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THE WESLEYAN.

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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.

VOL. I.

MONTREAL, THURSDAY, OCTOBER 29, 1840.

No. 7.

DIVINITY.

THE WITNESSING CHURCH.

A SERMON,

BY THE REV. JOHN HARRIS.

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

[CONCLUDED.]

IV.

We have now seen that the Christian church is, in its very constitution and design, a missionary church—that its history illustrates this truth—and that all the original motives for enforcing it still exist, and exist in ever-accumulating force. What, then, can be more appropriate for us, fourthly, than to survey our condition, and estimate our wants, in relation to that design, to profit by that history, and to yield obedience to those motives.

1. Now, it must be obvious, that whatever else may be necessary, a vivid and all-pervading apprehension of the original design of the church is of the first importance. "But do not our various aggressive efforts shew that we have already recovered that apprehension?" To a very limited extent. Until recently, the Christian church was well nigh as local and stationary as the Jewish. And, as might be expected, considering the state of its piety, its movements, since it began to awake, have been fitful and uncertain, rather than healthy and regular. Are not its members, still, too content, generally speaking, with supporting a ministry for themselves alone; and thus resembling the local character of the Jewish church? Is not the clear apprehension of its missionary design confined still to a small minority? Or, if felt by the many, felt only as a passing impulse—the result of an annual appeal, rather than as a personal obligation, and a universal principle? Or, if felt as a claim, felt as a duty to be easily devolved, and discharged by proxy?

Brethren, according to the theory of the Christian church, every one of its members is a witness for Christ. In making you, Christian, a partaker of his grace, he not only intended your own salvation—he intended the salvation of others by your instrumentality—he intended that you should go forth from his presence as a witness, conveying to the world the cheering intelligence that he is still pardoning and saving sinners—sitting on his throne of mercy, waiting to be gracious to them, as he has been to you. He says to you, in effect, "You have given yourselves to me, and I give you to the world—give you as my witnesses: look on yourselves as dedicated to this office—dedicated from eternity." Brethren, your very business, as Christians, your calling, is to propagate your religion. Is the gospel-cause a warfare? Every Christian present is suborned as a witness for God. Look on yourself in this light, and you will not, on the ground of disqualification, dismiss the subject from your mind. You will not think that a mere annual subscription buys you off from that great duty for which God has made you a Christian. "I cannot speak for Christ," said a martyr, on his way to the flames, "but I can die for him." And, in the same martyr spirit, you will say, "I cannot speak for Christ—would that I could—the world should hear of him; my lips cannot speak for him, but my life shall; my tongue cannot witness, but others can; and, if property can aid, and prayers prevail, they shall." Brethren, this is simply the sentiment of scripture; this was the spirit of the primitive saints. They looked on themselves individually as born to be witnesses for Christ—ordained to the office of diffusing the

gospel. Wherever they went, the language of Christ was still sounding in their ears—"Ye are my witnesses—go into all the world." Is it true that he has said this to us? To the ear of piety he is saying it still—to the eye of piety, he is here this day to repeat it—do you not behold him? Do you not hear him saying it to you—and to you? Never, till Christians feel themselves thus individually addressed, will the church fulfil its lofty design, as a missionary witness for Christ to the world.

2. A second requisite for this end is wisdom—wisdom to mark the characteristic features of the age, and the movements of the world—to appreciate the peculiar position of the church in relation to them, and to apprehend and obey the indications of God concerning them. Never was there an age when the wide field of human misery was so accurately measured, and so fully explored, as the present; and, consequently, there never was a time when the obligation of the Christian church to bring out all its divine resources and remedies, was so binding and so great. Never was there an age when science attempted so much, and promised so largely—challenging the gospel, in effect, to run with it a race of philanthropy; and, consequently, never was there a time when it so much concerned the church to vindicate her character as the true angel of mercy to the world; and to shew that not by might, nor by power, but by the Spirit of God, the wounds of the world must be healed. Never was there a time when the elements of universal society exhibited so much restlessness and change—when the ancient superstitions exhibited so many signs of dotage and approaching death—when the field of the world was so extensively broken up, and ready for cultivation; broken up, not by the ordinary ploughshare of human instrumentality, but by strange convulsions from beneath, and by bolts from an invisible hand above; and, consequently, never was there a time which so loudly called on the Christian sower to go forth and sow. And never was there a land blessed with such peculiar facilities as Britain, for acting as a witness for Christ to the world. Why is it that the gospel is at this time in trust with a people whose ships cover the seas—who are the merchants of the world? Has he who drew the boundaries of Judea with his own finger—who selected the precise spot for the temple—who did everything for the Jewish church with design—abandoned the Christian church to accident? And, if not—if he has placed the gospel here with design—what can the nature of that design be, but that it should be borne to the world on the wings of every wind that blows? Say, why is it that Britain, and her religious ally, America, should divide the seas—should hold the keys of the world? Oh, were we but awake to the designs of God, and to our own responsibility, we should hear him say, "I have put you in possession of the seas: put the world in possession of my gospel." And every ship we sent out would be a missionary church—like the ark of the deluge, a floating testimony for God, and bearing in its bosom the seeds of a new creation. Christians, ours is, indeed, a post of responsibility and of honour! On us have accumulated all the advantages of the past; and on us lies the great stress of the present. The world is waiting, breathless, on our movements; the voice of all heaven is urging us on. Oh, for celestial wisdom, to act in harmony with the high appointments of Providence—to seize the crisis which has come for blessing the world!

3. A third requisite is Christian union. It is in vain to talk of the beneficial rivalry of sects. This only shews that we are so much accustomed to our divisions, that we are beginning to see

beauty in that which forms our deformity and disgrace. It is in vain to say that good is done, notwithstanding our want of union. Is not the good which is effected abroad, effected by merging the disputes of home—in fact, by uniting? And would not a knowledge of our differences there be fatal to our usefulness? But the doctrine of Christ on the subject is decisive—"that they all may be one, that the world may believe that thou hast sent me." In other words, the visible union of Christians is essential to the conversion of the world. It is in vain to say that but little disagreement exists, as yet, among the Christian witnesses abroad, the seeds of discord only ask for time, and they will not fail to bear their proper fruit. But why have not the witnesses abroad differed? If they are right, must we not be wrong? And how is it that even we, on occasions like the present, can quit our denominational camps, and proclaim the truce of God? Both owing to the same means—by paying greater deference to the will of Christ than to the claims of party—by looking out on a world perishing—by erecting the cross for its salvation, and rallying around it—in a word, by reverting practically to the design of the church. Oh! who is not ready to say, at such times, "Would that the whole church could be converted into a Christian Missionary Society, and meet in that capacity alone." The union wanted is not the union of one day in a year, but the union of every day—not merely a oneness of purpose, but, as far as practicable, a union of means for the attainment of that purpose. Here is one society calling aloud for agents, and pledging itself to raise the funds for their support; while another proclaims that it has agents ready, if it did but possess the means of sending them forth. Now, the spirit we need is that which, on the first hearing of a statement like this, should induce the parties to sympathize in each other's wants, and, by uniting their respective means, to supply them. Brethren, the same obligation which binds the church to act as a witness for God at all, binds it to do so in the best manner, and to the full amount of its resources. While division is making that which is already little, still less—not only would a spirit of union, by combining our resources, economize and increase them, but, by evincing a greater concern for the will of Christ than for the success of party, it would invite it—it would humbly challenge his blessing, for it would be a substantial fulfilment of his prayer.

4. And is not greater liberality wanted? Not that which waits for public excitement—that which gives, not a little from much, but much from a little—that which brightens into cheerfulness, and rises into prayer, as it casts its gift into the treasury, saying, "May this be a witness for Christ." The liberality wanted is that which shall constrain the wealthy Christian to ascend that altar himself, taking with him all he has, and offering the whole as a missionary oblation to God. Talk not of sacrifice; do you forget that the world has been redeemed by sacrifice—do you remember the nature of that sacrifice? Oh, if you really know the grace of our Lord Jesus Christ, let the church but sympathize with Christ in the travail of his soul; such acts of self-devotion would become of frequent occurrence, and new songs would burst forth in heaven.

5. The history of the church would justify, and its present position demands, an increase of energy and zeal. I say this, not so much in relation to our missionaries as to our churches. He must be ignorant, indeed, who does not know that rashness often passes for zeal, and that the path of wisdom lies between a blind impetuosity on the one hand, and a cold, calculating policy on the other.

But blind must he be, also, not to perceive that much in the Christian church, at present, which assumes the name of prudence, is timidity and unbelief in disguise; that, as missionary witnesses, we treat with God too much in the commercial spirit; that we do not trust him to any large amount—that we look too much at funds in reserve, and too little at promises in reserve. "Prove me now, saith God, whether I will not open the windows of heaven to bless you." But who thinks of accepting the generous challenge? Does not our conduct, in effect, reproach the first witnesses, and charge the confessors and reformers of later days with guilty rashness? If we are only prudent, what were they? Impudent men, to venture life so recklessly as you did! Imprudent witnesses for God, to calculate present consequences so little, and to think so much of the future! And how insensible must you have been to say, when all the engines of martyrdom were brought out, that none of these things moved you! And how presumptuous to affirm that the promises of God warranted such zeal! How would you have stood corrected now! How much more cheaply might you have purchased distinction in the church now! But if distinction was your aim, well is it for your present fame that your zeal burned so long ago; for, though your names are now on every lip, and we boast that God raised you up, you could not now repeat your noble deeds without endangering your fame. Yours is zeal to be admired at a distance!

