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THE WESLEYAN.

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

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

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[NEW SERIES, No. 9.]

DIVINITY.

[FOR THE WESLEYAN.]

REMARKS ON THE PARABLE OF THE PHARISEE AND PUBLICAN.

LUKE XVIII. 9-14.

THE Divine Teacher, Jesus, having in the parable of the unjust Judge and the oppressed widow, taught us that "men ought *always* to pray and not to faint," we are instructed in the parable now before us, *how* we ought to pray. In doing this, the design of our Lord appears to be twofold:—

First—The parable was delivered for the instruction and conviction of those, in every age, who, like the ancient Pharisees, "trust in themselves that they are righteous, and despise others;" i. e., who confide in their own performances and observances as righteousness—a ground of acceptance before God; and while they entertain a high opinion of their own piety, look down with disdain upon others, as less holy than themselves.

Secondly—To illustrate and exemplify that immutable and equitable rule of the divine government of moral agents, agreeably to which God invariably humbles the man that exalts himself, and exalteth those that abase themselves.

I.—Let us consider the Character and probable Moral Condition, of these two individuals here mentioned: the "one a Pharisee, the other a Publican;" than which, except as they probably were both Jews, and certainly both sinners, two more opposite characters could not have been selected out of the whole Jewish nation.

The Pharisees were the most numerous, distinguished, and popular sect among the Jews: and, because of their strict and scrupulous observance of the externals of religion as prescribed in the Mosaic law, and the "Tradition of the Elders," claimed to be considered as the favourites of heaven, and the holiest persons on earth. One of these two men was of this sect, a professedly and reputedly just, benevolent, and eminently virtuous man.

The other was a Publican—a Roman Tax-gatherer, a collector or receiver of the tribute levied by the Roman Emperors on the Jews. These officers of the customs were of two kinds: the *Receivers General*, or "chief of the publicans," such was Zaccheus; and the common publicans, or subordinate collectors or receivers of the Roman tribute. The individual spoken of by our Lord was probably of the latter sort—a common publican: as, it is believed, was also Matthew. These publicans, beyond all doubt, both superior and subordinate, were generally oppressive, unjust, and wicked men: as such, they are spoken of, not only by Jewish and heathen writers, but by our Lord and the Evangelists, as being among the dregs of the people; and by the Jews especially, they were held in the utmost abhorrence.

Now let us suppose the Pharisee to be, and to do, all that he describes and boasts of himself; and to be esteemed by others as one of the holiest of men; (remembering, however, the character which our Lord has given of them, and the epithets he has applied to them: hypocrites—covetous—a generation of vipers—whited walls—painted sepulchres—devourers of widows' houses—pretenders to piety—exposed to the damnation of hell;)—and let us suppose this publican to be, of all publicans, one the most rapacious, hateful, and wicked; and that such were the characters of these two men as they awoke on the morning of that day when they went up to the temple.

We may imagine then we see, what was often seen among the ancient, and what is still seen among modern pharisees—imagine we see this pharisee in the midst of his family;—for the domestic circle is the place to see men as they really are—sullen, dissatisfied, or passionate and overbearing—frowning upon all; neither wife, nor children, nor servants can please him—pouring forth the overflowings of "a heart full of evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies;" and yet he goes forth, and wishes, and claims to be regarded by every one he meets, as one of the most immaculate of men. Follow him to the synagogue, or to the market; there he appears with a disfigured countenance, to intimate that he had been mortifying the flesh by long fasting; and then causing a trumpet to be sounded, to call attention to the distribution of his alms, while the deceived and gazing throng exclaim, See yonder holy man!

Leaving the hypocritical and proud pharisee to receive and enjoy his reward, in the admiration and applause of his fellow-men, let us turn to the publican—the guilty, hated publican. Where is he? and what are his views and feelings?—what the judgment he forms of himself? Having, perhaps, passed a restless night, scared and terrified by wild, distressful dreams, he awakes, and rises with a guilty and accusing conscience—his numerous crimes are all arrayed before him—the righteous God is angry with him, and frowns upon him in terrible displeasure—"indignation and wrath, tribulation and anguish," already fill his soul. His language is, "O wretched man that I am, who shall deliver me from the body of this death?" The sight of his family, the prattle of his children—the anxious enquiries, and the affectionate and endearing attentions of his wife, all fail to bring relief to his burdened and distressed mind—"the arrows of the Almighty are within him, the poison whereof drink up his spirit; the terrors of the Lord set themselves in array against him." He turns from his family, he goes forth from his dwelling, either to the receipt of custom, that the cares and engagements of his calling may serve to dissipate the gloom and wretchedness of his soul—or to seek some place of retirement, where he may indulge in tears and sorrow, in sighs and groans. Such we suppose to be the character, condition and feelings of these two men, when the hour of the temple service arrives.

II. But to proceed. It is the hour of worship, and they both resolve to go up to the house of the Lord. They go,—but with what different dispositions and feelings! See the Pharisee, with his deep-fringed garment, and his broad phylactery bound upon his forehead and upon his arms, full of self-complacency and self-importance, proudly ascending the hill of the Lord—who so righteous, who so worthy as he? He boldly enters the temple, and lifting his brazen front to heaven, passes on to the court of the Israelites, and as near the holy place, the seat of the Divine Majesty, as possible, takes his standing there alone, lest he should be polluted by the touch or proximity of less pious and worthy worshippers than himself, and especially by "publicans and sinners."

But see the guilty, self-condemned publican, following the pharisee at a respectful distance to the house of prayer. Faltering, trembling, groaning beneath his load of sin, as he too bends his steps toward the holy place, watering his path with his tears, and fearing lest at every step the earth should open its mouth and swallow him up, as it did the impious Korah and his company. He enters the precincts of the temple—it is all

he dares to do; and "standing afar off" from the holy place, and from the holy pharisee, in the court of the Gentiles; with downcast eyes, he smites upon his unworthy breast, in token of his guilt and sorrow.

They go to pray—mark, they go to pray—prayer is the service in which they profess to engage. And what is prayer? It is an exercise of the heart—an expression of dependance and want—the cry of the soul to God for mercy and help. Listen to the Pharisee! Ignorant of his sinful and depraved state by nature—of the spirituality and extent of the obligations of the divine law—filled with self-complacency and self-importance, because of his fancied moral superiority, and sanctity—his freedom from those flagrant crimes and vices of which some are guilty; and presuming that the Almighty beheld him with the same complacency with which he contemplated himself: from the pinnacle of vanity to which his own conceit had elevated him, he looks down with contempt, and with an un pitying heart, on publicans and sinners, and proceeds to enumerate his fancied virtues, saying—"God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

All this might be true, or there might not be one word of truth in it. Be this as it may, there is not one word, or breath of prayer in it. No adoration of God—no confession of sin—no acknowledgment of dependance—no expression of want—no cry for mercy—no supplication for grace—no deprecation of wrath—no reference to an atoning sacrifice—no humility, penitence, sorrow or faith, without which there can be no prayer. Our Lord has characterised both the man and his pretended prayer, thus—"He trusted in himself that he was righteous, and despised others."

Hear now the Publican: hear him did we say? who heard him but his God? It was a deep and inward groan—it was the language of an humbled, sorrowful, prostrate heart—"God be merciful to me a sinner!" How brief—how comprehensive—how appropriate—how expressive of his condition and feelings—and how acceptable to God! We find here all that God requires in a guilty sinner's prayer, and by which it is essentially distinguished from what is called the prayer of the pharisee: observe—

(1.) There is an humble confession of sin—"me a sinner." Whether he had been, as we have supposed, rapacious, cruel, and unjust as a tax-gatherer, or not, he saw and felt himself to be a depraved creature, a vile transgressor, a wretched sinner: he knew that God beheld him as such, and that his sins had exposed him to the divine displeasure; and hence, in his own true character, and with convictions and confessions of his guiltiness and unworthiness, he prostrates himself before the offended Majesty of heaven; and if at that moment he thought of other sinners, it was only to feel and to acknowledge with St. Paul, "of whom I am chief. Nothing of this, however, appeared in either the Pharisee or his prayer. He was too proud and self-righteous to confess himself a sinner."

