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THE
WESLEYAN REPOSITORY,
AND
Literary Record.

CONDUCTED BY A COMMITTEE OF WESLEYAN MINISTERS.

VOL. I.

London:

PRINTED AND PUBLISHED FOR THE REPOSITORY COMMITTEE,
BY ANSON GREEN,
AT THE WESLEYAN BOOK AND PRINTING ESTABLISHMENT, NO. 9, WELLINGTON
BUILDINGS, KING STREET EAST.
1861.

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RODDY & BILLY, PRINTERS.  
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THE
Wesleyan Repository,

AND
LITERARY RECORD.

OCTOBER, 1860.

INTRODUCTORY OBSERVATIONS.

THE prospectus already issued, and extensively circulated, indicates with sufficient precision the proposed characteristics of this new claimant on public favour. It is thought best, however, to assign some reasons for the publication, and to explain more fully the motives which have influenced those who have undertaken its issue.

Some fifteen years ago an esteemed minister of our Church, since gone to his reward, placed in the hands of the writer a prospectus of a Magazine similar to the one now before the reader. It was his opinion then, in which we concurred, that there was a demand for a monthly periodical which should be essentially Wesleyan in its character, but established on the basis of Christian Catholicity. It was thought that in addition to our weekly organ there should be another periodical, less ephemeral, which should contain standard articles of current religious literature, worthy of preservation in an annual volume. We have reason to believe that had such a magazine been established then it would have been cordially sustained by our best writers, and cheerfully supported by our people. That however was not attempted, and it was left to others to carry out a good design, which we think, will now be heartily sustained.

Years have passed away, and in the mean time our Church and country have grown amazingly. Our religious and educational progress has been most remarkable, and must afford the highest gratification to every Wesleyan philanthropist. But our national growth presents a reason why we should no longer delay the publication of a periodical which shall not only afford evidence of prosperity, but which shall be the means of administer-

ing food to the mind of our church and nation. Thousands of our youth, and most of the heads of religious families, feel the need of aids to mental and religious culture, and we propose to offer aid in the form and manner now presented. We entertain a deep conviction of responsibility in this matter, and believe that the time has come when our best endeavours should be exerted to meet the growing wants of these times.

We have among our ministry and laity a large class of intelligent and cultivated minds, who have felt the need of a periodical which might become the Repository of their best and matured thoughts on various topics of national and connexional interest. In the department of Christian Ethics and Biblical Criticism we have long required a medium of utterance, in a somewhat permanent form, and the hope is strongly cherished that not only shall we be able to gratify those who have written and still write for the press, but that many will be prompted to greater diligence in study, and carefully prepare their meditations for the benefit of others. It has been well said that "Periodical literature, though comparatively modern, has become the chief power of the pen. In England and France, and to a considerable extent in Germany, the best authors avail themselves of it as the most effectual access to the public mind. Its advantages are too manifest to need remark." Canada must not be behind any other country in this respect, and we invite the co-operation of brethren that the Wesleyan Repository may become the centre and source of varied information and instruction for all classes. We should be glad to make this Magazine entirely original, but unless such matter be spirited and vigorous we are persuaded it would not be as welcome as superior selections from the best sources. These are abundant, and having access to them as they issue from the prolific press of England and America, we shall never lack materials for a sound, healthy, and therefore useful monthly. We have no taste for the "hifalutin," spread-eagle kind of literature, but we think this specimen number will show that our tastes are of that kind which may be cultivated without fear of tripping, and which will be found agreeable to the notions of those who love our glorious old Saxon tongue.

It may be said that in this country, with our present advanced means of communion with other countries, our people can get all the periodical literature they desire. It may be so, but we have no hesitation in writing, that there is a vast amount of current literature which it is not desirable they should obtain. There is pernicious poison in a great many Magazines found on the centre-tables of Christian families. We avow our design to endeavour to supplant the evil by offering that which will bear the test of Bible principles, and which, therefore, may safely be placed in every family in the land. And even if unexceptionable literature could be easily and cheaply obtained from other lands, it is nevertheless highly desirable that

we should cultivate a national literature of our own. There is much in all the magazines we have seen from other countries—and they are legion in number—that is not at all adapted to Canadian minds and homes. Our political, municipal, and educational systems differ from those of other lands, and in most respects are vastly superior. We must have a literature corresponding with the tastes and pursuits of the people, and which shall be a fair representation of our enlarged views of personal liberty and religious freedom. In carrying out this idea of Canadian enterprise, there may be an occasional divergence from the definitions of any prospectus which could be written, but any departure from our own will always be in the interest of humanity, for the development of Christian power, and for the purpose of securing the great and glorious ends of Christian organization.

We designed to make this initial chapter *short*. It has already grown more than was meant. And yet we have not said all we should like to say. We confess to a degree of enthusiasm in this business of issuing a Canadian Christian Monthly. Where is the use of allowing others to outstrip us in any thing? We have the means of excelling all others even in this particular. We ask you, therefore, to help us to make a fair start. Before you cease reading these introductory lines, resolve to send your name as a subscriber, and make an effort to increase the list, that before the end of the year we may have five thousand subscribers. If that number is attained we promise to add ninety-six pages to the second volume, without increasing the price.

We have pleasure in stating that already valuable articles have reached us from talented correspondents, whose contributions will hereafter enrich our pages. The present issue may, therefore, be considered only as a general indication of the style and character of this Magazine, but by no means as a perfect specimen of what we consider attainable. By a cordial union of effort it is certain our Wesleyan Repository will become a standard of sound and useful literature.

Before retiring, our EDITORIAL CONTEMPORARIES will permit us to make our *very best bow*. We shall keep on friendly terms with you all. We are not competitors against you, but copartners with you, and we hope so to conduct ourselves that you will never have occasion to be ashamed of our company. If at any time we should have reason to differ from you, we shall express our opinions in an honest, candid, manly way. So now bid us welcome, and we shall then cheerfully go on our way.

Our Canadian Pulpit and Ministry.

ORIGINAL SKETCH OF SERMON.

BY THE LATE REV. B. SLIGHT, A. M.

"Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit—John iii. 7, 8."

In consequence partly of our natural blindness and ignorance, and partly of the deception the enemy of souls exercises upon us, the nature of true religion is much misapprehended. Hence many things are substituted for it. A part is put for the whole,—as repentance, opinions, ceremonies, attendance on outward worship. But we need be under no mistake as to its true nature. The Scripture is plain, clear, and full in its descriptions of the subject. No person with a candid mind, who will read with prayer, need mistake on this most important of all points.

Our blessed Saviour is the way, the truth, and the life; and the teacher of the true way to life; and in the scriptures we have the record of his teaching, and may by them reap the benefit of so important a help.

Nicodemus, a ruler of the Jews, or a member of the Jewish Sanhedrim, having heard of the miracles of Jesus, and being convinced of his divinity thereby, came to him by night to be taught. Our Lord proceeded to correct his false notions, and to impart correct ideas. He was sufficiently sincere and desirous as to be induced to go to Christ, but so much under the influence of fear as to choose the night season, when the eye of man would not be upon him. However, he afterwards became more bold. We should learn from this, reason for judging properly of beginners. There is much of the mixture of carnality and worldly views, with true desire to save the soul. What an interesting interview! What important instructions and directions he would receive! We have the substance of them before us. We will enter upon their consideration. Notice,

I. THE "NATURE" OF THIS CHANGE.

A necessary and important change is frequently alluded to in Scripture. Sometimes as conversion, regeneration, a new creation, a new creature, putting *off* the old man, and putting *on* the new man, walking not after the flesh, but after the spirit, etc. Whatsoever term is used one thing is meant,—viz., *a change of heart*.

The term "Being born again" was used among the Jews. * * *

It is that work of the Holy Spirit by which we experience a change of heart, or the renovation of the soul by the Holy Spirit. It is the infusion

of spiritual life, whereby it is enabled to perform spiritual actions, and to live to God. Hence it is called a *new birth*, or *regeneration*, in allusion to the natural birth; and it conveys the idea of an entrance upon a new life; from which circumstance it is called a passing from death unto life. All things are new,—new desires, hopes, fears, affections; in short, a change in the whole manner of existence. We henceforth live in quite another manner than before. It is,

1st. An *inward* change.

The corrupt affections are changed. Not *baptism*. Baptism is strictly necessary. It is commanded; but it is only an outward sign of an inward and spiritual grace. The inward grace may or may not accompany the outward sign, but the sign and the thing signified are separate things. Not *repentance*. Conviction of the evil of sin, hatred to it, desire of deliverance, an effort for emancipation, all imply a work of God in the heart, and a moral change, but not the change in consideration. It is only preparatory to it. The one is bondage, the other freedom; the one accompanied by a sense of guilt and wrath, the other of the favour of God and acceptance with him. Hence not *justification*. Justification is a judicial change and alteration of our relation to God and his law,—a removal of God's wrath, and of the condemnation resulting from it. The change in question is an alteration of our state, a difference in our real condition. Being inward it is hence invisible; yet it is seen in its effects.

2nd. An *entire* change.

Man is totally depraved and corrupt. His affections are vitiated; his heart is a cage of unclean birds. "Out of the heart," etc., the judgment is clouded, the will perverted. This renders him unfit for heaven. In order to be made fit there must be an alteration in all those respects in which we are naturally unfit for that kingdom. Old things must pass away and all things become new. The subject of this change becomes altogether another character. Yet this change is not entire sanctification. That is a further work of grace. "Regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite." There is still imperfection. It is an incipient degree of *all* grace, but fully matured and developed in entire sanctification.

3rd. An *instantaneous* change.

Howsoever progressive may be the preparative process, or with whatsoever circumstances the change itself may be accompanied, yet, in the nature of things; it is evident this change must be an instantaneous one. If it be to pass from death unto life, from a state of darkness into light, then the moment of life and light must arrive. God says let there be light, and there is light,—let there be life, and life commences. It may not always be immediately perceptible to the individual subject of the change.

4th. A *supernatural* change. * * * * *

It is effected by the agency of the Holy Spirit. It is true, instruments are employed. Ministers may preach; the word of God may be quick and powerful; yet, the power—the agency is the Holy Spirit; he effects the change. God works in man to will and to do, and under that influence he wills and acts. Man has no inclination, no power for action otherwise. “Of his own will begat he us by the word of truth.” “Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” “He that hath wrought us for the self-same thing is God.” “You hath He quickened,” etc. To be born of the spirit is to be born by the mighty energy and influence of the Spirit. To be born from above is to be born by heavenly power. The Holy Spirit convicts of sin, applies the blood, conveys internal power, and makes the believer acquainted with his sonship. * * * * *

5th. A *mysterious* change.

We are not to expect any minute philosophical account of the manner how it is done. “The wind bloweth,” etc. As though the Saviour had said, “Marvel not because you cannot understand *how* the Holy Spirit operates upon the soul, for there are some things in nature you cannot understand: consider the wind; it bloweth where it listeth,” etc. Who can account for all the phenomena of winds? We know it is a current of air, and we know the elements of which air is composed, and the proportions of their composition; we know also the general causes of its motion. Yet there are many inexplicable circumstances in the blowing of the winds which never have been accounted for. You cannot tell the laws by which its particular movements are governed and regulated. How is it that it sometimes blows furiously, at other times gently, and at other times not at all. All the observations of science which have as yet been brought to the subject have been insufficient for its illustration. But, although it is invisible, yet you hear it; although you cannot account for it, yet you feel its effects. So it is with the influences of the Spirit. How he acts upon our spirits is unaccountable, but you know he does act, because you feel the effects in conviction, comfort, joy, peace, meekness, gentleness, etc. No one should, therefore, cavil at this doctrine, because it is mysterious. It is confessedly so. It is so because it cannot be otherwise. If it could be explained it would lose the character it now sustains. * * *

II. EVIDENCES.

The evidences of our new and heavenly birth are to serve two ends,—for our own satisfaction, and for the conviction of others: internal for our own satisfaction, external for the conviction of others. More distinctly and accurately speaking,—there are *three* kinds of evidence by which the reality of this work may be discerned.

1st. *Divine.* The witness of the Holy Spirit.

In strict theological language we cannot say the Holy Spirit witnesses to our heavenly birth, because that is a *state*. He bears witness, however, to a collateral *fact*, viz., to our *adoption*; and the state is involved in the fact. If we *are sons* then we *are born again*; and because he bears witness to the fact of our sonship, we are assured thereby of our state as sons.

2nd. *Intuitive.*

Intuition is a perception the mind has without reasoning; a perception by our natural faculties without the mind's comparison of two objects for the purpose of drawing a conclusion. It is the consciousness of possessing the fruits of the Spirit. We are inwardly conscious of meekness, love, joy, peace, etc.

3rd. *Inductive.*

Those derived from inference. * * * * *

1st. Those who are born of God *do not commit sin*.

The Apostle John describes this both negatively and positively. "Whosoever sinneth hath not seen him, neither known him," (1 Epis. iii. 6.) "Whosoever is born of God cannot commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God," (1 Epis. iii. 9.) Sin has not the consent of his will, the approval of his affections.

2nd. They *have overcome the world*.