And yet, brethren, theirs, in truth, is the energy we want—the zeal of a Paul, and the first disciples; of a Luther, and the early reformers; of a Brainerd, and our first missionaries—a zeal that would startle the church; aye, and be stigmatized by thousands of its members, as what zeal has not been?—zeal that would be content to be appreciated a century hence. The zeal wanted is that which, while it invites prudence to be of its council, would not allow her to reign—which, while it would economize its means, would be too frequent in its demands on the funds of Christian benevolence to allow them to lie long at interest—anniversary zeal made perpetual. The energy we want is that which springs from sympathy with the grandeur of our theme, the dignity of our office, and the magnificence of the missionary enterprise. Oh, where is the spiritual perception that looks forth on the world as the great scene of a moral conflict, and beholds it under the stirring aspect which it presents to the beings of other worlds? Where are the kindled eye, and the beaming countenance, and the heart bursting with the momentous import of the gospel message? Where the fearlessness and confidence, whose very tones inspire conviction, and carry with them all the force of certainty, and the weight of an oath? Where the zeal which turns with its subject, as if it had just come from witnessing the crucifixion, and felt its theme with all the freshness and force of a new revelation?—the zeal which, during its intervals of labour, repairs to the mount of vision, to see the funeral procession of six hundred millions of souls—to the mouth of hell, to hear six hundred millions of voices saying, as the voice of one man, "Send to our brethren, lest they also come into this place of torment"—to Calvary, to renew its vigour by touching the cross—to the spot where John stood, to catch a view of the ranks of the blessed above. Enthusiasm is sobriety here. In this cause, the zeal of Christ consumed him—his holiest ministers have become flames of fire; and, as if all created ardour were insufficient, here infinite zeal finds scope to burn, "for the zeal of the Lord of hosts shall perform it."

6. And where is this flame to be kindled?—where is the live coal to be obtained but from off the altar? It was there the witnesses of Christ, in every age, found it; and there they kept it bright and burning. It was there that Christ himself obtained that zeal, in the flames of which he at last ascended as a sacrifice to God. Nay, what was that atoning sacrifice itself, but a more intense prayer for the redemption of the world—the prayer of blood—a prayer so ardent that he consumed himself in the utterance—a prayer which is ascending still, and still filling the ear of God with its entreaties—a prayer, from which all other prayers derive their prevailing power. And what was the object of that bleeding intercession? and what did he himself regard as the full answer to it? What but the advent of the

Spirit, as the agent of a new creation? Oh, Christians, is there such a doctrine in our creed as the doctrine of divine influence? Is there such an agent in the church as the Almighty Spirit of God? Is he amongst us expressly to testify of Christ—to be the great animating spirit of his missionary witness, the church? and is it true that his unlimited aid can be obtained by prayer—that we can be baptized by the Holy Ghost, and with fire? Oh, ye that preach "believe and be saved" to the sinner, preach the same to the church—"believe the promise of the Spirit, and be saved." Ye that love the Lord, keep not silence; send up a loud, long, united, and unsparring entreaty for his promised aid. This, this is what we want. And this is all we want. Till this be obtained, all the angelic agency of heaven would avail us nothing; and when it is obtained, all that agency will be unequal to the celebration of our triumphs.

Witnesses for Christ, hear the conclusion of the whole matter: the cause of your Redeemer has come on in the heathen world—the cause of human happiness; the destiny of immortal myriads is involved; and the world is hushed, and waiting to receive your evidence. By the love of Christ, will you not go and testify in his behalf? The destroyer of souls is witnessing against him; and millions are crediting and confirming the dreadful testimony; will you not hasten to testify for him? Mahometanism is denying his divinity, and is placing an impostor in his stead—will you not attest that there is none other name under heaven given among men wherby we can be saved, but the name of Christ your Lord? China is denying his existence, and one-third of the human race believe it; will you not go to proclaim—"This is the true God and eternal life?" Hindooism is affirming that his name is Juggernaut, and that he—your Lord, the Saviour of the world—that he loves impurity and blood; and millions believe it;—will you not go and attest that "his name is Jesus, because he saves his people from their sins?" Shall his cross have next to no witnesses of its benevolence? shall his blood have no tongue to proclaim its efficacy; his cause no friends to espouse it? Witnesses for Christ, your Lord is in India, awaiting your arrival. He has obtained a hearing for you; and he is on the plains of Africa—at the gates of China—in the temples of Hindostan, calling for his witnesses to come and testify in his behalf. And shall he call in vain? He is saying to his church to-day, not for the third, but for the thousandth time—"Lovest thou me?" Then, by the blood which redeemed you—by the benevolent design of that redemption, that you might be my witnesses—by the wants of the world, waiting to hear you proclaim my grace, and perishing till they hear—by the certainty of your success, and the glories that would result from it—by the power of that cross which is destined to move the world—awake, arise, to your high prerogative and office; call down the aid of the great renewing Spirit; and let every creature hear you say, "We have seen, and do testify, that the Father sent the Son to be the saviour of the world." "Ye are my witnesses."

INFANT BAPTISM.

A NEGATIVE argument for matters of fact in Scripture, cannot conclude a law, or a necessary, or a regular event. And, therefore, supposing that it be not intimated, that the Apostles did baptize infants, it follows not that they did not; and if they did not, it does not follow that they might not, or that the church may not. The words and deeds of Christ are infinite, which are not recorded; and of the acts of the Apostles we may suppose the same, in their proportion: and, therefore, what they did not is no rule to us, unless they did it not because they were forbidden. So that it can be no good argument to say, the Apostles are not read to have baptized infants, therefore infants are not to be baptized, but thus: we do not find that infants are excluded from the common sacraments and ceremonies of Christian institution, therefore we may not presume to exclude them. For although the negative of a fact is no good argument, yet the negative of a law is a very good one. We may not say, the Apostles did not, therefore we may not; but thus: they were not forbidden to do it—there is no law against it—therefore it may be done. No man's deeds can prejudicate a divine law, expressed in

general terms; much less can it be prejudiced by those things which were not done. *That which is wanting cannot be numbered, cannot be effectual; therefore, Baptize all nations, must signify all that it can signify—all that are reckoned in the capitulations and accounts of a nation.*

Now, since all contradiction to this question depends wholly upon these two grounds: the negative argument in matter of fact; and the preferences, that faith and repentance are required to baptism;—since the first is wholly nothing, and infirm upon an infinite account, and the second may conclude, that infants can no more be saved than baptized: because faith is more necessary to salvation than to baptism—it being said, *he that believeth not shall be damned*: and it is not said, *he that believeth not shall be excluded from baptism*;—it follows, that the doctrine of those who refuse to baptize their infants, is, upon both its legs, weak, and broken, and insufficient; and upon these grounds, the baptism of infants, according to the perpetual practice of the church of God, will stand firm and unshaken upon its own base.—*Bp. Jer. Taylor.*

SCRIPTURE ILLUSTRATIONS.

CARRYING A KEY ON THE SHOULDER, A MARK OF OFFICE.

Isaiah, xxii. 22.

"The key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open."

Bishop Lowth says, as the robe and the girdle, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The Priestess of Juno is said to be the key-bearer of the goddess.

This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder by the Priestess of Ceres. To comprehend how the key could be borne upon the shoulder, it will be necessary to say something of the form of it. One sort of keys, and that probably the most ancient, was of considerable magnitude; and as to the shape, it was very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation Cassiopeia, compares it to a key. Eustathius speaks of its being in shape like a reap-hook. The curve part was introduced into the key-hole, took hold of the bolts within, and moved them from their places.

From all that is said of ancient keys, it appears that they must have been of considerable size and weight, and could be most commodiously carried upon the shoulder. Ulysses's key was of brass, and the handle of ivory; but this was a royal key: the more common ones were probably of wood. Thevenot informs us, that in Egypt they continued to use wooden locks and keys, and that even the gates of Cairo have no better.

In allusion to the image of the key, as the ensign of power, the unlimited extent of that power is expressed with great clearness as well as force, by the sole and exclusive authority to open and shut. Our Saviour has applied to himself the very words of the Prophet—"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and he that shutteth, and no man openeth." Rev. iii. 7.—*Burder.*

ECCLESIASTICAL HISTORY.

CHRISTIAN DISPENSATION.

[CONTINUED.]

THE birth of the Papacy, which we have seen took place in the year 533, was the commencement of an era of darkness, corruption and superstition, which continued for nearly a thousand years, during which, the lights and glories of the church suffered a dread eclipse: "darkness covered the earth, and gross darkness the people." It is true, that during this long night of heathenish darkness, and of corrupted Christianity, there arose, in its different ages, men of eminence, piety and learning, who mourned over, and laboured to remove, the ignorance by which they were surrounded, as we learn from the history and writings of the "Ancient Fathers;" but so great, and so universal were the ignorance and superstition both of the clergy and laity during this long

period, that it has been emphatically described by ecclesiastical historians, as the DARK AGES. It is not, however, our intention to pursue the history of the church through these nocturnal centuries, and narrate the heresies, divisions, and superstitions by which it was disgraced; such enlargement would not comport with that brevity which it is necessary for us to observe, nor would it, we apprehend, be found generally interesting; or useful to our readers. And yet, before we proceed to the glorious era of the Reformation, the state of the church in the twelfth century claims our notice—exhibiting, as it does to us, in at least one section of it, a community of Christians distinguished for piety, purity and humility, amidst abounding corruption.

