

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE WESLEYAN,

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

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

Vol. I.

MONTREAL, THURSDAY, SEPTEMBER 4, 1840.

No. 3.

## DIVINITY.

### CHRISTIAN LIBERALITY IN THE DISTRIBUTION OF PROPERTY.

CHRISTIAN liberality consists in freely bestowing the property which we may possess, for the sake of promoting the temporal welfare, or the eternal happiness of others.

To render liberality truly Christian, it must—

1. Spring from right motives.
2. Be exercised in a right spirit, and
3. Bear a due proportion to the ability of the giver.

In fact, to the eye of reason, as well as religion, this is requisite to render charitable actions liberality. There is very little charity in an individual giving what he wants not, and is never likely to need; that when possessed is not enjoyed, and when parted with is not missed. Yet what but this are the gifts of many professing Christians to the cause of God! Could what they contribute be taken from them, in an unperceived manner, they would not, to their dying day, be sensible of the slight alteration their property had experienced. The sum parted with is so small, that they would not feel it, if they were not aware that they had given the trifling contribution. Liberality depends, in a great degree, on the circumstances and ability of the giver. A sum may be a perfectly contemptible donation from one individual, that would be generosity itself from another. What would form a large and liberal gift from one with a few shillings weekly; or from one with a straitened income, barely sufficient to defray indispensable expenses; would be a poor, pitiful trifle, if bestowed by another living in superfluity and wealth. Perhaps there is nothing connected with Christian benevolence that seems to have been less regarded than the rule, *that liberality should bear a due proportion to the ability of the giver.* Survey the subscription lists of religious societies, and how frequently will you observe the man that comparatively is poor, and the rich, standing on a level. The man with his superfluous hundreds, or even thousands yearly, gives his annual guinea; and by his name stands, with the same sum annexed, that of some individual struggling through life with a straitened income, yet loving the cause of God, and willing to deny himself and family to advance that cause. In cases of this description, it is evident that there is no proportion between the ability of the donor and his gifts.

Take a few cases, illustrative of the principle now maintained. See a person in the middle rank of life; he has an income of two hundred pounds a year; but he has a large family wholly dependent upon him for their support and for their future settlement in life. They need every farthing he acquires; but he loves the cause of God, contributes to it in various ways, and from him a Missionary and a Bible society each receives an annual pound. Near him resides a Christian friend with a similar income, but no family whatever, and no one dependant upon him; he lives in comfort, and contributes a similar sum to the same societies. Is there any reasonable proportion between the liberality of these two persons. One with difficulty parts with what his family needs, the other gives what he scarcely feels. The former denies himself to impart his aid; the latter exercises no self-denial whatever, nor lessens any of his comforts. Near him dwells a third individual; he too is professedly a Christian. He has five hundred pounds a year. He lives in the same style as his friends; and, when he has defrayed his yearly expenditure, he has three hundred remaining to lay by. Out of this he gives

a similar subscription to the same societies. Now, is there any comparison between the generosity of the first individual and this latter? The first squeezes his subscription out of a sum that will barely defray his expenditure; the last presents his from what forms, as far as the present time is concerned, an unneeded surplus. The first cannot lay up a single pound; the last lays up his hundreds, and by them is continually accumulating more. The first deducts his two pounds from an income that will barely supply his wants, but he denies himself, that he may contribute that sum. The last gives but the hundred and fiftieth part of a surplus above his wants. Would he vie with his less wealthy neighbour in liberality, it is evident he must contribute not his two pounds, but his surplus three hundred pounds, to the cause of God. Worldly-minded professors of religion may laugh at and scorn this remark, but its correctness is evidently founded on principles which they may deride, but cannot overthrow.

Take another view. In the same church with the Christian who lives at ease on his two hundred a year, and with him who possesses five hundred and lays by three hundred, is another, whose annual income is a thousand pounds. He is not esteemed a miser, nor is he peculiarly deficient in acts of kindness to the poor around him; but when he has given something to them, and abundantly supplied his own wants, he still adds to his property five hundred pounds. He contributes to the Bible and Missionary cause the same sum as his friends. In the same church is a poor girl who supports herself, and in a great degree her mother, and whose weekly earnings are seven shillings, yet she gives to the same societies two-pence a week. How little proportion exists between the liberality of these individuals! How contemptible are the annual subscriptions of those deemed respectable, when compared with the poor girl's weekly donation! She gives the forty-second part of her income; the most liberal of them gives but the hundredth part of his. The next contributes but the two hundred and fiftieth part of his income, and the hundred and fiftieth part of his accumulating surplus. The richest imparts but the five hundredth part of his income, and only the two hundred and fiftieth part of a spare sum that he hoards up, he knows not for what or for whom. Let him with two hundred a year be as liberal as his poor neighbour, and he would change his two pounds annually to five. Let him with five hundred give the forty-second part of his income, and instead of two pounds, his subscriptions would swell to nearly twelve; and let him with an annual thousand contribute in the same proportion as his poor neighbour, and we should no longer see two pounds the amount of his two subscriptions, but they would rise to nearly twenty-four. At the sight of such subscriptions, some would exclaim, "What liberality!" Not the poor girl would still far outdo them all. She gives the weekly twopence from her necessity; their splendid subscriptions would be but a small part of their superfluity; in neither case the twentieth part of a sum not required for present wants, but heaped up as treasure upon earth. Would he with a property yielding annually five hundred pounds, vie with the poor girl's humble donation, he must give to the cause of God and humanity, at least his superfluous three hundred pounds; and would he with the thousand approach her in generosity, he must at least contribute his treasured five hundred. Even then their liberality would not equal hers: for they would bestow what they do not now want, and never may, while she gives what is required to meet her daily necessities; and every farthing she contributes, subtracts some comfort from the few she

enjoys. It is true, there are cases in which the accumulation of property to a moderate extent is not inconsistent with the spirit and precepts of Christianity; but it is equally true, that the principles here maintained will apply with greater force to the case of many professing Christians than in any case here supposed, because they possess larger property than any sum here mentioned, and are accumulating still more at a speedier rate. If these principles are correct, how contemptible and pitiful is what is deemed the liberality of the generality of wealthy Christians! But that they are correct, we have the judgment of the Lord Jesus Christ. He represented the poor widow who gave two mites, which was all her living, to the treasury of the Lord, as far more liberal than the rich, who had been frequently contributing their silver and gold, (Mark xii. 41-44.)

It is allowed, that no human regulations can enforce liberality on the principle now advanced. The circumstances and situations of mankind are so various, that, in this respect, every Christian should be a law unto himself. On such principles, however, God will judge whether we have been bountiful and liberal. This is evident from the fact, that He, who will appear as the eternal Judge, has already shown that he will estimate the liberality of the professed friends of religion, by bringing it to such a test, and by taking into account, in connexion with a gift, the ability of the giver. Conscience hereafter will judge upon this principle. And as God does now, and conscience will hereafter, the Christian that would not be fatally deluded, should now try his liberality by this standard. Is it proportioned to his ability? is it adequate to the means of charity with which God has entrusted him? or does it rather comport with the defective, narrow, covetous standard which seems generally to have regulated the charity of professing Christians?

Christian reader, permit not the Saviour's poor disciples who are of a generous disposition, to exceed in liberality you who possess so many more comforts than they, and who, being more favoured, ought to love God more. Forget not that God looks at your ability, in connexion with your offerings to his service. Consider that the truly pious and generous poor usually contribute a much larger proportion of their scanty earnings to the cause of God, than most wealthy professors of the gospel impart out of their abundance. And view it as a shame and a flagrant sin, that they who enjoy so much more from the bounty of God, should express towards him so much less gratitude, and towards man so much less compassion.—Pike.

### SCRIPTURE ILLUSTRATIONS.

Jonah i. 17. Matt. xii. 40.

*Jonas was three days and three nights in the whale's belly.*

Our Lord seems here plainly to refer to the history concerning Jonah, as to a *real fact*; nevertheless, this part of Scripture has by some been supposed to contain an account merely of a prophetic vision. Nothing, however, can be more certain than, that if we will calmly bestow a little due and candid attention, the whole account may be shown to contain nothing but what was very possible, even consistently with the soundest philosophy and experience: for, in the first place—

Although it be true, that a *whale* (properly so called, and accurately and generically described) has so small a gullet, that it could not possibly swallow a man; yet we ought to consider that the word *keetos* does not necessarily mean a *whale*.

as distinguished from other large fishes; but that it properly means a *large sea monster*; and that there are other fishes, (the shark amongst the rest,) that are very capable of swallowing a man whole, and have often done so. There is, amongst the rest, one very remarkable fish, described as being taken even upon our own coasts, which ought to be remembered on this occasion, and to be referred to; although this in itself was not probably of the full size, and therefore could not contain the body of a man; but others of its species very well might. A print of it, and a curious description, by that most ingenious and faithful philosopher, Mr. John Ferguson, may be seen in the *Phil. Trans.* vol. liii. p. 170, from whence even this *small* one appears to have been near *five feet* in length, and of great bulk, and to have been merely, as it were, *one vast bag*, or great hollow tube, capable of containing the body of any animal of size that was but, in some small degree, inferior to its own. And, unquestionably, such a kind of fish, and of still larger dimensions, may, consistently even with the most correct ideas of any natural historian, be supposed occasionally to have appeared in the Mediterranean, as well as on our coasts, where such an one was actually caught; it having come up so far into the Bristol channel, and King's road.