"For whosoever is born of God overcometh the world," (1 John v. 4.) The world does not influence him. Its frowns, smiles, hopes, fears; its prosperity or adversity; its preferment or abasement, cannot induce him to abandon his duty or forsake his God. He does not pursue the world as his chief good. He rises above it in its ensnaring desires, or its distracting cares. He is not deeply affected about its loss. He is dead to the world; yea, the world is crucified to him, and he unto the world. * * *

3rd. They *love the brethren*.

"Every one that loveth is born of God," (1 John iv. 7.) "We know we are passed from death unto life," etc., (1 John iii. 14.) Love is one of the fruits of the Spirit, and where this work of the Spirit is wrought in the heart, love cannot be separated any more than you can separate an effect from a cause. It will not *develope* itself in all alike, or be alike obvious or conspicuous in all, but it must exist. We must love the brethren because they *are* brethren, not because they are rich, great, or talented * * *

4th. They are *consistent and holy in their conduct*.

"Every one that doeth righteousness is born of God," (1 John ii. 29.) He is made righteous, is really changed, is made a new creature; and if so the change will manifest itself in this manner. It is, then, not harsh to conclude that where there is not this mark the principle is wanting.

III. NECESSITY.

1st. *The repeated and emphatic declaration of our Lord.*

"Every word of God is pure." If he has made a declaration, the thing is so. If he repeat it, it marks its strong necessity. Here he gives it additional emphasis by prefixing the terms *verily, verily.* * * *

2nd. *As a meetness for enjoying the privileges of the Church.*

We cannot enter into the kingdom of heaven without it, *i. e.*, the Church on earth: we cannot be real members of the Church of Christ and be strangers to a spiritual birth. We cannot enjoy any privileges belonging to real believers. All the benedictions, etc., to the churches are given to believers. Otherwise we sit with God's people, we join with them in praises, but it sits only on the tongue, and proceeds not from the heart. Our prayers are not the expressions of desire. No hope to animate, no faith to realize. No happiness here or hereafter without this change. There is chaff mingled with the wheat on the same floor, but the breath of God's wrath will drive it away.

3rd. *As a meetness for Heaven.*

"Without holiness no man shall see the Lord." But no man can be holy without this change. It is the principle or germ of all holiness. We must be born again, or die to all eternity. How can we stand before a pure and holy Being in our polluted state? If we never see the importance of a change from corrupt nature before we stand at the bar of the Holy Jesus, then his eyes of flame will make us awfully conscious of our impurity, and what impurity is. * * * *

IV. REASONABLENESS.

"Marvel not." Be not surprised, filled with astonishment or wonder, as though it were unreasonable or absurd. Nicodemus marvelled, but our Lord assisted him in the apprehension of the truth. * * *

1st. *As though it were new.*

It is nearly as old as the creation. It existed in every successive period of the Old Testament Church. * * * *

2nd. *As though it were enthusiastic.*

Enthusiasm is to expect an effect without a sufficient cause. Now holiness *must* exist previously to man's being admitted into heaven; and how can holiness be produced without regeneration? And without the Holy Spirit's influence on the human heart how can regeneration be effected? Is it not, therefore, sound, sober sense to entertain the idea of a divine supernatural agency in producing a divine and supernatural change, which is absolutely necessary to be experienced before we enter heaven.

In Conclusion,—Let there be, 1st. Enquiry. * * * *
2nd. Resolution * * * 3rd. Exertion. * * *

Sinners, awake, and seek the Lord while he may be found.

MINISTERIAL EXPERIENCE THIRTY YEARS AGO.

It may be instructive and interesting to those ministers and members of the Wesleyan Church who are now rising into active life, to know how their brethren fared and laboured one generation past—that is, taking *thirty years* for a generation. This may be also valuable as showing what Canada owes to Methodism, and by what means the Methodist Church has come to what it is. The author of the present paper is aided in this endeavour by being in possession of a *veritable* journal, kept by a then youthful preacher of *twenty-one* years, who, young as he was, was placed in charge of a circuit of some importance, such as circuits were in that day. It will show the disadvantages that men had to labour under, who had to perform their work, and educate themselves without books, or with such as they met by chance, and without a home in which to study. Some of the sentiments of the young preacher, as set down below, may be incorrect; and some of our more favoured young men may smile at the simplicity of some of his remarks, but they are given, not as standards of opinion, or patterns of style for the present time, but as specimens of how our predecessors thought, wrote, and acted *thirty years ago*. If we can stir up any of this generation to improve their superior advantages, while we also furnish materials for the future historian of Canadian Methodism, and for the pen of the religious *litterateur*, we shall have accomplished our purpose:—

(EXTRACTS FROM THE JOURNAL.)

“*September 21st, 1831, P—Circuit.*—Arrived here last night about 9 o'clock, being appointed to this place for another year. It is not without fear and trembling I resume my labours. *First*, on account of the treachery of my own heart; and, *secondly*, because of the well-known instability of this people. But my trust is in God: as he, in the order of his providence, has brought me back, I feel assured he will bring me through. O that I may be made humble and holy! My determination is to try and be so.

“I have in hand at present as studies,—Watts' Logic, Olney's Geography, and Ray on Creation; and I hope to prosecute the study of Greek this year. The plan I propose is this:—1st. Read four chapters in the Bible when I rise; 2nd. Study Divinity and Sermons the remainder of the forenoon; 3rd. Study Science or Languages in the afternoon; and 4thly. Read at night.

“I find many on my circuit ill. May the Lord sanctify their affliction to the good of their souls!

“*October 2nd.*—It is eleven days since I wrote last; during which time, I have preached *eight* sermons. I have felt much of God's presence and aid.

I have also finished reading Young's 'Night Thoughts,' a work with which I am more and more enamoured; also, 'Ray on Creation,' a philosophic work, written in a rather antiquated style, but from which I have learned much. In passing around the circuit, I find, contrary to my expectations, that the 'Society Meetings' have been pretty well kept up during my absence. Still I have to lament the occurrence of some circumstances that require the exercise of discipline. I find a want of courage, wisdom, talent, and piety to fill successfully the important station in which I am placed. God help me, and prepare me for to-morrow's (the Sabbath) labour!

" *October 5th.*—The day after writing last, preached at B's and N's school houses. I felt much assisted both times. Monday I spent principally in visiting the *delinquents*. Oh, how exceedingly carnal, worldly, and devilish, some of our people are to the present! Our preachers must become more holy themselves, and more faithful in their ministerial duties, or they will destroy the cause of God. To-day I am studying and reading. Among other things, Wesley's Sermons on 'Evil Speaking' and the 'Right use of Money.' I would fain have a talent for speaking as closely, as circumstantially, and as faithfully as he. I feel much humbled and grieved, upon an examination of my state, to find that my heart is yet so far un sanctified, and that I am so unfruitful in good works. God help me!

" *October 7th.*—Two days since I wrote last. In this time I have met with a great curiosity worthy of record, at brother J. A's,—a bush of *red* raspberries, *green* ones, and *blossoms*. These are some exceptions to the usual course of nature. To-day I have been reading Wesley's Sermons on 'Predestination' and 'God's love to Fallen Man.' In the first of these sermons he very clearly proves that God's *foreknowing* an event does not prove that he *decreed* it; because he foreknows all things, sin as well as everything else; but he is not therefore the author of sin. Hence it appears that that passage (Rom. viii. 29, 30.), which Mr. W. uses as his text, only means, that whom God *foreknew* as *believers*, he *decreed* should be *holy*. He then describes the process of the work. 'Whom He foreknew, He called: whom he called He justified; and whom He justified, He glorified.' In the *second* Sermon, Wesley most beautifully clears the Almighty of the imputation of injustice in permitting the Fall; and shows that if we are but faithful, more happiness will accrue to us, and more glory to God, by that event.

" *October 8th.*—*To-day* I have no appointment, nor am I able to visit, my lungs being so weak and sore. I have been reading a little, and now I would sit down and turn my eyes inward, and commune with my own heart. I have been, for a few days past, rather dull and heavy. Upon examination, I find that neither my advancement in holiness, (experimental and practical) in self-knowledge, nor in ability for usefulness, has been

commensurate with the privileges I have enjoyed. May God have mercy on an unprofitable servant, and help me to commence anew from this very hour!

“*October 19th.*—More than a week ago, by preaching in an open school house, I caught a severe cold, which settled in my bones and lungs, and occasioned me a good deal of distress. I have also failed to fulfill some of my appointments, which I deeply regret. But through all I have felt an unshaken confidence in God, a complete resignation to his will, and an assurance of his favour. Still, to the present, I have to regret that I am too slothful, volatile, and unprofitable. May God in his mercy deepen his work in my heart! During the period above alluded to, I have employed some of my time in reading the first volume of Knapp and Baldwin’s ‘Newgate Calendar,’ a book not without a certain kind of interest, and instructive as well. Surely vice is hardening, and capable of various degrees. But ‘the way of transgressors is hard.’ What a mercy that I was brought to a knowledge of God when young. From how many snares has it saved me! To God be the praise!

“*November 4th, 7 o’clock, p.m.*—This has been a fast day, preceding our quarterly meeting, which is to commence to-morrow. I have fasted and prayed, but I regret that my *mind* is so earthly, and consequently my *conversation*. I want more desire and faith for our approaching meeting. Since I wrote last, I have read, among other things, ‘An Historical Geography of the New Testament, by C. Wells, D.D.’ It is a kind of work, that I have long felt the need of, and wished to obtain. The names of those places mentioned in Scripture are now, generally speaking, so different from what they formerly were, that it is impossible to gain from *modern* geography an intelligible idea of the relative situation of the places mentioned in the Bible. The work alluded to has explained to me a number of difficult passages of scripture, and it is very interesting to study it more maturely.

“*November 12th.*—I here insert a review of some things I have read since I wrote last:—I have lately fallen in with Pope’s ‘Essay on Man,’ ‘Universal Prayer,’ ‘Messiah,’ and ‘An Elegy on an Unfortunate Lady.’ His style or versification in all is exceedingly smooth and captivating. But it is somewhat difficult to tell what his design is or his sentiments are in the ‘Essay.’ He says many fine things and tells many truths; but I think if he had entertained a clearer idea of the doctrine of the Fall, and of the economy of Redemption, he would have been better prepared to

‘Vindicate the ways of God to man.’

For he seems to think that man is in the same state in which he was formed; that he exactly fills his place, or otherwise, that

‘Man’s as perfect as he ought.’

Here I think he misses his way. As to his 'PRAYER,' interpreting it favourably, it is mainly correct in point of sentiment.* The *poetry* is excellent, and it contains great beauties. His 'MESSIAH' charms me much. I know not how to describe its beauties. It appears like a paraphrase of some passages in Isaiah, and is written in imitation of 'Virgil's Golden Age.' I cannot learn the circumstances of the case of the person upon whom the 'ELEGY' was written, and therefore do not understand it.

"I am going to visit pastorally to-day. May God go with me! What courage, meekness, patience, wisdom, and faith we do need for a successful prosecution of his work!

"*November 17th.*—Since I wrote last I have preached *four times*, with a good degree of liberty, especially at B's, on Jude 20th, and at A's on Acts xix, 2. But *to-day*, after conversation with brother M——, the Leader, in the Village of P., where I now am, I have felt a degree of sorrow and dejection, especially as I feel I am not so much alive to God as I ought to be, and I fear sometimes that I have not been conscientious and prudent enough in a particular case. May God in mercy search me, try me, and know my ways, and lead me in the way everlasting! Amen. I have lately fallen in with a very interesting work on the Resurrection of Christ, called "*A Trial of the Witnesses of the Resurrection of Jesus.*" It is in the form of law proceedings, and said to have been a discussion between two lawyers, in the presence of another as judge, and also of a jury, which brought in a verdict of "*Not Guilty.*" The arguments in it in favour of the Resurrection of Jesus are unanswerable.

"*November 23rd.*—Six days have elapsed since I was at similar work. During which time I have only preached *thrice*, having lost some appointments, in consequence of some untoward occurrences, for which I feel very sorry. 'How great is the care of the churches which cometh upon me daily!' My mind is not so graciously exercised as I could wish it were. It has been a good deal tossed about of late in consequence of some concern on an important subject. I want a further work of grace in my part. I am breathing after it; and I feel in a good degree quickened in my soul. May he make me a '*man in the Lord!*' I commenced, this afternoon, the reading of 'Simpson's Plea for Religion,' a work which, though I have frequently seen it, I have never yet read regularly through. I was much interested and instructed with reading of the deaths of HOBBS, SERVIN, NEWPORT, EMERSON, VOLTAIRE, HUME, CHESTERFIELD, ALTAMONT, and others—infidels and infidel writers—the most of whom were intemperate and immoral, and who died, some in a state of most frightful despair, and others in a state of hardened impenitence. Such are the effects of

* We must express our dissent from the above. We regard Pope's "Prayer" as "mainly" incorrect. It has poetic beauties, but is Pantheistic throughout.—
EDITORS OF W. R.

infidel principles in life and death. But, oh, *Eternity!* I reserve general remarks on the book itself to a future time.