(2.) The Publican's prayer was penitential, as well as confessional. He was not only a convinced, but humbled and broken-hearted sinner. His, was a godly sorrow, working genuine repentance. Shame, grief, self-abasement, and self-abhorrence filled his soul: this is evident from the manner of his praying—standing "afar off"—not daring so much as to lift his eyes to heaven, the habitation of the divine holiness and glory—and smiting on his breast, in token of his great grief and indignation against sin; and especially, from

the result of his prayer,—he obtained mercy—which no impenitent sinner, as such, ever did. Nothing of this appeared in the other worshipper.

(3.) His prayer was supplicatory. He earnestly implored mercy. He felt that mercy alone could meet his case. His appeal, therefore, is to infinite mercy—the mercy of an offended God. He owed ten thousand talents, and had not one with which to pay his debt, and therefore prays and implores that his debt may be forgiven.

(4.) His prayer was sacrificial, that is, he approached the Divine Majesty, and looked for mercy through a Mediator, or with reference, and with a believing regard to an expiatory sacrifice, which was essential to the acceptance of his prayer and of himself. Whoever shall examine and ascertain the true meaning of the original word (*ilastheti*) here rendered "merciful," will find, that it has an inseparable connection with sacrifice, or an atonement; through which, or for the sake of which, the Publican prayed that God would be merciful or propitious to him. Indeed it was in this way only that the Jews were taught to expect mercy. Hence the daily, weekly, annual, and occasional sacrifices and sin offerings enjoined and offered under the law. Perhaps, at the time the Publican breathed out his prayer, the daily sacrificial lamb was bleeding at the altar. Doubtless, his mind adverted with a strong and believing regard to the great antitypical sacrifice which was to be offered by Messiah as the Lamb of God in the fulness of time, for the sins of the world.

Thus must every poor, penitent sinner approach unto God, bringing with him, not only the penitential sacrifice of a broken spirit, a broken and contrite heart, but the great atoning sacrifice for sin: for as "without shedding of blood there is no remission," so neither without a believing regard to that bleeding and atoning sacrifice, can guilt be removed, or pardon obtained. Man has rebelled against his Maker, and wandered from his God, and he can return and find acceptance only through the intervention of the one and only Mediator between God and man—the man—the God-man, Christ Jesus. Thus boasted the Pharisee, thus prayed the Publican, and thus ended the worship of these men in the temple.

III. Let us now mark the results. "I tell you (saith the Divine Teacher) this man (the publican) went down to his house justified rather than the other, (the Pharisee)—for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Who tells us this? "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass."—He who searcheth the heart and trieth the reins—the faithful and true witness, who cannot be deceived, and who will not be mocked with impunity. And what does the omniscient Saviour affirm of them? "This man," the Publican, who humbled himself, God exalted, by justifying him freely, granting him a free and full pardon, and exalting him into the character, relation, and privileges of a child and heir of God, with the promise of exalting him hereafter to his own right hand in glory everlasting. But the other, the Pharisee, who exalted himself, was abased—left under condemnation and guilt, which was deepened and aggravated by the spirit of pride and uncharitableness in which he had indulged, and by which he had again desecrated the house of prayer.

The worshippers leave the temple, and return home. The Pharisee gratified—his vanity flattered, perhaps, by some marks of respect or reverence paid to him by some of the worshippers whom he had deceived by his show of sanctity and parade of devotion. Or—mortified, agitated and angry, because of some Mordecai in the gate of the temple—some neglect or disrespect with which he had been treated. Thus, he returns to his house and to his family, neither hallowed, nor humbled, nor in any respect bettered by his visit to the temple. He pretended to thank God that he was not as other men are; but his family would have thanked God if he had become like some of his neighbours, whom he affected to despise, but who, with less pretensions to superior sanctity, possessed more real piety.

The Publican, brought up out of the horrible pit and miry clay—his darkness dispelled—his sorrow gone—his burden removed—his soul happy—elevated in his character, condition and feelings, by the justifying mercy of God; he goes home to gladden his family by telling them what

God had done for his soul; and as a husband, father and master, to study to promote the happiness and welfare of his household. In him was realized the declaration of the Psalmist: "The Lord, who is high above all nations, and his glory above the heavens, who humbleth himself to behold the things that are in heaven and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even the princes of his people."

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."—"The wise shall inherit glory, but shame shall be the promotion of fools." O the divinely transforming and elevating power of sovereign, saving grace!

IV. Shall we proceed a step further, and venture a few thoughts on the probable FINAL state of these two men.

We say the probable final state—for though the one was condemned and abased, and the other justified and exalted, as the result of their worship in, and visit to the temple, as described in the parable; it is not certain that they continued and were found at the hour of death in the same moral condition. The proud Pharisee might turn from his sin and obtain mercy, and the pardoned Publican might fall from his justified and exalted state. But considering it probable that their moral characters remained unchanged:—

The Pharisee finishes his course—he dies, and, notwithstanding all his fancied virtue and boasted righteousness, like the rich man of whom we also read in the Gospel, in hell—the fiery abode of the unrighteous and unholy, of the mere formalist and the hypocrite—in hell, the lake which burneth with fire and brimstone—"where are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"—in hell he lifted up his eyes, being in torment.

The despised Publican—he dies, and, like Lazarus, is conveyed by angels to Abraham's bosom. The Pharisee looking forth from his infernal prison, sees him there "afar off," and in vain intreats that his once despised fellow-worshipper may be permitted to bring him a drop of water to cool his parched tongue. But this is denied—the one is comforted, the other is tormented—the one is exalted to heaven, the other is thrust down to hell. There we must leave them—for the felicity of the one, and the misery of the other, who can describe, who can conceive!

Whether this be a real history, as some have supposed, or a parable only, as we have considered it; results like these may be anticipated: for said Jesus to the Pharisees—"Publicans and harlots shall enter the kingdom of heaven, while ye yourselves shall be cast out." For "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Verily I say unto you, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

To our readers we would say, this parable was spoken and recorded for our instruction and admonition. It shews us—

1. How unacceptable and hateful in the sight of God is that man, that worshipper, who attempts to approach unto his Maker with an offering either of supplication or thanksgiving, with an unhumbled heart—in his own name—with any reliance upon negative or positive virtue, as a ground of acceptance. If the Pharisee was, or if any of us, through the grace of God, are less wicked than others, or than we ourselves once were, we ought indeed thankfully to acknowledge it; but let it be done with humility, and gratitude, with pitying regard, and earnest prayers and endeavours for the salvation of publicans and sinners, for a world lying in wickedness. And let all be offered in the name—all attempted in the strength—all directed to the glory of God our Saviour, for "God resisteth the proud, but giveth grace to the humble."

2. This parable illustrates and confirms the declaration of the Psalmist and Prophet: "The sa-

crifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "A bruised reed shall he not break, and the smoking (dimly burning) flax shall he not quench." What had the trembling Publican, beside his load of guilt and misery, to bring to the footstool of the Divine Majesty, but his contrite spirit—his broken heart? He brought this sacrifice, and it was not despised nor rejected. Neither, if we present the same, shall ours. But let us not ever dare to come to God without it.

