerusalem. "As a station for vessels, its harbour is one of the worst in the Mediterranean: ships generally anchor about a mile from the town, to avoid the shoals and rocks of the place. In ancient times, it was the only place resorted to as a seaport in all Judæa. Hither Solomon ordered the materials for the temple to be brought from Mount Libanus, previous to their conveyance by land to Jerusalem."

It is a place of very great antiquity; and it appears from the Acts of the Apostles, (chaps. ix. x. xi.) that the Gospel was received here soon after Christ's ascension. Here also St. Peter restored Dorcas to life, (Acts ix. 40.) and from this place it was that the prophet Jonah, many centuries before, had embarked for Nineveh. (Jonah i. 3.)

BIOGRAPHY.

REV. PHILIP DODDRIDGE, D. D.

PHILIP DODDRIDGE, the celebrated author of "The Family Expositor," was born in London, June 26, 1702. His father, Daniel Doddridge, was an oilman, resident in London, and the son of one of the ministers ejected by the Act of Uniformity. His mother was the daughter of the Rev. John Bauman, of Prague, in Bohemia, who was compelled to forsake his native country, in consequence of the persecutions which threatened to succeed the expulsion of Frederic, Elector Palatine. Dr. Doddridge was the twentieth and youngest child: all the rest, except one daughter, having died in infancy.

It is not a little singular, that when Doddridge was born, he was laid aside as a dead child; but a person in the room observing some motion in him, took that care of him upon which the flame of life depended. His parents were eminently pious, and his earliest years were by them consecrated to the acquisition of religious knowledge. The history of the Old and New Testament his mother taught him before he could read, by means of some Dutch tiles in the chimney-corner of the room in which they resided. He was first sent to school to a Mr. Stott, who instructed him in the rudiments of Greek and Latin; but from this seminary he was removed, when ten years of age, to a free school at Kingston-upon-Thames, of which his grandfather Bauman had been formerly the master. He remained at that school three years, and was distinguished for his piety and diligence.

In 1715, he was deprived, by death, of his father, and not long afterwards, of his excellent mother, of both of whom he always spoke in terms of the greatest respect and affection. In the same year, he was sent to the school of Mr. Nathaniel Wood, of St. Albans, where he commenced his acquaintance with the learned and excellent Mr. Samuel Clark, who not only became to him a wise counsellor, and an affectionate minister, but a disinterested, generous, and liberal friend and benefactor. At that school, he greatly improved himself in the knowledge of the learned languages; became perfect master of his native tongue; and accustomed himself not only to form ideas, but with propriety and elegance to express them. He devoted much time to reading; cultivated a taste for polite literature; diligently studied history, both civil and ecclesiastical; and spent a great part of his time in the study of theology.

His piety now became more habitual and evident; and on February 1, 1718, he was admitted a member of the church, under the pastoral care of Mr. Clark. In that year, he quitted the school at St. Albans, and retired to the house of his sister, there to determine on his future plans. From the Duchess of Bedford he received an offer to be educated in either of the universities, as a clergyman of the Church of England; but whilst the proposal inspired him with gratitude, he respectfully declined it, because he could not conform to a church from which he conscientiously dissented. He applied to Dr. Calamy for advice as to the profession he should follow, who dissuaded him from becoming a minister; and, in consequence, he for some time reluctantly determined to follow the profession of the law; till at length a liberal offer of assistance and advice, which he received from Mr. Clark, altered those determinations, and he resolved immediately to prosecute his studies preparatory to becoming a dissenting minister.

In October, 1719, Mr. Clark placed him in the academy of the learned and pious Dr. Jennings, who resided at Kibworth, in Leicestershire. There Dr. Doddridge greatly improved in every branch of literature; and, besides attending to all his academical studies, he, in one half year, read sixty books, consisting principally of theology, and that not in a hasty and careless manner, but with great seriousness and advantage. Though young, cheerful, and devoted to the attainment of knowledge, he did not, however, forget the more important concerns of his own personal religion. He formed some admirable rules for the regulation of his conduct, and the improvement of his time; which he did not merely form, but cheerfully and inviolably performed.

In 1723, his tutor, Dr. Jennings, died, having not long removed from Kibworth to Hinckley. Soon after his death, Dr. Doddridge preached his first sermon at Hinckley, from the words, "If any man love not the Lord Jesus, let him be anathema, maranatha;" and "two persons ascribed their conversion to the blessing of God on that sermon." For more than a year he continued to preach at Hinckley and the neighbouring places; when, having received an invitation from the congregation at Kibworth, he accepted their offer, and was there settled in June, 1724. In that retired and obscure village, there were no external objects to divert his attention from the pursuit of his studies; and his favourite authors, Baxter, Howe, and Tillotson, he read with frequency and attention. To his pastoral duties he was not, however, inattentive; but in religious conversation, and visits of mercy, he spent a suitable portion of his valuable time. His preaching was plain and practical; and whilst his mind was richly stored with knowledge, and his imagination was lively, he made all his talents subservient to the moral and religious improvement of the people committed to his care. During the whole year he accustomed himself to rise every morning at five o'clock; and thus, as he would sometimes say, he had ten years more than he otherwise would have had.

In 1725, he removed to Harborough, though he continued to be minister of the congregation at Kibworth. With Dr. Some, the dissenting minister at Harborough, he became acquainted; and from his prudence and piety derived many benefits. In 1728, he received invitations to settle at Nottingham; but fearful that they would interfere with his spiritual welfare, he declined, and continued at Harborough; and in 1729, he was chosen assistant to Mr. Some. In the same year, Dr. Doddridge, in conjunction with Dr. Watts, Rev. Mr. Sanniers, Rev. Mr. Some, and others, established an academy for preparing young men for the work of the ministry among dissenters; and to that institution he was appointed tutor. No man was better qualified than Dr. Doddridge for that situation, and the institution soon acquired a just and wide-spread celebrity. The students he instructed in every department of science and learning; and connected with all their studies their religious improvement. Towards the close of the year, he received an invitation to settle at Northampton, in consequence of the removal of Mr. Tingey, the dissenting minister, to London; and, urged by Mr. Some and Mr. Clark to accept the call, he quitted Harborough December 21, and immediately entered on his more arduous and important duties. Soon after his settlement, he became seriously ill; but on his recovery, in March, 1730, he was set apart to the pastoral office.

In this year, he published a tract, entitled, "Free Thoughts on the most probable means of Revising the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay: addressed to the author of that Inquiry." That tract was, on the whole, favourably received; and, for its spirit and temper, deserves much praise. He performed the various duties of a dissenting pastor, with exemplary diligence and affection. His sermons were well studied, and delivered with zeal and affection. He watched over his flock like one who had to give an account. He prayed with and for them. He visited the sick; attended to the wants of the poor; admonished those who erred; cautioned those who wavered; confirmed those who were undecided; and, in every respect, attended to the doctrines, discipline, and practice of his church and congregation.