In the next place, that a man may continue in the water, in some instances, without being drowned, is manifested by what is related by the author of the *Phisico-Theology*, on the best authority. For he tells us, that he is inclined to conclude, some persons may have the *foramen ovale* of the heart remaining open all their lives, although, in the greater part of the human species, it is closed very soon after birth; and that such persons as have the *foramen ovale* so left open, could neither be hanged nor drowned; because when the lungs cease to play, the blood will nevertheless continue to circulate. And although Mr. Cheselden doubted of this fact, yet Mr. Cowper, the anatomist, says he often found the *foramen ovale* open in adults; and gives some curious instances of this kind. Dr. Derham, in one of his notes, mentions several persons who were many hours and days under water, and yet recovered; and one who even retained the sense of hearing in that state. And Dr. Plott (*History of Staffordshire*, p. 292) mentions a most curious instance of a person who survived, and lived, after having been hanged at Oxford for the space of twenty hours before she was cut down. The fact was notorious; and her pardon, reciting this circumstance, is extant on record. And further, it is well known, that what enables some animals to be amphibious, is this very circumstance of having the *foramen ovale* of the heart open. (See Ray on the Creation, p. 330.)

Now, then, where is the absurdity in conceiving that Jonas might have been a person of this kind, having the *foramen ovale* of his heart continuing open from his birth to the end of his days? In which case he could neither be drowned by being cast into the sea, nor suffocated by being swallowed by the fish. Neither could he well be injured by the digesting fluid in the fish's stomach; for it is a curious observation made by Mr. John Hunter, that no animal substance can be digested by the digesting fluid usually existing in animal stomachs whilst life remains in such animal substance. His words are, (*Philosophical Transactions*, vol. lxii. p. 449):—

"Animals, or parts of animals, possessed of the living principle when taken into the stomach, are not the least affected by the powers of that viscus, so long as the animal principle remains; thence it is that we find animals of various kinds living in the stomach, or even hatched and bred there: but the moment that any of these lose the living principle, they become subject to the digestive powers of the stomach. If it were possible for a man's hand, for example, to be introduced into the stomach of a living animal, and kept there for some considerable time, it would be found that the dissolvent powers of the stomach could have no effect upon it; but if the same hand were separated from the body, we should then find that the stomach would immediately act upon it.

"Indeed, if this were not the case, we should find that the stomach itself ought to have been made of indigestible materials; for if the living principle was not capable of preserving animal substances from undergoing that process, the stomach itself would be digested.

"But we find, on the contrary, that the stomach, which, at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained; the next moment, viz. when deprived of the living principle, is itself capable of being digested; either by the digestive powers of other stomachs, or by the remains of that power which it had of digesting other things."

Consistently with which observations of Mr. John Hunter, we find that small fishes have been taken alive out of the stomachs of fishes of prey, and (not having been killed by any bite, or otherwise,) have survived their being devoured, and have swam away, well recovered, and very little affected by the digesting fluid.

Putting, then, all these circumstances together, there appears, in the end, nothing unphilosophical or absurd, in supposing that Jonas, or indeed any other man, having the *foramen ovale* of the heart open, (or such a construction of his frame as those mentioned by Derham had,) might be cast into the sea, and be swallowed up whole by a great fish, and yet be neither drowned, nor bitten, nor corrupted, nor digested, nor killed. And it will easily follow, from the dictates of common sense, that in that case the fish itself must either die, or be prompted, by its feelings, to get rid of its load; and this it might do, perhaps, more readily near the shore, than in the midst of the waters; and, in that case, such person would certainly recover again by degrees, and escape.

I do not presume to say that this is, by any means, an exact solution of what happened to the prophet Jonas; because there must ever be acknowledged to have been a miraculous divine interposition, on the whole, in causing the circumstances—of the presence of the fish—of the formation of Jonas—and of the nearness to the shore, at the time of his being thrown up—to concur rightly to effect his deliverance; and how much farther the miraculous interposition might extend, we neither can nor ought to presume to ascertain.

But solely to show the fact to be philosophically possible, even according to the experience we are permitted to be acquainted with, is sufficient to remove, and fully to answer, the objections of scoffers; and is a sufficient ground for us to consider our Lord's allusion to this narration, as being an allusion to an event that really happened.—*King.*

#### Psalm xv. 4.

"He sweareth to his own hurt, and changeth not."

"In illustration of the doctrine in this clause," says Dr. A. Clarke, "I will introduce one fact, which I had many years ago, from high authority;"—

"His late Majesty, George the Third, was very fond of children: often in his walks both about Windsor and St. James Park, he would stop when he saw an interesting child, and speak kindly and affectionately to it, give it some little toy, or sweetmeat, and often a piece of money. One day observing a little lad about four years old, who seemed to have strayed away from its fellows, he addressed it, and finding it intelligent for its age, he took it by the hand, and led it towards the palace, the child nothing loath. He brought the little fellow into the Queen's apartment, and presented it to her, with "Here, Queen, here is a very nice little boy, that I have picked up in my walk;"—and then addressing the lad, "That's the Queen, my dear, bow to her." A chair was immediately brought, the little fellow was seated on it, and in a trice, some sweetmeats and fruit were laid before him. Little master felt himself quite at home, ate freely, and endeavoured to answer every question that was put to him. And when he had well eaten, it was suggested, that the child might be missed, and cause anxiety in the family; it would be best to restore him to his play-ground. Before he was removed from his chair, the King took out a *new guinea*, and placed it before him, saying, "Here, my dear, is a pretty thing, which I will give you." The child looked at it for some time, and then with his finger pushed it away on the table, saying, "I don't know it—I won't have it;" and looked indifferently over the table. The King said, "Well, my dear, if you won't have this, what will you have?—come, tell me what you'll have, and I will give it to you." There were several papers of a very important nature then lying on the table, which had lately been brought into the royal apartment;

the child looking earnestly at one, said, "I'll have that pretty picture," and put his hand towards it. The King looked confounded, and hesitated; the Queen, for a time, was equally surprised, but she first broke silence, (the child having then his *pretty picture* in his hand, which was no other than a *new bank note for a very large amount*!) and said, "He must have it—your Majesty's word is passed: your royal promise cannot be recalled." The King, with great good humour, assented with, "Yes, yes, he shall have it." A faithful domestic was called, the child delivered to him, with the injunction to take him back to the park, find out his play-mates, or nurse, and follow their directions, till he should find the dwelling and parents of the child—nothing of either being known to his Majesty or his domestic. The servant was successful, delivered the child and his *pretty picture*, to the astonished father and mother; returned, and gave such an account to the royal pair, as satisfied them, that while his Majesty had sworn to his own hurt, and would not change, a wise Providence had directed the whole transaction. The story was well known in the royal family, but there is reason to think, the family of the child was never mentioned; for I could learn no more of this singular history, than the facts, the substance of which is before the reader. I well know, that George the Third feared God, and held his own word sacred: nothing could induce him to change his purpose, when he believed he was right."

#### Job vii. 19.

"Let me alone 'till I swallow down my spittle."

This is a proverb among the Arabians to the present day,—by which they understand, give me leave to rest after my fatigue. This is the favour which Job complains is not granted him. There are two instances, quoted by Schultens, which illustrate the passage. One is of a person, who, when eagerly pressed to give an account of his travels, answered with impatience, "Let me swallow down my spittle; for my journey hath fatigued me." The other instance is of a quick return made to one who used that proverb: "Suffer me," said the person importuned, "to swallow down my spittle;"—to which his friend replied, "You may, if you please, swallow down even Tigris and Euphrates:"—that is, take what time you please.—*Lib. Recherches.*

**DIVINATION.**—Four kinds of divination are particularly mentioned in sacred history, viz: by the cup, Gen. xiv. 5,—by arrows, Ezekiel xxi. 21,—by inspecting the livers of slaughtered animals, Ezekiel xxi. 21,—and by the staff, Hosea iv. 12.

*Divination by the cup* appears to have been the most ancient; it certainly prevailed in Egypt in the time of Joseph, (Gen. xlv. 5.) and it has from time immemorial been prevalent among the Asiatics, who have a tradition (the origin of which is lost in the lapse of ages,) that there was a cup which had passed successively into the hands of different potentates, and which possessed the strange property of representing in it the whole world, and all the things which were then doing in it. The Persians, to this day, call it the *Cup of Jemsheed*, from a very ancient king of Persia of that name, whom late historians and poets have confounded with Bacchus, Solomon, Alexander the Great, &c. This cup, filled with the elixir of immortality, they say, was discovered when digging the foundations of Persepolis. To this cup the Persian poets have numerous allusions; and to the intelligence supposed to have been received from it, they ascribe the great prosperity of their ancient monarchs, as by it they understood all events, past, present, and the future. Many of the Mohammedan princes and governors affect still to have information of futurity by means of a cup. Thus, when Mr. Norden was at Dehr or Derri in the farthest part of Egypt, in a very dangerous situation, from which he and his company endeavoured to extricate themselves by exerting great spirit, a spiteful and powerful Arab in a threatening way told one of their people, whom they had sent to him, that he knew what sort of people they were, that he had consulted his cup, and had found by it that they were those of whom one of their prophets had said, that Franks would come in disguise, and passing every where, examine the state of the country, and afterwards bring over a

great number of other Franks, conquer the country, and exterminate all. It was precisely the same thing that Joseph meant when he talked of *divining by his cup*.