3. This subject should encourage the self-condemned and penitent sinner, in the name of the glorious Mediator, to draw near to God, and hope in his mercy. He, whom the Scribes and Pharisees branded and condemned as the "Friend of Publicans and sinners," and of whom they said, "This man receiveth sinners, and eateth with them;" is indeed their Friend and Saviour, and receiveth sinners still. He came not to call the righteous, but sinners to repentance. He came to seek and to save that which was lost. "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners"—the chief of sinners. Therefore, saith the Saviour, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

4. The happy result of the Publican's attendance on the temple service at the stated hour of prayer, shews the importance of being found in the means of grace, and that we should never suffer any thing over which we have any controul, or any state of mind, however dark and discouraging it may be, to prevent our regular attendance upon the divinely appointed ordinances of religion; public, social or private. Little, perhaps, did the publican expect that day and hour when he went up to the temple to pray, that he should return to his dwelling a happy, rejoicing man: had he, perhaps, have yielded to his feelings and fears, he would not have gone at all: and he would have remained a burdened and miserable sinner. And have we not sometimes lost a blessing, and brought or perpetuated darkness and condemnation on our minds, by restraining prayer, and neglecting the means of grace? Let the time past suffice.

5. Let the Pharisee have his due: he declared that he was not as other men are—he could not be charged with the crimes of rapacity, injustice, adultery, of which he seemed at least to suspect the Publican who had followed him to the temple; and whom, perhaps, he knew to be a very wicked man. He fasted twice in the week, and gave tithes of all that he possessed—he gave alms to the poor, and contributed to the support of the service of the temple: and he thanked God that such was the case. This is more than many who profess and call themselves Christians can with truth say. Can we, the readers of these remarks, all with truth say, that we are "not as other men are," who are not very scrupulous as to the means they employ to get money and make their fortune—who can, with an unfeeling heart, take advantage of a neighbour's ignorance, or of the poor's necessity, and withhold his support from the institutions of benevolence and religion? Let the Antinomian, whoever he may be, learn, that profession without principle—that faith without works cannot save him. "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Z.

GETTISEMENE is a garden beyond Kedron, at the foot of Mount Olivet, so called from the wine-presses in it: it is memorable in the evangelical history, as being the scene of our Saviour's agony. In the spring of 1824, it was visited by the Rev. Mr. Fisk, an Anglo-American Missionary, by whom it is thus described:—"It is a small plot of ground, with a low inclosure of stones. In it stand eight venerable-looking olives, which seem as if they might have remained there from time immemorial."

BIOGRAPHY.

SAMUEL ANNESLEY, L. L. D.,

THE MATERNAL GRANDFATHER OF THE REVEREND JOHN WESLEY.

Dr. SAMUEL ANNESLEY was born at Kenilworth, near Warwick, in the year 1620. He was descended of a good family; for his father, and the then Earl of Anglesey, were brother's children.* He was the only child of his parents, and had a considerable paternal estate. His father dying when he was but four years of age, his education devolved on his pious mother, who brought him up in the fear of the Lord; and as he was inclined from his earliest youth to the work of the ministry, she took care to procure him a suitable education.

His grandmother, who was a very pious woman, dying before he was born, requested that the child, if a boy, should be called Samuel; for, said she, "I can say, I have asked him of the Lord." He was piously disposed from his earliest years, and his heart set on being a preacher of the gospel; and to qualify himself for that sacred work, he began when he was only five or six years old seriously to read the bible; and so ardent was he in this study, that he bound himself to read twenty chapters every day, a practice which he continued to the end of his life. This made him a good textuary; and, consequently, an able divine. Though a child when he formed the resolution to be a Minister of the Gospel, it is said he never varied from his purpose; nor was he discouraged by a singular dream, in which "he thought he was a Minister, and was sent for by the Bishop of London to be burnt as a martyr."

When he was fifteen years of age, he went to the University of Oxford, and entered of Queen's College; where he took his degrees at the usual times; and in 1644 was ordained as Chaplain of His Majesty's ship *Globe*, under the command of the Earl of Warwick, then Lord High Admiral; who procured him his diploma of L.L.D., having had an honourable certificate of his ordination signed by Mr. Gouge, and six other respectable ministers.

He spent some time in the fleet, and kept a journal of the voyage; and is very particular as to what passed when the Earl of Warwick went to Holland in pursuit of the ships that had gone over to the Prince. But not liking a sea-faring life, he left the navy, and settled at Cliff, in Kent, in the place of a minister who had been sequestered for scandalous conduct, attending public meetings of the people for dancing, drinking, and merriment on the Lord's-day. But it was like *pastor like people*; for the inhabitants of the place were so attached to their sinful leader, that when his successor came they assailed him with spits, forks, and stones, threatening to take away his life. He told them that "Let them use him as they would, he was determined to stay with them till God should fit them by his ministry to profit by one better, who might succeed him; and solemnly declared, that when they became so prepared, he would leave the place."

In a few years his labours had surprising success, so that the people became greatly reformed. However, he kept his word, and left them; lest any seeming inconsistency of his might prove a stumbling-block to his young converts; for though he had £400 per annum there, it was no temptation to him to induce him to break the promise he had made.

A very signal providence, it is said, directed him to a settlement in London, in 1652, by the unanimous choice of the inhabitants of St. John the Apostle. Soon after, he was made Lecturer of St. Paul's; and in 1658, became Vicar of St.

* The family of Annesley, or Annesly, as it is in *Domesday Book Anselci*, is of great antiquity; deriving its name from the wapentake of Owardsboc or Braxton, in the county of Nottingham, of which the family was possessed before the Conquest; and Richard de Anselci was proprietor of it in 1086, when the *Domesday Survey* was taken by command of the Conqueror.

The connection of the present Wesley family with the Annesleys stands thus:—John Wesley, late Fellow of Lincoln College, Oxford, was son to Samuel and Susanna Wesley. Dr. Annesley was son to — Annesley, who was brother to Arthur, first Earl of Anglesey.

Giles's, Cripplegate: two of the largest congregations in the city.

On the Restoration, he was confirmed in the above vicarage by the King, who presented the living to him Aug. 23, 1660.

But this did not screen him from the oppressive operation of the Act of Uniformity, by which he was ejected from this vicarage in 1662. After this he met with many troubles for conscience sake, and many signal deliverances. God was not pleased with his persecutors; one magistrate, while signing a warrant to apprehend him, dropped down dead! Might not the hand of God have been seen in this? and yet the living laid it not to heart.

Among the Nonconformists, Dr. Annesley was particularly and deservedly eminent. He had in effect the care of all those churches; and was the chief, often the sole, instrument in the education and subsistence of several ministers, of whose useful labours the church had otherwise been deprived.

Of all gifts, salaries, and income, he always laid aside the tenths for charity, before any part was spent. By this means he had always a fund at hand for charitable uses, besides what he was furnished with by others, for the same purposes.

He was the main support of the Morning Lecture, for which so many have cause to be thankful to God. And after the death of old Mr. Case, of St. Mary Magdalene, Milk-street, who was the first that set up the Morning Exercises, Dr. Annesley took the care of this institution upon himself. This Morning Lecture, or Exercise, originated in the following way:—

Most of the citizens in London having some friend or relation in the army of the Earl of Essex, so many bills were sent up to the pulpit every Lord's-day for their preservation, that the Ministers had not time to notice them in prayer, or even to read them. It was, therefore, agreed to set apart an hour every morning at seven o'clock; half of it to be spent in prayer for the welfare of the public, as well as particular cases; and the other half to be spent in exhortations to the people. Mr. Case began it in his church in Milk-street; from which it was removed to other remote churches in rotation, a month at each church. A number of the most eminent ministers conducted this service in turn; and it was attended by great crowds of people. After the heat of the war was over, it became what was called a Casuistical Lecture, and continued till the Restoration. The sermons delivered at these lectures were collected and published in six vols. 4to.