In 1732, he published some admirable "Sermons on the Education of Children." In 1735, he yet further manifested his affectionate concern for the rising generation, by his publication of "Sermons to Young People;" and, in 1734, by his "Principles of the Christian Religion," in verse. In 1736, he published "Ten Sermons on the Power and Grace of Christ, and the Evidences of the Gospel;" the three last of which, on the "Evidences of Christianity," have been since repeatedly printed separately, and had received great and well-merited praise. In 1741, he published some "Practical Discourses on Regeneration," which were well received, and by many have been greatly admired. In 1745, he published, in conjunction with Dr. Walls, "The Rise

and Progress of Religion in the Soul." It has been translated into Dutch, German, Danish, and French.

But the work for which Dr. Doddridge has been so long and deservedly celebrated, is "The Family Expositor," containing a version and paraphrase of the New Testament, with critical notes, and the practical improvement of each section. Of the doctrinal opinions contained in such Expositor, the learned and pious have, of course, entertained various sentiments, according to their various tenets; but critics and scholars, and Christians of every sect and party, have eulogized it with a candour which did honour to themselves, and conferred yet greater renown on the name of Dr. Doddridge. In addition to the foregoing works, he published "Two Sermons on Salvation by Grace;" a tract, entitled "A plain and serious Address to the Master of a Family;" the "Memoirs of Colonel Gardiner;" "A Short Account of the Life of Mr. Thomas Staffe;" and prepared "A proper and new Translation of the Minor Prophets, with a Commentary on them;" but thus, with other pieces similarly prepared, have never been published. In 1743, he revised the "Expositor;" and other works of Archbishop Leighton; and translated his Latin Pelelections, consisting of two volumes, printed at Edinburgh.

At the age of twenty-eight, Dr. Doddridge married a prudent, kind, and religious woman, to whom he was greatly attached, and by whom he had several children. To their education he paid great attention; and their moral and religious characters he endeavoured to form and improve, as well by example as precept.

In December, 1750, Mr. Samuel Clark having died, Doddridge visited St. Albans, to preach his funeral sermon, and there unhappily contracted a cold, which continued to afflict him during the remainder of the winter. Though his health gradually declined, he continued to attend to all his ministerial duties, till, unable any longer to pursue them, he was obliged, in the autumn of that year, to visit Bristol; but from that journey he received no benefit, and was recommended to take a voyage to Lisbon. That advice he followed. On September 30, he set sail for that place; and on October 13, he landed at Lisbon. From the voyage he derived some benefit, and hopes were entertained of his recovery; but on October 26, 1751, he expired. His remains were interred in the burial ground belonging to the British factory at Lisbon, and their chaplain, the succeeding Sunday, preached his funeral sermon. In England, the intelligence excited deep and general regret; and the congregation at Northampton erected a handsome monument at the chapel, to express their affection and regret; and his friend, Gilbert West, wrote a suitable and elegant inscription.

Dr. Doddridge sustained all the relationships of life with honour to himself, and advantage to his family and the world; so that, as he approached nearer to the eternal world, his path, indeed, resembled that of the just, which is as the shining light, that shineth more and more unto the perfect day. For further particulars of this eminent scholar and Christian, vide Dr. Doddridge's Works; his Life, written by Job Orton; and also by Dr. Andrew Kippis.

DEATH WARRANT OF CHARLES I.

We take from the Newhaven Palladium, the following paragraph in relation to the death-warrant of Charles I., signed by an ancestor of President Harrison:—

There is a fac-simile of this death-warrant, with all the signatures and seals of the Judges, now in the Trumbull Gallery, and perhaps the only one in the country. It was brought from England, and presented to the Gallery by one of our fellow-citizens, from whom we received the information of its being within our reach—and we took the first opportunity to gratify our curiosity in an examination of it. The signature of "T. Harrison" is in a large bold hand, and is more nearly like Jefferson's signature upon the Declaration of Independence than any other name upon it. Indeed, the T's in both signatures are exactly alike. Benjamin Harrison's, though in a much smaller hand, has considerable resemblance to that of his ancestor. How far in descent the late General was from Harrison the regicide (so called) we have not at present the means of knowing, but it can be easily ascertained. Charles I. was beheaded Jan. 30, 1648.

The Wesleyan.

MONTREAL, THURSDAY, MAY 27, 1841.

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

THE REV. DR. ALDER, of London, and the Rev. M. RICHEY, A.M., of Toronto, have been elected Honorary Members of the Philo-Rhetorian Society, connected with the Middletown University, Connecticut, in the United States of America.

CANADA EASTERN DISTRICT MEETING.

THE Annual Meeting of the British Wesleyan Ministers, belonging to the Canada Eastern District, commenced on Thursday last, at six, A.M. The number of Ministers present, including five from the Western District, is twenty-five.

The reports of the state of religion on the different circuits in connection with our Societies, are very encouraging. The total number of persons who have professed conversion during the year amounts to 1030; the total number of members in the District is 3,227: being an increase of 341 during the year, beside 376 on trial. The number of children in the Mission Sunday Schools is 1546.

On Sunday last, the sermons connected with the Anniversary of the British Wesleyan Auxiliary Missionary Society for the Canada Eastern District, were preached in the three Wesleyan Chapels in this city: those in St. James-street Chapel by the Rev. E. EVANS, and Rev. M. RICHEY, A.M.

On Monday evening, the Public Meeting was held. W. LUNN, Esq. in the chair. The service commenced with singing and prayer by Rev. W. M. HARVARD. The Report, embracing a pleasing and comprehensive view of the Society's Missions throughout the world, was read by Rev. Mr. BOTTERELL, and the meeting was subsequently addressed by the Rev. Messrs. TURNER, COONEY, MANLY, STINSON, LANTON, CASE, BORLAND, RICHBY, TOMKINS, and SELLY—who, in their advocacy of the great cause of Christian Missions, exhibited, most vividly and impressively, the obligation and privilege which should engage the friends of the Saviour, and the lovers of mankind, to continued and zealous co-operation and exertion for the salvation of the world.

The Summary of the Report stated, that the *Principal or Central Mission-stations* occupied by the Society, in the various parts of the world now enumerated, are about *Two Hundred and Forty-five*. The Missionaries are *Three Hundred and Seventy-one*, besides Catechists, Local Preachers, Assistants, Superintendents of Schools, School Masters and Mistresses, Artizans, &c., of whom upwards of three hundred are employed at a moderate salary, and about four thousand afford their services gratuitously.

The number of Communicants on the Mission Stations, according to the latest return, is *Seventy-eight Thousand; Five Hundred and Four*—being an increase of *Five Thousand, Seven Hundred and Seven*, on the number reported last year. This total does not include the number under the care of the Missionaries in Ireland.

The number of the Scholars in the Mission-Schools is *Fifty-five Thousand and Seventy-eight*.

MIS-QUOTATION.

ROM. vii. 24.—O wretched man that I am! who shall deliver me from this body of sin and death.

THE CLERGY AND DISSENTING MINISTERS OF LEEDS, (ENG.)