Of all the sects that arose in this century, none was more distinguished by the reputation it acquired, by the multitude of its votaries, and the testimony which its bitterest enemies bore to the probity and innocence of its members, than that of the Waldenses, so called from their parent and founder, Peter Waldus. This sect was known by different denominations. From the place where it first appeared, its members were called The poor men of Lyons, or Lyonists; and, from the wooden shoes which its doctors wore, and a certain mark that was imprinted upon these shoes, they were called Insabbatati, or Sabbatati. The origin of this famous sect was as follows: Peter, an opulent merchant of Lyons, surnamed Valdenus, or Validisus, from Vaux, or Waldum, a town in the marquisate of Lyons, being extremely zealous for the advancement of true piety, and Christian knowledge, employed a certain priest, about the year 1160, in translating from Latin into French the Four Gospels, with other books of Holy Scripture, and the most remarkable sentences of the ancient doctors, which were so highly esteemed in this century. But no sooner had he perused these sacred books with a proper degree of attention, than he perceived that the religion, which was now taught in the Roman church, differed totally from that which was originally inculcated by Christ and his apostles. Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the gospel, and animated with a pious zeal for promoting his own salvation, and that of others, he abandoned his mercantile vocation, distributed his riches among the poor, and forming an association with other pious men, who had adopted his sentiments and his turn of devotion, he began, in the year 1160, to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity. The Archbishop of Lyons, and the other rulers of the church in that province, opposed, with vigour, this new doctor in the exercise of his ministry. But their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honours which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their disciples and followers increased from day to day. They accordingly formed religious assemblies, first in France, and afterwards in Lombardy, from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The attempts of Peter Waldus and his followers were neither employed nor designed to introduce new doctrines into the church, nor to propose new articles of faith to Christians. All they aimed at was, to reduce the form of ecclesiastical government, and the lives and manners both of the clergy and people, to that amiable simplicity, and that primitive sanctity, that characterized the apostolic ages, and which appear so strongly recommended in the precepts and injunctions of the divine author of our holy religion. In consequence of this design, they complained that the Roman church had degenerated, under Constantine the Great, from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the apostles, and to procure for themselves a subsistence by the work of their hands. They also maintained

Christian as in a certain measure qualified and authorised to instruct, exhort, and confirm the brethren in their Christian course, and demanded the restoration of the ancient penitential discipline of the church, i. e. the expiation of transgressions by prayer, fasting, and alms, which the new invented doctrine of indulgences had almost totally abolished. They, at the same time, affirmed, that every pious Christian was qualified and entitled to prescribe to the penitents the kind and degree of satisfaction or expiation that their transgressions required; that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such, the counsels and admonitions that his case and circumstances demanded. They maintained, that the power of delivering sinners from the guilt and punishment of their offences belonged to God alone; and that indulgences, of consequence, were the criminal inventions of sordid avarice. They looked upon the prayers, and other ceremonies, that were instituted in behalf of the dead, as vain, useless, and absurd; and denied the existence of departed souls in an intermediate state of purification, affirming, that they were immediately, upon their separation from the body, received into heaven, or thrust down to hell. These, and other tenets of a like nature, composed the system of doctrine propagated by the Waldenses. Their rules of practice were extremely austere: for they adopted, as the model of their moral discipline, the Sermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner, and, of consequence, prohibited and condemned in their society all wars, and suits of law, all attempts toward the acquisition of wealth, the inflicting of capital punishments, self-defence against unjust violence, and oaths of all kinds.

The piety and fidelity of these simple-hearted and devoted followers of Christ awakened the wrath of the Roman pontiff, and gave birth to that formidable and odious tribunal called the Inquisition. During the whole course of the thirteenth century, (says Mosheim,) the Roman pontiffs carried on the most barbarous and inhuman persecution against those whom they branded with the denomination of heretics; i. e. against all those who called their pretended authority and jurisdiction in question, or taught doctrines different from those which were adopted and propagated by the church of Rome. For the sects of the Catharists, Waldenses, Petrobrussians, &c., gathered strength from day to day, spread imperceptibly throughout all Europe, assembled numerous congregations in Italy, France, Spain, and Germany, and formed by degrees such a powerful party, as rendered them formidable to the Roman pontiffs, and menaced the papal jurisdiction with a fatal revolution. To the ancient sects new factions were added, which, though they differed from each other in various respects, yet were all unanimously agreed in this one point, viz: "That the public and established religion was a motley system of errors and superstition; and that the dominion which the popes had usurped over Christians, as also the authority they exercised in religious matters, were unlawful and tyrannical. Such were the notions propagated by the sectaries, who refuted the superstitions and impostures of the times by arguments drawn from the Holy Scriptures, and whose declamations against the power, the opulence, and the vices of the pontiffs and clergy, were extremely agreeable to many princes and civil magistrates, who groaned under the usurpation of the sacred order. The pontiffs, therefore, considered themselves as obliged to have recourse to new and extraordinary methods of defeating and subduing enemies, who, both by their number and their rank, were every way proper to fill them with terror.

The number of these dissenters from the church of Rome was nowhere greater than in Narbonne Gaul, and the countries adjacent, where they were received and protected, in a singular manner, by Raymond VI., Earl of Thoulouse, and other persons of the highest distinction; and where the bishops, either through humanity or indolence, were so negligent and remiss in the prosecution of heretics, that the latter, laying aside all their fears, formed settlements, and multiplied prodigiously from day to day. Innocent III. was soon informed of all these proceedings; and, about the commencement of this century, sent

France, to do what the bishops had left undone, and to extirpate heresy, in all its various forms and modifications, without being at all scrupulous in using such methods as might be necessary to effect this salutary purpose. The persons charged with this ghastly commission were Rainier, a Cistercian monk, Pierre de Castelnau, Archdeacon of Maguelone, who became also afterwards a Cistercian friar. These eminent missionaries were followed by several others, among whom was the famous Spaniard Dominic, founder of the order of preachers, who, returning from Rome in the year 1200, fell in with these delegates, embarked in their cause, and laboured, both by his exhortations and actions, in the extirpation of heresy. These spiritual champions, who engaged in this expedition upon the sole authority of the Pope, without either asking the advice, or demanding the succours of the bishops, and who inflicted capital punishment upon such of the heretics as they could not convert by reason and argument, were distinguished, in common discourse, by the title of Inquisitors, and from them the formidable and odious tribunal called the Inquisition derived its original.

When this new set of heresy-hunters had executed their commission, and purged the provinces to which they were sent of the greatest part of the enemies of the Roman faith, the pontiffs were so sensible of their excellent services, that they established missionaries of a like nature, or, in other words, placed Inquisitors in almost every city whose inhabitants had the misfortune to be suspected of heresy, notwithstanding the reluctance which the people showed to this new institution, and the violence with which they frequently expelled, and sometimes massacred, those bloody officers of the popish hierarchy. The council held at Thoulouse, in the year 1229, by Romanus, Cardinal of St. Angelo, and pope's legate, went still farther, and erected in every city a council of inquisitors, consisting of one priest and three laymen. This institution was, however, superseded, in the year 1233, by Gregory IX., who intrusted the Dominicans, or preaching friars, with the important commission of discovering and bringing to judgment the heretics that were lurking in France, and, in a formal epistle, discharged the bishops from the burden of that painful office. Immediately after this, the Bishop of Tournay, who was the pope's legate in France, began to execute this new resolution, by appointing Pierre Cellan, and Guillaume Arnaud, inquisitors of heretical pravity at Thoulouse, and afterwards proceeded in every city, where the Dominicans had a convent, to constitute officers of the same nature, chosen from among the monks of that celebrated order. From this period we are to date the commencement of the dreadful tribunal of the Inquisition, which, in this and the following ages, subdued such a prodigious multitude of heretics, part of whom were converted to the church by terror, and the rest committed to the flames without mercy. For the Dominicans erected, first at Thoulouse, and afterwards at Carcassone, and other places, a tremendous court, before which were summoned not only heretics and persons suspected of heresy, but likewise all who were accused of magic, sorcery, Judaism, witchcraft, and other crimes of that kind. This tribunal, in process of time, was erected in the other countries of Europe, though not every where with the same success.

The method of proceeding, in this court of inquisition was at first simple, and almost in every respect similar to that which was observed in the ordinary courts of justice. But this simplicity was gradually changed by the Dominicans, to whom experience suggested several new methods of augmenting the pomp and majesty of their spiritual tribunal, and who made such alterations in the forms of proceeding, that the manner of taking cognizance of heretical causes became totally different from that which was usual in civil affairs. These friars were, to say the truth, entirely ignorant of judicial matters; nor were they acquainted with the procedures of any other tribunal, than that which was called, in the Roman church, the Tribunal of Penance. It was, therefore, after this, that they modelled the new court of inquisition, as far as a resemblance between the two was possible; and hence arose that strange system of inquisitorial law, which, in many respects, is contrary to the

iniquitous proceedings of the inquisitors, against persons that are accused of holding, what they call, heretical opinions.

That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the Emperor Frederic II. and Lewis IX. King of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederic II. are well known—edicts every way proper to excite horror, and which rendered the most illustrious piety and virtue incapable of saving from the cruellest death such as had the misfortune to be disagreeable to the inquisitors. These abominable laws were not, however, sufficient to restrain the just indignation of the people against these inhuman judges, whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy, nay, even with temerity and imprudence. Accordingly, they were insulted by the multitude in many places, were driven, in an ignominious manner, out of some cities, and were put to death in others; and Conrad of Marburg, the first German inquisitor, who derived his commission from Gregory IX., was one of the many victims that were sacrificed, upon this occasion, to the vengeance of the public, which his incredible barbarities had raised to a dreadful degree of vehemence and fury.