It is worthy of remark that the Sermon on the question, "Wherein lies that exact righteousness which is required between man and man?" Matt. vii. 12. "Whatsoever ye would that men should do to you," &c. was preached by Mr. Tillotson, afterwards Archbishop of Canterbury, who then ranked with the Nonconformists! See Neal's *History of the Puritans*, vol. 1, p. 797, 4to., and *Nonconf. Memorial*, vol. 1, p. 125, &c.

In speaking of Dr. Annesley's character, Dr. Calamy says, "He was an Israelite indeed; one that might be said to be sanctified from the womb, for he was early under serious impressions; so that himself said, he knew not the time when he was unconverted."

He was a most sincere, godly, and humble man; had a large soul, flaming zeal, and was remarkably successful in his ministry.

He had great courage, as may be seen at his first settlement at Cliff, in Kent. He never feared the utmost malice of any of his enemies; and nothing that he met with ever abated his cheerfulness. He had uninterrupted peace in his soul, and assurance of God's favour for thirty years before his death; though for some time before that he had passed through severe mental exercises.

In his last illness he was full of comfort, and could say, "Blessed be God! I have been faithful in the work of the ministry, for more than fifty-five years." Some of his last words were the following. Just before his departure, he often said: "Come, my dearest Jesus! the nearer the more precious, the more welcome." Another time his joy was so great, that in an ecstasy he cried out, "I cannot contain it! What manner of love is this to a poor worm! I cannot express the thousandth part of what praise is due to Thee! It is but little I can give Thee: but, Lord, help me to give Thee my all! I will die praising Thee, and rejoice that others can praise Thee bet-

ter. I shall be satisfied with Thy likeness. Satisfied! Satisfied! O my dearest Jesus! I come!"

See the funeral sermon preached for him by Dr. Williams.

During seventeen weeks' pain, though he had before enjoyed an uninterrupted course of health, he never discovered the least degree of impatience; and quietly resigned his soul to God, Dec. 31, 1696, aged 77.

Dr. Annesley's figure was fine; his countenance dignified, highly expressive, and amiable. His constitution, naturally strong and robust, was capable of any kind of fatigue. He was seldom indisposed; and could endure the coldest weather without hat, gloves, or fire. For many years he scarcely ever drank any thing but water; and even to his last sickness his sight continued so strong that he could read the smallest print without spectacles. His piety, diligence, and zeal, caused him to be highly esteemed, not only by the Dissenters, but by all who knew him.

A curious anecdote is entered by his grandson, Mr. J. Wesley, in his Journal:—

"Monday, Feb. 6, 1769, I spent an hour with a venerable woman, nearly ninety years of age, who retains her health, her senses, her understanding, and even her memory to a good degree. In the last century she belonged to my grandfather Annesley's congregation, at whose house her father and she used to dine every Thursday; and whom she remembers to have seen frequently, in his study at the top of the house, with his window open, and without any fire winter or summer. He lived seventy-seven years; and would probably have lived longer, had he not begun water-drinking at seventy."

His last will and testament is too singular to be omitted:—

"In the name of God! Amen.

"I, Doctor Samuel Annesley, of the Liberty of Norton Folgate, in the county of Middlesex, an unworthy Minister of Jesus Christ, being, through mercy, in health of body and mind, do make this my last Will and Testament, concerning my earthly pittance.

"For my soul, I dare humbly say, it is, through grace, devoted unto God, (otherwise than by legacy,) when it may live here no longer. I do believe that my body, after its sleeping awhile in Jesus, shall be reunited to my soul, that they may both be for ever with the Lord.

"Of what I shall leave behind me, I make this short disposal,—

"My just debts being paid, I give to each of my children one *shilling*; and all the rest to be equally divided between my son Benjamin Annesley, my daughter Judith Annesley, and my daughter Ann Annesley, whom I make my Executors of this my last Will and Testament; revoking all former, and confirming this with my hand and seal this 29 of March, 1693.

"SAMUEL ANNESLEY."

Dr. Annesley was a lively and emphatic writer, and must have been a very useful preacher. The following extracts, taken at random from his sermon "On a Good Memory in Spiritual Things," will prove this:—

"Violent passions spoil the memory; such as anger, grief, love, fear. Passions we must have; but constitution and education allay them in some; reason moderates them in others; and grace regulates them in all. Where these bridges are wanting, they shake all the faculties as an earthquake doth a country. For example, anger, when it rages, manifestly inflames the blood, and consequently the spirits, and melts off the impression in the brain just as the fire melts the wax and the impressions that were fixed upon it.

"A multitude of undigested notions hurt the memory. If a man have a stock of methodical and digested knowledge, it is admirable how much the memory will contain; as you know how many images may be discerned at once in a glass. But when these notions are heaped incoherently in the memory, without order or dependence, they confound and overthrow the memory. Thus many hear or read much, too much perhaps for their capacities: they have not stowage for it; and so they are ever learning, and never come to the knowledge of the truth. Therefore, look that you understand and digest things by meditation; run not on too fast: he that rides post can never draw maps of the country.

"Custom, or using your memories, is an excellent way of improving them. Thus many wise persons charge their memories at the present, and thereby strengthen them, and then commit what they have remembered to writing, when they come home, that no time may wear it away. We say, *Use legs, and have legs*; and so, *Use the memory, and have a memory*."

"If you oblige your children and your servants to bring you away an account of a sermon, you will see that *use and custom* will make it easy. I have seen an old man's girdle, who could not read a word, yet, by the only help of the girdle which he wore, and which was hung about with some knotted points, he could bring home every particular of a sermon."

"Due estimation is a help to the memory; the more we love and admire any thing, the better we remember it. This is the reason given of children remembering things so well, because they admire every thing as being new to them. And of old people the saying is known, that they remember all such things as they care for; for when we esteem any thing, the affections work upon the spirits, which are the instruments of the memory, and so seal things upon it. Why is it that a woman cannot forget her sucking child? Because she doth vehemently love it, and the like affection in us to good things would keep us from forgetting them."

Dr. Annesley had several children: no less than twenty-five! Dr. Menton baptizing one of them, and being asked how many children Dr. Annesley had? He answered, he "believed it was *two dozen, or a quarter of a hundred*." The reckoning children by dozens is a singular circumstance—an honour to which few persons ever arrive. But of this numerous family, I have met with the names of Samuel, Benjamin, Judith, Sarah, Elizabeth, and Susanna only.—*Dr. Adam Clarke's Wesley Family.*

The Wesleyan.

MONTREAL, THURSDAY, MARCH 4, 1841.

WE are thankful to be able to say, that the good work of God, in the conversion of sinners, and in the spiritual edification and comfort of believers, in connection with the special religious services which are daily held in the Wesleyan Chapel, St. James Street, in this city, continues to be apparent. These services continue to be as numerously attended as ever, and by persons of different religious denominations. After the sermon each evening, those individuals in the congregation, who are in an awakened, penitential state of mind, enquiring what they must do to be saved? are invited to retire into the school-room below the chapel, for prayer. The invitation is invariably accepted by hundreds of persons who appear to be earnestly seeking the salvation of their souls, many of whom give signs of the deepest penitential distress. In these meetings, frequent displays of divine mercy are experienced and witnessed, in the moral and saving transformation of mourning penitent suppliants, into happy, rejoicing believers: many have "gone to their house justified," to tell their family and friends what God hath done for their souls. In these meetings, the Ministers and the official members of the Society have co-operated with a unanimity and zeal, mutually encouraging to each other, and which has happily tended to promote the good work in which they have now for several weeks been daily engaged. In that work they rejoice, and for all the good which has been accomplished by it, they ascribe "Glory to God in the Highest," knowing that whatever is saving is Divine.