THE respected Editor of *The Church*, in his journal of the 15th inst. has thought proper to bring before the Canadian public the case at issue between Dr. Hook, the Vicar of Leeds, and the Dissenting Ministers of that town, relative to giving religious instruction at the Leeds workhouse; by giving from the *New York Churchman* a condensed account of the proceedings connected with that case. The facts are simply these, as stated in the *Leeds Mercury*:—

For a long course of years, some of the clergy, (including the late vicar,) and the Dissenting Ministers of Leeds, have officiated at the workhouse, preaching at stated times to the inmates. About two months since, the present Vicar, Dr. Hook, wrote to the overseers, offering to support a Chaplain for the workhouse at his own expense, on condition that he should have the sole use of the pulpit and the chapel. The overseers respectfully declined this attempt to get exclusive possession of the right of preaching to the paupers, but requested the Clergy, together with "Dissenting Ministers of all denominations," alternately to administer spiritual aid to the poor. Dr. Hook, with his characteristic dexterity, availed himself of the words used by the overseers, to induce the Clergy to pass a unanimous resolution, declining to co-operate with "Dissenting Ministers of all denominations." In the meantime, the Ministers of the four Dissenting bodies, usually called evangelical, namely, the Wesleyan Methodist, the Independent, the Baptist, and the New Connexion Methodist, who have for years taken their turns in preaching at the workhouse, having received the invitation of the overseers, met together, and resolved that they would "continue their services" at the workhouse, "together with any Ministers of the Church of England, who may be disposed to co-operate." This resolution was conveyed, in terms of the utmost respect and courtesy, by the Rev. Rd. Winter Hamilton, the Chairman of the meeting of Ministers, to Dr. Hook. With a view, doubtless, to remove any reasonable objections which the Clergy might feel to co-operate with "Ministers of all denominations," on the ground of serious differences as to the most important doctrines of religion, Mr. Hamilton said, "It is not desired to widen the ground on which the religious instruction of the poor has been hitherto conducted; that ground is Protestant and Trinitarian. The four dissident communities have long taken their part and turns. We have felt it our duty to innovate in nothing." The Clergy again met, to consider the proposal of the Dissenting Ministers, and now a difference of opinion appeared amongst them: the High Church party, headed by the Vicar and Mr. G. Ayliffe Poole, moved to "reject a proposal which would involve a RECOGNITION OF ANY MINISTERS OUT OF THE CHURCH;" whilst the Rev. Wm. Sinclair, (brother of Sir George Sinclair, Bart., M.P., and incumbent of a district church in Leeds,) moved an amendment, intimating the willingness of the Clergy to take their share in the duties of the workhouse. Only four evangelical clergymen were present to support the amendment, whilst twelve High Church clergymen supported the original resolution. In conveying the original resolution to the Dissenting Ministers, Dr. Hook took occasion to express his confident belief "that the Dissenting Pastors and Ministers of the four communities having themselves acted on the principle of exclusion, by having excluded from co-operation with them all Ministers of religious communities which are not Protestant and Trinitarian, will be the last to complain of the Clergy for having carried that principle a very little further, and for having refused to co-operate with any Pastors or Ministers who are not Protestant, Trinitarian, and *Episcopalian*, or, in other words, who are not in the Church, and canonically ordained."

Although Dr. Hook and a majority of his Clergy have refused to our own Ministers in Leeds, in common with those of other non-episcopal churches, all "recognition of the validity of their position as lawfully ordained Ministers of the Gos-

pel," which is no uncommon thing with clergymen of the Puseyite school; we should not have noticed the subject, had not our cotemporary called public attention to it; or had he given the calm and truly Christian and dignified reply of the Dissenting Ministers to the final decision of the Clergy, in their resolution transmitted by Dr. Hook. This we now subjoin, and leave our readers to judge of the whole case:—

At a meeting of the Ministers and Pastors accustomed to celebrate Divine Service in the Workhouse of Leeds,—in communication with the Reverend the Clergy of that Parish, through the medium of the Rev. Dr. Hook, the Vicar, held at Belgrave Chapel, March 24, 1840,—the Rev. Richard Winter Hamilton in the Chair,—

The Reply of the Clergy, transmitted by the Rev. the Vicar, being read, the following Resolutions were unanimously adopted:—

That, disclaiming the slightest influence over the general rules and arrangements of the Workhouse, we neither possess any power to exclude the Clergy from the wards of that institution, nor could we, did we possess it, for a moment meditate an act so flagrantly unjust.

That we repeat, what we had hoped was perfectly manifest, that we have drawn no line of demarcation, nor sought any principle of restriction; that we found ourselves at the will of others, in the discharge of certain duties, when this discussion arose; that we have given no opinion, nor were asked one, as to the extent of the basis of co-operation; that we merely addressed ourselves to the performance of engagements which were solicited of us; that we never claimed the right, nor felt the wish, to interfere with a system which was established in entire independence of our judgments, and in which we have only taken the part which others have assigned; and that, therefore, the extension of a hypothetical discrimination by the responding clergy—the *argumentum ad hominem*—raised upon an utter fiction, really finds in our acts no countenance nor support.

That we should indeed grievously offend against our best known and most descriptive principles, were we to imagine the intention, or suspect the wish, of a discourtesy in the solemn decision of a body of Christian Ministers and Pastors, who are doubtless as conscientious in their refusal as we challenge to have been in our request.

That we mark with high satisfaction, and hail with cordial welcome, the adhesion of the minority of that clerical meeting to the present scheme of instruction in the poor-house; that we entreat them only to co-operate with us as shall leave them to their own unbiased course of carrying out what may be their ideas of Christian doctrine and worship; and that we desire, as much for them as for ourselves, that no compromise of any kind shall be imposed, or be even most implicitly understood.

That we feel ourselves completely justified in appealing to the Clergy in this instance, inasmuch as their answer to the first resolution of the overseers, touching "all religious denominations," did not affirm, nor necessarily involve, the opinion, which, we regret, their answer to us has rendered no longer equivocal.

That we un murmuringly endure the dictum which our clerical brethren pronounce upon the invalidity of our ordination, since that bare assertion does in nothing disprove its legitimacy, nor can be reasonably allowed to impair our perfect conviction that it is purely and irrefutably apostolic; but that we more patiently and uncomplainingly submit to the charge, for it entitles us simply to a share in the prescription which not only unchurches the Protestant Established Churches of Scotland, Holland, and Germany, but holds alien and unholy the labours of the greatest Missionaries whom the most rigid incorporated societies of the English Church ever designated and employed.

That the Chairman be requested to hand those resolutions to the Clergy of the parish of Leeds, through the favour of the Rev. Dr. Hook, the Vicar.

[To a letter from the Rev. R. W. Hamilton, inclosing the above resolutions, no reply was vouchsafed.]

PUSEYISM.

At a recent Meeting of "The Catholic Institute," in London, the Rev. J. O'NEIL "congratulated the Roman Catholics upon the accession they had obtained to their numbers by the Puseyites, all of whom (he affirmed) were in principle decided Roman Catholics."