Dr. Southey says, that from the year 1481, the victims of the Inquisition in Spain amounted to more than 30,000 burnt—17,000 in effigy—200,000 condemned to punishments short of death, but which involved utter ruin, and entailed perpetual infamy on their families. Multitudes of them suffered on the charge of Judaism.

Dr. Croly, in his work on the *Apocalypse*, and in his interpretation of Rev. xiii. 18, says:—“The number 666 is not the name of a man, nor contained in a name of any kind; it is a date, and, to a certain degree, a description; its purpose is to mark the birth of the Inquisition, and to connect that birth with the Papacy.”

The natural paraphrase of the verse (18) is thus:—“The Inquisition has been, in the preceding verses, described and denounced, by the Spirit of God; but, to remove whatever doubt might arise from mere description, and to pave to posterity that it is the Inquisition which is here denounced and held up to the abhorrence of Christians by the Divine Spirit; the exact date of its origin shall be given. That origin shall be when the title of HEAD OF ALL THE CHURCHES, the impious name of the Beast, shall have reached its 666th year, ‘‘shall number 666.’’ That name was given in 533. The Inquisition shall be born in 1198.”

The prediction was exactly fulfilled. In the first year of Pope Innocent III., the first year of the complete supremacy, when the Papacy was enthroned spiritual and temporal lord of the civilized world—in the year 1198, was the portentous offspring of its nature and its crimes, THE INQUISITION, issued to mankind!

BIOGRAPHY.

MEMOIR OF WILLIAM BATES, D.D.

DR. BATES was an eminent nonconformist minister of the seventeenth century. He was born in the year 1525; but of the place of his birth, or the particulars of his family, his contemporaries have left us no record. He was educated at the University of Cambridge, where he took the degree of Bachelor of Arts in 1647, and was admitted Doctor of Divinity in 1660. Soon after the restoration, he was appointed Chaplain to King Charles II., and was also, for some time, minister of St. Dunstan's in the West; from whence he was ejected by the act of uniformity. He was one of the commissioners at the Savoy conference in 1660, for reviewing the public liturgy, and assisted in drawing up the exceptions against the Book of Common Prayer. He was likewise chosen on the part of the nonconformist ministers, together with Dr. Jacob and Mr. Baxter, to manage the dispute with Dr. Pearson, afterwards Bishop of Chester; Dr. Gunning, afterwards Bishop of Ely; and Dr. Sparrow, afterwards Bishop of Norwich.

The object of this conference was to persuade the dissenters to fall in with the requirements of the Church of England, in regard to its rituals and ceremonies. But to the sophistical reasonings of Gunning, who seemed disposed to forward a reconciliation between the Church of England and that of Rome, Dr. Bates constantly urged, that on the very same grounds on which they imposed the crucifix and surplice, they might bring in holy water, and all the trumpery of popery. On this occasion, the Doctor displayed heroic firmness of mind, at the same time that he conducted himself with great wisdom and moderation. Whenever he spoke, what he said was solid, judicious, and to the point, which procured him great respect from his brethren.

When he retired from his charge at St. Dunstan's church, in 1682, he took leave of his flock in the following terms:—“I know you expect I should say something as to my nonconformity. I shall only say thus much: It is neither fancy, fiction, nor humour, that makes me refuse to comply, but merely the fear of offending God. And if, after the best means used for my illumination, such as prayer to God, discourse and study, I cannot be satisfied about the lawfulness of what is required, if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next.”

Dr. Bates was honoured with the friendship of the Lord Keeper Bridgman, the Lord Chancellor Finch, the Earl of Nottingham, and Archbishop Tillotson. He was offered the deanery of Litchfield and Coventry, at the restoration; but he declined the offer; and, according to Dr. Calamy, he might have been afterwards raised to any bishopric in the kingdom, could he have conformed to the Established Church. He resided for the latter part of his life at Hackney, where he died on the 19th of July, 1699, in the seventy-fourth year of his age.

In external appearance, Dr. Bates was extremely handsome; his countenance mild, yet dignified; his voice remarkably soft and pleasing; and his style highly polished for the age in which he lived. Dr. Calamy says, that he was generally reputed one of the best orators of the day, and was well versed in the politer parts of learning, which so seasoned his conversation as to render it highly entertaining to the more sensible part of mankind. His apprehension was quick and clear, and his reasoning faculty acute, prompt, and expert. His judgment was penetrating and solid, stable and firm. His memory was singularly tenacious, and scarcely impaired at the period of his death. His language was always neat and fine, but unaffected. His method in all his discourses, would bear the test of the severest scrutiny. Mr. Granger says, that Dr. Bates was a man of a good and amiable character; much a scholar—much a gentleman—and no less a Christian. His moderation and sweetness of temper were known to all that conversed with him, among whom were eminent and pious men of various persuasions. Dr. Tillotson's friendship for him began early; and as his merit was invariably the same, it continued without interruption to the end of that prelate's life. He is esteemed the politer writer of the age among the Presbyterians.

His works were collected and published, in a thick folio volume, after his decease; and a new edition of them appeared in 1815, in four volumes octavo, with a Memoir prefixed. His “Harmony of the Divine Attributes in the Work of Man's Redemption,” has been deservedly popular.—*Jones' Chris. Biog.*

NAPOLEON ON SUICIDE.—On board the Bellerophon, he observed to Las Casas, “My friend, I have sometimes an idea of quitting you, and this would not be very difficult: it is only necessary to create a little mental excitement, and I shall have soon escaped. All will be over, and you can then tranquilly rejoin your families. This is the more easy, as my internal principles do not oppose any bar to it;—I am one of those who conceive that the pains of the other world, were only imagined as a counterpoise to those inadequate allurements which are offered to us there. God can never have willed such a contradiction to his infinite goodness, especially for an act of this kind; and what is it, after all, but wishing to return to him a little sooner?”

The Wesleyan.

MONTREAL, THURSDAY, OCTOBER 29, 1810.

• • We have been informed that a number of friends to the *Wesleyan* are desirous of becoming subscribers, and have given in their names upon condition of being supplied with the whole of the back numbers, because some of the articles have been continued from the commencement—which makes it desirable that they should each possess a complete set. We regret that, in this respect, we are unable to meet the wishes of our friends, without repenting two of the numbers—which we do not feel ourselves at present justified in doing, on account of the unprecedented low price of the work. We beg, however, respectfully to inform those friends who wish to become subscribers, that as those articles which have been continued through the previous numbers are concluded in the present, it is our intention to commence with the next number a new series of our Journal, and to print a sufficient number of copies to meet the extra demand; so that, with No. 8, new subscribers may begin the *Wesleyan*.

THE Wesleyan Mission Ship “Triton,” with her noble band of Missionaries, arrived at Hobart Town on the 7th of April, and sailed on the 23d of the same month, for Hokianga, New Zealand.

We have just received the thirty-sixth Report of the British and Foreign Bible Society, which, notwithstanding difficulties which the Committee speak of meeting them in their operations abroad, and hindrances which they experience nearer home—is more than usually interesting, from the perseverance and encouraging success of their agents and operations throughout the world: exhibiting the delightful fact, that the cause of the Bible Society is still an ADVANCING CAUSE.

It appears that the Society has promoted the distribution, printing, or translation of the Scriptures, in whole or in part, in one hundred and thirty-six different languages, or dialects. The total of its issues from its commencement in 1804, is, twelve millions, three hundred and twenty-two thousand, four hundred and seventy-one Bibles and Testaments. The total expenditure of the Institution is, two millions, six hundred and forty thousand, one hundred and sixty pounds, thirteen shillings, and four pence. “What hath God wrought?”

ATHEISM.—Mr. M'BRYON, a member of the Wesleyan Connexion, once dining in a large company at an inn in England; a farmer present was very profane in his conversation, and finally declared before the company, that he did not believe there was a God. Mr. M'B. reproved him in vain for his impiety; and at last, rising from his chair, and solemnly addressing himself to the blasphemous man, said, “Sir, I believe that there is a God, and I believe that he hears my prayers. Dare you try, Sir, if there be a God?—If you dare, kneel down and I will pray, and see whether that God does not strike you dead!” The man was terrified at the proposal, rose up hastily from the table, and rushed out of the room—nor could the company induce him to return.

WESLEYAN ENTERPRISE.—It is a remarkable fact, that in the history of most of the colonies, founded of late years by Great Britain, the first house of public worship erected is generally a Wesleyan chapel. This is worthy not only of commendation, but of emulation.—*Baptist Adv.*

WHILE we sincerely regret the occasion which has rendered the following communication necessary, we cheerfully accede to the request of our respected friends at Amherstburg and Sandwich, to publish their memorial. Their affectionate attachment to the British Conference and Connexion, as expressed in their resolutions; and their determination to abide by those principles and views, under the direction and influence of which the Missionary Agents of that Connexion have sought to promote the eternal welfare of the Aborigines and destitute settlers of the united colony, afford us peculiar satisfaction. At the same time, we earnestly hope that a spirit of Christian forbearance and charity will be cherished towards those of our brethren who may differ from us in matters of secular and ecclesiastical policy—remembering, that though the union which subsisted between the British and Canadian Conferences has been dissolved, the members of both Connexions are still members of the great Wesleyan family, and should act and love as brethren.

TO THE EDITOR OF THE WESLEYAN.

AMHERSTBURG, Oct. 8, 1840.

DEAR SIR,—I am requested by the official members of the Wesleyan Methodist Society, on this mission, to send a copy of the following Memorial and Resolutions to you for publication, if convenient to yourself—believing, as they do, that they will be of service to the community at large.

Very respectfully yours,
Wm. Scott,
Wesleyan Minister.