The zealous and awakening ministry of the Rev. Mr. CAUGHEY continues to attract large congregations, who hear the word with deep seriousness, and as for eternity.

SINCE our last, we have received a very encouraging letter from the Rev. Mr. SLIGHT: who informs us that God has been graciously pleased to prosper the work on the *Guelph Mission*, and that they have been favoured with conversions, and with additions to the Society; so that, though thirty-seven members out of one hundred and thirty-nine, whose names stood upon the circuit records, had been induced to join the Canada Conference, God had graciously more than made up the number—so that, says Mr. S., "at our quarterly review, just closing, we find one hundred and forty-six, with good prospects of a further increase. We all still feel disposed to labour on, and to ascribe the glory to God."

A letter has also just come to hand from Rev. J. MOCKRIDGE, Brantford, with orders for the *Wesleyan*, and conveying the pleasing intelligence that "in answer to earnest prayers for the revival of God's blessed work, the Spirit of the Holy One has rested upon his people,—sinners have been converted—backsliders have been reclaimed, and many hearts filled with joy unspeakable and full of glory."

REV. MR. RICHEY'S SPEECH.—We have not the pleasure of knowing who the writer is, whose admirable letter appears in the *Toronto Patriot* of the 16th ult., and who signs himself "Scrutator." We thank him, however, for his able defence of the Rev. Mr. RICHEY'S speech at the recent British Wesleyan Missionary meeting in Toronto, and for his kind remarks on the Wesleyan and general character of our journal. We are requested to copy "Scrutator's" letter into the *Wesleyan*; but we regret that our limits will not allow us to do more than give the extracts which we subjoin.

We have also received several other valuable communications on the questions at issue between the *Guardian* and its writers, and ourselves and our Conference; most of which we fear we must abridge or postpone, especially as two or three of them have seized upon the same facts, and adopted the same, or a similar course of remark; being unwilling, until we enlarge our sheet, or publish weekly, to occupy an undue portion of our columns with *controversy*,—the moral and religious improvement of our readers being the great object we are determined to keep steadily in view.

"Mr. Ryerson at once insults Mr. Stinson, and jesuitically seeks to support his own cause by representing the latter as revolting from his own operations. He labours to depreciate and injure Mr. Richey, by describing him as actuated by belligerent feelings, as a person of "unstable mind" and "feeble judgment," ungrateful and extravagant; and he artfully mixes up this unbecoming language with terms of commendation, as if to ensure the full effect of his attempt. The mean and undignified manner in which he speaks of Mr. Richey, in relation to himself, to the Conference, and to the Wesleyan University, particularly the latter, deserves unmingled contempt. Because the U. C. Conference, or its agents, consulting their own interests, chose to invite Mr. Richey to the Principalship of the U. C. Academy; because they requested the bestowal of a literary honour on Mr. Richey, to benefit their own institution; because the Conference spontaneously requested the publication of a volume of Mr. Richey's Sermons—for what purpose, selfish or disinterested, they themselves best know; and because Mr. Ryerson spontaneously eulogized those sermons,—is Mr. Richey to close his eyes to the conduct of Mr. R. and his coadjutors, and to forbear the discharge of his duty, in the circumstances and relations in which he is placed.

"Mr. Ryerson seeks to turn the truly pacific and Christian language of the British Conference, against their own interests and operations, by representing it as opposed to the proceedings of

Messrs. Stinson and Richey, whom he describes as acting without authority. He labours to induce the belief that the British Conference will withdraw their agents from Upper Canada, and thereby leave their flocks and adherents destitute of pastoral instruction and care. But these misstatements can affect none who know that the Committee under whose sanction and direction Mr. Stinson acts, forms the very essence of the British Conference, and will, without doubt, be supported by the body that has appointed them. Mr. R. is the last man in the world that should say a word about agents acting without the authority of their employers. He himself has acted both without that authority, and against it, for he has practically disregarded and set at nought the resolutions of the Conference and of the Book Committee. And did his own Conference, we would ask, authorize him and the learned and logical Editor of the *Guardian* to vilify the Committee and Agents of the British Conference! Did it authorize the "CHRISTIAN GUARDIAN" to designate the British Wesleyan Missionaries in Upper Canada, WOLVES, JUDAS, and the DEVIL, as it very politely and religiously has done.

"Mr. Ryerson, in a note appended to his letter, speaks of the "refinement of taste, the dignity and noble Christian feeling" of the "Montreal WESLEYAN." Happily there is no occasion for shame or fear in relation to the literary and religious, as well as Wesleyan character of this periodical. But before Mr. R. attempts to take a literary religious mote out of his neighbour's eye, he ought to extract the enormous beam from the visual organ, intellectual and religious, of his own *protege*, the refined, able, and illustrious Editor of the *Christian Guardian*. When this journal writes truth and sense, instead of bombast, folly, and rhetorical nonsense, Mr. Ryerson may appropriately and consistently criticise the articles of "THE WESLEYAN," either original or selected."

It is a little amusing to observe in the *Guardian* of the 24th ult., the impatience and anxiety of the worthy Editor, to discover who "Omega" of our journal can be, and whom he seems still to believe to be "a Seceder from the Canada Conference." We have already *honestly* declared that he is not, and need only now repeat our unqualified denial. We would recommend our brother of the *Guardian* to urge his enquiry no further, but to allow our friend "Omega," for once to be one of the "Great Unknowns," and have his "*Stat nominis umbra*," as well as JUNIUS.

TO CORRESPONDENTS.

"AMICUS" is received.

BRITISH WESLEYAN METHODIST SUNDAY SCHOOL ANNIVERSARY.—On Tuesday evening last, the City Hall presented one of the most pleasing spectacles ever witnessed in Toronto. The friends of the British Wesleyan Sunday Schools took tea together. Upwards of five hundred and fifty tickets were sold, and a hundred more could have been disposed of had there been sufficient room. The Hall was handsomely decorated with banners, &c. &c.; and the presence of upwards of three hundred well-dressed ladies, at the numerous tables, gave grace and beauty to the spectacle.—Nothing could be better than the arrangements. The Sheriff was in the chair, supported by the Rev. Mr. Richey, and Mr. Monro, the Mayor. The meeting was addressed by the Chairman, Mr. Hagarty, Mr. Bilton, Mr. Alderman Dixon, Mr. Mowat, Mr. Richey, Mr. Hamilton, and Mr. Osborne. The thanks of the meeting were cordially voted to the worthy Sheriff, and then an adjournment took place—every one of the crowded audience highly delighted with the pleasant evening they had spent.

The children of the school, numbering between three and four hundred, had previously had tea at three in the afternoon.—*Patriot of 12th ult.*

THE oldest existing version of the Old and New Testament is in the Vatican, written in the fourth or fifth century, and published in 1567; the next in age is the Alexandrian MSS. in the British Museum.

WESLEYAN MISSIONS

TO THE INDIANS IN THE TERRITORIES BELONGING TO THE HUDSON'S-BAY COMPANY.

It will be recollected by our friends, that the Rev. Messrs. BARNLEY, RUNDLE, and MASON arrived in this city in April, 1840, from London, on their way to the new Mission Stations which they now occupy among the Indians in the North West. A copy of the "Missionary Notices, &c." for February has just come to hand, containing copious and deeply interesting extracts from the Letters and Journals of the Missionaries; by which it appears, that they were in good health, had been kindly received by the Company's Agents, and had entered upon their labours with encouraging prospects of success. We shall transfer to the columns of our next number, as large a portion of these interesting details as our limited space will allow.