“*Dec. 11th.*—Saturday night. I have preached *eight* times this week, with a good degree of satisfaction to myself; and, I trust, with some profit to the people. I saw Br. H., the young preacher on the next circuit, at Mr. F’s, last Monday, but fear I did not leave that savor of grace behind me that I would have done had my heart been more under the influence of divine love. When shall I become more useful? * * * I feel much distressed for want of a secret place to pour out my soul to God in prayer. May God keep me from falling! Also prepare me for the solemn duties of *to-morrow!* I met with a great curiosity this evening—an *old Bible*, printed about 200 years ago, in the old orthography, ornamented with old-fashioned plates, and the text not arranged in *two* columns, as is the case with our present bibles, but *one*.

“*December 17th.*—I have not written since this day week. It is with difficulty I redeem time for this work, or that of retirement and self-examination, amidst a multiplicity of engagements. Still, I might have more time if I were more careful to redeem it from sleep and unprofitable conversation, and did I live more by rule. My enjoyments, in public and private, have been somewhat on the increase for a few days. May God help me to hold fast whereunto I have attained, and to press forward to the mark of the prize! In company, this week, I was inadvertently betrayed into a mistake which wounded the feelings of some to whom I am much indebted, but for which I have felt worse than any one else. ‘It is impossible but that offences will come, but woe to that man by whom they come.’ May I be more careful in future! I have given ‘Beecher’s Sermons on Temperance’ a *second* perusal this week. Truly his description of the road to intemperance is most just; his exhibition of its facts most appalling; and his arguments for *total abstinence* quite unanswerable.

“*December 19th.*—A very cold day. This is the most remarkably cold weather I recollect to have experienced at this season of the year. The oldest settlers say the same. It has lasted now *three weeks*. The sleighing is tolerable, and the ground and rivers frozen as hard as a rock. *Yesterday* was a time of comfort and power to my soul. Good liberty, both morning and evening. Sinners wept and trembled. I lost my strength while praying with a mourner. My soul is full of Glory! Glory! Glory!”

Thus ends the chronicle of three months labor and study. Should this insight into the struggles of heart, and the toils of a very young, inexperienced man—placed in the responsible position of ‘preacher in charge’ of a circuit—such as this Journal reveals, be found to answer any valuable end, these extracts will be “CONTINUED.”

SKETCH OF A WESLEYAN MINISTER.

REV. RICHARD JONES, CO-DELEGATE.

There are few names on the Minutes of Conference which have been more prominently before our Church, or that have had a more distinguished place in the archives of Canadian Methodism, than that with which we head this sketch. A few—but only a few—have expressed something like surprise at his position, from their estimate of what is called talent. To our mind there is nothing singular or incongruous in the case, and we really rejoice that Methodism delights to honor men of his mould and stamp. The glory shall have departed from us, when that which is flippant and gaudy shall be preferred to that which is solid and enduring; and when pillars of poplar or basswood, well venerated and highly varnished, shall be substituted for pillars of oak, with the polish of laborious friction. The history of his life has been that of a Methodist Preacher,—he never aspired to be more, and he never sank beneath the dignity of his calling. He has occupied most places of importance that his brethren could bestow with acceptability and success, and for a longer period than any of his coevals; besides he has a position distinguished from them all, in his constant labor in the regular Circuit work.

Christianity takes a man as it finds him,—it has no exact model on earth by which it shapes him; it gives of course to each converted man the same relation to his God, and each undergoes a purifying process. To his principles and affections it gives a higher aim and spiritual tendency. A man of courage and energy has these natural virtues still,—of warm and emotional nature, his heart still flows; but the field for his energetic action becomes changed—his passions are influenced by holy love, his intellectual powers are engaged in loftier studies and reflections. The leading traits and characteristics of mind are still the same; the mould into which it is cast, does not change the metal, but purifies and gives it a new form. This is the case exactly with our subject, and we know of no Wesleyan Minister whose natural man may be more easily read or more perfectly understood. There is no mantle thrown over him,—no guise, no dissimulation. Some men are prone to dissemble,—natural hypocrites; but here is a model of transparency and integrity. His natural virtues are not the most pleasing and attractive,—nothing soothing, nothing fascinating so as to win the hearts and gain the affections; and he is armed so strong in honesty as to loathe the approach to dissimulation, and he is ready to spurn you with withering contempt, if you were to breathe the slightest whisper in regard to the purity of his principles and rectitude of his conduct,—and

whilst he is set for the defence of the Gospel, will defend the prerogatives of his office to the utmost. Come then, let us measure, weigh and examine him more thoroughly; he will repay the trouble, and we may feel at ease, for he has nothing of official personal sensitiveness. You seldom find his transcript; he is not a curiosity, although there are few, if any, of his image and likeness. Well, there he is on the platform; he has sat there many years; he is now Co-Delegate, sitting to the right of the President. In 1844, he filled the Presidential chair, when not quite 40 years of age; he still looks young. Time, that lays his hand so heavily on some of his brethren, affects him but slightly; his hair is as black and abundant as ever, few wrinkles in his brow, nor is his natural force abated. The external man is well rounded and proportioned—neither short and heavy, nor long and lank—but every feature and limb as cast in a mould of peculiar symmetry and strength. The very complexion—we call it dark—is of an enduring shade. Forehead pretty square, slight backward inclination; rather heavy brows, not highly intellectual, but sound and solid. The eye is without a similitude in that Conference—dark, full, rolling orb, very restless, and made to look with. Every man cannot stand its gaze. You are rather suspicious that it is inclined to look deeper than its province, or duties extend. Chin full, curved, projecting at the base. But we must not linger. Just take a glance at the mouth. Do you see those lips, what a natural capability of compression, what a mark of firmness and decision; what a good fit,—rather a pity, as they hide a remarkably fine set of white teeth. But there he is up,—be patient, he will not weary you; his speeches are uniformly short, language good, but plain,—old Methodistic idiom (he carries his Methodism everywhere), he is becoming loud and vehement in his utterances; he is combating some new theory. It is plain he was not educated at Athens; does not want to hear of any new thing. You have another glance at his character; that high tone of voice, that frequent pressure of the teeth, tell you plainly of the tenacity with which he holds his opinions; and yet we cannot mark the countenance as cynical or harsh, but in every line of it is written cool, strong determinedness and fixedness of purpose. Underlying we discover some scintillations of good nature, which occasionally shoot forth, and indications of a capability for strong, if not for warm friendship, or the opposite of antipathy and displeasure. There is a very striking contrast in the effects of the higher and lower tones of his voice, the latter being soft, full, measured and soothing, a gentleness you could hardly suppose his energy would permit,—whilst the higher intonations are shrill, rather harsh, and not agreeably impressive. It is the breath of defiance, the working of an inflexible will, and indomitable courage; not designed to melt your argument, but to crush and grind it to powder,—handles it as roughly as Moses did Aaron's calf.

We shall change the scene, and spend a leisure hour with him over a social cup of tea. Here he is free, quiet, and very agreeable,—good conversational powers. What an astonishing memory! He appears to have treasured up every fact and incident worth noting in Canadian Methodist History, nor has he forgotten slight and unimportant matters. He met with you ten—twenty years ago; knows the spot and knows the sermon, the speech, the conversation, long since blotted from your memory's page; is a good listener, hears attentively all you have to say. You retire with a higher opinion of his ability and worth,—you almost feel that you might yet love him,—at all events that he is worthy of the trust and confidence reposed in him by his brethren. A few more interviews, and you are ready to crave absolution for some of your former naughty opinions. Good disciplinarian, manages affairs with sound and prudent economy; can form a very fair estimate of the relative worth of his brethren; and no man has a more general and intimate acquaintance with them. Sermons—sound, purely Methodistic,—a safe and reliable exposition of Wesleyan Theology. Seldom or never advances opinions beyond the prescribed boundary of the Four Volumes and Notes.

The most of his reading, thinking, and working has had reference to Methodism; within its precincts he moves, and finds himself there perfectly at home; would have made a useful minister in any Church, but is better adapted to Methodism, and Methodism to him. A fair estimate of his worth can only be formed by intimate acquaintance with his very abundant labours and success; and in these he stands second to none. Not showy enough for a favourable transient opinion of a superficial observer; on the contrary, though there is nothing repulsive in person or manner, yet his apparent immobility, firmness, and independence leave the impression of harshness and a lack of sympathy; but like most conclusions drawn from superficial knowledge, there is error in the judgments formed. In proof of this we may note his long stay on nearly every field of labor,—and that every young man who has been his colleague has almost idolized him.

A native Canadian,—born, however, in the British army, and received his education in connection with military life up to the age of thirteen years—converted to God at eighteen—entered the ministry in 1826—has been Chairman of Districts more than twenty years—President of Conference in 1844;—and at the session of Conference, in 1859, by a nearly unanimous vote, was elected to his present exalted position. H.

Portfolio of Select Literature.

NATURAL LAW AND MORAL FREEDOM.

All men do not follow out their own logic ; but if we regard this world only as a scene for the manifestation of law, it is difficult to find any line of separation between the lowest result and the first cause that produced it. The mineral presses closely on the vegetable, the vegetable on the animal, the animal on the instinctive, the instinctive on the intelligent, the intelligent on the moral, the moral on the immortal, the immortal on the Divine. But it has been the great error of men of science to look on creation as a manifestation of but one half of the Deity, forgetting that He is not only the source of law, but of freedom ; and that just in proportion as His creatures approach His throne, they too become free. We do not find this principle in some fields of creation : mineral combinations are wholly without it ; vegetable organisms do not possess it, though they form an intermediate link between the forces of chemistry and the movements of life. The lowest forms of animal existence are almost destitute of it ; but as creatures advance in the scale of being, it begins to dawn upon them, first in freedom of motion, then in freedom of choice. We may not be able to demonstrate that the bird, which flies here and there at its pleasure, and which chooses its own mate, and tree, and food, is not following a law as blindly as the sulphur and copper which rush into chemical combination, or the lightning that flies across half the earth : we may not be able to prove this ; but we believe in the spontaneity we cannot prove. Next comes instinct, another intermediate link between law and liberty—a shackled intelligence pointing on to the intellect that is free. And rising above instinct, there is the teachableness of domestic animals, their endeavour to understand us, their power of yielding to or resisting temptation, their consciousness of having disobeyed,—all speaking of an imperfect choice and will, which they seem to derive from their intercourse with man. Yet, in spite of all this, we cannot fail to see how little each animal's welfare depends on the exercise of choice. The brute is at best an enslaved creature ; but when man comes on the scene, he comes as the ruler of his own destiny. He is not a better and wiser beast formed to conquer others by a law of natural advantage, but the appointed heir of dominion, which he is free to keep or lose at his pleasure. Look at the educated Englishman and the Australian aboriginal ; the one gaining more and more mastery over this world, the other almost as helpless a victim of those laws as the brutes around him. Never in nature's kingdom do we see this immense gulf between individuals of the same species ; we see it in man alone, because he alone in creation was free to rise or fall. We need scarcely say how closely this freedom in working out his own physical destiny is associated with that higher freedom which belongs to the knowledge of good and evil. We conceive that in the creation of man God's attribute of freedom and earth's law of natural sequence were accurately balanced in the fact of probation. We know the fatal result ; man used his free will to destroy his freedom, and thrust himself back by deliberate choice upon that natural

sequence, which adds to sin the fruits of sin, and leaves no room for escape. And it was because man had upset God's balance, and subordinated advancing freedom to the old law of natural sequence, that it needed a manifestation of God, in which His free agency should triumph over natural sequence, to set the matter right. Hence the whole human economy becomes a system of most gracious interposition; for what is it we call grace and mercy, but God's direct interference with natural results? He interposes no less between cause and effect when He frees his enslaved creatures, and saves them from the fruit of their own sin, than when he saved their bodies from the Red Sea by causing the waters to stand on either side. We marvel that those who own the greater wonder should shrink to grant the less; as if God might dare to interfere with immortal nature, yet hesitate to meddle with that of the physical world. He has not destroyed the system of natural law;—why should He, when it reflects half of Himself?—but He has chosen to arrest its uniform action by special interference. By grace, by providence, by miracle, He proclaims our whole economy to be one of merciful interposition, even while He permits the general operation of his laws to go on undisturbed. His compassion does not shrink from the stern behests of famine and pestilence. He strikes down His most useful servants, if they neglect the laws of health. He carries retribution with a high hand over the world, to remind us that His free interference shall not always arrest the course of law. As yet, it is forcibly arrested; the two principles are not now in harmony, but are working out their separate results in sheer defiance of each other. God saves by free interference with law, law inexorably destroys in spite of God's interference. But a time will come when the balance of law and liberty will be restored, when, standing before our just Judge, we receive the complex result of God's free mercy and our own life's doings. But whether we are advanced to the throne of God, or thrust out from His presence, the award of law will be given, not because we had been bound onward by development to either fate, but because we had been free to choose between them; because the Son of God had interposed between man and his natural destiny, and given back to His creatures a renewed power of choice, by which, when His Spirit called, they might have followed Him and been free. More than that even the Son of God could not do; for though it is conceivable that an Almighty Being might force men to be righteous, it is inconceivable, nay, it is a contradiction in terms, that any power could force men to be free. In our share of that essential attribute of Deity doubtless lies the whole mystery of good and evil. We catch a glimpse of moral necessity; a 'needs must be' that the creature which rises above the enslaved brute towards the free God, shall share the attribute of freedom, not as an arbitrary gift of the Creator, but as a necessity of our nearer approach to him. Then cometh the end. We know not yet how the union of perfect stability with perfect freedom will be secured in a higher sphere; but this we know, that we shall share the nature of him who is equally the source of liberty and the origin of law,—the Sovereign Ruler who is *bound* by righteousness, the Almighty One who *cannot* err.