Memorial of the Official Members of the Amherstburg and Sandwich Mission, to the Rev. JOSEPH STINSON, Superintendent of Wesleyan Missions in Upper Canada.

REV. AND DEAR SIR,

In addressing you at this peculiar crisis of our ecclesiastical history, we feel that it would be in vain for us to conceal the deep feelings of anxiety which at this time fill our hearts, in reference to the interests of that branch of the Christian church with which we have the happiness to be connected, and of which we are, by the mercy of God, official members. We are grieved to know that the peace and welfare of the inhabitants of this province are likely to be jeopardized by misrepresentations and aspersions against that body of ministers of which you are a zealous member, and especially against that part of them, the Wesleyan Missionary Secretaries, whose faithful and indefatigable representative you have long been in this province. And yet, notwithstanding the efforts which have recently been made to lessen the influence of the British Conference and Missionary Committee, by attributing to them base, unworthy and secular motives, in their wishes to extend legitimate Wesleyan Methodism in this province, we cannot allow ourselves to think that such disdainful measures will be extensively successful. For ourselves, when we consider the extent of the Wesleyan Missions—the spiritual character which the missionaries have invariably sustained—their freedom from officious political intermeddling—and yet their devotion to the temporal prosperity of mankind—we feel perfectly satisfied that both our spiritual and temporal interests are safe in the hands of such men, because the God of our fathers has not withheld from them his blessing, “which maketh rich.” If the Wesleyan Missionary dominions have been extended, they have been spiritual; and if the Missionary Committee has desired and endeavoured to extend them still more, it has been to carry out the great purpose for which God raised up the Methodists—to spread scriptural holiness through the world. To that Committee, therefore, and to you as their representative, we beg to express our strong and unwavering attachment.

It may be that our temporal “interests,” and those of our “posterity,” are located in Canada, not in London; but our spiritual interests are “located” in a higher and holier sphere than in any part of this vale of tears. We, as Christians, “are strangers and pilgrims here below,” and are seeking a “location” in a “better country, that

is an heavenly.” We have no hesitation, therefore, in committing our souls, and those of our posterity, to those persons, who, through the divine blessing, have been able to say, “Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge in every place.”

We have no wish to interfere with the peculiar opinions, or even proceedings, of any men, except in so far as our spiritual welfare is concerned, nor will we at this time enter more minutely into the painful difficulties into which our beloved societies are in many places likely to be involved. Our desire now in thus addressing you, is to express our unqualified abhorrence of any attempt that is, or may be made, to deprive the Wesleyan Missionary Committee, or their representatives in this province, of that fair fame which their labours and piety deserve. We consider their integrity unimpeachable, and earnestly hope that we shall continue to be blest with labourers of their appointment, and that such measures will be adopted as shall render our union with the British Conference, actual, not merely apparent—perpetual, and not temporary.

With these sentiments and feelings, as a meeting, we have come to the following resolutions:—

Resolved, 1st.—That this meeting unfeignedly regrets that a long course of political and ecclesiastical agitation and party strife should have been carried on in this province, in opposition to the principles, views and wishes of the British Conference—considering, as we do, that those principles, views and wishes were best calculated to promote the spiritual and general interests of the Wesleyan Methodist Church.

Resolved, 2dly.—That we take this opportunity of expressing our ardent attachment to the British Conference, and to the Wesleyan Missionary Secretaries, and our confidence in their benevolent zeal and Christian operations in behalf of the Aborigines and destitute settlers of Upper Canada, and trust that their missions will in no case be abandoned.

Resolved, 3dly.—That we beg the Rev. Joseph Stinson, the Superintendent of Missions, to accept of our warm expressions of esteem and affection, and we earnestly hope that he will long dwell among us as the efficient agent of the Wesleyan Missionary Society.

Resolved, 4thly.—That the Rev. William Scott be requested to transmit a copy of these proceedings to the Rev. Joseph Stinson, and, with his consent, to the Wesleyan Missionary Secretaries in London; and that Mr. Scott also send a copy of this document to the Editor of the “Wesleyan,” Montreal, and to the Editor of the “Western Herald,” Sandwich, with a request for publication, if convenient to themselves.

(Signed in behalf of the meeting,)

WILLIAM SCOTT,
Chairman.

JACOB ASKEW,
Secretary.

WESLEYAN MISSIONS TO NEW ZEALAND.

THE following extract of a Letter from the Rev. JAMES BULLER, dated Tangiteroria, Kaipara, February 11th, 1840: contains our last accounts of the state and progress of Christianity in the interior of the northern island of New Zealand:—

“My last informed you that, in accordance with the appointment of the District Meeting, I was about to undertake a journey overland to Port Nicholson, in Cook’s Straits, in order to make preliminary arrangements for the formation of a new station on a spot which had been previously fixed on by Mr. Bumby.

“As far as Kawia, I was favoured with the company of Mr. Whitely, who was returning home from our District Meeting. I spent several days with him and Mr. Wallis, on their respective stations at Waingarua and Kawia, and was greatly encouraged at beholding the success of their labours in those places. The work of the Lord is in great prosperity around them. Leaving Kawia, I proceeded by an inland route (as being the nearest) to Wanganui, on the sea-coast, on my way to Port Nicholson. My course led me quite into the heart of the country; and for several days I travelled over a tract of land of the richest description, which, for fertility and beauty, can scarcely be surpassed. I passed through several

villages in connection with Mr. Whitely’s station, at each of which the people had renounced “the hidden works of darkness,” and had erected a sanctuary for the Lord of hosts. But, as we drew nearer to Taupo, (which lies nearly in the centre of the northern island,) the country assumed another aspect; for the most part it was barren and desolate, and altogether depopulated. It was once occupied by a numerous tribe, of whose residence, however, no monument remains but that of their ruined fortifications. War has spread its desolating influence; and, in answer to the inquiry, “Where are the people who formerly lived here?” you are informed, “They have been killed and eaten, enslaved, or driven away.” Blessed be God, the gospel of peace has triumphed over the demon of war, and they have in general learned to “beat their swords into ploughshares, and their spears into pruning-hooks.” I thought this prophecy remarkably fulfilled, when, as was frequently the case, I saw the barrel of a musket used as a bell to summon the people of the village to the house of prayer. I met, one morning, a party of about forty persons, principally Chiefs from the neighbourhood of Taupo, on their way to the mission-stations, for books and instruction. I spent a sabbath on the north side of Taupo, on which occasion I was highly gratified.

“We had been travelling several days over a desolate country; the Sabbath dawned upon us; and my poor lads, having consumed their food, now complained of hunger. We had the prospect of being at least three days without food, did we pursue our direct course; but there was a small village within half a day’s journey on our right; and, though Sunday, I felt compelled to make towards it. We, therefore, followed its direction, but without the semblance of a path to indicate our approach to the abode of man. After a very toilsome walk, we arrived at this solitary place. It was a most sequestered spot; its situation lay at the foot of a lofty and woody mountain, named Titirapunga, and was concealed from view by a dense and noble forest, stretching out before it. In this lonely place about twenty individuals reside. It was originally selected, as its appearance would indicate, as a place of refuge from the ravages of war. I had no idea of meeting with any appearance of Christianity here; but my surprise was only equalled by my delight, when, as emerging from the dark shades of the dreary forest, the sonorous responses of this isolated people fell upon my ears; they were worshipping the God of heaven and of earth! They received me gladly, and I had an opportunity of unfolding to them the great truths of the Gospel, and supplying them with a few books. These people, like many others, have been persuaded to “turn from idols to serve the living and true God,” through the instrumentality of our converted natives. On the following day several of them accompanied us through the wood, where we found two more villages, the inhabitants of which were inquiring after the God of their salvation. They were in general exceedingly poor; their huts, their clothes, &c. being of a very inferior kind; but they are seeking after the “true riches.”

“On the ensuing Wednesday we found ourselves at Taupo. Taupo is a magnificent lake, covering a surface of at least two hundred miles. It is evidently the effect of a violent volcanic eruption at some remote period. Its neighbourhood abounds with hot springs and boiling pools, and the stupendous volcanic mountain, Tongariro, is still in action, sending forth its smoky volumes. The country, in this part, is very mountainous. Adjacent to Tongariro is the snowy mountain, Rupa-paka, or Paretaitonga, whose crested summit rising into the clouds, is discernible from the sea on either coast. Shocks of earthquakes are frequently felt at Taupo; but the natives, little conscious of the cause, have been in the habit of regarding them as tokens of fruitful seasons. Tongariro, they supposed to be the place where Maui’s hook fastened when he fished up the island of New Zealand. They have a curious tradition of the origin of its sulphureous fies. They say, that a man, or some other being, named Ngatoroirangi, with his two sisters, Taungaroa and Haungaroa, came from a great distance in the north, to fix their abode in this neighbourhood; but Ngatoroirangi, in ascending Rupa-paka, found his feet affected with the snow, whereupon his sisters lit some brimstone on Tongariro, to warm them; and, having cured his feet, they departed, and the

brimstone has continued to burn since that period. They also say, that Taranaki, or Mount Egmont, was formerly situated by the side of Tongariro; but that they quarrelled about another mountain, named Kopihanga, lying between them; that they fought; that Tongariro conquered, and Taranaki fled to his present position. A tribe, called the Ngatitwaretoa, and a portion of the Ngatiraunkawa, reside on the banks of this lake. They number altogether about five hundred; most of them have embraced Christianity, and have built several chapels in their different villages.