Julius Serenus tells us, that the method of *divining by the cup* among the Abyssinians, Chaldees, and Egyptians, was to fill it first with water, then to throw into it their plates of gold and silver, together with some precious stones, whereon were engraven certain characters: and, after that, the persons who came to consult the oracle used certain forms of incantation, and so calling upon the devil, received their answer several ways; sometimes by articulate sounds, sometimes by the characters, which were in the cup, arising upon the surface of the water, and by this arrangement forming the answer; and many times by the visible appearing of the persons themselves about whom the oracle was consulted. Cornelius Agrippa tells us likewise, that the manner of some was to pour melted wax into a cup containing water, which wax would range itself into order, and so form answers, according to the questions proposed.

## ECCLESIASTICAL HISTORY.

### CHRISTIAN DISPENSATION.

[CONTINUED.]

The first Christian church, founded by the apostles, was that of Jerusalem, which was the model of all those that were afterwards erected during this first century. This church was, however, governed by the apostles themselves, to whom both the *elders*, and those who were intrusted with the care of the poor, even the *deacons*, were subject. The people, though they had not abandoned the Jewish worship, held, however, separate assemblies, in which they were instructed by the apostles and elders, prayed together, celebrated the holy Supper in remembrance of Christ, of his death and sufferings, and the salvation offered to mankind through him; and at the conclusion of these meetings, they testified their mutual love, partly by their liberality to the poor, and partly by sober and friendly repasts, (Acts ii. 42.) which from thence were called *feasts of charity*. Among the virtues which distinguished the rising church in this its infancy, that of charity to the poor and needy shone in the first rank, and with the brightest lustre. The rich supplied the wants of their indigent brethren with such liberality and readiness, that, as St. Luke tells us, among the primitive disciples of Christ, all things were in common. (Acts ii. 44; iv. 32.) This expression has, however, been greatly abused, and has been made to signify a *community of rights, goods, or possessions*, than which interpretation nothing is more groundless, nothing more false. For, from a multitude of reasons, as well as from the express words of St. Peter, (Acts v. 4.) it is abundantly manifest that the community, which is implied in mutual use and mutual liberality, is the only thing intended in this passage.

The apostles having finished their work at Jerusalem, went from thence to employ their labours in other nations: travelled, with this view, over a great part of the known world, and in a short period planted a vast number of churches among the Gentiles. Several of these are mentioned in the sacred writings, particularly in the Acts of the Apostles; though these are, undoubtedly, but a small part of the churches which were founded, either by the apostles themselves, or by their disciples under their immediate direction. The distance of time, and the want of records, leave us at a loss with respect to many interesting circumstances of the peregrinations of the apostles; nor have we any certain or precise accounts of the limits of their voyages, of the particular countries where they sojourned, nor of the times and places in which they finished their glorious course. The stories that are told concerning their arrival and exploits among the Gauls, the English, the Spaniards, the Germans, the Americans, the Chinese, the Indians, and the Russians, are too romantic in their nature, and of too recent a date, to be received by an impartial inquirer after truth. The greatest part of these fables were forged after the time of Charlemagne, when most of the Christian churches contended about the antiquity of their origin, with as much vehemence as the Arcadians, Egyptians, and Greeks, disputed formerly about their seniority and precedence.

At the same time, the beauty and excellence of the Christian religion excited the admiration of the thinking part of mankind, wherever the apostles directed their course. Many, who were not willing to adopt the whole of its doctrines, were, nevertheless, as appears from undoubted records, so struck with the account of Christ's life and actions, and charmed with the sublime purity of his precepts, that they ranked him in the number of the greatest heroes, nay, even of the gods themselves. Great numbers kept, with the utmost care, in their houses, pictures or images of the divine Saviour and his apostles, which they treated with the highest marks of veneration and respect. And so illustrious was the fame of Christ's power grown, after his resurrection from the dead, and the miraculous gifts shed from on high upon his apostles, that the Emperor Tiberius is said to have proposed his being enrolled among the gods of Rome, which the opposition of the senate hindered from taking effect. Many have doubted of the truth of this story; there are, however, several authors of the first note who have declared, that the reasons alleged for the truth of this fact are such as have removed their doubts, and appeared to them satisfactory and conclusive.

When we consider the rapid progress of Christianity among the Gentile nations, and the poor and feeble instruments by which this great and amazing event was immediately effected, we must naturally have recourse to an omnipotent and invisible hand, as its true and proper cause. For unless we suppose here a divine interposition, how was it possible that men, destitute of all human aid, without credit or riches, learning or eloquence, could, in so short a time, persuade a considerable part of mankind to abandon the religion of their ancestors? How was it possible, that a handful of apostles, who, as fishermen and publicans, must have been contemned by their own nation, and as Jews, must have been odious to all others, could engage the learned and the mighty, as well as the simple and those of low degree, to forsake their favourite prejudices, and to embrace a new religion, which was an enemy to their corrupt passions? And, indeed, there were undoubted marks of a celestial power perpetually attending their ministry. There was, in their very language, an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart. To this were added, the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart, a magnanimity superior to all difficulties, a contempt of riches and honours, a serene tranquillity in the face of death, and an invincible patience under torments still more dreadful than death itself; and all this accompanied with lives free from all stain, and adorned with the constant practice of sublime virtue. Thus were the messengers of the divine Saviour, the heralds of his spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies. The event sufficiently declares this; for without these remarkable and extraordinary circumstances, no rational account can be given of the rapid propagation of the gospel throughout the world.

What indeed contributed further to this glorious event, was, the power vested in the apostles of transmitting to their disciples these miraculous gifts. For many of the first Christians were no sooner baptized according to Christ's appointment, and dedicated to the service of God by solemn prayer and the imposition of hands, than they spoke the languages they had never known or learned before; foretold future events, healed the sick by pronouncing the name of Jesus, restored the dead to life, and performed many things above the reach of human power. And it is no wonder, if men, who had the power of communicating to others these marvellous gifts, appeared great and respectable, wherever they exercised their glorious ministry.

Such, then, were the true causes of that amazing rapidity with which the Christian religion spread itself upon earth; and those who pretend to assign other reasons for this surprising event, indulge themselves in idle fictions, which must disgust every attentive observer of men and things. In vain, therefore, have some imagined that the extraordinary liberality of the Christians to their poor, was a temptation to the more indolent and corrupt part of the multitude to embrace

the gospel. Such malignant and superficial reasoners do not consider, that those who embraced this divine religion exposed their lives to the most imminent danger; nor have they attention enough to recollect, that neither lazy nor vicious members were suffered to remain in the society of Christians. Equally vain is the invention of those who imagine, that the profligate lives of the heathen priests was an occasion of the conversion of many to Christianity. For, though this might indeed give them a disgust at the religion of these unworthy ministers, yet it could not, alone, attach them to that of Jesus, which offered them from the world no other prospects than those of poverty, infamy, and death. The person who could embrace the gospel, solely from the motive now mentioned, must have reasoned in this senseless and extravagant manner: "The ministers of that religion which I have professed from my infancy, lead profligate lives; therefore, I will become a Christian, join myself to that body of men who are condemned by the laws of the state, and thus expose my life and fortune to the most imminent danger."

## BIOGRAPHY.

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

[CONTINUED.]

At the Conference of 1745 a general view of church-government was adopted. A minister of Christ was contemplated as commencing his labours at some given place. He raises a society. Then he visits other places in the neighbourhood, where also his ministry is crowned with success, and he forms more societies, over every one of which he appoints some one to watch. These are Deacons. As the work advances, they require other subordinate Deacons to assist them, in regard of whom they are Presbyters or Elders, while the first minister upon whom they all depend as their father in the Lord, and the common bond of union to them all with their respective charges, may be called the Bishop or Overseer of the whole. At a subsequent Conference it was concluded, that although this plan of government generally prevailed in the apostolic age, it was not absolutely binding, in all its details, on Christians in every period; that, if the great principles which it involves are duly secured, various modifications of the form, according to time and circumstances, are allowable. And one of those principles which Mr. Wesley held to be, if not absolutely essential, yet strictly scriptural and highly beneficial, (as the unbroken tenor of his subsequent life fully proved,) was the principle of a united ministry, and of a connexion between the several societies founded on the union of their ministry, and on their subjection, in all matters of general bearing, to one common discipline. Having satisfied himself on the subject of church government, and regarding himself as a scriptural bishop, Mr. Wesley proceeded to call forth preachers, and set them apart or ordain them to the sacred office, for the purpose of establishing and extending that great work which he had the honour of commencing. Still he did not go beyond the necessity. He could make this scriptural appointment of ministers and ordinances without renouncing communion with the established Church, and therefore he did not renounce it, nor did the church itself see fit to interfere so as to exclude him. In these views, Charles Wesley too, who was at every one of the early conferences, concurred with him; and if he thought somewhat differently on these points afterwards, it was not John, but Charles, who departed from first principles.

In the month of August, 1747, Mr. Wesley visited Ireland for the first time; and found in Dublin a considerable society, which had been formed by Mr. Williams, one of the preachers. Mr. Wesley, after remaining a short time, requested his brother to succeed him, who found that a persecution had commenced against the infant society, and that a Popish mob had committed gross outrages. Some of the rioters were sent to prison, but the Grand Jury, at the following assizes, ignored the bill, and thus gave up the Methodists to the fury of a licentious mob. Mr. Charles Wesley continued in Ireland a considerable time, and societies were formed in different parts of the country.