It becomes a question for serious consideration, whether it be longer possible, in the present circumstances of the Wesleyan Connexion, to meet the literary wants of its more educated members, without the speedy establishment of a Wesleyan Review. Methodism is the warm promoter of literature as well as of science, providing only that both are subordinated to the supremacy of "the one thing needful." The important position which the Body occupies, as a "pillar of the truth" among other *stantes Columnae* of the Church Catholic, demands that it should possess the means of asserting its theological opinions on the stirring religious questions of the day. A late article in the *Church of England Quarterly Review*, characterised by an amount of candour, which will not be lost upon the Wesleyans, has for ever rolled away from the body, in the estimation of all reasonable Churchmen, the reproach of doctrinal heterodoxy. The Calvinistic imputation of Methodist *merit-mongers* cannot survive so unanswerable a statement of facts. Assuredly it is a great moral victory to have it demonstrated to the nation by a Church authority of such high repute as the one just named, that Wesleyan zeal is "according to knowledge." But the influence which this acknowledgement of our Connexional orthodoxy is calculated to impart, needs an appropriate organ, wherein to give utterance to the sentiments of the body on all questions of vital interest to the Christian world. But we refer to the very sensible letter, which appears today in our columns, on this subject, trusting that productive discussion throughout the Connexion will be the immediate result, and, at no distant period, the successful establishment of a "Wesleyan Quarterly Review." Of course, we take it for granted, that this might be done without in the slightest degree interfering with, or rendering less necessary, the excellent monthly Wesleyan Magazine—a work, the value of which can scarcely be over-rated.—*L. Watch.*

The *London Watchman* of April 21st observes:

Our columns to-day contain one of the most interesting and important documents we ever recollect to have put on record. It is that of "THE METHODISTS BEFORE THE SWEDISH DIET." The speech of the Venerable Archbishop of Sweden is, indeed, replete with wisdom, as well as seasoned by the spirit of piety. The Heads of other and foreign Churches may refer to it with advantage in this age of religious strife. The views which it develops are comprehensive and accurate, as well as catholic in the best sense. Happy would it have been for the Church of England, had she possessed dignitaries of equal wisdom, piety, and moderation at the period when Mr. Wesley sought to arouse her from the sleep of a fatal inaction. No separation would, in that case, have ensued; but the heaven of piety would, in a kindly spirit, have leavened the whole church. "Let a National Church," says the Archbishop, while at the same time he suits the action to the word, "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." Methodism, even now, as the example of its operations in Sweden attests, can dis-

charge the simple function of a system aiding spiritual reforms, without any approach to a breach of unity. Such, without any doubt, was Mr. Wesley's original view of the providential design of his supplementary services, in reference to the Church of England. But the clerical authorities of that age thwarted his plans, and eventually drove him and his system into a position of ecclesiastical independence, though even to this day not an unfriendly one. We are glad, also, to perceive, from the Rev. Mr. Hodgson's pamphlet, as well as from a late article in the *Church of England Quarterly Review*, that the Establishment itself is evincing a disposition to be on better terms. A catholic union, at least, in the absence of a more formal one, is desirable in these days of rebuke and blasphemy, in order that we may still more often than hitherto "see the Methodists in the same ranks as the English Church against enemies common to both." "Beneath the open conflict," says the Archbishop, "proceeds a secret vital process of union among the different Protestant confessions of Great Britain." This is probably one of the great designs of Providence in letting loose among us the politically unmuzzled power, and the religiously reanimated zeal of Rome.

As, in the estimation of some, it will add weight to the Archbishop's sentiments to know, that the Swedish clergy are in the "apostolical succession," as understood by High Churchmen, we have, also, inserted elsewhere, from the Rev. George Scott, the Wesleyan Missionary at Stockholm, a letter detailing the proofs of this fact.

The letter above referred to will be found on our last page. The Archbishop's speech will be inserted in our next number.

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

MONTREAL, May 25, 1811.

REV. AND DEAR SIR,

The following extract from a document, addressed by our venerated Fathers and Brethren, the General Secretaries of the Wesleyan Missionary Society, to me and my esteemed colleagues, and designed for publication, will be deeply interesting to, and excite the gratitude of our generous friends in this important Province.

1. It proves that the Missionary Committee whose agents we have the honour and pleasure to be, cordially approve of our proceedings—that they deeply sympathise with us in the trials to which we have, from various quarters, been exposed, and that they are determined to sustain us in the prosecution of our responsible duties.

2. That, thoroughly convinced that the Colony is not adequately supplied with ministerial labour, they will not abandon it, nor will they withdraw their agents from any of those stations which we have unitedly recommended to their care, and which we now occupy—and that they will, according to their ability, extend their Missionary operations wherever the clear indications of Providence may open their way, and present a suitable field for their cultivation.

3. That while they are thus discharging what they and we believe to be a solemn duty to this country, and to the numerous members of their Society who have made it the land of their adoption, they have been, and still are disposed to cultivate toward the body of the Canadian Preachers sentiments of a friendly and brotherly regard; but that such a bearing towards those brethren will be rendered inconsistent and impossible, if a few individuals are allowed, in the name of the Conference, to impugn their motives and traduce their character, or with weapons of bitter hostility, to assail any of their agents.

No one regrets more deeply than I that so much contention has arisen out of the dissolution of our late union with the Upper Canada Conference. I believe a very great part of that contention has been alike unnecessary and injurious. Surely there is sufficient work for the British and Canadian Ministers to do; and were each to

employ their energies against sin—were they to strive to cultivate personal holiness, and spread its hallowing influence through the land—from such a course would speedily result a degree of religious prosperity which would fill every pious heart with joy and gladness.

Let not, however, these expressions of sorrow over the unhappy contentions referred to, be construed into any disapprobation of the plans of our Parent Committee or of their Agents—cordially approving, as I do, their principles, the motives by which they are actuated, and the objects at which they aim.

At the close of our approaching District Meeting, I may have other important documents to lay before you, connected with our general work.

I am, dear Brother,

Yours respectfully,

J. STINSON.

"In commencing the present reply to various communications received by us from you since your return to your appointed sphere of labour, I have much pleasure in conveying to you and Brother Richey; and, through you, to the Brethren Case and E. Evans, and the other excellent men associated with you in your great work in Upper Canada; the strongest assurances of the undiminished confidence which is reposed in you by the Members of the Missionary Committee, as well as of the Special Conference Committee on Canadian affairs; and that our fervent prayers shall not be wanting for your continued security and prosperity.

"Be assured that we deeply sympathise with you under the very painful and trying circumstances in which you, with the Societies under your collective care, have been, and we fear are still placed, in consequence of the unmanly—the dishonourable—and the unrighteous proceedings of your adversaries—proceedings which cannot fail, in the end, to defeat those very purposes which they are designed to promote. The desperate character of the measures which they have adopted, prove the doubts which they themselves entertain of the goodness of their own cause, and of the issue of the course upon which they have entered. Guard against the temper which they display. Do not descend to their level. If you must oppose and rebuke them, let it be in the meekness of wisdom; but give yourselves chiefly to the ministry of the Word and prayer; and it will be given to you to see the work of God in your fine Province in a state of peace, as well as of prosperity. The Lord is your Judge—he will save you. Mr. E. Ryerson greatly overrates his power to do mischief, if he supposes, that by the circulation of his slanderous statements amongst our ministers and friends in England, he can either diminish the influence of the men that he assails, or prevent the Missionary Committee from prosecuting its benevolent operations in Upper Canada. They will not concede to his violence and threats, nor to the deceptive statements which any voice under his direction may address to them from Canada, what was refused in 1838 to the earnest request of the worthy individual who at that time represented the Methodist Episcopal Church in the British Conference.