"The next Sabbath I spent at a populous village on a smaller lake, on the west of Taupo. The people had never before been visited by an European, nor did they know much of Christianity. They, however, listened with apparent attention to the "words of eternal life," and I distributed some books among them. I had not been long in this village, when a Chief entered my tent with an expression of earnestness depicted on his countenance, and said, "Give me a book." He then, directing my attention to his arms, which had been dreadfully lacerated, proceeded to tell me that he had been long serving the evil spirit, but had ever been deceived, and now that I had come, he was determined to renounce the devil, and have recourse to Jesus Christ, and had therefore come for a book. He had lately lost an infant child, which was the occasion of his arms being so cut, and his wife was now in a lingering condition. He had had recourse to every remedy suggested by the superstitions of the priests, but, despairing of success, was now determined to abandon his "refuge of lies." I went to see his wife, whom I found labouring under consumptive illness. I gave her some medicine, and trust the Lord will overrule the circumstance for their good. What a picture of degradation does human nature exhibit, when we are introduced to a knowledge of the debasing superstitions which enthral the heathen mind, "without hope, and without God in the world!"

"Leaving Rotoaera, (the name of the last-mentioned lake,) we travelled nearly five days without meeting a single inhabitant, or the vestige of a dwelling. Our road lay partly along the foot of the snow-clad mountain, but chiefly through an extensive and uneven forest, whose close umbrageous foliage rendered it almost impenetrable, even to the solar rays. This forest led us to the winding and rapid river of Wanganni, whence our road lay along the sea-coast to Port-Nicholson. Although in the interior the population is so thin, here the people are very numerous; along the coast, from Wanganni to Waikanae, inclusive, a distance of about sixty miles, over a beautifully level and sandy beach, intersected by several small rivers, there are, at the very lowest computation, three thousand souls, and among them, the same prevailing desire for religious instruction and books. I found a number of neat chapels, in which they stately assemble for worship; numbers of them could read well, and many had learned to write. Of course, much rudeness and ignorance still exist among them; but, considering their circumstances, having never been favoured with the instructions of an European Missionary, I could not but think them to be in a very pleasing and promising condition, and was often led to say, "Behold, the fields are white unto harvest." I was received by them as a messenger from God, and could I have gratified their wishes by sojourning awhile at each village, my journey would have been protracted indeed. This pleasing change is but of recent date, and was effected through the instrumentality of means apparently the most inefficient.

"Previous to the visit of Messrs. Bumby and Hobbs, about nine months ago, no European Missionary had ever been in this neighbourhood, or among any of this people; but a few of them had accidentally been placed in the vicinity of the Mission stations, such as slaves formerly dragged away from their home and friends, and had since returned, and, like the woman of Samaria, had invited their friends and neighbours to an acquaintance with the Saviour of the world. Thus, in the spirit of inquiry, they accost us, in effect, saying, "Sir, we would see Jesus." Truly, "it is the Lord's doing, and it is marvellous in our eyes." But Satan is not idle; he has been endeavouring to restore his falling kingdom, by exciting the tribes to war. Some disputed land was the original cause of bad feeling between two

tribes—and with the intention of extirpating them, one came upon the other before dawn, while they were asleep; a sharp engagement ensued, about sixty lives were lost, and the aggressors were defeated. The Rev. H. Williar, who arrived here in the Church Mission schooner just afterwards, succeeded in establishing peace, and I trust the arch-enemy is foiled, though the parties are still very suspicious of each other. Mr. Hadfield, of the Church Mission, has fixed his residence with one of those tribes. I called on him, and he received me very courteously; but "what is one among so many?"

"I spent a day on the island of Kapiti, and then proceeded to Port Nicholson. On my arrival there, I learnt that the land which had been formerly agreed on by Mr. Bumby as the site of a Mission station, had been disposed of to the "New Zealand Land Company." But on inquiry, it appeared that the actual proprietors of that spot had not sold or agreed to sell, but that certain other Chiefs had undertaken to sell the entire harbour, &c., and apportion the payment according to the right possessed by the different claimants. The proprietors of the "Aro," (the name of the place in question,) had not signed the deed, nor consented to the sale; only two out of the six had taken the payment. A house had been built on the place for us, and they were very anxious for me to remain among them."

From the Church, of the 10th instant.

BRITISH WESLEYAN METHODIST CONFERENCE.

To the Editor of the Church.

Sir,—I am induced to address a few lines to you on a subject which I think cannot be uninteresting to a large portion of your Christian readers.

Every one is aware of the recent severance of the union between the British Conference and the branch of that Church in Canada; it is needless here to comment in detail on the reasons of that separation, or the conduct of those by whom it has been effected. Suffice it to say, that it was a step which, under all circumstances, could hardly have been delayed, nor could a cordial junction have possibly been perpetuated between materials so discordant as the genuine British Methodists, the true inheritors of the virtues and precepts of John Wesley, and certain professors of the same tenets in this province.

Every sincere Christian was pleased at the announcement of the arrival of the Rev. M. Richey as a delegate from the British Conference, for the purpose of re-organising the Wesleyans, and gathering them back to the ancient fold.

Every member of the Church of England who has resided any time in the British Isles, must be fully cognisant of the hearty good feeling, and, in most cases, brotherly love, which prevails between the followers of their faith and the true Wesleyans; that at the annual meetings of the latter, ministers of the former meet, and sometimes take an active part in the proceedings; that, in some instances, the Church of England ritual is used in Wesleyan chapels; and that the utmost cordiality and harmony prevail between the established religion of the land, and the genuine followers of the venerated Wesley.

Feeling deeply interested in the success of Mr. Richey's mission, I attended the opening of the chapel in George-street last sabbath. I rejoiced to behold it filled by a large majority of the respectability and intelligence of the Toronto Wesleyans. The building is small, and quite inadequate to the reception of the numbers that flocked to it.

As a member of the Church of England, and I trust not an insincere one, I confess myself much pleased with the spirit that seemed to guide both the prayers and the eloquent discourse of Mr. Richey. I was struck with the delicacy and propriety with which he alluded to the unhappy difference that had occurred, and also with the deep expression of love and veneration for the rulers and institutions of the empire, which, in a congregation of Britons assembled for worship, should never be forgotten.

Should success attend the labours of the Missionaries of the British Conference, (and every thing seems to predict it,) we may look forward with great pleasure to the rapid disappearance of every thing bordering on hostility or ill will between our church and that respected body. Once freed from the trammels of sophistry and political

agitation, those poisons of true religion, the descendants and friends of true Wesleyanism may live on in that harmony and affection with the Church which the founder of their system lost no opportunity of inculcating, and in pursuing which they will best fulfil his earnest wishes and desires, as evidenced by the exhortations of his long and remarkable life, and sanctioned by the memory of his latest words on earth, when he affirmed that he "died in the bosom and in the faith of the Church of England."

I remain, Sir,
Your obedient servant,
Z.

Toronto, October 8, 1840.

THE REV. R. NEWTON AND AMERICAN SLAVERY.—We understand that on Sunday evening last, the Rev. R. Newton completely vindicated himself from the charge brought against him by the Hon. J. Birney and Mr. Stanton, relative to his conduct in America with regard to slavery. These gentlemen, at the Anti-slavery Meeting lately held in this town, in rather severe terms, intimated that the Representative of the Wesleyan British Conference to the American Conference, had not the moral courage to denounce slavery while fulfilling his mission to that country. After an able sermon in Oxford-place chapel in this town, on the above evening, the Rev. Gentleman stated that he never spoke out more fully upon the crying evil of slavery than he did while in America, not only in free states but in a slave state also. He voluntarily preached to a black congregation of several thousands in a church at Baltimore, and conversed with black people in the public streets, shaking hands with them, much to the annoyance of his white friends, to whom such familiarity with coloured people is very repulsive. The Rev. Gentleman also stated that the Wesleyans in America are generally, in principle, opposed to slavery.—*Leeds Intelligencer.*

LITERARY NOTICE.

We have just received the first two numbers of the "British North American Wesleyan Methodist Magazine," for September and October. It is published monthly, at Saint John, N.B., under the direction of a Committee of Wesleyan Ministers. With the first number is given a finely engraved portrait of the Rev. THOMAS JACKSON, of London. The work comprises the usual departments of Biography—Divinity—Ecclesiastical History—Miscellany—Religious Intelligence—Poetry, &c. It is neatly printed, and we doubt not, from these specimen numbers, and from our knowledge of the respected Editors, that it will be ably conducted. As "the profits of this work will be applied in aid of various funds connected with the Wesleyan Missions in the British North American Provinces,"—as it will be a valuable addition to our literature, and a pleasing vehicle of religious instruction and information, not only to the members of the Wesleyan Connexion, but to the public generally,—we earnestly hope that it will be extensively encouraged and circulated.

WESLEYAN INTELLIGENCE.

From the British North American Wesleyan Methodist Magazine.

WESLEYAN ACADEMY, SACKVILLE, N.B.

Provision for the education of the youthful portion of the Wesleyan interest in these provinces has several times engaged the serious attention of the Missionaries assembled at their annual meeting, both in Nova Scotia and New Brunswick. To awaken the attention of our people to a subject so closely connected with the prosperity of our work, addresses have been printed and circulated, embracing plans for the establishment of an institution, to be under the control of the Wesleyan body; and considerable sums were subscribed for this purpose; still, insurmountable obstacles for several years prevented the accomplishment of this work by either district. To the grateful surprise of the Missionaries, at their meeting held in St. John, in May, 1839, the fol-

lowing letter was presented to the Chairman, by the Rev. Enoch Wood, the Secretary of the District Meeting!—

“*St. John, N.B., Jan. 4, 1839.*”

“**REV. AND DEAR SIR,**—My mind has of late been much impressed with the great importance of that admonition of the wise man, “Train up a child in the way he should go; and when he is old, he shall not depart from it.” The establishment of schools in which *pure religion* is not only taught, but *constantly* brought before the youthful mind, and represented to it as the basis and ground-work of all the happiness which man is capable of enjoying here on earth, and eminently calculated to form the most perfect character, is, I think, one of the most efficient means in the order of Divine Providence, to bring about the happy result spoken of by the wise man.