While these indefatigable ministers of Christ were thus exerting themselves to promote a general revival of pure religion, the preachers under their direction, though labouring in more limited districts of country, were scarcely less laboriously employed. At this period one of them writes from Lancashire to Mr. Wesley:—"Many doors are opened for preaching in these parts, but cannot be supplied for want of preachers. I think some one should be sent to assist me, otherwise we shall lose ground. My circuit requires me to travel one hundred and fifty miles in two weeks; during which time I preach publicly thirty-four times, besides meeting the societies, visiting the sick, and transacting other affairs."

Of the preachers, some were engaged in business, and preached at their leisure in their own neighbourhoods; but still, zealous for the salvation of men, they often took considerable journeys. Others gave themselves up, for a time, to more extended labours, and then settled. But the third class, who had become the regular "Assistants" and "Helpers" of Mr. Wesley, were devoted wholly to the work of the ministry; and, after a period of probation, and a scrutiny into their character, doctrinal views, and talents, at the annual Conferences, were admitted, by solemn prayer, into what was called "full connexion," which was, in fact, their ordination. No provision was, however, made, at this early period, for their maintenance. They took neither "purse nor scrip;" they cast themselves upon the providence of God, and the hospitality and kindness of the societies; and were by them, like the primitive preachers, "helped forward after a godly sort," on their journeys, to open new places, and to instruct those for whose souls "no man cared." It might be as truly said of them as of the first propagators of Christianity, they had "no certain dwelling-place." Under the severity of labour, and the wretched accommodations to which they cheerfully submitted, many a fine constitution was broken, and premature death was often induced.

At the early annual Conferences, the doctrines which should be taught were one of the principal subjects of conversation. It is, however, proper to observe, that the clergymen and others who thus assembled, did not meet to draw up formal articles of faith. They admitted those of the Church of England, and their principal object was to ascertain how several of the doctrines relative to experimental Christianity, which they found stated in substance in those articles, and further illustrated in the homilies, were to be understood and explained. This light they sought from mutual discussion, in which every thing was brought to the standard of the word of inspired truth.

The Minutes of the early Conferences contain not only the records of these conversations, but also the frame of the discipline of the body, growing up from year to year, and embodied in many copious directions and arrangements. The most important of these remain in force to this day, although some, in a maturer state of the society, have gone into disuse. It is worthy of remark, because it goes to show the importance which Mr. Wesley attached to an academical preparation for the ministry, that the "establishment of a seminary for Labourers" was a subject of conversation at the very first Conference which was held, in the year 1744, and was resumed the following year. In the manuscript copy of the Minutes of 1744, it is asked, "Can we have a seminary for Labourers?" And the answer is, "If God spare us till another Conference." The year after it was inquired, "Can we have a seminary for Labourers yet?" Answer, "Not till God gives us a proper tutor." The institution was thus actually resolved upon, and delayed only by circumstances. The reasons why the project was not afterwards carried into effect, appear to have been the rapid spread of the work, and the consequent demand for additional preachers. Mr. Wesley also looked to Kingswood School as subsidiary to this design. In the meantime, he enjoined on the preachers the study of the original scriptures, and a large course of theological and general reading. The doctrines and practical branches of the discipline of the body being generally settled, Mr. Wesley desisted from publishing extracts from the Minutes of the annual Conferences for several years.

Mr. Charles Wesley married in 1749, yet still continued his labours with but little abatement.

About this time some difference arose between the two brothers. The very success which had been vouchsafed to their labours seems to have operated on the prejudices of Charles in favour of the Church, and he sought to obtain a share in the government of the societies with his brother, and to adopt those plans which, by limiting the number of the preachers, would have greatly prevented the extension of the work. Mr. Wesley, discovering what were his views, felt little disposed to assent to his having co-authority with himself in the management of the connexion; and Charles afterwards withdrawing more from public life, the government remained with John more exclusively than before. In this difference, there was no unworthy jealousy between the two brothers; but they continued to cherish the most tender affection for each other.

Previously to this time, Mr. Wesley had formed an attachment to Mrs. Grace Murray, a pious and respectable woman; but his union with her was prevented by the interference of his brother. Still, however, believing that his entering the marriage state would promote his usefulness, he, in the year 1751, was united to Mrs. Vizelle, a widow lady of independent fortune; but the union did not prove productive of the comfort and advantages which Mr. Wesley anticipated.

A school at Kingswood, near Bristol, for the children of the poor, had been long built; but that neighbourhood was also fixed upon by Mr. Wesley for an institution, in which the sons of the preachers, and those of the richer Methodists, should receive at once the best education, and the most efficient religious training. It was opened in June, 1748, and he published soon after a "Short Account" of the institution, with the plan of education adopted, particularly for those who were to remain so long in it as to go through a course of academical learning; and adds, "Whoever carefully goes through this course, will be a better scholar than nine in ten of the graduates at Oxford and Cambridge." In this great and good design, he grasped at too much; and the school came in time to be confined to the sons of preachers, and ceased, as at first, to receive other boarders. Indeed, from the increase of the preachers' families, the school was rapidly filled, and required enlargement at different times; and finally, it was necessary to establish a second school at Woodhouse-grove, in Yorkshire. The circumstance of the preachers being so much from home, and removing every one or two years from their circuits, rendered an institution of this kind imperative; and, as it necessarily grew out of the system of itinerancy, it was cheerfully and liberally, though often inadequately, supported by private subscriptions, and a public annual collection throughout all the congregations. The most gratifying moral results have followed; and a useful and religious education has been secured to the sons of the preachers, many of whom, engaged in professional or commercial pursuits, are now found filling, honourably to themselves, important situations in general society, and some, having afforded undeniable proofs of genuine conversion, and of a divine call to public labours in the Church of Christ, have been admitted into the ministry, and are among its highest ornaments, or its brightest hopes. While it is cause of gratulation that an institution for the education of the junior preachers is now determined on, it is, however, to be regretted, that the original plan of Mr. Wesley, to found an institution for the connexion at large, which should unite the advantages of a school and a college, has not yet been resumed with a view to its being carried into effect. Various circumstances, at that early period, militated against the success of this excellent project, which have gradually disappeared; and if in that infant state of the cause, Mr. Wesley wisely thought that Methodism should provide for all its wants, religious and educational, within itself, much more incumbent is it to do so now. Many of the sons of our friends, for want of such a provision, have been placed in schools where their religious principles have been neglected or perverted; and too often have been taught to ridicule, or to be ashamed of, the religious profession of their fathers.

In the autumn of 1753, Mr. Wesley was threatened with consumption, brought on, in the midst of his great and continuous labour, by repeated attacks of cold. By the advice of Dr. Fothergill, he retired to Lewisham; and here, not knowing

how it might please God to dispose of him, and wishing "to prevent vile panegyric," in case of death, he wrote his epitaph as follows:—

HERE LIETH  
THE BODY OF JOHN WESLEY,  
A BRAND PLUCKED OUT OF THE BURNING;  
WHO DIED OF A CONSUMPTION IN THE FIFTY-FIRST  
YEAR OF HIS AGE,  
NOT LEAVING, AFTER HIS DEBTS ARE PAID,  
TEN POUNDS BEHIND HIM:  
PRAYING,  
*God be merciful to me an unprofitable servant!*

He ordered that this, if any, inscription should be placed on his tomb-stone.

During Mr. Wesley's illness, Mr. Whitefield wrote to him in a strain which shows the fulness of affection which existed between those great and good men, notwithstanding their differences of opinion. The letter is dated Bristol, December 3, 1753:—

"REV. AND VERY DEAR SIR,

"If seeing you so weak when leaving London distressed me, the news and prospect of your approaching dissolution hath quite weighed me down. I pity myself and the church, but not you. A radiant throne awaits you, and ere long you will enter into your Master's joy. Yonder he stands with a massy crown, ready to put it on your head, amidst an admiring throng of saints and angels. But I, poor I, that have been waiting for my dissolution these nineteen years, must be left behind to grovel here below! Well! this is my comfort: it cannot be long ere the chariots will be sent even for worthless me. If prayers can detain them, even you, Rev. and very dear Sir, shall not leave us yet; but if the decree is gone forth, that you must now fall asleep in Jesus, may he kiss your soul away, and give you to die in the embraces of triumphant love! If in the land of the dying, I hope to pay my last respects to you next week. If not, Rev. and very dear Sir, f—e—w—e—l—l. *Ego sequar, et si non passibus aequis.* My heart is too big, tears trickle down too fast, and you are, I fear, too weak, for me to enlarge. Underneath you, may there be Christ's everlasting arms! I commend you to his never-failing mercy, and am,

"Rev. and very dear Sir,  
"Your most affectionate, sympathising, and afflicted younger brother in the Gospel of our common Lord,

"G. WHITEFIELD."

From Lewisham Mr. Wesley removed to the hot wells, near Bristol; and, ever intent upon improving time, began his Notes on the New Testament. For some time after this, he appears to have remained in an invalid state. During his illness, Mr. Charles Wesley went forth to visit the societies, and to supply his brother's place.

In 1755, at the Conference held in Leeds, the question was formally discussed, whether the Methodists ought to separate from the Church; and it was decided that, whether lawful or not, it was not expedient. Mr. Charles Perronet and some others, for whom Mr. Wesley had great respect, were at this time urging him to make full provision for the spiritual wants of his people, as being in fact in a state of real and hopeless separation from the Church; and he did, some years afterwards, so far relax, as to allow of preaching in church-hours under certain circumstances, as, 1. When the minister was wicked, or held pernicious doctrine; 2. When the churches would not contain the population of a town, or where the church was distant. In that case, he prescribed reading the Psalms and Lessons, and part of the Liturgy. And for this purpose, as well as for the use of the American societies, he published his abridgment of the Common Prayer, under the title of the "Sunday Service of the Methodists."