"The spirit and the designs of Mr. E. Ryerson are now fully known on this side of the Atlantic; and, so far from there being the least probability of his succeeding in his attempts to impose upon the sound common sense of Englishmen by his Cromwellite (I cannot find a better word) elocution, he will greatly endanger the interests that he professedly advocates; for, in my judgment, if the next Upper Canadian Conference should sanction his recent proceedings, and those of the Editor of the *Christian Guardian*, it will become a question with the British Conference, whether it can maintain any connexion or intercourse with that Body, or recognise it as forming any part of the great Wesleyan community.

"Surely, the Upper Canadian Preachers, who in theory are so tenacious of independence, will not consent to be treated as the mere dependents of a man who is indebted to them for whatever influence he possesses in ecclesiastical or political affairs; but as it would be useless to offer conjectures on such a subject, I would avoid doing so, and will proceed to put you in possession of our views on some of those matters on which you desire information."

RELIGIOUS INTELLIGENCE. INTERESTING MISSIONARY MEETING.

MORE MARTYRDOM AT MADAGASCAR.

WESLEYAN MISSIONS.

SOUTH AFRICA.

{ THABA 'NCHU, BUCHUANA DISTRICT,
October 8th, 1840.

HONOURED FATHERS AND BRETHREN,

I send you herewith a copy of the "Prodigal Son," in the Sirolang dialect, printed at our Mission Press, on this station. I am happy in being able to inform you, that I have succeeded in getting this department of our work into a more efficient state than it has hitherto been. We are now able to supply all the schools on the different stations with lessons, books, &c. in the various dialects of Siuhuana spoken in this part of Africa. I have lately sent to the different stations in this district a large supply of school lessons in Sirolang, Sisuto, and Dutch. For our Mantatee Stations, I print in Sitlokua, in which dialect I have a large supply of scripture extracts ready for distribution. Thus a people who, a few years since, were in utter darkness, have the word of God supplied to them in their own language, and are able to read it. I have been enabled lately to translate the Wesleyan Catechism, No. 1, into Sirolang, the first half-sheet of which is worked off, and the second in type. We have long felt the want of a Dutch hymn-book, for the congregations to whom we preach in the Dutch language. In order to obviate this difficulty, we are now printing a selection of about two hundred hymns, several of them translations of Mr. Wesley's Hymns, by the brethren Haddy and Cameron. The book will contain three hundred pages. We are printing a thousand copies.

The difference between the various dialects of Siuhuana, spoken in the Buchuana country, somewhat impedes our progress. The lessons which are adapted for one station, are not in all instances suitable for others. We have, therefore, to print in Sirolang, Sisuto, and Sitlokua; and as we advance farther eastward, we shall doubtless have to supply our schools with lessons in other dialects than those with which we are at present acquainted.

I am, Honoured Fathers and Brethren,

Very respectfully and affectionately yours,
RICHARD GIBBY.

To the General Secretaries, &c.

INTEREST FOR THE GOSPEL.

Mr. COAN, in writing from the Sandwich Islands to the American Board, gives affecting statements of the interest of the people for the Gospel:—

"My frequent tours give me access to the sick and feeble of the flock. Some of these I visit at their dwellings. Others are brought on litters, or on the backs of friends, to the place of meeting nearest their place of residence. Some of the decrepit and helpless, who are not near a school-house, or place of meeting, are brought and laid under the shade of a tree by the way-side, where they are instructed and prayed with. The blind are led by a string, a stick, or a strip of kapa. The sightless husband follows the wife, the wife the husband, and the parent the child; while the 'little child' leads the afflicted parent, or the trembling grandsire, to the place of prayer—to the place where blind eyes are opened, and deaf ears unstopped—where the lame man leaps as an hart, and the dumb tongue sings. It is affecting to see this class of people patiently treading their way over hill and dale, and through jungle, lough, and river, in order to hear the word of life, and to see the 'Light of the world.'

"One blind man, Bartimeus, a member of this church, followed me thirty miles, over rivers and precipices, on the most difficult road I ever travelled, to hear the Gospel, and pray for the peace of Jerusalem. I would have pronounced it incredible, if not impossible, that he should have passed safely over such a road, had I not seen it. He was exceedingly animated with the tour, and in order to keep up, and lose none of the meetings on the way, he would run wherever he found a few rods of level road. 'My natural eyes,' said he, 'are blind, but my soul sees.' He is a devoted and good man, but he has not yet 'attained to the first. Bartimeus, who left us two or three years ago, and who now resides at Wailuku on Moou'i."

Rev. Mr. GILL, a Missionary in the South Seas, of the London Missionary Society, gives an interesting account of the formation of a Missionary Society at Rarotonga, one of the stations: Timua, the Chief, was appointed Treasurer, and Setephano, his son, Secretary. The collection consisted chiefly of arrow root, and amounted to 700 lbs.; and dolls, and half dolls, &c. were given to the amount of fourteen dollars. Afterwards, a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people: these being their only property. Among them were thirteen bundles of pierce, the native mica; thirty-two small neatly wrought native baskets; sixty-two stones of murder, used formerly in their wars; one basket of breast ornaments, and other heathen fineries; seven baskets of various kinds of sea-shells, by the poor children; and a great number of heathen ear-drops.

"The people, with gladdened hearts, sat down afterwards to a feast prepared for the occasion; many sincerely praising the Lord, and all counting themselves happy to have lived to see such a day. In the afternoon, another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the Gospel, sat in darkness, and revelled in all that can be conceived as polluting and debasing.

"There was one old man present who had been a great warrior, and who, in his heathen state, seldom appeared without human flesh hanging on his hook; but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ. This poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness which he had witnessed, stating, that 'he had lived to behold a new and wonderful thing—the gathering together of the people to send the word of the true God to the heathen. It is true,' he said, 'formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus, the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord; we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God, and no hope; this is a new and a wonderful event, brought about by the great love of God.'

"After many expressions of gratitude to Divine Mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention; and I trust his exhortations will prove a word in season to many."

MADAGASCAR.

THE PRESS IN MADAGASCAR.

INFORMATION has been received that a printing press is now established, but only very recently, at Tananarivo, the capital of Madagascar, and by the Missionaries; and that four of the natives have been educated as compositors, and are able to take their station at the frame or case. It is added, that they are engaged in printing a version of the Madagascar language. Further, that other natives are employed in "correcting the press," and other occupations connected with printing-office business.

Rev. D. JONES, Missionary of the London Society, writes, that soon after his arrival at Tananarivo, July 20th, 1840, he was told that sixteen native Christians were arrested, and waiting their trial. They had succeeded in protecting themselves from the persecution of the Queen for two years; but, in making an attempt to escape from the island, to a land where they might be Christians without the fear of death, they were overtaken, and brought back. Nine of them were doomed to die.