THE JOYFULNESS OF THE GOSPEL.

The Gospel is not a message of gloom, says the author of "Blind Bartimeus," a thing to be whispered in darkness as a dreadful secret. We dishonour the Gospel when we would recommend it by a melancholy visage. We have not entered into its spirit, if, when we would press its claims upon a friend, we go stealthily aside, and hang our heads, and use a lugubrious speech, and seem like doleful culprits at the confessional, instead of free citizens of the kingdom, rejoicing in our coming inheritance of inconceivable glory. When the hypocrites in Isaiah's time would keep a fast, they bowed their heads as a bulrush, and spread sackcloth and ashes under them. And, in Christ's day, they were of a sad countenance, and disfigured their faces; but Christ rebuked this, and required His disciples rather to wash their faces, and anoint their heads, that, even in keeping a fast, they might lack none of the usual tokens of cheerfulness.

O, the Gospel is joyful! It found the race cowering in despair by the forbidden tree, under the threatened vengeance of Jehovah; and it will not leave them, till the last of the ransomed seed are exulting in eternal song before their Father's throne. When it first visited our world, the earth was groaning and travailing in the bondage of corruption. But the Redeemer shall one day break these chains, and introduce the burdened creation into the glorious liberty of the children of God. It is already waiting for their manifestation, and leaning forward in eager hope of its own deliverance.

The Gospel gloomy! It is an anthem from the harps of heaven, the music of the river of life washing its shores on high, and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness, uttered in Eden, by the Lord God himself. This gave the keynote of the Gospel song. Patriarchs caught it up, and taught it to the generations following. It breathed from the harp of Psalmists, and rang like a clarion from tower and mountain-top, as Prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony as the Lord of hosts, and his angels have revealed new promises, and called on the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes, and peaceful death-beds have they answered, in tones which have cheered the disconsolate, and made oppressors shake upon the thrones; while sun and moon, and all the stars of light, stormy wind fulfilling His word, the roaring sea and the fulness thereof, mountains and hills, fruitful fields and all the trees of the wood have rejoiced before the Lord, and the coming of His anointed, for the redemption of His people and the glory of His holy name.

The Gospel gloomy! If the best right, and the only right, to be glad on earth, with the assured prospect of eternal blessedness in heaven; if songs in the night, and stars of promise; if the light of morning with its fragrant breath and singing birds; if health for the sick, return for the banished, pardon for the doomed, and life for the dying; if love, joy, peace, hope; if harp and crown and waving palm, and the everlasting vision of the Redeemer's glory, be gloomy, then is the Gospel gloomy.

THE PUNISHMENT OF CHILDREN.

"Chasten thy son while there is hope, and let not thy soul spare for his crying."
—Prov. xix. 18.

As we were one day glancing at a simple child's story, written by one of our most popular and successful authors, our attention was particularly attracted by a sentence inadvertently thrown in, and yet as it seemed to us, expressing an important truth with regard to home-discipline. The author says, "It is astonishing how small a punishment will suffice in the training of a child, if it is only uniformly and faithfully enforced."

In the government of a child the object is not simply to measure the penalty by the offence; it is, so to punish wrong doing as to prevent its recurrence, and at the same time to produce an appreciation of actual guilt. Now to accomplish this end, we believe, with the author we have quoted, that simple punishments, faithfully administered, will generally be found sufficient. An offence may deserve a far more severe punishment than it would be either judicious or necessary to give.

For example, a child may deserve an hour's confinement for a wrong done; but if half-an-hour will suffice to prevent a repetition of the offence and produce sorrow for it, it is far better to lessen the time. Sometimes this end may be secured by a simple reproof, given in a kind, but decided manner. The parent must constantly bear in mind the result to be accomplished, and then take what is deemed the most judicious way of reaching it.

If the grieved look with which you punish the first act of conscious disobedience impress the child more than the pain or disappointment you inflict, and if thenceforward he be taught to dread the *fact* of your displeasure more than its *expression*, we think you will find that then, and then only, will punishment serve its true end. "Whip me as much as you please, father, but don't cry;" these were the words of a boy who dreaded the fact of his father's displeasure more than its expression.

"I hate him, I do! I hate him!" were uttered by a boy whose father had just punished him without word or look expressive of sorrow: his fist was doubled, his cheek flushed, and he muttered over and over again these dreadful words. We do not excuse the child; but was there not a lesson for the parent in the effect produced by his discipline?

A child should never be allowed to feel that the parent gratifies any personal feeling in his punishment. Yet this is a very natural and sometimes unavoidable inference from the way in which some corrections are inflicted. The truth is, parents punish much oftener in *anger* than in *love*. They are irritated by a resistance to their own wills, and their excited feelings find expression, we may say relief, in inflicting pain upon the offender. The parent may not always be conscious of this condition; but, however this may be, the child will instinctively perceive it, and be injured by it. So far from feeling any real penitence, he is incited to a revengeful spirit which would never allow him to submit if he had the physical power to resist. Whenever this is the result of punishment, the parent may be sure that he has punished either unjustly or in a wrong spirit.

The child as well as the parent should be convinced that the punishment is *just*. A child's ideas of justice are not always correct; they need training and developing: but we are very sure that little good will be accomplished by a punishment which seems to the child disproportionate to

the offence, or arising from a mistaken idea on the part of the parent. If the offender has a statement to make which may explain or extenuate, he should certainly have a hearing.

A boy had been forbidden by his father to go near the river. Passing in that direction one day, yet with no intention of disobedience, he heard cries of distress. Hastening to the spot indicated by the voice, he reached the river just in time to plunge in and rescue one of his companions. Returning home, he was met by his father, who, seeing his condition, and naturally supposing that he had disobeyed, ordered him to go immediately to bed. The boy attempted an explanation, but it was sternly interdicted by the father. He went to bed, and was found a few hours after delirious with fever, occasioned by the chill he had received, and nervous excitement. He never spoke a rational word again, but died in a few days, without a lucid moment in which his father could say, "My son, I was wrong." The father himself, after the death of the child, published this fact, that it might be a warning to other parents against rash, impatient, unjust punishment.

There is philosophy in that phrase of Milton's which represents Satan as "punished in the shape he sinned." It is often wise to make the penalty correspond in *kind* with the offence. For example, your child has disobeyed you to-day, by going to some forbidden place; punish him by requiring him to remain at home a certain length of time to-morrow: or, if he has eaten what is forbidden, deny him some physical gratification.

With regard to corporeal punishment, a person of long experience in teaching children said, "Whipping is my last resort: I want to reserve something for capital punishment."

Punishment should be as slight as is compatible with the end to be secured: that end should be to prevent a repetition of the offence, and to produce penitence for it. The parent should be sure of the justice of the penalty, and if possible make it evident to the child; and should administer punishment without anger, and with evident reluctance and regret. And as you cannot govern uniformly and faithfully when you are influenced by passion or self-will, remember that "he only is fit to govern others who is truly master of himself."

THE UNEXPECTED SUMMONS.

Many were the small but remarkable links in the chain of circumstances which brought the writer and a beloved relative to that solemn scene of which the following passages contain the record. Just those little every day, domestic, trivial occurrences which we are too apt scarcely to realize as equally in the hand of God with the more important events of life, ordered our arrangements contrary to our plan, so as to bring us there at the time, —not sooner or later,—but at the very time, to receive the parting breath of our beloved friend. It was a cloudy morning in the midsummer of last year, so threatening rain that we were detained long after the time we had fixed to pay a visit to our recently widowed friend, who was alone at her residence, making arrangements preparatory to leaving town for the summer. Her departure not being immediate, several days were left in which we could have equally well fulfilled our promise of seeing her before she went

to —— . We sat watching the heavy morning, and had even laid aside our out-door habiliments, thinking that the next day would equally answer for our visit. But at length the rain not actually descending as we expected, we proceeded, and reached her door fully an hour and a half after we had arranged with her to be at her house. Our friend had, consequently, nearly relinquished the expectation of seeing us, and had retired to her little writing-room to finish a letter. We sent up her faithful servant to beg her not to disturb herself till she had finished. He brought down her kindly message of love, that as her letter was for that day's post she would stay and close it, and come to us in the drawing-room in a few minutes. During these few waiting moments, the eye naturally wandered round the exquisitely furnished room, resting upon various articles of taste and elegance, and particularly upon two table vases of beautiful fresh flowers, which her own hands had arranged in all the glory of their rich and varied hues. How little did we dream that we sat in the chamber prepared for death, and that even the delicate life of these beautiful flowers would survive that of the hand which had just placed them there! But a few moments elapsed when our friend entered, and, affectionately embracing us, offered many apologies for the little delay. She inquired after all the members of our family-circle; and then said she was feeling much her loss, and, with everything around her conducive to her comfort, felt depressed and sad, she feared almost ungratefully so to Him who had supplied her with so much consolation in the circumstances of her bereavement, which had taken place three months previous. There was an exquisite naturalness peculiar to her character, which rendered this unrestrained expression of her feelings most touching.

M—— and I were much moved; and as her tears fell fast, M—— asked if, before conversing farther together, we should unite in expressing our sympathies and sorrows before Him whose eternal friendship bound our hearts, and who could best sympathize with and comfort her. She cordially assented, expressing the comfort she felt in seeing us, and we knelt down. The true Christian will believe that it was a simple and grateful exercise to spread the need of that sorrowing and bereaved spirit in a few earnest, unaffected supplications before our God and Father. In such moments there is no relief like that which the believer finds in the expression of deeply-felt necessity, breathed out, not in words of studied human language, but as it were in the very accents of the soul, to the God who has met all our wants with innumerable promises of hearing and answering prayer. To God those wants and necessities are previously known; but He, who has so wonderfully adapted his salvation to all our constitution as the creatures of His hand, well knows that our realization of His character as our Father and our Friend needs to be continually exercised by coming to Him as children come for supply to their earthly parent. He has therefore invited us with the most unlimited encouragement to individual and united prayer, with the promise of His peculiar blessing on such engagements. It surely marks no healthful state of our social intercourse as Christians, when it is unsanctified by seasons of such holy communion as these; and when friends meet and separate without remembering the example of their blessed Master, who, surrounded by His band of disciples and friends at the last supper, lifted up His eyes to heaven, and bound their listening hearts together with His parting prayer, "Father, the hour is come!" That such exercises formed the constant habit of the church in apostolic days, a reference to

various passages must decide ; but especially Acts xxi. 5, where we are told, on the open shore, the Tyrian Christians thus parted from the Apostle Paul and his friends. In the sequel of this morning visit, it will be well believed, that the circumstances of its commencement were looked back upon with feelings of solemn thankfulness, that such a communion of Christian faith, and love, and hope had sanctified the parting hours of a long and close friendship.

But to resume. Among the few, simple, earnest requests suited to the circumstances of the case, and well remembered afterwards, the writer, conceiving that, perhaps, the best means of gently drawing our friend from dwelling upon her grief was to waken her benevolent feeling of interest in the good of others, prayed that she might live set apart in Christ Jesus, to the service of God here, as preparing for a blessed and uninterrupted service in glory, when she should be called upon to exchange earth for heaven, and sorrow for eternal joy. A few moments were thus spent, and as we rose from our knees she wiped away her tears, expressed herself much comforted and cheered ; and, after speaking of the refreshment she always enjoyed in the prayers of a beloved friend whom she named, she resumed her seat, and spoke of others endeared to her by the closest of all ties, communion in Christ Jesus. After a few minutes' farther conversation about friends, and arrangements for her approaching journey, she asked the writer to come up with her to the little writing-room in which she spent most of her secluded hours. We reached the little room, upon the table of which stood the desk on which she had closed the letter on our arrival. Several books lay upon the table. She opened one after another ; they were all books of Christian instruction, and she cheerfully discussed the character of each, as I looked over it with her. Taking up one with peculiar interest, "Have you seen this?" she inquired. It was the "Night of Weeping." "It is most instructive, most beautiful," she continued. It was full of marks, either placed for her use by the friend who had given it, or by her own hand. "Do take it home ; it will afford you so much pleasure, and you can keep it as long as you wish." I thankfully accepted the little volume, and kept it in my hand, while we still bent over the writing-table, looking at others. I laid my hand upon her little Bible,— "This is your Bible," I said : "after all, the best book." "Yes," she earnestly replied ; and, turning from the table, we stood and talked calmly of the consolation of God's sustaining love : a sure refuge in time of trouble. She raised her eyes with an expression of meek devotion : "I can say so," she said ; "He has been my support, my refuge, my Comforter." A few words more passed, and she then drew my arm affectionately within her own, saying, as we descended the staircase together, "One thing I wish you to promise me. When I return from ———, in two or three months, let me visit your poor with you. It is what I should so desire : hitherto domestic duty has entirely kept me from such engagements ; but it would give me so much pleasure." I replied that home-duties were unquestionably the very first in the order of God's service, if fulfilled to His glory ; but readily assented to her proposition ; and, as she opened the drawing-room door, she said, "With you, remember," in a tone of such cheerfulness, that M——, whom we now joined, looked round and smiled to see her spirits so restored. We resumed our seats, and conversed for about twenty minutes. The whole tenor of her conversation was, as usual, that of Christian consistency, developing at every remark the high-toned

principles of a well-disciplined mind. Her's was a character practically felt by all within its sphere; not for striking and extraordinary displays of superiority, but for the filling up of all the daily details of life upon Christian principles, and thus shedding around the effective light of consistency. The superficial observer might wonder at the devoted consecration to duty; the Christian eye looked deeper, and saw the hidden spring directing the harmonious whole. She had lived "in the world, but not of the world;" and the course of providential guidance which had cast her lot amongst a few Christian friends, had given the things of God a deeper hold upon her inward spirit than many were aware: the world saw the fruits of her most precious associations; the Christian mind alone could commune with her spirit. But to proceed. She spoke of having remained in town contrary to the wish of her friends, whom she was following, instead of accompanying, that she might make all arrangements herself. She said that it was a remark of her late husband's, that those who needlessly exposed their servants to temptation, by leaving things unsuperintended, were accountable for more than half their departures from integrity; and she expressed the satisfaction she felt that all the arrangements her late bereavement had entailed upon her were now completed, previously to her departure. "All is done," she said; "and, if it please God, after my stay in ——, I shall return here to quiet seclusion."