In 1756, he printed an Address to the Clergy, plain, affectionate and powerful—breathing at once the spirit of an Apostle, and the feeling of a brother. Happy if that call had been heard! He might, perhaps, be influenced in this by a still lingering hope of a revival of the spirit of zeal and piety among the ministers of the established Church; in which case that separation of his peo-

\* "I shall follow, though not with equal steps."

ple from the Church, which he began to foresee as otherwise inevitable, he thought might be prevented; and this he had undoubtedly much at heart. Under the same view it probably was, that, in 1764, he addressed a circular to all the serious clergy whom he knew, inviting them to a closer co-operation in promoting the influence of religion in the land, without any sacrifice of opinion, and being still at liberty, as to outward order, to remain "quite regular, or quite irregular, or partly regular and partly irregular." Of the thirty-four clergymen addressed, only three returned any answer. From this time he gave up all hope of a formal connexion with even the pious clergy. "They are," he observes, "a rope of sand, and such they will continue; and he, therefore, set himself, with deep seriousness, to perpetuate the union of his preachers." At the Conference of 1769, he read a paper, the object of which was to bind the preachers together by a closer tie, and to provide for the continuance of their union after his death. They were to engage solemnly to devote themselves to God, to preach the old Methodist doctrines, and to maintain the whole Methodist discipline; after Mr. Wesley's death, they were to repair to London, and those who chose to act in concert were to draw up articles of agreement; whilst such as did not so agree were to be dismissed "in the most friendly way possible." They were then to choose a Committee by vote, each of the members of which was to be moderator in his turn, and this Committee was to enjoy Mr. Wesley's power of proposing preachers to be admitted or excluded, of appointing their stations for the ensuing year, and of fixing the time of the next Conference. This appears to have been the first sketch of an ecclesiastical constitution for the body; and it mainly consisted in the entire delegation of the power which Mr. Wesley had always exercised, to a committee of preachers, to be chosen by the rest when assembled in Conference. The form of government he thus proposed was, therefore, a species of episcopacy, to be exercised by a committee of three, five, or seven, as the case might be. Another and a more eligible provision was subsequently made; but this sufficiently shows that Mr. Wesley had given up all hope of strict union with the Church; and his efforts were henceforth directed merely to prevent any thing like formal separation, and the open renunciation of her communion—hence he would not allow his preachers to administer the sacraments.

About this time, much prejudice was excited against Mr. Wesley, in Scotland, by the republication of Hervey's Eleven Letters. He had three times visited that country; and, preaching only upon the fundamental truths of Christianity, had been received with great affection. The societies had increased, and several of his preachers were stationed in different towns. Lady Frances Gardiner, the widow of Colonel Gardiner, and other persons eminent for piety and rank, attended the Methodist ministry; but the publication of this wretched work caused a temporary odium. Hervey, who had been one of the little band at Oxford, became a Calvinist; and as his notions grew more rigid with age, so his former feelings of gratitude and friendship to Mr. Wesley were blunted. He had also fallen into the hands of Cudworth, a decided Antinomian, who "put in and out" of the Letters "what he pleased." They were not, however, published until Hervey's death, and against his dying injunction. It is just to so excellent a man to record this fact; but the work was published in England, and republished, with a violent preface by Dr. Erskine, in Scotland; and, among some of the Calvinists, it had the effect of producing very unfavourable views of Mr. Wesley.

Methodism having begun to make some progress in America, in consequence of the emigration of some of the members of the society from England and Ireland, Mr. Wesley inquired of the preachers at the Conference of 1769, whether any of them would embark in that service. Messrs. Boardman and Pilmoor, two excellent men, of good gifts, volunteered their services, and were sent to take the charge of the societies. From this time the work spread with great rapidity; more than twenty preachers had devoted themselves to it previously to the war of independence; and societies were raised up in Maryland, Virginia, New York and Pennsylvania. During the war, they still prosecuted their labours; though,

as several of them took the side of the mother country, they were exposed to danger. Others, with more discretion, held on their way in silence, speaking only of the things of God. After the war was terminated, political views were laid aside, and Mr. Wesley made a provision for the government of his American societies, which will be subsequently adverted to. They became, of course, independent of British Methodism, but have honourably preserved, in general, the doctrines, the discipline, and, above all, the spirit of the body. Great, and even astonishing, has been their success in that new and rising country, to the wide-spread settlements of which their plan of itinerancy was admirably adapted. The Methodists are become, as to numbers, the leading religious body of the Union; and their annual increase is very great. It is also satisfactory to remark, that the leading preachers and members of the Methodist Church in the United States appear to be looking forward with enlarged views, and with prudent regard, to the future, and to aim at the cultivation of learning in conjunction with piety. Several colleges have been from time to time established; and recently, a university, for the education of the youth of the American Connexion, has been founded. The work in the United States has been distinguished by frequent and extraordinary revivals of religion, in which a signal effect has been produced upon the moral condition of large districts of country, and great numbers of people have been rapidly brought under a concern for their salvation. In the contemplation of results so vast, and in so few years, we may devoutly exclaim, "What hath God wrought!"

In 1775, Mr. Wesley, during a tour in the north of Ireland, had a dangerous sickness, occasioned by sleeping on the ground, in an orchard, in the hot weather, which he says he had been "accustomed to do for forty years, without ever being injured by it." He was slow to admit that old age had arrived, or he trusted to triumph long over its infirmities. The consequence in this case, however, was that, after manfully struggling with the incipient symptoms of the complaint, and attempting to throw them off by reading, journeying and preaching, he sunk into a severe fever, from which, after lying insensible for some days, he recovered with extraordinary rapidity; and resumed a service which, extended as it had been through so many years, was not yet to be terminated.

The Foundry having become too small for the comfortable accommodation of the congregation in that part of London, and being also gloomy and dilapidated, a new chapel was erected in the year 1778. "November 1st," says Mr. Wesley, "was the day appointed for opening the new chapel in the City-road. It is perfectly neat, but not fine, and contains far more than the Foundry; I believe, together with the morning chapel, as many as the Tabernacle. Many were afraid that the multitude, crowding from all parts, would have occasioned much disturbance; but they were happily disappointed—there was none at all: all was quietness, decency and order. I preached on part of Solomon's prayer at the dedication of the temple; and both in the morning and afternoon God was eminently present in the midst of the congregation." Here the brothers agreed to officiate as often as possible till the congregation should be settled. Two resident clergymen were also employed at this chapel as curates, for reading the full church service, administering the sacraments, and burying the dead.

In 1778, Mr. Wesley began to publish a periodical work, which he entitled, "The Arminian Magazine; consisting of Extracts and Original Treatises on Universal Redemption." He needed a medium through which he could reply to the numerous attacks made upon him; and he made use of it further, to introduce into general circulation several choice treatises on Universal Redemption, and to publish selections from his valuable correspondence with pious persons. He conducted this work while he lived; and it is still continued by the Conference, under the title of the "Wesleyan-Methodist Magazine," on the same general principles as to its theology, though on a more enlarged plan.

In 1783, Mr. Wesley paid a visit to Holland, having been pressed to undertake this journey by a Mr. Ferguson, formerly a member of the London society, who had made acquaintance with

some pious people, who, having read Mr. Wesley's Sermons, were desirous of seeing him. The record which he has made in his journal of this journey, exhibits his activity at so advanced an age, and presents an interesting picture of his intercourse with a pious remnant in several parts of that morally deteriorated country.

That provision for the stability and the government of the connexion after his death, which had been to Mr. Wesley a matter of serious concern for several years, was accomplished in 1784, and gave him, whenever he subsequently adverted to the subject, the greatest satisfaction. From this time he felt that he had nothing more to do than to spend his remaining life in the same spiritual labours in which he had been so long engaged; and that he had done all that a true prudence required, to provide for the continuance and extension of a work which had so strangely enlarged under his superintendence.