On the morning of the day designated for the tragic scene, the preparations were commenced by a tremendous roar of cannon, and thousands of soldiers appeared, marching towards the parade-ground. About noon, the first officers went forth to deliver the kahary respecting the sixteen Christians who had been taken in attempting to flee to the Mauritius, and to make proclamation that the Queen had ordered nine of them to be put to death in the afternoon. The firing of cannon was kept up at intervals, all day, but the meaning of this ceremony was not generally understood. Between three and four o'clock, the Christians, each tied to a pole, and quite naked, were borne by men along the western side of the town to Ambohimpoty, the place of execution. After a short interval, a cannon was fired as a signal, the executioners approached, the nine were instantly speared to death, and their spirits fled to eternal glory.

Thus it is seen, that the spirit of persecution against the Christians continues to rage with unabated rancour and malignity, and that the hostility manifested by the Queen and her counsellors to the Gospel and the work of Missions, is such as to preclude the least hope of the door being opened for us to resume our labours in this country, until some great change take place in the present system.

A MOST interesting service took place in Whitehall Chapel (Eng.) last month. The Rev. Dr. Vincent Gomez, the Rev. Padre L. Mello, from Lisbon, and the Rev. Padre di Minna, from the kingdom of Naples, made a public adjuration of the faith of the Church of Rome, in the presence of the Bishop of London and a numerous congregation.

THE JEWS.

Sir ROBERT ENGLIS, in his late speech in Parliament on the "Jews Declaration Bill," stated, that two centuries ago there was not a Jew in England.

LITERARY NOTICE.

ASHANTEE AND THE GOLD COAST: being a Sketch of the History, Social State, and Superstitions of the Inhabitants of those Countries; with a Notice of the State and Prospects of Christianity among them. By JOHN BEECHAM. 12mo., pp. xix., 376. (With a Map of Western Africa.) John Mason.

WE have read this small but very comprehensive volume with no ordinary feelings of pleasure. We are glad to have information on which we can depend concerning a part of Africa which, though at all times important, from its connection with the dense population lying to the southward of the Great Sahara Desert, becomes increasingly so, when the Niger Expedition is remembered. We are glad, too, to have a volume which, if it describes the horrid darkness of the night brooding on such multitudes of the children of Ham, points, likewise, to those cheering indications which foreshow the speedy approach of the day-spring from on high. Mr. Beecham is well known as the zealous asserter of the great principle, that savage nations can only be civilised by Christianity; and the present volume furnishes such proof of its correctness, that the reader will earnestly desire its more extended application, and, if he has the means of so doing, he will strive to promote it. At the approaching missionary services, Africa, we hope, will be one of the principal and most interesting themes; and for this, among other reasons, we are glad that the volume has appeared just now. We sincerely thank Mr. Beecham for it, and earnestly recommend it to the very favourable notice of our readers.—*Lon. Watch.*

MISCELLANEOUS.

DYING HOURS OF DOCTOR JOHNSON.

(From a Letter of Miss Hannah More.)

WE were riding together near Colchester, when I asked Mr. Storry whether he had ever heard that Dr. Johnson expressed great dissatisfaction with himself on the approach of death, and that in reply to friends, who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, "Admitting all you urge to be true, how can I tell when I have done enough?"

Mr. S. assured me that what I had just mentioned was perfectly correct; and then added the following interesting particulars:—

Dr. Johnson, (said he) did feel as you describe, and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence, he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some consideration, a Mr. Winstanley was named, and the Dr. requested Sir John Hawkins to write a note in his name, requesting Mr. W.'s attendance as a minister.

Mr. W., who was in a very weak state of health, was quite overpowered on receiving the note, and felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. In his embarrassment he went to his friend Colonel Pownall, and told him what had happened, asking, at the same time, for his advice how to act. The Colonel, who was a pious man, urged him immediately to follow what appeared to be a remarkable leading of Providence, and for the time argued his friend out of his nervous apprehension; but after he had left Colonel Pownall, Mr. W.'s fears returned in so great a degree as to prevail upon him to abandon the thought of a personal interview with the Doctor. He determined, in consequence, to write him a letter; that letter, I think, Mr. Storry said he had seen, at least a copy of it, and part of it he repeated to me as follows:

Sir,—I beg to acknowledge the honour of your note, and am very sorry that the state of my health prevents my compliance with your request; but my nerves are so shattered, that I feel as if I should be quite confounded by your presence, and instead of promoting, should only injure the cause in which you desire my aid. Permit me, therefore, to write what I should say were I present. I can easily conceive what would be the subject of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you once considered mere peccadillos have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look, you see only positive transgressions of defective obedience; and hence, in self-despair, are eagerly inquiring, "What shall I do to be saved?" I say to you, in the language of the Baptist, "Behold the Lamb of God," &c. &c.

When Sir John Hawkins came to this part of Mr. W.'s letter, the Doctor interrupted him, anxiously asking, "Does he say so? Read it again, Sir John." Sir John complied; upon which the Doctor said, "I must see that man; write again to him." A second note was accordingly sent; but even this repeated solicitation could not prevail over Mr. Winstanley's fears. He was led, however, by it, to write again to the Doctor, renewing and enlarging upon the subject of his first letter; and these communications, together with the conversation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour—thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom, even of the valley of the shadow of death.

I cannot conclude without remarking what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him, was, in his turn, to tremble, when the period arrived at which all knowledge is useless, and vanishes away,

except the knowledge of the true God, and of Jesus Christ, whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom, must become a fool that he might be wise.

What a comment is this upon that word, "The loftiness of man shall be bowed down, and the haughtiness of man shall be laid low, and the Lord alone shall be exalted in that day."

ROMANCE IN REAL LIFE.

THE following details are as strange as they are true. In the neighbourhood of Gloucester, a young lady, of highly respectable connections, has experienced a series of reverses in the course of the heart's best affection, seldom equalled:—

A gentleman, of some station in society, became by accident acquainted with the maiden to whom we allude, and their affection becoming reciprocal, the day was fixed for their union, which was to have taken place in the city of Gloucester. Agreeably with this arrangement, and as the match was a desirable one, her parent parted with a lucrative business in the country, on which she and her mother lived in respectability and comfort, and went to Gloucester, intending to settle. The day for the celebration of the wedding arrived; but, alas! the bridegroom came not: his parents had peremptorily forbidden the match, and he was already, by their contrivance, on the seas, bound for Jamaica. A letter reached the poor girl, but to confirm her fears; his parents' consent had been withheld, and he had suddenly left the seaport town, in the West of England, where he resided, not a faithless, but an unhappy lover.

Time passed, and industry on the part of the hapless girl but ill supplied the loss of the comparative independence herself and family had left when they came to the city of Gloucester, with the views, and indulging the hopes, to which we have alluded; and though blighted in heart, she cheerfully succeeded in helping to support her decrepit mother and aunt in comfort.

Time, the gentle softener of affliction, had many a long day cast its dimming shadow over the great event of her life, and nothing more had been heard of her absent lover, till a week or two ago—when, to her astonishment and delight, she received a letter from him, breathing the devotedness of constant attachment, and vows of unaltered affection, not the less welcome though wafted across the seas. Another and another followed, begging forgiveness for the former apparent neglect—and still another, the last accompanied by the consent of the parents of the absent one. The poor girl's hopes were at the highest point of anxiety, when she received a still more welcome epistle, assuring her that her lover had landed at Falmouth, and was hastening to perform his neglected promise.