All was done; for even then the silver cord was loosening at the cistern of life; the golden bowl was broken. As we thus sat calmly and quietly conversing, she complained of giddiness and acute pain in the head. Imagining it was a fainting fit, I sprang to the sofa to her side; and, the intense giddiness and pain increasing, she laid her head on my shoulder, while, with the other hand, by her own direction, I rang for her maid. She was quite sensible, and with the assistance of her servant we arranged the pillows of the sofa to support her; but seeing she was evidently getting worse, we immediately sent for medical assistance. Ten minutes had elapsed from the moment of her seizure, when, gathering her failing energies, as if herself aware of what we suspected not for a moment, she breathed out her dying prayer, for such it was:—"Lord, have mercy upon me! Christ, have mercy upon me! Lord Jesus, have mercy upon me!" The pale face settled into a marble stupor, and all was still. Five medical men attended, but no skill could avail to recall that sudden ebb of life. Once there seemed to be a slight reaction; but it was the quivering up-flash of the dying lamp. "You are better?" said the medical man who held her hand. "Yes," was the faint reply; and, "I want to speak," feebly whispered. The change in that moment was instantaneous. We moved closer, but all was over. Not a shade passed over the marble brow; not a movement was visible throughout the whole frame; all was calm, still death! The physician held the mirror to her lips; it was withdrawn bright as from the chiselled lips of a statue. In one short half-hour the beautiful tenement had been deserted, and the freed spirit had already entered the presence of her God.

The feelings with which M—— and myself stood by that couch of death can be better imagined than described. All had passed so quickly, so quietly, with scarcely a whisper raised in the solemn scene, that it was almost impossible to realize what had occurred. The musical accents of her gentle voice seemed still falling upon our ears; her step and touch still living about us. My hand, I knew not when, had mechanically resumed

the little volume, which she had so recently put within it; and when I looked down upon it, and renewed my steadfast gaze at the still form before us, the connection between life and death was so startlingly close, that the mind seemed scarcely able to sustain the solemn contact of the two contrasted ideas. The thought that she was before the throne,—that the spirit which had so recently bowed with us in prayer on earth was now bowing in glory and unspeakable joy before the presence of her God,—gradually stole over the spirit, with its softening associations, and tears at length brought relief to the overwhelming solemnity of that hour. The old and long-attached servants, who had gathered around their mistress in her dying moments, while she lay fainting, rendered the scene more affecting by their touching, though subdued, grief. The carriage, which she had kindly and thoughtfully herself ordered to be at the door to take us home, before she went her drive, arrived; and the coachman, horror-struck, learned that his mistress was dead. We left the house we had entered three hours before under such different circumstances; and deeply solemn was the feeling with which, ere we quitted the drawing-room, we looked round upon the altered scene. In the centre, upon a bed-frame, brought down for the occasion, was laid out the form of the friend who had there received us in apparent health. In every other respect the room was undisturbed. The flowers still bloomed freshly and sweetly from their vases, as if in triumph over the scene of human mortality; while life, and the first beauty of death, had fast faded from the pale cheek of her who now lay awaiting the silent grave, as nothing but frail and failing clay, rapidly returning to its kindred dust. “All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever!” “Frailer than ourselves,” these flowers seemed to say, “O when will mortal man learn to estimate aright the momentary tenor by which only he can call life his, and rightly value the things of eternity?” Take from such a scene as this, the relief which the word of God, and all its blessed truths, afforded in the case, and it would be fearful. Connect with it that word, as loved and hidden by the subject of this sketch in her heart, and such a scene is but a threshold to immortal glory.

 CHURCH-TIME.

In time of service seal up both thine eyes,
 And send them to thy heart; that spying sin,
 They may weep out the stains by them did rise;
 Those doors being shut, all by the ear comes in.
 Who marks in church-time other's symmetry,
 Makes all their beauty his deformity.

Let vain or busy thoughts have there no part;
 Bring not thy plots, thy plough, thy pleasures thither.
 Christ purged his temple—so must thou thy heart—
 All worldly thoughts are but thieves met together
 To cozen thee. Look to thy actions well,
 For churches either are your heaven or hell.

HERBERT.

Literary Review and Record.

No greater pleasure could be afforded the Christian reviewer of current literature, than to have to bring under the notice of his readers such a volume as that now before us. We give, therefore, the first place in this department of our new periodical, to the "*Life and Journal of Kah-ke-wa-quo-na-by*" (Rev. Peter Jones), *Wesleyan Missionary*, published under the direction of the Missionary Committee of the Canada Conference. We regard this volume as one of the most important and interesting in the wide range of modern missionary biography, and commend it most cheerfully to the attention of the Wesleyans of Canada. By these it will be read with pleasure and profit, and it cannot fail to benefit those of other churches who may be induced to procure the volume.

During a period of thirty years, Peter Jones occupied a conspicuous position in the church. He maintained all that time a character of Christian consistency and integrity unsurpassed, and under circumstances frequently of great trial and temptation. The secret of his spiritual strength and power will be discerned by all those who carefully and with spiritual-mindedness read this book. There are here the clearest evidences of a sound conversion to God, a fact not to be questioned, and of the greatest possible importance. The manner in which that great event is described by himself cannot be read without grateful emotions to the God of all grace, who plucked our Indian friend and brother as a "brand from the burning." After a proper delineation of his feelings as an awakened sinner, he says:

"When I heard that my sister was converted and had found peace (not

knowing before that she was even so much as seeking the Lord), I sprang up and went with the two good men, determining that if there was still mercy left for me, I would seek until I found it. On arriving at the prayer meeting, I found my sister apparently as happy as she could be; she came to me and began to weep over me and to exhort me to give my heart to God, telling me how she had found the Lord. These words came with power to my poor sinking heart, and I fell upon my knees and cried to God for mercy. My sister prayed for me as well as other good people, and especially Mr. Stoney, whose zeal for my salvation I shall never forget. At the dawn of day I was enabled to cast myself wholly upon the Lord, and to claim the atoning blood of Jesus, and Him, as my all-sufficient Saviour, who had borne all my sins in His own body on the cross. That very instant my burden was removed, joy unspeakable filled my heart, and I could say "Abba Father." The love of God being now shed abroad in my heart, I loved Him intensely, and praised Him in the midst of the people. Everything now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord. The people, the trees of the woods, the gentle winds, the warbling notes of the birds, and the approaching sun, all declared the power and goodness of the Great Spirit. And what was I that I should not raise my voice in giving glory to God, who had done such great things for me!

"My heart was now drawn out in love and compassion for all people, especially for my parents, brothers, sisters, and country-men, for whose conversion I prayed, that they might also find this great salvation. I now believed with all my heart in God the Father, Son, and Holy Ghost, and gladly renounced the world, the flesh, and the devil. I cannot describe my feelings at this time. I was a wonder to myself. Oh, the goodness of God in giving His only begotten Son to die for me, and thus to make me His child by the Spirit of adoption. May I never forget the great things He has done for

me on the glorious morning of the 5th of June, 1823!"

The reality, power and purpose of this great work of God are all brought to view in the above extract. No sooner does Mr. Jones experience the expanding love of God in his soul, than he begins to long for the salvation of his friends. His missionary character dates from that sacred day in June, 1823, when God revealed his Son in the heart of that penitent believer. It is true, that it is not until April, 1825, that he himself says "the history of my life may now be considered that of an Indian missionary," but it was when the holy fire from the divine altar fell on that stricken heart in the prayer-meeting, that we observe the real elements of an Apostolic commission. All that follows is but the development of Christian and missionary life; a development necessary to enable the Church to recognize and acknowledge the hand of God, who had chosen his servant an Apostle to the aboriginal people of Canada. In the life and labors of Peter Jones, what a refutation of the absurd dogma of prelatical succession, and what a noble evidence of the true call and character of the Christian ministry.

Of the Journals kept by Mr. Jones and from which this volume is extracted, we can only say that we have perused what is thus produced with the liveliest satisfaction. There is throughout unaffected modesty combined with godly simplicity. The writer makes no parade of his intercourse with the great and good of other lands. The facts are given without embellishment. He is a king in the presence of Royalty, and does honor to the King of Kings by his unassuming piety and steadiness of religious purpose.

One prominent excellency of the volume before us is the satisfactory history furnished of the rise and progress of the work of God among the

Indians of Canada. The Journals bring before us several of the pioneers in our Missionary field. The attachment of Peter Jones to Father Case is well known, but the reasons of that ardent love are seen only in some of the entries of his diary, and thus seen are approved and admired. And then our dear old friend John Sunday, how delightful to see him led to the Saviour, and join the Apostolic band of Christian heroes, of whom we catch a bright glimpse here and there throughout this book.

But we must arrest our own flow of thought and feeling, and beg our readers to procure the book at the earliest opportunity. We are persuaded it will be perused even to the end. And such an end,—how glorious to read of holy patience in suffering, of calm resignation to the will of God, of triumphant joy and heavenly peace. We have seldom read death-bed scenes more affecting than those which are here given from the pen of the bereaved one who loved her husband most tenderly, but who has only portrayed with commendable simplicity the last fond though painful interviews of earthly friendship.

We cannot close our brief notice of this valuable volume without expressing our gratitude to the Rev. Dr. Wood for the admirable manner in which the work has been edited. Under his wise and careful oversight the volume is made most creditable to the Book Room. The mechanical execution is deserving of all praise, and will go far to redeem the reputation of our printing establishment.

Every contribution toward the production of an authentic history of Methodism in Canada should be hailed with satisfaction, and the effort should meet with a generous support. Our Conference has considered the importance of this work, and a Wesleyan Historical Society was talked of some

years ago. For various reasons very little has been done, and it is a matter very much to be regretted. With much pleasure, however, we notice that several of our brethren have considered this subject in a practical way, and we entertain the hope that our columns will become the Repository of materials for the future historian of Methodism in Canada. The Rev. John Carroll deserves more than the mere thanks of the Church for the volume which he has recently published, entitled "*Past and Present; or, a Description of Persons and Events connected with Canadian Methodism for the last Forty Years.*" He describes himself as "a Spectator of the scene," and the work is issued in a very creditable manner by Mr. Alfred Dredge of Toronto. Viewed as a contribution toward the History of Methodism, the book is exceedingly valuable; but apart from that, it abounds with facts and incidents of a highly interesting character, calculated to afford both instruction and amusement. We should like the latter word especially to receive its legitimate interpretation. We do not mean only that some of the narratives will provoke a smile, but that they will give spiritual pleasure to those who love the details of moral courage and heroism, combined with personal eccentricities and genuine innocent humour. We have read Mr. Carroll's work with great satisfaction, and cheerfully recommend it to our friends, wishing it may find a welcome in every Methodist family. Perhaps the 'Crayons' or characteristic sketches of living ministers have elicited more criticism than any other part of the work. The author himself seems to have had some misgivings respecting them, but he has subsided into calm contentment, and staves off future objections by assuring us that "at the present moment he is the most thoroughly criticised man in the connection." To this he does not appear to offer any ob-

jection, and therefore we take the liberty of suggesting that it would be well if he would write with a little more care. There is the appearance of haste in composition, as in the phrases "got acquainted," "got awakened," and "got there." The thoughts of our author flow swiftly, and therefore there is a sprightly *raciness* of style in all he writes, and although we should regret an approach to stately stiffness *in him*, it would nevertheless be advisable occasionally to rein up and review.