This settlement was effected by a legal instrument, enrolled in Chancery, called "A Deed of Declaration" in which one hundred preachers, mentioned by name, were declared to be "the Conference of the people called Methodists." By means of this Deed, a legal description was given to the term "Conference," and the settlement of the chapels upon trustees was provided for; so that the appointment of preachers to officiate in them should be vested in the Conference, as it had heretofore been in Mr. Wesley. As the whole of the preachers were not included in the Deed, and a few who thought themselves equally entitled to be of the hundred preachers who thus formed the legal Conference, were excepted, some dissatisfaction arose; but as all the preachers were eligible to be introduced into that body, as vacancies occurred, this feeling was but partial, and soon subsided. All the preachers in full connexion were also allowed to vote in the Conference; and subsequently, those who were not of the hundred, but had been in connexion a certain number of years, were permitted, by their votes, to put the President into nomination for the election of the legal committee. Thus all reasonable ground for mistrust and jealousy was removed from the body of the preachers at large, and with respect to the hundred preachers themselves, the President being chosen annually, and each being eligible to that honour, efficiency of administration was wisely connected with equality. The consequence has been, that the Preachers have generally remained most firmly united by affection and mutual confidence, and that few serious disputes have ever arisen among them, or have extended beyond a very few individuals. Ecclesiastical history does not, perhaps, present an instance of an equal number of Ministers brought into contact so close, and called so frequently together, for the discussion of various subjects, among whom so much general unanimity, both as to doctrines and points of discipline, has prevailed, joined with so much real good-will and friendship towards each other, for so great a number of years. This is the more remarkable, as by their frequent changes from station to station, opposite interests and feelings are very often brought into conflict. The final decisions of the Conference on their appointment to these stations generally the most perplexing part of its annual business, are, however, cheerfully or patiently submitted to from the knowledge that each has of the public spirit with which that body is actuated, and the frank and brotherly manner in which all its proceedings are conducted. The order of proceeding in the business of the Conference is the same as in the days of Mr. Wesley. It admits candidates for the ministry, on proper recommendation from the Superintendents and District Meetings; examines those who have completed their probation of four years, and receives the approved into full connexion, which is its ordination; investigates without any exception the character and talents of those who are already in connexion year by year; appoints the stations of the year ensuing; sends additional Preachers to new places; receives the reports of the Committees appointed to manage and distribute various Funds; reviews the state of the societies; and issues an Annual Pastoral Address. At the time of the meeting of the Conference, besides the Sunday services, public worship is held early in the morning, and in the evening of every day, except Saturday, which is usually attended by great multitudes. The business of each Confer-

rence, exclusive of that done in Committees which meet previously, occupies, on the average, about a fortnight in every year. Were it not for the District-Meetings, composed of the Preachers, and Stewards of a number of Circuits, or stations, in different parts of the kingdom, (an arrangement which was adopted after Mr. Wesley's death,) the business of the Conference would require much longer time to transact: but in these meetings much is prepared for its final decision.

(To be continued.)

## The Wesleyan.

MONTREAL, THURSDAY, SEPT. 3, 1840.

THE first article in our present number, both from the importance of the subject, and the able, though plain and familiar manner in which it is treated, is worthy of the serious attention of every person who would avoid the sin of covetousness, which is said to be the sin of the times; and who is desirous of understanding the true nature of Christian liberality in the distribution of property. In thus calling attention to this subject, it may be interesting to our readers to be informed of the occasion on which the Essay from which the article in question is extracted, was written.

In the year 1835, John Trickey Conquest, Esq. M.D. F.L.S., of London, a gentleman alike distinguished for Christian philanthropy and professional ability, was led, in the providence of God, to offer *one hundred guineas*, besides the profits of its publication, to the author of the best essay on the *Sin of Covetousness*. In the original advertisement, the object and character of the essay were thus stated:—"Preference will be given to the most scriptural, poignant, and affectionate appeal to the judgment and conscience of those who professedly recognize the authority of revelation, on avaricious hoarding, and on unchristian-like expenditure to gratify the lust of the eye and the pride of life, whilst they avow their obligations to redeeming mercy, and profess that themselves and all they have is not their own, but belongs and must be accounted for to Him who has said, 'Occupy till I come;' then 'give an account of thy stewardship, for thou mayest be no longer steward.'" The manuscript was to be sent to Dr. Conquest, with a sealed letter containing the address of the writer; and the Hon. and Rev. Baptist Noel, and Dr. Pye Smith, were requested; and cheerfully consented, to be the arbiters. The object and proposal of Dr. Conquest, thus stated, happily succeeded in calling general attention to what was believed to be not only the sin of the times, but of the Christian church; and not fewer than one hundred and forty-three Essays were written, and placed in the hands of the adjudicators for their examination and decision. The work to which the Doctor's munificent prize was adjudged, was that which was soon after published under the title of "*Mammon, or Covetousness the Sin of the Christian Church*," by the Rev. John Harris, author of the "*Great Teacher*." Of the merits of this beautiful and convincing book, it is sufficient to say, that in the course of a few months it passed through more than twenty editions of a thousand copies each, and that it is ascertained that it has been instrumental, through the divine blessing, of transferring from the purses of the affluent to the funds of various benevolent and religious institutions many hundreds of pounds, which otherwise would have been withheld, through the undetected and unexposed selfishness of the human heart.

But beside this justly celebrated treatise, which is equally admired in America as in Europe, se-

veral other among the competitor essays, have been published by their respective authors or their friends. One, scarcely inferior to "*Mammon*," by the late Rev. R. Treffry, Wesleyan Minister, was published by the Tract Society, and has been widely circulated, and is much admired. That from which we have made our extract, by Mr. J. G. Pike, if less splendid in its style, or less argumentative in its form, is equally clear in its illustrations, convincing in its statements, and powerful in its appeals: and few indeed who peruse it with attention and candour, can escape from the conviction that their own liberality, to be truly Christian, must bear a more just proportion to the amount of property intrusted to them in the providence of God, and that such due proportion characterises more the humble contributions of the poor than the splendid donations of the rich.

It is pleasing, however, to remark, that the Christian Church generally appears to be awaking up to a sense of its duties and responsibilities, as intrusted with the means of promoting the temporal and eternal interests of men of all nations. Beside the usual annual contributions in support of benevolent and religious objects, the English Established Church has lately contributed nearly £200,000 for church extension in London. The Church of Scotland has raised the same amount for a similar object in Scotland. The Protestant Dissenters of England have also come nobly forward in the same way; and the Wesleyan centenary fund has amounted to £250,000. In this march of Christian liberality, the Church of Scotland has, lately especially, nobly signalled itself. The following is extracted from the Records of the General Assembly of the Church of Scotland:—

"At Edinburgh, 1st June, 1840.

"The General Assembly of the Church of Scotland, considering the obligation which lies on this church to promote, to the utmost extent of the means with which God hath intrusted them, the progress of the Gospel of Christ among their own people, their brethren in the Colonies, and the heathen throughout the world; and considering farther, how greatly their efforts have been impeded from a want of due arrangements for properly collecting the contributions of their several congregations, and confiding in their liberality and Christian zeal, were fit occasions regularly presented to them for contributing to the advancement of the five great schemes now prosecuted by the church, earnestly recommend to all the ministers of this church to make collections every year on behalf of each of these objects, viz: (1.) Foreign Missions; (2.) Church Extension; (3.) Colonial Churches; (4.) Conversion of the Jews; (5.) Education.—And particularly, the General Assembly appoint the several Presbyteries to require an account of the diligence of all the ministers within their bounds in this matter, and to record the report of every minister in their Presbytery books; and likewise ordain the several Synods to take a particular account of the diligence of their respective Presbyteries, and to record it in their Synod books: And the Assembly earnestly urge on their faithful people seriously to consider the duty of contributing liberally towards the advancement of Christ's cause, according to the ability wherewith God has blessed them."

In these noble enterprises of Christian zeal and mercy, we wish the ancient Protestant Church of Scotland "God speed."

In our first number, we adverted to the state and prospects of the Jews throughout the world, and especially with reference to Palestine; and assured that our readers will be interested by further information on the subject, we have given, in a subsequent page, an extract from the Report of Dr. Keith and Mr. McCheyne, as representing the deputation appointed by the General Assem-

bly of the Church of Scotland, to visit Palestine and the neighbouring countries, with a view to ascertain the state of the Jews.

The ninety-seventh Annual Conference of the Wesleyan Ministers in Great Britain commenced its sittings, in Newcastle-upon-Tyne, on Monday the 29th July.

The Rev. Robert Newton was elected President, and the Rev. Dr. Hannah, Secretary. Further information of the proceedings of Conference may be expected in our next.

We sincerely thank our brother Editor of the *Christian Guardian*, for the notice which he has taken of the *Wesleyan*, by announcing the birth of our infant journal; as it will serve, at least, to make the fact of its existence known to the public—which, of course, is of some importance to us, as its continuance and success must depend on the support which that public may be disposed to afford it. We are not sure that we exactly understand the design and meaning of the *Guardian*, when he speaks hypothetically of the *Wesleyan* being "needed"—of its giving an "undistorted picture of Wesleyanism"—of the hope expressed, that it "will do good," and of its being an "Auxiliary." We can, however, assure our respected contemporary, and the Methodists of the united Colony, that though we cannot recognize as truly Wesleyan, in every instance, the principles which have been adopted, and the policy which has been pursued by the *Guardian*, especially during the last three years; our wish is to become, not the Censor or Antagonist of that influential periodical, or any other, but an humble "Auxiliary" in diffusing among the "Colonists" the knowledge of Wesleyanism, and especially of Christianity; and we hope the *Guardian* will give us credit for sincerity, when, in our Prospectus, we stated, and now repeat, that "this publication is designed to co-operate with other kindred journals, in the diffusion of Religious Knowledge and Useful Information," and that no "articles will be admitted but such as are calculated to promote Christian union, domestic happiness, and the general welfare of society." Persuaded that the Scripture motto of our journal will be adopted by the Editor of the *Guardian*, as we trust it will ever regulate our own course: it is to be hoped, that by harmonious co-operation, the interests of truth and piety will be more extensively promoted.

COURVOISIER, the murderer of the late Lord William Russell, made, while in prison, a long and penitential confession of the sinful course which he had pursued up to the moment when he imbrued his hands in the blood of his venerable master. He stated, that neglect of the duties of religion—indulgence in falsehood, pride, and guilty pleasures—the reading of novels, and other wicked books—extravagant expenditure—the company of the prodigal, &c.—were among the steps by which he was led to the awful act, for which he was about to suffer on the scaffold. He concludes: "If I am the greatest of sinners in the eyes of my fellow-creatures, how shall I appear in the eyes of Him who knows all my actions, my words, and my thoughts? Condemnation and eternal sufferings are the portion I deserve—yet, (he adds,) through the precious blood of the Lamb of God, I may be washed from all my sins, and be fitted to be received into the kingdom of God."