The day was looked forward to with delight; it came, and with it the dark tidings of the grave—her lover had been suddenly seized with illness the night before his departure for the city of Gloucester;—he was a corpse before the morning! As a melancholy satisfaction to the poor disappointed girl, the mother of the intended bridegroom visited her immediately—when his mother confessed that her son had been a voluntary exile, and would have remained so, had not his parents, whom he loved and respected, given their consent to his union. After frequent communications, his parents assented, and he instantly quitted Jamaica, to claim the hand of his first love; hastening to meet her, death ruthlessly arrested his progress before he had been many hours on his native shore. As a proof of the sincerity of his attachment, the lover, in the hour of dissolution, bequeathed to his bride elect £2,000.—*Hereford Times.*

ANECDOTE OF BISHOP HORNE.

HUME, the deist, remarked that all the devout persons he had ever met with were melancholy. On this, Bishop Horne observed, this might very probably be the case; for, in the first place, it was most likely he saw very few, his friends and acquaintances being of another sort; and, in the second place, the sight of him would make a devout man look melancholy at any time.

THE LARGEST SHIP IN THE WORLD.

THE Mammoth, building by the Great Western Steam-ship Company, at Bristol, will exceed 3,600 tons, (about 600 more than any other ship in existence.) The saving of room by her being built of iron, will admit of her carrying coals for both the outward and home voyages, (a matter of much importance, from the inferior quality of the American coal.) Her engines are of 1,000 horse power. She will be enabled to carry an unusual quantity of canvass, and is expected to make the passage of the Atlantic in ten days.—*Bristol paper.*

SMALLEST SEA STEAMER IN THE WORLD

MALTA, March 20.—The Peninsular and Oriental Company's iron steam-packet Lotus, (John Moody, commander,) is worthy of particular notice. She is only 3½ tons burden, and 2½ horse power. She draws only two feet of water. She was built by Messrs. Ditchburn and Mare, of London; the engines are by John Penn and Son, Greenwich. The engines and boilers of the Lotus are of very superior construction, having oscillating cylinders, well known and valued for the exceeding small space which they occupy, as well as their lightness, simplicity, and elegance. Indeed, the whole construction of this steamer is a miracle of art and mechanical skill. The Lotus is, perhaps, the smallest steamer in the world which has made so long a voyage at sea. She encountered the dreaded Bay of Biscay, and got safely across; from Gibraltar she was towed by the Oriental to Malta; she leaves here shortly for Candia—thence she will proceed to Alexandria, and the Nile, the place of her destination. On Tuesday noon, the Lotus cruised in the Great Harbour and about its mouth, attracting the attention, and commanding the admiration of every body. She made eight knots an hour; she went as smooth through the water as a duck, or rather an arrow shot through the water. Outside the harbour, the Lotus was saluted by the "monsters of the deep," a shoal of porpoises, who frolicked and gambled about her prow, reminding one of Venus sailing in her shelly car across the briny wave, with all the finny tribes in gay and silvery attendance.

CLOTH BOATS.

SOME experiments have been making in France, with portable cloth boats, the invention of a Sieur Leclère. A flotilla of five of these little vessels, carrying twenty-eight persons, passed from the port of La Rapée to Saint Cloud, without accident; and the five were taken back by a single man in a small hand cart. During the transit, they were several times brought to the bank, and lifted out of the water, taken to pieces, put together again, and re-launched, in less than five minutes. The weight does not exceed from twelve to fifteen kilogrammes.

SUB-MARINE APPARATUS.

CAPTAIN J. W. TAYLOR, of Boston, has invented an apparatus for exploring under water, with which successful experiments have been made. The apparatus is thus described:—It is composed of copper and India-rubber, with a glass in front; and so constructed as to protect the operator from the pressure. He is supplied with air by a small flexible hose or tube connected with the air-pump, which is put in a boat, and follows him as he progresses on the bottom. The diver carries with him a sub-marine lantern, attached to his dress by means of a small flexible tube, which carries off the air which he has respired; there still being sufficient oxygen retained to support combustion, after which it passes through the valve without admitting the water. He also carries a match which burns regularly. Thus equipped, Captain Taylor descended the eastern branch, and deliberately crossed over to the opposite side; a scow having been placed in the stream with combustibles fixed in the bottom, the Captain applied the match, and blew her from thirty to fifty feet out of water. The experiment was highly satisfactory.—*N. Y. Evan.*

When a man does good, as far as his power extends, God approves, his own heart is made glad, and his reward is certain.—*Rev. J. Edmondson.*

THE SWEDISH CHURCH.

TO THE EDITORS OF THE WATCHMAN.

DEAR SIRS,—In passing through London on my way to the United States of America, where, at the urgent solicitation of the Rev. R. Baird, I hope to secure the sympathy and aid of various religious societies on behalf of Sweden, I heard the remark made, that the Swedish Church had not the proper Apostolical Succession, and could not therefore be acknowledged as a genuine Episcopal Church. Now, as it happens that a similar observation made some years ago by a distinguished Prelate of this country, led to my carefully examining the historical facts of the case, I beg, in few words to place the result at your disposal, to make such use thereof as you may consider proper.

Asagatus, who, in 830, first introduced the Gospel into Sweden, was a regular Clergyman of the then only Episcopal Church. When only thirty years of age, he was, by the Emperor Louis, of France, appointed Archbishop of the Northern Churches, having his seat at Hamburg; and three years after, the appointment was confirmed by the Pope, who named his Legate for the same part of Europe. The whole management of the Northern Churches was under the direction of the Archiepiscopal See of Hamburg, till 1152, when the first Swedish Archbishop was appointed, having his residence at Lund. That the Reformation effected under the energetic and pilitic reign of the great Gustavus Wasa, did not, in the slightest degree, disturb the line of Episcopal Ordination, will appear evident, not only from the fact that previously consecrated Bishops continued in office, notwithstanding the change, but more especially from the following remarkable circumstance:

A vacancy occurring in the diocese of Westwas, just at the time when the Reformation was in progress, the Chapter nominated Petrus Magni, then residing as superior of a religious house at Rome. This being done, the King addressed a letter to the Pope, intimating the choice of the Chapter, and requesting, as a favour, that Petrus Magni might, at Rome itself, be consecrated to his Episcopal office, which was done accordingly. On his reaching Sweden, three other Bishops elect were in readiness, and by the newly arrived Bishop, assisted by others, consecrated to the holy office; one of these three was immediately made Archbishop of Upsala, and was no other than the famous Laurentius Petri, the father of the Reformation in Sweden.

I may, at some future time, be induced to give a more detailed account of the Swedish Church, the history of which is full of interest; but I could not refrain saying a few words now, in correction of an error, which probably has arisen by confounding the ecclesiastical affairs of Denmark with those of Sweden. In the former country, the Bishops were removed at the Reformation, and Superintendents introduced; in the latter, the Episcopal Succession, as that form is ecclesiastically understood, is as clear and decided, as in any part of the world. I, of course, view this subject only in its historical aspect, being perfectly convinced that the true Apostolical Succession must be made out in a very different way; but it is of some importance to rectify an error, and it may, with some in this country, place the Episcopal Church of Sweden in a more favourable light, to be told the truth on this point.