“It is, therefore, under this impression, connected with a persuasion of my accountability to that gracious Being, whom I would ever recognise as the source of all the good that is done in the earth, that I now propose, through you, to the British Conference, and to the Wesleyan Methodist Missionaries in the provinces of New Brunswick and Nova Scotia, to purchase an eligible site, and erect suitable buildings, in Sackville, in the County of Westmoreland, for the establishment of a school of the description mentioned, in which, not only the elementary, but the higher branches of education, may be taught; and to be altogether under the management and control of the British Conference, in connection with the Wesleyan Missionaries in these provinces.

“If my proposal should be approved of, and the offer I now make accepted, I will proceed at once to make preparation, so that the buildings may be erected in the course of next year; and I will, as a further inducement, by the blessing of God, give towards the support of the school, one hundred pounds per annum for ten years.

“I shall be glad to hear that my offer is accepted; and to have the earliest information of your decision on this subject; and am, Rev. and dear Sir,

“Yours sincerely,

“C. F. ALLISON.”

“Rev. W. Temple.”

So munificent an offer, to be consecrated to the bestowment of an education based upon religious principles, has rarely been recorded here; and we cannot but view it as an occurrence fraught with most momentous effects to future generations.

The Committee nominated to forward the Academy met in Sackville, Jan. 17, 1840—when the size, style of architecture, internal arrangement, &c. were determined upon. Its length is one hundred and fifty feet, breadth forty-five feet, and, including the basement story, is four stories high. The site is a very eligible one for the accommodation of the two provinces, and distinguished for the salubrity of its climate; nor does it diminish the interest with which the institution is invested, that it is immediately in the neighbourhood of the new Wesleyan Chapel, and but a short distance from the other public places of Divine worship.

RELIGIOUS INTELLIGENCE.

From the Missionary Herald for October.

FURTHER PARTICULARS RESPECTING THE DEATH OF THE REV. J. WILLIAMS.

As every circumstance relating to this event must be deeply interesting to the reader, the following letter from Captain Morgan, of the missionary ship “Camden,” is given here, dated Sydney, 9th December.

I have to communicate to you the painful intelligence of the death of your beloved brother and faithful missionary, the Rev. John Williams, who was massacred in the island of Erromanga, one of the New Hebrides, on the 20th of November, 1839; and of Mr. James Harris, a gentleman who was on his way to England, with a view of becoming a missionary to the Marquesas. The event happened the day after we left the island of Tanna. There the natives received us most kindly; and Mr. Williams remarked that he had never been received more kindly by any natives among whom he had been. His spirits were elated to find such a door of entrance opened. In the afternoon, we left three teachers, and a son of one of them.

We proceeded to Erromanga, and hove to on the south side all night. At day-light we ran down the south side, in hope of landing more teachers. The island appeared thinly inhabited; we saw, now and then, a native or two, at a distance. On reaching Dillon's Bay, we saw a canoe paddling along the shore, with three men in her; and, by Mr. Williams's desire, we lowered down the whale-boat, and took in Messrs. Williams, Harris, Cunningham, and myself, and four hands. We spoke to the men in the canoe, and found them to be a far different race of people from those at Tanna; their complexion darker, and their stature shorter; they were wild in their appearance, and extremely shy. They spoke a different language from that of the Windward Islands; so that Mr. Williams could not understand a word they said. He made them some presents, and tried to persuade them to come into our boat. He did not succeed; so we left them, hoping, as Mr. Williams remarked, with favourable impressions towards us. We pulled up the bay, and some of the natives on shore ran along the rocks after the boat.

On reaching the head of the bay, we saw several natives standing at a distance; we made signs to them to come toward us, but they made signs for us to go away; we threw them some beads on shore, which they eagerly picked up, and came a little closer, and received from us some fish-hooks and beads, and a small looking-glass. On coming to a beautiful valley between the mountains, having a small run of water, we wished to ascertain if it was fresh, and we gave the Chief a boat-bucket to fetch us some. In about half an hour he returned, running, with the water—which I think gave Mr. Williams and myself more confidence in the natives. They ran and brought us some cocoa-nuts, but were still extremely shy. Mr. Williams drank of the water which the natives brought. He seemed pleased with the natives, and attributed their shyness to the ill-treatment which they must have received from foreigners visiting the island on some former occasion. Mr. Cunningham asked him if he thought of going on shore. I think he said he should not have the slightest fear, and then remarked to me, “Captain, you know we like to take possession of the land, and if we can only leave good impressions on the minds of the natives, we can come again and have teachers. We must be content to do a little—you know Babel was not built in a day.” He did not intend to leave a teacher this time. Mr. Harris asked him if he might go on shore, or if he had any objection. He said, “No, not any.” Mr. Harris then waded on shore. As soon as he landed, the natives ran from him, but Mr. Williams told him to sit down; he did so, and the natives came close to him, and brought him some cocoa-nuts, and opened them for him to drink.

Mr. Williams remarked, that he saw a number of native boys playing, and thought it a good sign, as implying that the natives had no bad intentions; I said, I thought so too, but I would rather see some women also, because, when the natives resolve on mischief, they send the women out of the way: there were no women on the beach. At last, he got up, went forward in the boat, and landed. He presented his hand to the natives, which they were unwilling to take; he then called to me to hand some cloth out of the boat; and he sat down and divided it among them, endeavouring to win their confidence. All three walked up the beach, Mr. Harris first; Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards, they turned to the right, alongside of the bush, and I lost sight of them. Mr. Harris was the farthest off.

I then went on shore, supposing that we had found favour in the eyes of the people. I stopped to see the boat safely anchored, and then walked up the beach toward the spot where the others had proceeded. But before I had gone a hundred yards, the boat's crew called out to me to run to the boat. I looked round, and saw Mr. Williams and Mr. Cunningham running—Mr. Cunningham toward the boat, and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water; but the beach being stony and steep, he fell backward, and a native struck him with a club, and often repeated the blow. A short time after another native came up and struck him, and

very soon another came up, and pierced several arrows into his body.

My heart was deeply wounded. As soon as I got into the boat, I headed the boat towards Mr. Williams, in hopes of rendering some assistance; but the natives shot an arrow at us, which went under the arm of one of our seamen, through the lining of the boat, into a timber, and there stuck fast. They also hove stones at the same time. The boat's crew called out to me to lay the boat off; I did so, and we got clear of the arrows. I thought I might be able to get the body, for it lay on the beach a long time. At last I pulled alongside of the brig, and made all sail, perceiving, with the glass, that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body; the natives, however, made their appearance, and dragged the body out of sight.

ORDINATIONS.—On Tuesday the 29th ultimo, being the Festival of St. Michael, the Lord Bishop of Montreal, assisted by six gentlemen of the Clergy, conferred Priest's Orders upon the Rev. J. Johnston. This gentleman, who has been labouring for about two years in Deacon's Orders, in the Bay of Chaleurs, district of Gaspé, is now appointed to the charge of Clarendon, and the adjoining townships on the Ottawa River. The ordination was held in the Cathedral Church of this city; and in the same building, on Sunday morning, the 18th instant, the following gentlemen were also admitted to Priest's Orders, after an examination conducted during the three preceding days:—

Rev. N. Guerout, Missionary at the Riviere du Loup and parts adjacent, district of Three Rivers.

Rev. W. King, Bury, district of St. Francis.

Rev. R. Lonsdell, M.A., Kingsey, do.

Rev. P. J. Maning, second Travelling Missionary for the district of Montreal.

Rev. J. Torrance, appointed to the mission of Mascouche, and parts adjacent, district of Montreal.

Rev. W. W. Wait, Missionary at Port Neuf, Bourg Louis, and Jacques Cartier, district of Quebec.

His Lordship was assisted in the Ordination by the Rev. Geo. Mackie, his Chaplain; the Rev. Geo. Cowell, Chaplain to H. M. Forces; the Rev. Messrs. Chaderton, Burrage, and Haensel, Ministers of this city, and the Rev. Mr. Burke, lately arrived from England, whose destination in this diocese is not yet fixed.

The Ordination Sermon was preached by Mr. Mackie.—*Quebec Gazette.*

MARRIED,

At St. Johns, L. C., on the 20th instant, by the Rector of St. James' Church, Robert Scott, Esq., of this city, to Harriet, daughter of the Rev. W. D. Baldwin. At the same place, on the 21st instant, by the Rev. R. L. Lusher, Mr. Louis Camil Vandal, of St. Johns, to Miss Mary Ann Esinhart, of the same place.

DIED,

On the 14th instant, at the Rectory House, Cornwall, U. C., of which place he was incumbent for the last ten years, the Rev. George Archibald, formerly an Assistant Minister in the parish of Quebec, and subsequently Visiting Missionary of the diocese. There are terms of panegyric often employed in obituary notices, which, in the case of Mr. Archibald, may be very literally taken; and all who remember him, “high and low, rich and poor, one with another,” will be forward to testify to his single-hearted zeal, his unrelaxing devotedness, his active charity to man, his genuine and deeply-seated love to the Divine Master whom he served, and whose salvation he proclaimed. A remarkable simplicity of character, and an occasional absence of mind, owing apparently to his being absorbed in things which were not of this world, served only to heighten the good influence which he bore about with him wherever he went.