J. S. BUCKINGHAM, Esq., the celebrated Oriental Traveller, is at present engaged in delivering,

in this city, a course of Lectures on Egypt and Palestine. His audiences have been large and respectable; and have been highly delighted with the various and deeply interesting information afforded them by the venerable Lecturer, relative to those countries and places which he has visited—of which we so frequently read in the Holy Scriptures, and of which his descriptions are most graphic and beautiful: a specimen of which will be found on our last page—in which Mr. B., in his published travels, describes his journey from Jerusalem to Jericho.

**LONGEVITY IN PERU.**—A gentleman who travelled in Peru in 1834, states, that while on a tour at Payta, Mr. Charles Higginson, U. S. Consul there, introduced him to an old Indian lady, one hundred and forty-two years of age! Although she was unable to walk, her intellect was unimpaired, and she was able to give a clear and correct account of the different revolutions, invasions, &c. &c. of nearly a century and a half. One fact was singular: she was attended by a maiden daughter, whose age was one hundred and seven years!—*Mon. Herald.*

## CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

QUEBEC, Aug. 14, 1840.

DEAR SIR,—It has often been seen that partners in sin have become sharers in suffering, and that those who have been successful in tempting their companions to acts of transgression, have afterwards been the occasion of hurrying them down to the pit of perdition. I beg to send you the following tragical narrative of an occurrence of that kind, which took place in the neighbourhood of Lambeth, in London, England, on Monday the 20th of last month, and which is an affecting comment on the inspired words, “*And sin, when it is finished, bringeth forth death.*”—James i. 15.

### HORRIBLE MURDER, AND SUICIDE OF THE MURDERER.

On Monday, the inhabitants of St. George's road were plunged into the most painful state of excitement, upon learning that a murder had taken place at No. 4, Caroline-buildings, in that vicinity, and that the murderer, after committing the horrible act, had succeeded in destroying himself. The particulars are as follow:—The murderer, whose name was William Neeley, a shoemaker, had seduced his victim, the wife of Thomas Weatherley, to an adulterous intercourse. Mrs. Weatherley left her husband, and, for a short time, lived with her murderer; but, upon the husband entreating her return, and promising forgiveness, she put herself, truly penitent, under the protection of her lawful guardian. William Neeley, upon learning her return, became maddened with jealousy, and, in the absence of her husband, went to their residence; and, after fruitlessly attempting to persuade his victim to resume her disgraceful life with him, he pulled from his pocket a carving knife, and cut her throat. The poor creature, with the frightful gash bleeding, rushed from the house, and on reaching the flagstone of the next door, she fell down, and expired! The neighbourhood being alarmed, attempts were made to secure the murderer, who stood at the door, brandishing the knife, and vowing destruction to the first who approached to arrest him. The few persons then collected were horror-struck, and from want of physical courage and self-possession, they permitted the murderer to withdraw within the house; and upon the arrival of the police, who broke open the door, the man was found with his head nearly severed from his body!—“*Bloody and deceitful men shall not live out half their days.*”—Psalin iv. 23.

How little thought the unhappy woman that her admirer would become her murderer!—that her willing seduction, would be followed by her woeful destruction! And yet, “*the wages of sin is death;*” and “*verily there is a God that judgeth in the earth!*”

## RELIGIOUS INTELLIGENCE.

### STATE OF THE JEWS.

Dr. Keith and Mr. McCheyne, in appearing before the General Assembly, as representing the Deputation, gave in a Report of their proceedings,—which, we are sure, will be read with deep interest:—

There is a law in our nature, according to which the sight of the object calls forth, in the most vivid manner, the emotion of the heart. Our blessed Lord himself evidently shared with us in this senseless and amiable infirmity. When he came near the gate of Nain, and saw the widowed mother following the bier of her only son, he had compassion on her, and said unto her, “*Weep not.*” And again, “*when he saw the multitudes of Galilee, he had compassion on them.*” The sight of the object affected his heart, and drew forth the tender feelings that were treasured there.

It was exactly in accordance with this law of our nature, that the Committee of our Church for the Conversion of the Jews came to the resolution, in March, 1839, of sending out four of their brethren, to go and see what was the real condition of the lost sheep of the house of Israel. The information received, by means of correspondence and printed documents, had produced a general and decided impression of interest in behalf of the Jews. Still it was felt that, if ministers of our own Church were sent out upon a mission of kindness and inquiry, to the various countries where the Jews reside, they would return, not only with fuller and more accurate information, but also with hearts kindled into a flame of holy compassion by the actual sight of the dry bones of Israel, in the open valley, very many and very dry.

By the good hand of our God upon us, this interesting Mission has been accomplished. And now, that we have been brought in safety back to our beloved land, and are permitted to stand once more in the Venerable Assembly of our Church, it is our hearts' desire and prayer, that the anticipations with which we were sent out may be fully realized. We do feel that a vast weight of responsibility lies upon those of us who have been privileged to visit the many thousands of Israel—to see them wandering as strangers on the mountains of Judah—and spreading forth their hands in the synagogues of Poland. Our hearts do truly burn within us, not only to lay before the Church the result of our inquiries, but to convey to all the vivid impressions of compassion to Israel which we have ourselves received.

Could we but carry our fathers and brethren, and the Christian people of Scotland, through the scenes which we have witnessed,—could we communicate the feelings with which we beheld the Jew praying beside the ruined wall of the Temple of Jerusalem, or the feelings with which we witnessed the extravagant devotion in the synagogues of Galilee, or the feelings with which we walked through the street of Brody, where scarcely any but the bearded sons of Abraham are to be seen:—above all, could we make known, as vividly as we have seen, the thousand ways in which they go about to establish their own righteousness—praying to the dead, making pilgrimage to Jerusalem, wearing the phylacteries, killing the chipora, or dancing with the law—we are quite sure that there would be but one thrill of sympathetic interest felt throughout the whole Church; and one fervent effectual prayer would arise from all the praying families in Scotland—“*Oh that the salvation of Israel were come out of Zion!*”

It was at one time our intention to begin this Report with a short narrative of our progress through the different countries, and the manner in which our inquiries were made. For two reasons this has been omitted,—partly because to have inserted the briefest sketch of our journeyings would have extended the limits of our Report to an unwarrantable length, and partly because there is an intention, which we trust Providence will afford strength and opportunity to fulfil, of laying a full and deliberate narrative before the Church and the public.

In the following Report, accordingly, we have arranged and set down the sum of the information we have acquired regarding the unhappy descendants of Abraham, and the conclusions which we have deliberately been led to form in our own minds as to the best mode of seeking their eternal good.

### I.—MOST SUITABLE STATIONS FOR MISSIONS.

**I. Saphet, in Galilee.**—In every point of view, the Holy Land presents the most important and interesting field of labour among the Jews. Ever since the year 1832, when the Pasha of Egypt took possession of Acre, the Jews in Palestine have enjoyed toleration, and some measure of protection. The recent interview of Dr. Duff with Mehemet Ali has shown the policy of that singular man in a most interesting manner. He says, “*that the Government will give every facility to the Jews to return, in any number, to their own land;*” “*that they will be treated exactly like Mahomedan subjects; and that he is even willing that they become proprietors of the soil.*” Whatever reliance may be placed on the word of the Pasha, we are quite assured of this fact, that the Jews have hitherto enjoyed peculiar tranquillity under his government, and that there are no obstacles whatever on the part of the government to the operation of the Jewish missionary. This is an advantage opened up to us by Him who has the hearts of kings in his hand, which it is impossible for us to overlook.

Again, the Jews are in affliction in the land of their fathers, and this makes them more open and friendly there than in any other land. It is plainly intimated in the Bible, that affliction is one of the means which God will employ in the conversion of the Jews. (Ezek. xx. 37. Hos. ii. 14.) In other countries, where they are deeply engaged in worldly business, rich and comfortable, we found that they care little to attend to the missionary. But, in Judea, the plague, poverty, the oppression of their rabbies, and the insults of the heathen, have so humbled them, that they cling to any one who will shew them kindness, and listen without bitterness to the words of grace and love from the lips of the Gospel messenger.

They are strictly Rabbinical Jews—untainted by the infidelity of France, or the neology of Germany. They hold the Old Testament to be indeed the Word of God—they have a real expectation of the coming of Messiah; and this expectation is certainly greater than it was before. The missionary has thus firm ground to stand upon, and, with the Hebrew bible in his hand, may expound to them, with intelligence and power, all that is written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish world. True, the once favoured nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and morning and evening he turns his face toward it during prayer. It is the heart of the nation, and every influence felt there is transmitted to all the scattered members. At Ibrailla, a small town upon the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundredfold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look upon the English as friends. The very name of an Englishman carries with it the idea of kindness, protection and sympathy to the ear of the too often insulted Jew. Three months before our arrival in Jerusalem, an English Consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish missionary. The boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an over-ruling Providence visible here? And is it not our duty to improve the interest we have in the affections of the Jews, by being the friends of their never-dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as Immanuel's Land; and those who love Israel bear it especially upon their hearts, because its name is inwoven with the coming conversion of Israel. It is “*upon the house of David, and upon the inhabitants of Jerusalem,*” that God has said he will pour his Spirit. (Zech. xii.) “*On the high mountains of Israel shall their fold be.*” (Ezek. xxxiv.); “*and he will feed them in Bashan and in Gilead, as in the days of old.*” (Micah vii.) For all these reasons, we feel no hesitation in stating that, to us, the Holy Land presents the most attractive and the most important field for missionary operations among the Jews.