The following extract will show the very kind manner in which the brethren have been received by the Company's officers in that distant region:—

Extract from the Minutes of a Council, held at Norway House, Northern Department, Rupert's Land, commencing June 18th, and ending June 24th, 1840.

"In order to give full effect to the laudable and benevolent views of the Governor and Committee, towards the diffusion of Christianity and civilization among the natives of this country, it is

"Resolved 73,

"That three Missions be established in the Northern Department this season, say, one at Norway House, under the charge of the Rev. Mr. Evans; one at Lac la Pluie, under the charge of the Rev. Mr. Mason; and one at Edmonton, under the charge of the Rev. Mr. Rundle; that every facility be afforded them for successfully conducting their spiritual labours; and that a copy of the 9th paragraph of the Governor and Committee's Despatch of March 4th, 1840, on this subject, be forwarded to each of the gentlemen in charge of the above Districts, for the purpose of giving full effect to their Honour's instructions."

FATAL PROCRUSTINATION.—It is well known that the Emperor PAUL of Russia, was assassinated by conspirators, in his palace at St. Petersburg, 23d March, 1801. On the evening before his death, PAUL received a note, when at supper with his mistress, warning him of the danger with which he was threatened. He put it in his pocket, saying *he would read it on the morrow*. He retired to bed at twelve. At two in the morning his enemies seized upon him, and strangled him! And, how many souls perish, from refusing, amidst their guilty pleasures, to attend to the warning message of the Almighty! The "convenient season" to which they postpone an attention to their everlasting interests, they find not, neither in time nor in eternity.

THE average value of the annual produce of the mines of the British Islands amounts to the sum of £20,000,000, of which about £8,000,000 arise from iron, and £9,000,000 from coal; the mineral produce of Cornwall and Devon alone has recently amounted to £1,340,000.

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

{ St. ANNE'S, LOWER CANADA,
{ February 6th, 1841.

LETTER II.

MR. EDITOR,

THE article in your 13th number, entitled "British Methodism in the British Colonies," has touched a vibrating chord in my heart, and encouraged me to encounter the very formidable task of again becoming a candidate for appearing in print. For though, when in "the Old Coun-

try," I did occasionally correspond with a friendly journal, which was very indulgent to its contributors, yet you will allow, dear Sir, that a residence in "the woods" of Canada has a natural tendency to rusticate a literary talent not of the very first order. But, though unable to enrich your valuable columns, as might be justly enough expected from the more practised writers of your far-famed metropolitan city; yet, since the favour so graciously extended to my former humble production in your first number, I feel at length to take courage, under all my disadvantages, and to venture once more to trouble you with a few lines, on a favourite subject.

I trust, Mr. Editor, I am no bigot. Far am I from being blindly prepossessed in favour of my own particular party. It has afforded me the truest pleasure to peruse those friendly notices, which your own catholic spirit has from time to time afforded us, of the proceedings of other Christian communities besides our own; both of the established churches of England and Scotland, and of others not thus identified with the State; and I have a few generous-hearted neighbours, surrounded as we are by the uncared bush, who unite with me in hoping you will continue to animate our hearts, in this transatlantic region, with your judicious gleanings from the various publications of the different religious communities of our common Christendom, Foreign as well as British.

I most cordially subscribe to a sentiment, which, in the London City-Road Chapel, I once heard advanced by that great and good man, the late Rev. Dr. ADAM CLARKE. The venerable minister had been referring to the noble doings of the British Baptists in India, in their magnificent work of translating the Holy Scriptures into so many of the languages and dialects of that populous part of the earth. And he added, as nearly as I can remember, the following words, so truly characteristic of his large and liberal mind: "If I could be unwilling to rejoice in the labours and success of those men of God, because, on some non-essential points, they hold sentiments different from my own in those matters, I should hate my scoundrel heart!"

Sir, these are my most cordial feelings, on this side the great waters which separate us from the land of our forefathers. And I am happy in knowing, that such of my emigrant neighbours as move within the circle of my most intimate acquaintanceship, cherish the most lively sympathy with the spirit of the worthy Doctor in that respect. We rejoice in the real good so extensively effected by all our mother and sister churches. But I trust it will offend none, that I have a still more peculiar attachment to the community of my own solemn and peculiar choice; and hence I take the liberty to avow, that I admire that part of the plan of your useful journal, which provides that we shall frequently be greeted in its pages with the interesting notices of the proceedings of our beloved Parent Connexion: both in its home operations, and its endeavours to promote the eternal well-being of the inhabitants of far distant countries.

Such a familiarity on this side the ocean with the character of British Methodism, in addition to the pleasure it must afford to us who have had the advantage of an early and personal acquaintance therewith, cannot, I continue to think, but have the most beneficial influence on the Methodists of this vast continent, and, through them, on the colonial population in general. With respect to the former, it is adapted to promote a happy adherence to the primitive principles of our venerable founder; principles which have been so abundantly tested at home, that they may well and safely be trusted abroad. I feel, with your anonymous correspondent already referred to, that as "the character of the impression produced, will be in correspondence with that of the signal which may be employed;" so that, in order to have a Methodism in the colonies which will acquire the same useful and honourable standing which attaches to the parent Methodism in the parent land, there must be a faithful walking "by the same rule," and a determined minding of "the same thing," which have from the beginning distinguished "our fathers" of the Wesleyan family.

Continue then, dear Sir, to aid us herein by a frequent placing of these subjects before us; and I trust we shall be ambitious to be "followers" of them, as they are "of Christ."

But I must check my pen; and assure you that a country writer feels an instinctive deference for the seat of Government, and all its enlightened authorities; and but for the kindly shield of a candid editor, such a one could scarcely avoid shrinking from the ordeal of such a tribunal.

Believe me, dear Sir,

Yours very cordially,

A BRITISH CANADIAN WESLEYAN.

REVIVAL IN THE MELBOURNE CIRCUIT.

TO THE EDITOR OF THE WESLEYAN.

MELBOURNE, February 20, 1841.

DEAR SIR,

In a previous communication, I made you acquainted with our intention of holding a protracted meeting here; and now I would inform you, that in accordance with our intention, we commenced it on Sunday, the 14th January—purposing, should nothing very special occur, to close it on the Sunday following. This we found we could not do: so graciously, and yet so powerfully did the Lord own our feeble instrumentality, that the number of mourners who simultaneously rushed to the altar, (and that, in many instances, before the invitation to that effect was given,) that we felt constrained to continue the meetings for twenty-two days, instead of eight; and even then the number of penitents was not diminished, although we had the names of sixty-eight persons, who had given a clear, because a scriptural evidence of their being the subjects of pardoning grace.

Never have we felt more impressed with the truth, that it is not by might, nor by power, but by the Divine Spirit, that the work of salvation is effected, than at our recent meetings; for being disappointed of foreign help, with only one exception, (Mr. RAY, from Quebec,) we were made to feel more completely our dependance on the Holy Spirit—and, trusting in the Lord, we were not confounded.

The official and other praying brethren, very readily and energetically co-operated with us, and in the prayer of faith, breathed forth the ardent desire of their hearts for the salvation of their fellow-men, who so penitently sought the mercy of God. We cannot review the past without exclaiming, "The Lord hath done great things for us, whereof we are glad." We are yet holding meetings in special reference to those who groan for redemption through the blood of the Saviour.