We most cordially recommend *Past and Present* to every Wesleyan family, and sincerely trust that the whole edition will soon be exhausted, and that the commendable desire of the author expressed in the conclusion of the preface may be fully answered. The book can be obtained from most of our Ministers, or from the publisher, A. Dredge, 88, Yonge Street, Toronto, price 75 cents.

Abundance of Commentaries on the Sacred Scriptures have been published from the earliest times to the present, many of them exceedingly valuable and helpful to the Christian student. We design no disparagement to any when we declare that the one recently issued by the Methodist Book Concern, New York, is in many respects superior to all of its kind and extent. The first volume now before us is entitled "*A Commentary on the Gospels of Matthew and Mark.* Intended for popular use. By D. D. Wheedon, D.D." It will be followed by two others embracing "The remaining Historical Books of the New Testament, and a third upon the Epistles." The notes, without the appearance of verbal criticism, could have been produced only by a ripe scholar, and afford evidence of a profound acquaintance with the original language and idiom of the New Testament Greek. Just such a Commentary

as this has long been a desideratum, for the use of Sabbath School Teachers and Heads of Families who desire to convey to the minds of children committed to their care the true meaning of the divine word. The author in his "preface" has very appropriately described his own work in the following words,—“The matter of the work is confined mainly to commentary proper, excluding formal “practical application” and other departments belonging to homiletics. Whatever of a practical or animating character the exposition may possess will arise mainly from the clear presentation of the meaning and spirit of the text itself, with incidental and occasional reflections.” We could easily select many illustrations of the clear and powerful way in which the author has defended some of the most important doctrines of Christianity, but we hope the work of Dr. Wheedon will have a large circulation in Canada. We cannot, however, resist the desire to make two quotations. The first is from the note on Matthew iii. 12., on the words “*unquenchable fire.*” The author says,—

“A reference is here made to the practice of burning the chaff under process of winnowing. Lest the flying particles of chaff should be driven back into the wheat, a fire is made to burn, in whose blaze the chaff is forthwith consumed. The wheat is the righteous, the chaff is the wicked, and Christ is the winnower; the granary is heaven, the *unquenchable fire* is hell.

This epithet *unquenchable* is decisive against Restorationism, and against Destructionism.

Restorationism teaches that the wicked will be delivered from hell; but this supposes the word *unquenchable* to be an empty terror, devoid of meaning. For to what amounts it that the fire is unquenchable if the sinner may be snatched from it at any moment? What cares he for the phantom of a hell for ever empty, though for ever burning? Moreover, what sense in supposing a hell for ever preserved flaming, yet forever void? But, in fact, hell is the penal condition of the condemned sin-

ner, and the fire the penal essence itself. Hell has no existence save as a penalty for guilt,—terminate the penalty, and the fire has gone out.

Destructionism is the doctrine that the sinner ceases, by the penalty, to exist. So that God keeps an empty hell eternally burning! In other words, this term *unquenchable* is unmeaning, and so essentially false.”

We take our second quotation from the notes on Mark xii. 43.

“*Called unto him his Disciples*—There was a sight to see, and a lesson to learn. It is true that the contributions made by those pious souls were likely to be wasted by a profligate hierarchy. But still the poor widow intends it as an offering to God. It is the evidence of her faith and love, not for the den of thieves, but for the house of God, and the God of that house. *Hast cast in more*,—Not more in pecuniary amount, but more in the amount of faith and heart. God estimates the liberality according to the ability of the giver. And so the Saviour, who now sat to behold and bless the widow's offering, for ever lives, for ever watches, and for ever blesses the offerings of the faithful heart and the liberal hand in his cause. And the judgment that he now passes, sitting at the Treasury, he will finally confirm when he sits upon the throne.”

The parts of this comprehensive Commentary relating to the geography and topography of places mentioned in the New Testament will be found valuable. They are brought down to the most recent discoveries and decisions of travellers, whose researches have been consulted and incorporated with the author's judgment. We cheerfully recommend Dr. Wheedon's Commentary to Canadian Wesleyans, and trust it will have a large circulation. The price, we believe, is only one dollar a volume, and can be obtained at our Book Room.

For some years past readers of current English literature will have observed a sad falling away from the truth on the part of many ministers occupying prominent places in the Church of England. We refer not only to the

grievous errors entertained and published by that large class of men who follow in the footsteps of Dr. Pusey, but also and more particularly to those of the school of such men as Maurice, Kingsley and Jowett, whose philosophical speculations have led them far away from the doctrines "once delivered unto the saints." An antidote was needed to the false teachings and theories of these neological divines. That antidote we possess in the valuable volume entitled "*Modern Anglican Theology*," being "Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett, and on the Doctrine of Sacrifice and Atonement," by the Rev. James H Rigg. The volume is published by Alex. Heylin, 28, Paternoster Row, London, and can be had or ordered through our Book Steward. We had the pleasure of reading most of these chapters when they first appeared in the pages of the London Review, and New York Methodist Quarterly, and we are happy to possess them in their present revised and extended form. We regard this volume not only as a thorough investigation of the sceptical principles of these neological writers, but also as furnishing a complete refutation of the dangerous scheme of interpretation which the aforesaid authors have adopted. A more valuable volume cannot be put into the hands of our young ministers and students. Mr. Rigg has rendered good service to the cause of our common Christianity, and we trust divine providence will long spare him for the defence of the faith against the dangerous heresies which are in the present times disturbing the mind of the Church. These new forms of infidelity can be successfully repelled only by such judicious and logical arguments as are presented in the rich and rare work, which we cordially recommend to our readers.

The enterprising firm of Harper and Brothers, New York, has issued the first volume of a new "*History of France*" by Park Godwin. Our readers will be able to form a judgment of the style and character of the work from the subjoined quotation, on a most important subject, "The Introduction of Christianity into Gaul."

"The new and divine doctrine revealed by Jesus of Nazareth had been more easily propagated among the Jewish synagogues and Grecian schools than in the silent forests in the West of Europe. The labours and sufferings of a century had produced it an obscure establishment in Italy and Spain, and brought it, in the persons of individuals, into Britain, Gaul, and the South of Germany; yet it was nowhere significant enough to attract official attention, and much less to arouse public alarm. Those first persecutions of it which are commonly ascribed to the fears of the Emperors arose rather from an enmity which confounded it with Judaism, or made it a pretext for personal resentments. Neither Nero nor Domitian knew enough of Christianity to deem it a proper object of wrath. Nor until the time of Trajan (after A. D. 99,) when the silent spread of it had begun to threaten the income of the heathen temples, and a popular animosity was stirred up by the priests, was it distinctly recognized as a *religio nova et illicita*. The more serious opposition even then was confined to those who derived their support from the prevalent idolatry, or who were deeply tinctured with the old pagan literature. From them, rather than from any heartfelt attachment of their own to the ancient faith, the populace took their tone, and began to demand, in a somewhat tumultuary manner, the suppression of the Christians.

A rescript of Trajan, which is the first judicial determination of the case, betrays a mingled indifference and perplexity. Pliny, the Governor of Bithynia, to whom this was addressed, was so pleased with the effects of it, in producing revocations of faith and sacrifices to the gods on the part of reputed Christian disciples, that he indulged the fond hope of bringing the superstition soon to an end. Gladly, too, would the just spirits of Hadrian and of the Antonines have supplanted the

popular rage by the milder interventions of law. Marcus Aurelius, with all his stoical repugnance to the enthusiasm of the first Christian converts, would have willingly seen the new system reconciled to the old, according to that feeble neo-Platonic syncretism which was coming into vogue.

He was even then too ignorant of the real nature of the Christian scheme to perceive that it was wholly incompatible with any form of Paganism, either the most elevated or the most debased; for the difference between it and Paganism was not a difference of merely national worships; it was a profound, essential, ineradicable difference. It was the difference between the one true God and thirty thousand spurious gods; between a morality founded upon divine and spiritual love and a morality derived from intellectual deductions and prudential maxims; between a sentiment of universal humanity, which acknowledged no distinctions among men, and a sentiment almost wholly composed of intense and bitter prejudices of race, cast, and selfish personality; and between the hope of a heaven freely opened to all mankind, and a heaven to which heroes, and demi-gods, and favoured individuals could alone aspire. In any encounter between two such religions the battle must be internecine, and the victory accrue only at the cost of the life of the vanquished.

The spirit of the encounter was illustrated in the first experiences of Christianity in Gaul. A few Asiatic teachers from the Church of Smyrna, headed by Pothinus, who had prayed with Polycarp, a beloved companion of the beloved disciple of John, and either following the routes of commerce, or perhaps, invited by Jews who had accompanied Herod or Pilate in their exile, were the earthly instruments of its advent. A small circle of believers which they gathered at Lyons soon became a considerable religious community. The register still preserves to us the names of fifty members, while those of others, says the pious chronicler, "Are written in the pages of the Book of Life." But in those days success was sorrow. The lofty tone which the new religion hastened to assume with its growth in numbers, the diffusion of an opinion that with the fall of the ancient religion of Rome the temporal dominion would also fall, together with the un-

usual occurrence of natural calamities, which awoke superstitious fears, and the rumor of new barbaric invasions, conspired to arouse the heathen against it with an almost fanatical fury. Their zeal soon passed from rancorous reproaches into personal violence.

The Christians were stoned in the streets; they were chased from the baths and the forum; they were shut up in their houses; they were denounced to the tribunals as incestuous and atheistical; and the slaves were suborned to proclaim their simple *agapæ* Thyestian feasts, and their fraternal assemblies Ædipodean marriages. Arraigned before the authorities they were tortured by all those horrible methods which Roman barbarity well knew, in order to induce them to retract their confessions or to accuse their fellows. Some relapsed under the severity of the inflictions, but the majority of the confessors stood firm. A man of rank and wealth, Vettius Apogathus, who came forth to defend them, being himself denounced a Christian, eagerly avowed the offence. Many perished in the noisome air of the dungeons to which they were committed; others had their limbs dislocated in the stocks; while the more detested among them were slowly burned by the application of hot irons to the sensitive parts of the body. By a peculiar refinement of cruelty the Romans contrived to inflict these punishments on the occasions of their public festivals. Crowded amphitheatres shouted when some tender and delicate woman was torn by the wild beasts, or an aged and venerable man was stretched bleeding upon the cross.

Among the victims of this hellish rage was the Bishop Pothinus, then ninety years of age, whose feeble body sank beneath its pains, but whose mind gathered serenity and firmness from them. Another victim, whose appearance on the scene was more characteristic of the great social revolution Christianity was effecting, was Blandina,—a woman and a slave. Through all the excruciating agonies of the torture, her mistress, herself a confessor, watched her in trembling anxiety lest she should be betrayed into some weak concession. But Christianity possessed a living power then which could lift even the lowly slave into a sublimity of heroism. From the cross where, like her heavenly Master, she hung,

the gaze of a frantic rabble, she sang hymns to his praise; when taken down from it, the beasts of the arena refused to do their office, as if their brute natures, softer than those of men, could be awed by such sweet piety; and the intervals between her punishments, twice postponed, she passed in comforting those of her companions who were reserved for a similar fate.

The apostates, whom weakness had allowed to retract, were animated by her to a renewed strength, and they counted it their highest joy to be admitted to the prospect of sharing her sufferings. At last, when she was dragged forth to final execution, on the recurrence of the great festival games which Caligula had instituted on the banks of the Rhone, she met her death, by the horns and feet of a furious wild animal, "like one invited to a wedding banquet." She was the last to die, but her name became the first in the roll of those saints whom the pious gratitude of the Gallic Church has since raised to the skies.

From Lyons the Christians fled to Vienna, to Autun, and to Chalons, whither persecution followed them; but the new faith could not be extinguished by the frowns of power. In less than twenty years the little original germ had grown to a vigorous tree. Nursed by the zeal and prudence of Irenæus, the successor of Pothinus, and "the great luminary of the West," it became a champion of orthodoxy in Europe, and sustained many a powerful contest against the Gnostic and Manichean heresies, while it dared to check even the overweening pretensions of Rome."

The London Review, (Wesleyan Quarterly) for July has been received. It contains ten articles as follow.—Slave Politics and Economics—London in the Thirteenth Century—Limits of Religious Thought, Mansel and his Critics—Ragged Homes and Ministering Women—Dr. Laycock on Mind and Brain—Memoirs of Bishop Wilson—Domestic Annals of Scotland—General Patrick Gordon—The Oxford Essayists and Brief Literary Notices.

The titles of most of these articles indicate their great importance, and we have pleasure in saying that the varied

topics are discussed with an ability not exceeded by any of the old and popular reviews. In the second article much very valuable and useful information is given in a very clear and condensed form respecting the slavery existing in the neighbouring republic. The review of Mansel and his Critics, under the general title of "Limits of Religious Thought," will be read with great interest by all who can appreciate clear logical arguments, and who delight in sound Christian metaphysics. Indeed every article may be studied to advantage. This sterling Wesleyan Quarterly may be had now in this country for the comparatively small sum of sixteen shillings and three pence, that is half the price it is published at in England. Every Methodist Minister ought to take it, and as many more of our intelligent laity. Orders, with the cash, may be sent to the Agent of the London Review, Box 197, Toronto.