(To be continued.)



## MISCELLANEOUS.

## JOURNEY FROM JERUSALEM TO JERICHO.

"JANUARY 28, 1816.—The route we had marked out to ourselves, was to cross the Jordan, and go through Jerash and Gamela, two cities, of whose ruins we had heard a great deal in that quarter: Mr. Banks intending to go off from the latter to Nazareth, and I to pass through Tiberias, on my way towards Damascus and Aleppo. As no one could be prevailed upon to lend us animals on hire for this journey, from its being out of the common caravan road, we were compelled to purchase horses for that purpose. This we effected without much difficulty, and at a very moderate rate; a good travelling horse, with all its equipment in common furniture, costing about four hundred piastres, or less than twenty pounds sterling.

"Our party was composed of Mr. Banks, Mohammed, his Albanian interpreter, and myself; and our guides were two Arabs of the tribe of Zaliane. We were now all dressed in the costume of the country: Mr. Banks, as a Turkish soldier; Mohammed, in his own garb, as an Arab; and I as a Syrian Arab. Our guides wore their own dresses as Bedouins of the desert. We were each mounted on a horse of our own, there being no animals for baggage, as each person carried beneath and behind him whatever belonged to himself. We were armed but poorly, from the advice of our guides to take with us nothing that could excite the cupidity of strangers, since they wished us rather to depend upon our poverty for passing unmolested, than on our force, or numbers, for defence; and even they themselves carried each a long lance only, rather as a part of their habitual equipment, than as placing much reliance on its use. We took with us a small portion of bread, dates, tobacco, and coffee, and a supply of corn for our horses, with a leathern bottle of water suspended from the saddle, and these completed our outfit.

"It was about noon when we left Jerusalem by the Bethlehem gate. Turning to the right from this, as we went out of the city, we continued along by the northern wall. In our way, we noticed a fine marble sarcophagus, highly sculptured, and resembling the broken ones seen at the tombs of the kings; it seemed to be used by the way-side as a watering-trough for cattle. The north-east angle of the city-wall had a romantic appearance as we passed it, a portion of the wall there going over a high bed of rock, which presents a cliff to the passenger below.

"Descending from the brow of the range of hills on which Jerusalem is seated, and going about north-easterly, we passed through the higher or northern part of the valley of Kedron, leaving Bethany, Bethphage, and the Mount of Olives, on the right, or on the south of us.

"In about three hours from the time of our quitting the gates of Jerusalem, having gone the whole of the way over stony and rugged ground, we reached an encampment of the tribes of Arabs to which our guides belonged. There were only six small tents of coarse hair-cloth, and in each of them not more than half a dozen persons. The Arabs of this tribe, extending their range over all the country between the Jordan and Jerusalem, branch off into small parties to obtain pasture for their camels and goats. It was thus that this party occupied a small hollow of the land, in which were a few shrubs, very sparingly scattered over the surface, and hardly sufficient to furnish food for their flocks for more than a few days.

"We halted here to receive the pledge of protection from our guides, by eating bread and salt with them beneath their own tents. A meal was prepared for us of sour milk and warm cakes, by the wives of our companions, and coffee was served to us by their children, while we sat round a fire of brushwood, kindled for the occasion. The appearance of the Arabs who composed our party at this halt, was much more different from those who inhabited towns, than that of the peasantry of our own country is from its citizens. In these tented dwellers there is an air of independence, mixed, perhaps, with something of ferocity, that is never to be witnessed even in the Musselmauns of large cities; and a more robust, though less pampered frame, with deeply browned complexions and piercing eyes, gave them altogether a brave and manly appearance.

"We remounted, and quitted this encampment at one o'clock, though the dangers that were talked of during our entertainment, as likely to beset us on the way, were sufficient to have deterred persons who were not firmly bent on their purpose, from proceeding. In half an hour, going more easterly, we came to a very narrow pass, cut through the hill, in a bed of hard rock. There was an old fort here, which had once guarded this passage, but was now deserted, and close by were the ruins of a large square building belonging to it. After going through the pass, we descended again into deeper valleys, travelling sometimes on the edges of cliffs and precipices, which threatened destruction on the slightest false step. The scenery all around us was grand and awful, notwithstanding the forbidding aspect of the barren rocks that every where met our view; but it was that sort of grandeur which excited tear and terror, rather than admiration.

"The whole of this road from Jerusalem to the Jordan, is held to be the most dangerous about Palestine; and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been dispatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly, by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that can be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys; while the bold projecting crags of rock, the dark-brown shadows in which every thing lay buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigned around, presented a picture that was quite in harmony throughout all its parts.

"It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. (Luke x. 30-34.)

"One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller, who rushes on to catch a new view at every pass and turn; one must be alarmed at the very tramp of the horses' hoofs rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here, pillage, wounds and death would be accompanied with double terror, from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the Priest and Levite are said to have done, strikes one with double horror, as an act almost more than inhuman. And here, too, the compassion of the Good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature."—*Buckingham*.

MEMOIR.—The following is extracted from a Memoir, by the Rev. M. Claxton, of John Janion Turner, who was born blind, and died at Tewkesbury, Aug. 29, 1827, in the 17th year of his age:—

"Notwithstanding his age, (youth) and all his disadvantages arising from the want of sight, he discovered a grasp of mind that indicated something very extraordinary in future life. His powers of understanding and memory were truly extraordinary. Never have I either met with or heard of such a youth. Often, after reading to him pieces in prose and verse, ten or even twenty minutes, he has requested us to pause, and has repeated all we have read, without the omission of a single line, though he had never heard a word of it before. Upwards of five hundred of our (Wesleyan) hymns he had committed fully to memory,

and I never knew him, in repetition, mistake a single word. Such was his knowledge of the Scriptures, that he was a sort of walking bible." But by nothing was this extraordinary young man more distinguished than by deep, enlightening piety, and an unquenchable zeal for the glory of God and the salvation of immortal souls. It is said that "in the days of his mere boyhood he showed more anxiety to hear the sacred Scriptures read, than he did for his daily food." For several years he acted as a highly acceptable and useful local preacher. "His death was truly peaceful and happy."

CREED OF THE LATE LORD BYRON.—In a letter to Mr. Dallas, dated "Durant's, Jan. 21, 1808," his Lordship makes the following strange confession:—"In morality, I prefer Confucius to the ten commandments, and Socrates to St. Paul, though the two latter agree in their opinion of marriage. In religion, I favour the Catholic emancipation, but do not acknowledge the Pope; and I have refused to take the sacrament, because I do not think eating bread or drinking wine will make me an inheritor of heaven. I hold virtue in general, or the virtues severally, to be only in the disposition—each a *feeling*, not a principle. I believe Truth the prime attribute of the Deity; and Death an eternal sleep, at least of the body. You have here a brief compendium of the sentiments of the wicked George, Lord Byron; and till I get a new suit, you will perceive I am badly clothed."—*Life of Byron, by T. Moore*.

THE RESURRECTION OF THE SAINTS.—Why should the true believer in Christ tremble at the thought of laying aside his weak, sinful, mortal body? You will receive it again: not such as it now is, frail and perishable—but bright with the glory, and perfect with the image of God. The body is that to the soul, which a garment is to the body. When you betake yourself to repose at night, you lay aside your clothes till morning, and resume them when you rise. What is the grave but the believer's wardrobe, of which God is the doorkeeper. In the resurrection morn, the door will be thrown open, and the glorified soul shall descend from heaven to put on a glorified robe, which was, indeed, folded up and laid away in dishonour; but shall be taken out from the repository enriched and beautified with all the ornaments of nature and of grace.

HOW TO GROW RICH.—"Nothing is more easy," says Mr. Paulding, "than to grow rich. It is only to trust nobody—to befriend none—to heap interest upon interest—cent upon cent—to destroy all the finer feelings of nature, and be rendered mean, miserable and despised, for some twenty or thirty years; and riches will come as sure as disease, disappointment and miserable death."—*Bristol Mirror*.

## POETRY.

## ON ETERNITY.

ETERNITY! what art thou? my poor mind  
Ranges in vain through regions of deep thought,  
To seek a fitting semblance of thee!—nought  
Can I collect!—'tis vain!—I cannot find  
Ideas with which I might thine image bind.  
What are the ages which old Time hath brought,  
Compared with thee! the fame of battles fought,  
Tho' living as the world? A gust of wind,  
That sweeps along, and then is heard no more.  
And what is boasted Time itself to thee?  
A flame that for a moment bright will soar,  
Leaving deep gloom thro' which no eye can see;  
Or 'tis a wave that ripples to the shore,  
And dies upon thy rock, ETERNITY.

J. J. L.

## MONTREAL:

PRINTED FOR THE COMMITTEE, ONCE A FORTNIGHT,  
BY

JOHN E. L. MILLER,

at the Office in St. Nicholas Street—All communications for the *WESLEYAN* must be addressed (post paid) to the Rev. R. L. LUSHER, Montreal.

TERMS.—Five Shillings per annum, including postage, payable half-yearly in advance.