Believe me, dear Sirs,

Yours truly,
Geo. Scott.

London, April 19, 1841.

HOW TO PASS AN IDLE HOUR.—When all other pleasures fail, much enjoyment may be found in a daily and hourly effort to improve our dispositions. The actual pleasure which may be derived from this occupation should by no means be despised. When we are in the humour to do this, we hail the rubs and difficulties and annoyances of our path with delight. We are often miserable for want of some object in life—some end which would engross all our faculties, and towards which our energies might be directed. Let that end be to become good.—*Lady Chatterton.*

It is said that Mr. Phipps, the first person inoculated by Dr. Jenner, for the cow-pock, is still living, and employed as gardener by the Dr's descendants.

WESLEYAN METHODISM AND THE CHURCH OF ENGLAND.

THUS have we examined the present state, the origin, the ritual, and the creed of Methodism; and judging, as we think every fair reasoner, every tight-minded man must judge, that schismatical as they are, they are nevertheless a respectable and important body, it will be not without interest to ascertain what position they choose to occupy with regard to the Church. They have separated; they are not of us; and though they will not be called Dissenters, inasmuch as they agree with us in doctrines, (at least, they do so almost entirely, and think they do so wholly,) it will yet be difficult to assign them any other name. And here we find a very remarkable fact—a fact no less than this: that a body, openly though not avowedly schismatical, have yet commenced their schism without malice, perfected it without bitterness, and still perpetuate it without hatred. This is, we may venture, without any fear of contradiction, to say, the most remarkable event in the whole compass of ecclesiastical history.—*Church of England Quarterly Review.*

THE ASHANTEE PRINCES.

LAST week, the two Ashantee Princes, accompanied by the Rev. Mr. Pyne, attended a meeting of the Wesleyan Missionary Committee, at the Mission House, in Bishopsgate-street Within, when they formally returned thanks for the great exertions which the Wesleyan Society is making in behalf of their country, and promised to use their influence in facilitating the plans and labours of the Missionaries. A copy of the Sacred Scriptures was presented to each of them on the occasion. It is expected that they will embark in a few days for Africa, on board the *Albert*, one of the vessels of the Niger expedition.

On Friday, the Ashantee Princes, accompanied by the Rev. T. Pyne, had an audience of Her Majesty, to whom they were introduced by Lord John Russell.

AGRICULTURAL REPORT FOR MARCH.

SINCE our last, we have passed through a month of splendour. Such a March has rarely been witnessed or recorded, and its effects have been equally inspiring. There have been, perhaps, six or eight partial marks of frosty time produced an hour before dawn; but in no one instance have our thermometers, however situated, denoted the freezing degree: once we had the mercury at 33 degrees. The equinoctial gales pass with rather stormy concomitants; but though clouds, packed together in huge cumulous masses, came with south to south-westerly winds, the weather was little more than showery—it could not be called rainy; and, therefore, we augur that the spring and summer will be decidedly genial, generally sunny, but the gleams relieved by seasonable alternating showers. It is a glorious and benign season—full of promise and hope. Wherever we go, we observe all the crops rich and healthy. The snow saturated the land, and stored it with fertilising ammoniacal salts, and every subsequent shower (for the volume of rain has been generally below an average) has told; hence, there has been less of March dust than is usual. Moisture has been sufficient, yet not redundant, and the land has been ploughed, harrowed, sown, &c. without one serious interception. Oats, beans, and peas are up and flourishing; wheat varying a little in intensity of verdure, but everywhere healthy, beautiful, and abundant; very much spring wheat has been sown. That which we thus record from our own inspection, our correspondents affirm, showing that, after the "fears," and evil surmises of interested dealers, (for such are abundantly sensitive, and ever on the alert to create alarm,) the whole country presents a truly delightful aspect.

In Scotland, the favourable weather experienced during the whole month has enabled the farmers to get well forward. From Ireland, the accounts are precisely similar. The markets of both countries continued to be indifferently supplied with grain of all kinds, and, though the demand had by no means been brisk, former prices had been well supported.—*London paper.*

APPALLING DEP. AVITY.

THE *Watchman of the Valley* says:—"The Rev. Mr. Griswold, of the Baptist communion, died in this city on Wednesday of last week, in consequence of a brutal assault made upon him the Friday evening previous, by a young man named LAYTON. Mr. Griswold had held a series of religious meetings in a saw-mill at the west end of the city, which were attended, we understand, with considerable interest, and many hopeful conversions. On the evening of the fatal assault, the young man, as we are informed, was made a subject of prayer. Exasperated at this, he watched for his victim as he came out of the assembly, and directed a stone with fatal violence at his head. The perpetrator is now in prison awaiting his trial. Fearful must be the reflection that he is there for murdering a good man because he prayed for him.

THE WELLESLEY FAMILY.

THE surviving members of this illustrious family are the Marquis of Wellesley, Lord Maryborough, Lady Anne Culling Smith, the Duke of Wellington, the Hon. and Rev. Gerald Wellesley, and Lord Cowley—whose united ages, within a few days, amount to the extraordinary number of 443 years. Since March, 1791, there has not been a death in the family, excepting their mother, the late Countess of Mornington—a circumstance unparalleled in the peerage of the United Kingdom.

POETRY.

From the American.

THE HEBREW REQUIEM.

"They made a funeral oration at the grave, after which they prayed, then, turning the face of the deceased towards Heaven, they said:—'Go in peace.'"

(Hebrew Antiquities)

Go thou in peace—we may not bid thee linger
Amid the sunlight and the gloom of earth,
Where every joy is touched by sorrow's finger,
And tears succeed the brightest hours of mirth;
Thine upward gaze is fixed upon that dwelling
Where sin and sorrow never more are known,
And seraph lips, the loud Hosanna swelling,
Have caught the music of celestial tone.

Go thou in peace—thy home on earth now leaving,
In the lone chamber of the dead to dwell;
Thou hast no portion in thy sorrow hearing
The heart whose anguish tears but feebly tell—
A path of light and gladness is before thee,
The hope of Israel in fruition thine,
And thou wilt gaze upon the beams of glory
Around the throne of Israel's God that shine.

Go thou in peace—why are the loved ones weeping
Around the spot where now thy form is lain?
There is no cause for grief that thou art sleeping,
Free from each trial, untouched by pain:
Thy path has been through many a scene of sorrow,
Thy weary form has needed this repose;
Calm be thy rest until the eternal morrow
Its light a glory on the dwelling throws.

Go thou in peace—temptation cannot sever
The tie that now unites thee to thy God;
The voice of sin—of unbelief—can never
Enter the precincts of the low abode:
We leave thee here with mingled joy and sadness,
Our hearts are weak, our faith is low and dim,
Yet to the Lord we turn with chastened gladness,
And yield our friend, our brother up to HIM.

M. J. W.

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