Yesterday, Friday the 19th, we held our Annual Missionary Meeting, and in the evening, a Missionary Tea Meeting—at both of which a large and deeply attentive congregation was interested and edified by speeches from the Rev. Messrs. STINSON, JOHN SUNDAY, and BOTTERELL. This being the first circuit on which Mr. STINSON laboured when he first came to Canada, and seventeen years having elapsed since his removal to other and distant parts of the Mission field, his presence revived recollections of a pleasurable and also of a pensive character, a brief reference to which was appropriately made by the Rev. speaker, which did not fail to impress the minds of those who still cherish a grateful recollection of the labours he formerly bestowed upon them. I need not inform you, that the facts and anecdotes which he and his fellow-traveller, JOHN SUNDAY, gave to us, and which their long acquaintance with the work of Missions enabled them to do with such impressive simplicity—were listened to with a more than ordinary interest; and our present conviction is, that an impetus has been given to the Missionary spirit in these parts which will tell upon the contributions of this, if not upon following years. The public collection was treble that of last year.

We cannot close this communication without expressing the pleasure with which we listened to a speech from our old and tried friend, Mr. BOTTERELL: who favoured us with a selection of facts, so rich with evangelical sentiment as they were both pleasing and pertinent.

We may not omit to state, before we conclude, a very pleasing feature of our meetings was, and for which we feel thankful, that few, if any, went away with less of a spirit of prayer and Christian seriousness than they possessed when they first came, while many felt an increase of both.

I remain, dear Sir,

Yours truly,
JOHN BOWLAND.

RELIGIOUS INTELLIGENCE.

FRENCH CANADIAN MISSIONARY SOCIETY.

THE following is the Constitution of the above Society, (formed 8th April, 1839,) extracted from the First and Second Annual Report:—

I. This Society shall be called "*The French Canadian Missionary Society*;" and its exclusive object shall be, to devise means for preaching and otherwise disseminating the Gospel of Christ among the inhabitants of Canada using the French language.

II. The operations of this Society shall embrace—the employment of ministers, teachers, book-venders, and scripture-readers, (whose native language is French, if possible,)—the establishment and support of schools, and places of worship—and the distribution of the Holy Scriptures, and such publications as may be requisite in accomplishing the objects of the Society.

III. No person shall be admitted or continued a Minister, Teacher, Agent, Trustee, or Office-bearer under any name, in connection with this Society, whose religious sentiments are not decidedly in accordance with the great evangelical doctrines of the Protestant Faith: namely—the fallen and totally depraved condition of human nature; the supreme divinity of our Lord Jesus Christ; the sacrificial character and design of the Saviour's death; the deity, personality, and saving influences of the Holy Spirit; justification by faith alone, through the atoning merits and all prevalent intercession of the Son of God; the necessity of holiness of heart and life, as produced and maintained by the indwelling Spirit of God; the endless duration of future rewards and punishments.

The above summary of doctrine shall equally apply to all books and tracts distributed to the agents of this Society.

IV. This Society shall maintain an entire absence of a sectarian spirit in the choice of its agents, the application of its funds, and the management of its concerns. In the selection of its agents, there shall be alone consulted their religious and intellectual fitness for promoting the grand object in view, namely, the bringing of souls into the kingdom of God, and building them on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

V. The instructions to be given to missionaries and other agents of this Society, shall be:—First, that in all their intercourse with the French Canadians, they abstain as much as possible from controversy on the errors of the Romish Church, and that they seek to promote their religious instruction and salvation, by plainly and effectually preaching and enforcing the great doctrines of evangelical religion, as stated above: as it is believed, that in this case, the declaration of "the truth as it is in Jesus" will prove the best means of refuting error. Secondly, that as it appears important to the success of this Christian enterprise to secure as much as possible unanimity and uniformity in its proceedings and operations, it also be required of all the agents of the Society to abstain from urging their own peculiar denominational views as to doctrine or church government; and to require only, as conditions of church membership, a profession of the Protestant faith as held by this Society, (and set forth in article third of this Constitution,) accompanied by suitable and satisfactory evidences of true piety in the candidate.

VI. All property which this Society may purchase, or otherwise acquire in furtherance of its objects anywhere throughout this Province, in conformity with the Ordinance II. Victoria, chapter 26, shall be held by separate trusts, each mission property having its own trustees. The persons composing the mission at each station, with the members of the church (if there be any) connected with the mission at that place, shall nominate the trustees for that individual property, who shall in no case be appointed unless approved of by the general Committee of this Society. The number of such trustees shall not be more than nine, nor fewer than five, the quorum consisting of five and three respectively. There shall be an annual election of trustees, the persons chosen being always subject to the approval of the Committee of this Society, as above stated. In the event

of any delay in the annual election, the former trustees shall hold office until others be appointed. None shall be eligible to the office of trustee but those whose religious sentiments are in accordance with article third of this Constitution.

VII. This Society shall have a President, one or more Vice-Presidents, a Treasurer, and a Secretary or Secretaries.

VIII. The business of this Society shall be conducted by a Committee, consisting of not less than twelve persons, to be chosen annually from among the members of the Society; five to constitute a quorum. The President, Vice-Presidents, Treasurer, and Secretaries, shall be members ex-officio of this Committee.

IX. This Society shall hold a general meeting annually, on the first Wednesday of February, or on such day near to this as the Committee shall appoint. This meeting shall be held in the city of Montreal, and due notice of the same shall be given in at least two of the Montreal newspapers one week previously. The vote of the majority of the members present at such meeting shall give validity to all the acts passed at the same. At this meeting the Committee shall present a report of proceedings during the year elapsed, and the Treasurer shall give in his accounts for the same period. All the office-bearers of the Society shall be elected at this annual meeting, the former officers acting until the others are appointed. A special general meeting of the Society may be called by the Committee whenever it is considered necessary, due notification of which shall be given by public advertisement as above.

X. A subscription of One Pound annually shall constitute membership in this Society, with the power of voting at its general meetings; and a donation of Twenty-five Pounds shall entitle the individual to be a member during life. Contributions, however, of the smallest amount will be thankfully received and acknowledged.

XI. No alteration shall be made in this Constitution, except at a general meeting of the Society, called by public advertisement, as prescribed above in article ninth; the proposed change or changes having previously been laid before a meeting of the Committee, and approved of by at least three-fourths of the members present.

The following are the Office-Bearers of the Society for the ensuing year, with power to add to their number:—

Lieut. Colonel WILGESS, *President*.
JAMES FERRIER, Esq., *Vice-President*.
WILLIAM LYMAN, Esq., *Treasurer*.
Rev. CALEB STRONG, A.M. } *Secretaries*.
Mr. JAMES COURT, }

COMMITTEE.

Rev. R. L. Lusher, Rev. William Taylor, A.M.
Rev. Henry Wilkes, A.M., Rev. Dr. Davies,
Rev. William Squire, Rev. H. O. Crofts, A. F.
Holmes, Esq. M.D., Captain Maitland; Messrs.
William Lunn, James Fleming, J. R. Orr, John
Mathewson, S. S. Ward, Henry Vennor, James
Milne, Joseph Fraser, William Thomson, C. J.
Wright, T. J. Greene, Rollo Campbell, W. M.
Ogden, Thomas Wilson.

THE PRESBYTERIAN CHURCH OF IRELAND.

THE Presbyterian Church in Ireland embraces nearly 500 congregations, and a Presbyterian population of more than 800,000 individuals. This powerful body has been rendered still more influential for good, by a combination, during the present year, between the Synod of Ulster and the Irish Secession Church. These congregations, previous to their amiable coalescence, had for many years been carrying on missionary operations, by rearing new churches in the destitute districts of Ulster, and by the establishment of preaching stations in the west and south of Ireland. But since the union which has taken place between them, they have been still more active or energetic for good. They have, in their corporate capacity, already sent out two Missionaries to India, and for the Irish Foreign Mission, £1,500 were raised in a few months, whilst between £3,000 and £4,000 were devoted to the Irish Home Mission and the Irish Schools, last year. The design of the schools is to teach three millions to read the scriptures in their vernacular language. And we understand, the effects pro-

duced by the labours of the Irish Society, and of the Synod of Ulster's National Schools, have been most encouraging. Many of the teachers have renounced the Romish faith, in consequence of the simple reading of the Scriptures in their own tongue; and multitudes have resolved to adhere to the Bible, in defiance of the threatenings of their priests, and to search the Scriptures for themselves.—*Inverness Herald*.