W. M. Thackeray is publishing his *Lectures on the Four Georges*, in the *Cornhill Magazine*. He describes in his peculiar style the low morals of the Court, and the sad state of the Church in the times of George 2nd, and eulogizes the zeal and energy of Whitfield and Wesley, who were compelled to denounce the sins of the age, and aim at producing a reformation. Thackeray's appreciation of Wesley will be read with pleasure, and we therefore quote the passage from his lecture, which will preserve in his own words the historical contrast between the times of George the 2nd, and Victoria our beloved Queen.

"I read that Lady Yarmouth, [my most religious and gracious king's favourite] sold a bishopric to a clergyman for £5000. [She betted him £5000 that he would not be made a bishop, and he lost, and paid her.] Was he the only prelate of his time led up by such hands for consecration? As I peep into George II.'s St. James I see crowds

of cossacks rustling up the back stairs of the ladies of the Court; stealthy clergy slipping purses into their laps; that godless old king yawning under his canopy in his Chapel Royal, as the chaplain before him is discoursing. Discoursing about what?—about righteousness and judgment? While the chaplain is preaching the king is chattering in German almost as loud as the preacher; so loud that the clergyman—it may be one Dr. Young, he who wrote "Night Thoughts," and discoursed on the splendours of the stars, the glories of heaven, and utter vanities of this world—actually burst out crying in his pulpit because the defender of the faith and dispenser of bishoprics would not listen to him! No wonder that the clergy were corrupt and indifferent amidst this indifference and corruption. No wonder that skeptics multiplied and morals degenerated, so far as they depended on the influence of such a king. No wonder that Whitfield cried out in the wilderness, that Wesley quitted the insulted temple to pray on the hill-side. I look with reverence on these men at that time. Which is the sublimer spectacle—the good John Wesley, surrounded by his congregation of miners at the pit's mouth, or the queen's chaplains mumbling through their morning office in their ante-room, under the picture of the great Venus, with the door opened into the adjoining chamber, where the queen is dressing, talking scandal to Lord Harvey, or uttering sneers at Lady Suffolk, who is kneeling with the basin at her mistress's side? I say I am scared as I look round at this society—at this king, at these bishops—at this flaunting vice and levity. Whereabouts in this Court is the honest man?—Where is the pure person one may like? The air stifles one with its sickly perfumes. There are some old-world follies and some absurd ceremonials about our Court of the present day, which I laugh at, but as an Englishman, contrasting it with the past, shall I not acknowledge the change of to-day? As the mistress of St James' passes me now I salute the sovereign, wise, moderate, exemplary of life; the accomplished lady; the enlightened friend of art; the tender sympathizer in her people's glories and sorrows."

Mr. Ruskin has completed his great work on "Modern Painters." We have

not as yet had the opportunity of reading his final volume, but we confess to an admiration of his character as an independent and original thinker. He has been much abused by some of the reviewers, particularly Blackwood, but he scorns their criticisms and goes on his way nobly and unshackled. We understand that in his last volume he acknowledges some "aberrations of judgment" in former volumes, but maintains that "this ought not to diminish the reader's confidence in the book." A sentiment in which we heartily concur. He adds, "all true opinions are living, and show their life by being capable of nourishment—therefore of change." In his preface, Mr. Ruskin gives an interesting account of his labours in arranging the Turner drawings for the National gallery, a work which occupied him, with two assistants, all the autumn and winter of 1857, every day, all day long, and often far into the night.

"They consisted [says Mr. Ruskin] of upwards of nineteen thousand pieces of paper, drawn upon by Turner in one way or another. Many on both sides; some with four, five, or six subjects on each side [the pencil point digging spiritedly through from the foregrounds of the front into the tender pieces of sky on the back]; some in chalk, which the touch of the finger would sweep away; others in ink, rotted into holes; others, [some splendid coloured drawings among them] long eaten away by damp and mildew, and falling into dust at the edges, in capes and bays of fragile decay; others worn-eaten, some mouse-eaten and torn half-way through; numbers doubled [quadrupled, I should say] up into four, being Turner's favorite mode of packing for travelling; nearly all rudely flattened out from the bundles in which Turner had finally rolled them up and squeezed them into his drawers in Queen Anne Street. Dust of thirty years' accumulation, black, dense and sooty, lay in the rents of the crushed and crumpled edges of these flattened bundles, looking like a jagged black frame, and producing altogether unexpected effects in brilliant portions of skies, whence an accidental or experimental finger mark of the first bundle unfolder had swept it away."

The *New York World* says: The teachers of our colleges and other learned institutions, as well as friends of higher education in general, will take an interest in the subject of a work by K. G. Heyland, entitled "The Aim of the Evangelical College" (*Die Aufgabe des Evangelischen Gymnasiums*. Weimar. 1860.) The author, who was in succession the esteemed President of several German colleges, and has been very recently appointed school-councillor in the Prussian province of Saxony, has treated of his subject in fourteen orations, held on public festivals, corresponding to our commencements. His object is to convey to the educated classes of the people a clear idea of the relation which the studies of a collegiate course sustain to practical life.

The *London Critic* says: There is good news for the many English admirers of Mr. John Lothrop Motley, the American author of "The Rise of the Dutch Republic," and on whom may be said to have fallen the mantle of Prescott, with more than Prescott's vigour. Mr. Murray is preparing for publication, from the pen of Mr. Motley, a new work on a section of the subject which the latter has already so ably illustrated. It is to be entitled "The United Netherlands, from the Death of William the Silent to the Death of Olden Barneveld." The late lamented Mr. Prescott's History of Philip II. was interrupted by death, it will be remembered, before he arrived at the stirring epoch of the Spanish Armada. The unavoidable *lacuna* will be filled up by the vigorous pen of Mr. Motley, whose new work will include a specific view of the English-Dutch struggle against Spain, and detailed history of the origin and destruction of the Spanish Armada."

The *Edinburgh Review* contains articles on Chevalier on the Fall in value of Gold, Diaries and Correspondence of George Rose, D'Haussonville's Union of France and Lorraine, Murchison's Latest Geological Discoveries, The Patrimony of St. Peter, Vaughan's Revolutions in English History, Mrs Grote's Memoir of Ary Scheffer, Dolgorouk on Russia and serf Emancipation, Correspondence of Humboldt and Varnhagen, Thiers's Seventeenth Volume, Cardinal Mai's Edition of the Vatican Codex, and Secret Voting and Parliamentary Reform.

The *Journal of Sacred Literature* opens with an interesting paper, by Mr. W. Osburn, on "The Exodus; the traces thereof discovered on the Monuments of Egypt." It is said to be a remarkable summing up of the evidence which the stones of Egypt still offer to the truth of the Mosaic Record. "H. C.," in the next article, shows that the Epistle to the Hebrews was addressed to the churches of Asia Minor; and "R." in a paper handling with logical power the internal evidence which the "Acts of the Apostles" afford as to their own authorship, decides in favor of Silas, the constant companion of Paul, against Luke, to whom the authorship is commonly attributed. There is also a learned article on "Philosophy and the Knowledge of God" probably from the pen of the editor.

The *Westminster Review* has articles on Strikes—their Tendencies and Remedies, The Mill on the Floss, Rawlinson's Bampton Lectures for 1859, The Post Office Monopoly, Ary Scheffer, The Irish Education Question, Germany—its Strength and Weakness, Thoughts in aid of Faith, Grievances of Hungarian Catholics, and the French Press.

The *National Review* contains eleven papers as follow: Edmond About, The Natural History of the Ancients, Michellet's Life of Richilieu, The Devils of London, Horace, What is the House of Lords? Mr. Roscoe's Poetical Remains, De Biran's Pensees, The Protestant and Catholic Revolt from the Middle-scheme of Henry VIII, The Novels of George Eliot, and Mr. Gladstone.

The *British Quarterly* contains articles on Lord Brougham, Prison Ethics, Victor Hugos—French and English Poetry, The West Indies—Past and Present, Marshman's Life of Havelock, Mansel and his Critics, Church Questions in Australia, Owen's Palæontology, and Cambridge University reform.

The No. of the *North British Review* for August contains papers on the following subjects: 1. Romance of the New Planet—2. Dr. John Brown's Life and Works—3. Scottish Nationality; Social and Intellectual—4. Colonial Constitutions and Defences—5. Recent Poetry—6. Thier's Last Volume on the Empire—7. Imaginative Literature—8. Russia and Serfdom—9. Recent Rationalism in the Church of England—10. Severe Winters.

Biblical Criticism and Exposition.

LIFE OFFERED TO ALL.

"John vi 51.—"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

These words are part of a very remarkable address to the people assembled in the synagogue of Capernaum, by our Lord, and on a very remarkable occasion. On the other side of the sea of Tiberias, he had miraculously fed five thousand men with a few loaves and fishes. The miracle had made a deep impression on the multitude, and they said, "This is of a truth that prophet that should come into the world." The prophet whom they expected, was to exalt their nation above every other on the face of the earth, to be a king as well as a prophet; and who so fit to be a king as the individual who had shown himself to be possessed of such abundant and miraculous resources. They resolved immediately to force him to declare himself, and at once to set himself at their head. But his time was not yet come, his kingdom was not of this world, and he privately withdrew from their improper officiousness, and passed over to Capernaum. They were not to be so easily put off, and accordingly followed him to the other side. He who knew the heart, and who alone had a right to charge them with improper motives, declared, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." And, ever ready as he was to proclaim to man the glad tidings of good things he was commissioned to bestow, he tells them that, as their natural life required the sustenance of bread and flesh, so their spiritual and everlasting life required its appropriate nourishment; and this he alone was qualified and ready to bestow, even his own flesh and his own blood. The strong and undisguised language in which he shadowed forth the mysteries of salvation, naturally roused the astonishment and disgust of the carnal mind, and they said, "How can this man give us his flesh to eat?" Even many who professed to be his disciples

declared, "This is a hard saying, who can hear it?" But Jesus warned them not to take the words in a literal sense: "The words that I speak unto you, they are spirit and they are life." We do not mean in this place minutely to examine the analogy between the food for the body and that for the soul, and shall merely remark that hardly any single portion of the Bible contains more various and profound information in Christian theology than this discourse in the synagogue of Capernaum. We shall only add two remarks: 1. As a feast, however copious and freely offered, will not benefit the man who does not partake of it, neither will the free gift of gospel blessings avail any who do not make them their own by an appropriating faith. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." 2. But is it not presumption to do so? Is it right to tell every one who hears the gospel that it is offered to him? Yes: for to the mixed multitude of Capernaum the Saviour said, "My Father giveth you the true bread from heaven."

TOO SUPERSTITIOUS.

"Acts xvii. 22-34.—In the opening of that remarkable oration, the full meaning is lost in our translation. In our version he is made to say, "Men of Athens, I perceive that in all things ye are *too superstitious*." Now, on the very face of it, this does not seem a likely thing for the apostle to have said, nor is it at all in his usual manner, nor in that of any other good orator, to excite the prejudices of his audience against him at the very outset, by charging them with a sin not very flattering to the vanity of an intellectual people. This, however, the apostle does not do; he had not so learned the art of addressing a multitude. He well knew the first rule of his art to be, to endeavour to secure for himself a favourable hearing, by, as far as possible, insinuating himself into the good graces of his audience, by at all events giving them the honor which was justly their due. He therefore says,

as a reference to the Greek will enable the scholar to see, "Men of Athens! I perceive that in all matters ye are scrupulously and minutely a religious people"—(literally, over-godfearing, religious in a more than usual degree.) He then proceeds to the proof or illustration of this statement, "For as I passed along, and beheld your preparations for worship" (your religious paraphernalia conveys the idea of the Greek word), "I found even" (the word is in the Greek) an altar on which was the inscription, *To τῷ ἄγνωστῷ Θεῷ.* "That is, "I saw many temples, and many altars, dedicated to all the gods by name. And I saw also one more. So scrupulously religious are you, that you have dedicated an altar to the special worship of every god whose name is known among men; and lest there should be still another god, unknown to you, whom through this ignorance you might seem to neglect, you have dedicated an altar to this unknown god, if such there be."

"This is the state of the case. Up to the light you have got in this matter you have acted; and for this you are to be praised. Ye are, men of Athens, a god-fearing people. But now I come with a revelation to you. Another god there is. Ye are, and have been, worshipping this other, the unknown god: that very god, therefore, whom ye yourselves have been worshipping in ignorance, *him* declare I unto you." And then he proceeds to preach the God that made the world and all things therein, the King eternal, immortal, invisible, the only wise God. Having thus got for himself a firm footing, the apostle proceeds with his argument, and is listened to with the utmost attention, till he steals his way, so to speak, to the one great topic of all his labours and preaching,—"that man,"—the Lord Jesus Christ, who is the appointed Judge of the quick and the dead. But he had touched on a disputed point. Carefully and cautiously as he had worked his way along, when he speaks of the resurrection of the dead, his audience is on edge, the pent-up emotion finds egress, and there is an end of his oration. "And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter." There were two parties; discussion grew keen and hot, it is to be supposed; and so Paul, seeing that for the time his hope

of preaching Christ was at an end, departed from among them. Howbeit, certain men clave unto him, and believed. There was a woman also, named Damaris. All honour be to her!"