His principles as a Christian, founded on strong and settled conviction, were of the highest tone, and of the most uncompromising kind—but, far from interfering with his charity, they served only to enhance it. He was formerly in the army, a profession in which he was rising, but which he quitted solely from the desire to spend and be spent in the service of Christ; and having been ordained by the first Bishop of Quebec, he uniformly enjoyed the special esteem and confidence of that prelate, and his two successors in the administration of the diocese.

At Kingston, on the 16th instant, aged 35, Miss Fanny McGill, late of this city, and daughter of the late Mr. W. McGill, of Moat, County of Westmeath, Ireland. Her memory will be long cherished by a large circle of friends in this city, where she resided for many years.

MISCELLANEOUS.

THE DEAD SEA, OR LAKE ASPHALTITES.

(From "Incidents of Travel," by an American.)

The ancients believed that living bodies, and even heavy metals, would not sink in it; and Pliny and Strabo have written of its extraordinary buoyancy. Before I left Jerusalem, I had resolved not to bathe in it, on account of my health; and I had sustained my resolution during the whole of my day's ride along its shore; but, on the point of turning up among the mountains, I could resist no longer. My clothes seemed to come off of their own accord; and, before Paul had time to ask me what I was going to do, I was floating on its waters. Paul and the Arabs followed; and, after splashing about for awhile, we lay like a parcel of corks upon its surface.

From my own experience, I can almost corroborate the most extravagant accounts of the ancients. I know, in reference to my own specific gravity, that in the Atlantic, or Mediterranean, I cannot float without some little movement of the hands; and, even then, my body is almost totally submerged; but here, when I threw myself upon my back, my body was half out of water. It was an exertion even for my lank Arabs to keep themselves under. When I struck out in swimming, it was exceedingly awkward; for my legs were constantly rising to the surface, and even above the water. I could have lain there and read with perfect ease. In fact, I could have slept; and it would have been a much easier bed than the bushes at Jericho. It was ludicrous to see one of the horses. As soon as his body touched the water he was afloat, and turned over on his side; he struggled with all his force to preserve his equilibrium; but the moment he stopped moving he turned over on his side again, and almost on his back, kicking his feet out of water, and snorting with terror. The worst of my bath was, after it was over, my skin was covered with a thick glutinous substance, which it required another ablation to get rid of; and after I had wiped myself dry, my body burnt and smarted as if I had been turned round before a roasting fire. My face and ears were incrustated with salt; my hairs stood out, "each particular hair on end;" and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of all this, however, revived and refreshed by my bath, I mounted my horse a new man.

ATMOSPHERIC RAILWAY.—We have several times alluded to this means of transportation, as now in successful use in England. Our readers may, perhaps, be interested in a brief description of it:—

As early as 1810, Mr. Medhurst proposed to construct a tunnel from one end of a railroad to another, by means of which carriages should be propelled along it. Various projects of the kind have since been published, but a difficulty which always presented itself has not till lately been overcome. By means of powerful air-pumps, placed at the extremities of the tunnel, and wrought alternately, the air within was easily exhausted, and a piston was rapidly propelled along the tube by the pressure of the atmosphere in its rear. The difficulty was, to attach this piston, by rods, to a carriage moving along the rail, and not to allow the external atmosphere to rush through the aperture. After numerous ineffectual contrivances, the following has been adopted. A pipe, nine inches in diameter, is laid between the rails, with an aperture along the top. The aperture is closed by a strip of leather, strengthened by iron plates, attached, like a lid, to one side of the aperture, and falling, on the other, into a groove, filled with a composition of oil and wax. Wheels are attached for opening and closing this valve, and a heated iron rod follows, after the rods that connect the piston with the carriage have past. The heat melts the cement, and closely solders the valve. The saving of expense is great, an increased speed is obtained, and numerous casualties avoided.—*Dop. Advocate.*

TELEGRAPHIC DESPATCH: CROWNING OF WILLIAM IV., SEPT. 8, 1831.—The signal was given outside Westminster Abbey, that the King was just crowned. A royal salute was fired by the Park guns. A telegraphic despatch was convey-

ed to Portsmouth, distant seventy-two miles, announcing the event, and a royal salute was fired there within three minutes of the time, and while his Majesty remained upon the throne.

RECORD OF ROYALTY.—A London paper, published in 1810, contains the following singular facts, illustrating the dangers of royalty:—

"It appears, that of the fifteen monarchs of Europe, who were tranquilly seated on their thrones in the year 1788, George the Third, of England, alone possesses the kingly power. The sum of this melancholy record of royalty stands thus:—

One murdered,	One assassinated,
Five deposed,	One abdicated,
One expropriated,	One died a lunatic,
Two poisoned,	One natural death,
One sudden death,	One still reigning."

Well may it be said with the poet—

"Uncasy lies the head that wears a crown."

YOUTH AND AGE.—The plan of our social world is peculiarly favourable to its daily happiness, as well as to its general beauty, and seems to have been devised with express reference to its agreeable effect. All mature would have made life a mere counting-house of business, or an arena of warfare; all aged would have weakened and saddened it; youth alone would have disordered it; and childhood only would have converted it into a baby-house of whim and folly. But on the scheme which has been adopted and realised, there is always enough of the elder, for the most important offices and substantial realities, to secure the stability of the social fabric: and this being provided for, and thus upheld, all the others become agreeable ornaments and exhilarating companions to it. The scattered groups and moving forms of the younger are always pleasing: it is they who cause the story of life to be so often poetical and pathetic. Living chiefly on their fancy and their feelings, and fond of activity, it is from the ardent, adventurous, fearless, hoping, restless, day-dreaming, and struggling youth, that the most moving, agreeable, and startling incidents originate. Ever pursuing meteors of their imagination; often like shooting-stars themselves; elastic in nature, and bounding from disappointment; their wishes, passions and projects are always infusing into the world they mingle with, a vivacious and invigorating influence. But the inexperienced Telemachus wants perpetually his Mentor; and the aged supply, in daily life, the presence and service of the Palladian sage. The Homeric fable, so intellectually continued and expanded by Fenelon, is a parable of our living world. Youth, guided, lessoned, and guarded by age, is a dramatic representation of the plan on which our social economy has been framed, and is still conducted. The aged are thus indispensable elements of human life, and are so arranged as never to be absent from it.—*Sharon Turner.*

EARLY RISING.—Next to temperance, a quiet conscience, a cheerful mind, and active habits, I place early rising, as a means of health and happiness. I have hardly words for the estimate I form of that sluggard, male or female, that has formed the habit of wasting the early prime of day in bed. Putting out of the question the positive loss of life, and that too of the most inspiring and beautiful part of each day, when all the voices of nature invite man from his bed; leaving out of the calculation that longevity has been almost invariably attended by early rising; to me, late hours in bed present an index to character, and an omen of the ultimate hopes of the person who indulges in this habit. There is no mark so clear of a tendency to self-indulgence. It denotes an inert and feeble mind, inert of purpose, and incapable of that elastic vigour of will which enables the possessor to accomplish what his reason ordains. The subject of this unfortunate habit cannot but have felt self-reproach, and a purpose to spring from his repose with the freshness of dawn. If the mere indolent luxury of another hour of languid indulgence is allowed to overrule this better purpose, it argues a general weakness of character, which promises no high attainment or distinction. These are never awarded by fortune to any trait but vigour, promptness, and de-

cision. Viewing the habit of late rising, in many of its aspects, it would seem as if no being, that has any claim to rationality, could be found in the allowed habit of sacrificing a tenth, and that the freshest portion of life, at the expense of health, and the curtailing of the remainder, for any pleasure that this indulgence could confer.—*Flint.*

TO MOTHERS!—A few years ago, some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers. They were greatly surprised and delighted in finding that, out of one hundred and twenty students, more than a hundred had been carried by a mother's prayers, and directed by a mother's counsels, to the Saviour. Though some of these had broken away from all the restraints of home, and, like the prodigal, had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing.—*Abbott.*

ST. GEORGE—THE PATRON OF ENGLAND.—Dr. Byton conjectures that "Georgius" is a mistake for "Gregorius;" that the real patron of England is St. Gregory, who sent Austin the Monk to convert England; and that St. George (whom no one knows) came in by a mere blunder.—*Wesley.*

POETRY.

ON THE DEATH OF THE LAST CHILD.

FAREWELL, my young blossom!
The fairest, the sweetest—
The pride of my bosom,
The last and the sweetest;
On thee my heart centred,
All hopes earth could cherish:
The spoiler hath entered,
And thou too must perish!

I see thy bloom wasting,
And cannot restore it;
The end now is hastening,
'Tis vain to deplore it.
Could prayers detain thee,
As pale thou art lying,
I would not detain thee
To live, ever dying:

To linger—to languish—
That life may be sorrow!
Through the night pain and anguish,
No rest on the morrow!
Oh! soon may deep slumber
In mercy steal o'er thee!
Earth can but enumber,
And heaven is before thee.

Oh! loveliest! oh! dearest!
When anguish oppress'd thee,
My arm still was nearest,
My prayer still hath bless'd thee;
But now all is ended!
How welcome that sighing!
My prayer has ascended!
'Tis heard—she is dying!

My God! I adore thee!
Receive the freed spirit
In gladness before thee,
A crown to inherit.
Take the gem that thou gavest,
Take the flower thou dost sever:
Take the soul that thou savest—
It is THINE, and for ever!

REV. T. DALR.

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