FIRM FOOTING.

"Eph. vi. 15.—"And your feet shod with the preparation of the gospel of peace"

In the context of this verse the apostle exhorts the Ephesians to the profession and use of the various Christian graces and virtues, under the allegory of putting on the soldier's panoply, or whole armour. This verse states what is required for the feet. It is not very obvious what is meant by being shod with "preparation." But when we find that the Greek word *preparation* is used by the LXX for *establishment* or *settlement*—as it is in Ezra iii. 3, "And they set the altar on its bases;" and Zech. v. 11, "It shall be established and set there upon her own base"—we perceive the allusion of the apostle is to the military half-boot of the Romans, the sole of which was furnished with iron spikes, to keep the base or footing of the soldier firm. As the *caliga*, or iron-studded shoe, kept the soldier firm, so the gospel of peace keeps the Christian from being discomposed. The emperor Caligula derived his name from the fondness of the soldiers when he lived in the camp, and wore his little shoes like theirs."

IDOLATRY REPROBATED.

"Job xxxi. 26-28.—"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this were an iniquity to be punished by the Judge; for I should have denied the God that is above."

This passage is illustrated in our own day by a custom which prevails amongst some pagan nations of Africa. On the first appearance of the new moon, they say a short prayer, in a whisper, holding their hands before their face. It is an act of adoration. As the "Lord of fire" and the "Queen of heaven" were worshipped throughout the East in ancient times, rendering homage to them doubtless prevailed in the days of Job. This was an act of idolatry which the patriarch reprobated."

Christian Observer of Public Events.

THE SYRIAN MASSACRES.

The frightful intelligence of Syrian massacres which has reached this country will have produced deep sadness and Christian grief in many a Canadian home, where, through the divine goodness quietness and peace prevail, and entire freedom from fear of such disastrous events. God be thanked for our civil and religious freedom. We have no need to bespeak the sympathy of our fellow-Christians in these lands, for we are persuaded that in all our borders a deep feeling pervades the minds of all classes, and many a prayer has gone up to God's throne for the preservation of those who yet live, and for the speedy deliverance of those who at present are in the power of their brutal murderers. It is also gratifying to know that in England and America a practical sympathy is manifested toward suffering Christians in Syria, and subscriptions have been made and forwarded with commendable promptitude. Further aid is solicited, and although at the time of our writing we have not heard of any movement in Canada, yet even we have an opportunity of aiding the widow and the fatherless, inasmuch as we can remit to the Treasurer of the Syrian Relief Fund in New York, Wm. A. Booth, Esq., 95 Front Street.

We have no space for details of these shocking disasters, but we may condense a few of the painful facts, and leave them on record as reasons for prayer and help to the extent of our power. It seems from authentic information, that the war has been raging on the sides of Lebanon and Anti-Lebanon, and in the valley between them, and in the middle part of the Turkish Province of Syria. Serious fears are

entertained that it may soon extend as far north as Aleppo, and southward to Joppa and Jerusalem.

The enormities perpetrated in this horrible war equal, if they do not surpass, any that were enacted in the late Sepoy rebellion in India. It seems to be the settled purpose of the Druses and Moslems to destroy all the male christian population above ten years of age; while the women and children, if spared, are too often spared for treatment worse than death itself. More than one hundred and fifty towns and villages have been utterly destroyed! In this ruthless war, not only the houses, but the mulberry forests and the vines of the miserable inhabitants, who, two months ago, were living in comfortable, and many of them affluent circumstances, have been destroyed—as if these demons in human shape were resolved that no quality or ingredient of misery should be wanting wherever this desolating wave may roll. “Tens of thousands of people have been ruined—their houses burned to the ground, their crops destroyed, their flocks and beasts of burden have been stolen, their fathers, sons, brothers, husbands, friends, massacred in cold blood,”—we quote the language of the Rev. Mr. Jessup, who was an *eye-witness*—“and they are turned out penniless, homeless, and almost literally destitute of clothing, to live upon the charities of others, or die of exposure or starvation. Thousands have fled to Beirut, and other thousands are scattered through the land. The poor people—Protestants (converts through the labors of the American missionaries), Maronites and Geecks alike—are driven about and slaughtered like sheep, and if they escape with their lives, it is in abject poverty, with not a

crust to eat, and hardly a rag on their backs."

There are more than 75,000 wretched people, many of them widows and orphans, homeless, shelterless, in want of food, of raiment, and many without hope.

Of the barbarity with which the Druses executed their bloody work, we have the following particulars from a reliable source:—

"The Druses passed the whole night in pillage, traversing the town with their women, and bearing great torches. On the morrow, Thursday, June 21, fresh Druses arrived in numbers from all parts of the mountain, and the troops who saw them offered no opposition. Then the Christians, finding themselves quite at their mercy, thought to do well in taking refuge in the barracks, where the troops and the governor were, and carried thither what they had been able to conceal and save from the plunder of the night. The troops received them into the barracks, and another portion of the inhabitants took shelter in the barracks of Betedine, where the Kaim can also received them. The town plundered, the Druses began to murder all the men and children they could find. Some women were also killed. They ripped up children on their mothers' breasts, cut the throats of husbands on their wives' knees, violated women publicly, and burnt human creatures in the open street. It was an hour of desolation; the air resounded with the cries of women and children, and blood flowed in torrents. The massacre completed in town, the Druses repaired to the barracks, which contained at least five hundred men, besides women and children. They were allowed to enter, and, in presence of the governor and of the Kaimacan of the troops, some of the soldiers advancing, opened the doors of the apartments in which the Christians had been received. The Druses rushed in, with hatchets and other weapons, and at once began the immolation of these new victims. The death of some of these were frightful. The Druses first cut off their fingers, saying that it was with those fingers they had written for succour. They poured boiling water on the head of others. 'You have need to be shaved,' they said, and the hatchet replacing the razor, carried off their heads!"

That the Turkish military and other authorities, have connived at these proceedings, and contributed in many instances to their perpetration there can be no doubt; and we sincerely hope that the combined forces of England and France will execute upon the miserable wretches the retribution they have merited. Justice "demands the exile of every Druse sheik who has taken a leading part in desolating Syria, and that all the Lebanon country shall be placed under a Christian Governor subject to the SULTAN, but controlled by the European Consuls-General. The Pachas ought to be punished, and the Christians as far as possible indemnified. But these are moderate proposals. The full end can be nothing else than the final collapse and disappearance of the Turkish power, both in Syria and Europe; and one would say the sooner the better, but for the direful probability of another great war for the division of the Sick Man's inheritance." The Sick Man, however, shows some signs of life, and has expressed a desire to punish the offenders without the interference of the other powers. But will he punish the wretches in his own army who aided and abetted the murderers?

There may be differences of opinion as to the origin and causes of these calamities, but there can be no doubt, that as in the Indian revolt, so here there is a deep-seated hostility to Christianity in any form, and that this outbreak is another of the last paroxysms of demonical rage and Mohammedan fury against the Son of God, whose power is making itself manifest to the overthrow of every form of superstition and idolatry. By terrible things in righteousness God answers the prayers of his people, and we have authority to pray without ceasing, that His kingdom may come and His will be done on earth as it is done in heaven.

THE REVIVAL IN IRELAND.

Turning away from these scenes of woe and suffering, we contemplate another more agreeable, and emanating from a different source. We refer to the Revival of the work of God in Ireland. Many persons there were even in this country, who imagined that the results of that wondrous work would only be temporary in their duration, evanescent, passing away like the morning cloud or the early dew. There are before us from various sources evidences that this is not the case, and for this let us give God thanks. The influence of this revival on the Methodist church has been marked, powerful and progressive. We prefer however in this notice of the Irish Revival to state what has been done, or is doing in the Presbyterian Church. *Kirwan*, i. e., the Rev. N Murray, D.D., has lately visited Ireland, and has conveyed to the Presbyterians of America, his impressions of what in that country he saw or heard of the fruits of this great work of God. He says,—

“1. There is an obvious change in the spirit and tone of the ministry of the country, and this the ministry itself admits. The spirit of journalism, and of party strife, and of sectarian controversy, have been supplanted by a feeling of brotherly love, and of prayer. We have never seen ministers more earnest, more fraternal in their intercourse, or more constant in their efforts to do good to the souls of men. And to those who can compare the present with the past state of the ministry in these respects, the change seems wonderful. As to the Established Church, there are many sore evils yet to be remedied, and many lets and hindrances to the Gospel yet to be removed; but the number of its evangelical ministers is greatly on the increase, and the race of worldly, drinking, fox-hunting ministers, who sought the fleece more than the souls of their flocks, is proportionably diminishing. Some of the loveliest christian ministers with whom we have met belonged to the establishment. And, without a tincture of the heresy of Puseyism, they mingle with their

brethren in the works of faith and the labors of love

“2. The number of communicants has been greatly increased. In some cases they have been doubled, in some quadrupled. One minister, of the Presbytery of Ballymena, says that he can reckon conversions not merely by tens and fifties, but by hundreds. Another says that nearly one-half of the adults of his congregation have been converted; and such is the uniform testimony of Presbyterian ministers all over the province of Ulster.

“3. There has been a very great increase of the numbers attending public worship. In some places the number has been doubled. The Presbytery of Coleraine, whose narrative of the state of religion to the Synod lies before me, says: ‘All the churches are filled from Sabbath to Sabbath with audiences of whom the ministers report that their deep and earnest and intelligent attention, would of itself furnish cause of thanksgiving, and very hopeful anticipation.’ And as a consequence of this wonderful increase of worshippers, new churches are rising in every direction.

“4. The activity of the membership of the churches has been marvelously increased. This increased activity is apparent in the establishment of family prayer meetings,—in the vast increase of Sabbath School scholars and teachers,—and in the earnest efforts of the pious to bring their friends to Christ. ‘Family worship is all but universally reported to be the rule, and no longer the exception. One minister reports that he knows but seven families in his congregation where there is no family altar.’ ‘There are more than one hundred prayer meetings within the bounds of the Presbytery, regularly held, and well attended.’ And these meetings for prayer are mainly conducted by the elders and members of the church, and the recent converts,—who, as a rule, show great zeal in seeking to lead others to the Saviour. And there are those who go from house to house, seeking to persuade their neighbors and friends to make their peace with God.’ The Presbytery of Ballymena reports: ‘Local meetings for prayer and exhortation are still numerous and well attended. Upwards of seventy are reputed to be held weekly, within the bounds of one congregation. Most of these meetings are conducted by laymen. Multitudes of young men, who could not have ven-

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ured twelve months ago to pray audibly in the presence of their nearest relatives, can now, with calm composure, and with great appropriateness, lead the devotions of a large assembly.' And the activity of the members of the church we have witnessed, in all these ways, everywhere in Ulster."

These statements are most cheering, and show that the Presbyterian church in Ireland is becoming practically Methodist, and we are sure our Wesleyan friends there will greatly rejoice that such assistance is rendered in diminishing the power of the "man of sin." Contrast these fruits of revival in Ireland, with the fruits of Mohamedanism in Syria, and mark the difference, Satan triumphs in blood and murder—Jesus sways the sceptre of life and peace. Pray ye that the truth of Christianity may every where prevail!

THE ITALIAN QUESTION.

With the complications and agitations of Italy most people are familiar. How they have been partially adjusted, and then again reopened, and still continue unsettled, we need not here recapitulate. The Divine Ruler has a controversy to settle, and until the decision is attained, which shall be accordant with His Sovereign will, the strife will continue. He will overturn, overturn, overturn, until he comes, whose right it is to reign over all nations, and therefore he "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God," must be dethroned. The usurpations of the papacy have a predicted end, and the end draweth nigh. Of the political issues we do not venture an opinion, we look at all these commotions in their religious aspect, and we hail the

appearance of freedom for all the oppressed nationalities. The latest Christian intelligence satisfies our mind that the prospect of a great religious revival is before the Church of Christ in the Kingdom of Sardinia, for since the peace of Villafranca and the great events resulting therefrom, thousands of copies of the sacred Scriptures have been put into circulation, means are used for a general issue, and it will add to the grounds for Christian joyfulness, when we state on good authority that in most places throughout Italy the word of God is eagerly sought after and cheerfully received. We cannot but look with interest on the movements of Garibaldi and his hosts, when we have assurance that he seeks the good and welfare of mankind—the emancipation of millions from the thralldom of the direst of oppressors. We wish him success. Who that loves the souls of men—who that believes in human freedom, can desire the continuance of such a rule as that of the imbecile, cruel and bigoted King of Naples? Such a government as he controls, or is controlled by, cannot be long a possibility. It is doomed, and the truth of Christ shall be proclaimed freely and successfully in those lands where Paul preached, and again, it shall be known even in Rome that the gospel "is the power of God unto salvation unto every one that believeth." The successes of the Italian hero would lead us to suppose that he has a message from God to Venetia and Rome. Mighty hosts have sometimes trampled on righteousness and overthrown the good, but seldom has the few overcome the many, except when the strength of truth was in the heart of the numerically feeble. We say God speed the right and let the oppressed go free.