CORPORATE GRANTS TO PHILANTHROPIC OBJECTS.

THE Corporation of London, which some time ago voted £1,000 towards erecting new churches in the populous and destitute district of Bethnal-green, on Thursday voted an equal sum towards the objects of the British and Foreign School Society, in promoting education in scriptural and useful knowledge among the children of the labouring poor.

If great and unceasing efforts are made at the present day, by sordid speculators in irreligious and demoralizing doctrines, to infect with infidel and licentious principles the mass of the working population, it is satisfactory to see corresponding exertions making to counteract the enormous evil, by school societies of churchmen and of religious dissenters, building their schemes of education upon the broad and secure foundation of the Holy Scriptures. This is a generous rivalry in a great work of beneficence, the good fruits of which will grow and be gathered by succeeding generations, long after the petty objects for which selfish ambition contends shall have passed from the remembrance of mankind. The "British and Foreign School Society" is founded upon the Lancasterian plan of instruction, and which preceded the excellent church institution of the "national schools."

It was to the late Joseph Lancaster, the founder of the system that bears his name, that the pious George III., the grandfather of our present gracious Queen, and a true representative of the House of Brunswick, made use of the memorable expression, "I hope the time will come when the child of every cottager in my kingdom will be able to read his Bible." It is this wish of the good George the Third which the schools that we have named are endeavouring to realise; and in furthering so good a work, the munificent liberality of the Corporation of London will help to sow the seed of a large harvest of moral blessings to the nation.—*London Herald*.

WESLEYAN MISSIONS.—IRELAND.

SINCE the Irish Conference, I have taken two journeys north and two journeys south, to visit the Stations and Schools. We have now eighteen stations, with twenty-two Missionaries, forty-two schools in full operation, and three Scripture Readers, who are employed as Local Preachers also. I have supplied most of the schools with books, rewards, &c., and have had many of the school-houses put in better repair, which they much wanted. I am happy to add, that, by the last letters, both from Missionaries and Masters, the cause prospers in many places; but the applications for new schools are very pressing, which I was compelled to refuse for want of more means.

W. O'CONNOR.

Dublin, 17th December, 1840.

COLONIAL BISHOPRICS.

IT has been determined to proceed, without further delay, with the plan proposed in the Bishop of London's letter to the Archbishop of Canterbury, for providing a fund for the endowment of Bishoprics in our colonies and foreign possessions. Her Majesty the Queen Dowager has announced her intention of contributing the munificent sum of £2,000; the Archbishop of Canterbury, £1,000; the Bishop of London, £1,000; the Society for Promoting Christian Knowledge has voted a grant of £10,000; the Society for the Propagation of the Gospel in Foreign Parts, £5,000; the Church Missionary Society has declared its intention of contributing liberally to the same object; the Colonial Church Society has subscribed £400. We have reason to believe that the first objects to which the fund will be applied, will be the endowment, or part endowment of bishoprics in Malta and in New Zealand.—*Ecclesiastical Gazette*.

MISCELLANEOUS.

DECISION OF CHARACTER.

You may recollect the mention, in one of our conversations, of a young man, who wasted, in two or three years, a large patrimony, in profligate revels with a number of worthless associates calling themselves his friends, till his last means were exhausted, when they, of course, treated him with neglect or contempt.

Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on a pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labour; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer; and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance.

By this method he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained, without a single deviation, his extreme parsimony; and thus advanced, by degrees, into larger transactions and incipient wealth. I did not hear, or have forgotten the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth £60,000.

I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary effect, which, according to general laws, belongs to the strongest form of such a character.—*Foster's Essays.*

ACCOUNT OF THE PROGRESS IN EDUCATION OF A DEAF AND DUMB BLACK BOY.

The following article from the Kingston (Jamaica) Morning Chronicle, has been kindly furnished us by a religious friend:—

We are exceedingly gratified at perusing in the Cornwall Chronicle, an account of the progress in education of a deaf and dumb black boy, whom the Rev. Mr. Waddell, Scottish Missionary, had kindly sent to the Deaf and Dumb Institution, in Edinburgh. Accounts of the progress of such unfortunate objects in education, and acquiring trades whereby they may maintain themselves, are at all times exceedingly interesting.

"A little deaf and dumb boy, named Thomas Hyslop, attracted Mr. Waddell's notice in 1835 and 1836, by his regular visits to the school at Cornwall, when he paid the utmost attention, and took the deepest interest in the proceedings of the other children. His evident desire to learn, and his natural cleverness, which was displayed in his quick apprehension of pictures, and ready and correct explanation, by gestures, of their meaning, suggested to Mr. Waddell the propriety of sending him to the Deaf and Dumb Institution at Edinburgh. He went in the brig *Cops*. There was a vacancy at that time in the Institution, and several applications; but the little negro got the

preference. The boy's improvement, as evinced from his letter to his mother, and the account of his examinations, has exceeded the expectations of his friends. He is learning a trade also, so as to be able to support himself when he leaves the Institution. How great is the benefit derived by poor deaf mutes, from such instruction as they receive there; it is great for this life, vastly greater for the life that is to come. From knowledge, by two avenues, they seem quite shut out; but happily, in such institutions as the above, a way is discovered whereby new avenues are opened for the entrance of that invaluable blessing."

The following is a letter written by the boy alluded to, to his mother in this island:—

Edinburgh, 4th November, 1839.

"My dear Mother,—I am very glad to write to you—I am very well and happy here—I love my mother—I hope my mother is very well—I have good clothes in my press—Mr. Kinniburgh is my master—He is very kind to me—Many ladies are very kind to me—Mr. Simpson is very kind, and I am grateful to him—I love God—God made me, and all things—I love to be a good boy—I obey God—Jesus Christ died for me—He came from heaven to save me—I love Jesus Christ—Edinburgh is a very pretty city—There are seventy-one pupils in the Deaf and Dumb Institution—We are all deaf and dumb pupils—How old am I?—Where was I born?—How many brothers and sisters have I?—What was my father's name?—Where was he born?—I hope I will come home and see you when my education is finished. I am, my dear Mother, your affectionate Son,
"THOS HYSLOP."

ANTIQUITIES OF AMERICA.

The New York Spectator publishes the following account of some extraordinary discoveries in South America:—

We mentioned the other day the receipt of a file of Belize papers to the 26th of December. In addition to the extracts then given, we add the following:

LOST GRANDEUR OF SOUTH AMERICA ABOUT TO BE PUBLISHED TO THE WORLD.

Messrs. Catherwood and Stephens, gentlemen who lately visited us on their way to explore the ruins of Palenque, after undergoing many privations incident to their researches, have arrived safely at New York, after suffering much from stress of weather. We understand they intend shortly giving to the world the fruits of their discoveries, which cannot but prove of immense interest, when we consider the subject to be treated of; for what can more astonish the human mind than to hear, that the deserted ruins of an enormous city have been discovered, equal in size to three modern Londons; and that, too, built of materials, the immensity and durability of which appear almost fabulous to modern architects. The name of this mighty mass of departed greatness is absolutely unknown either to the aborigines or present race; and what is more wonderful, the very existence of so grand a city is absolutely unmentioned by any ancient writer. The city is named Palenque, a name given it from that of an Indian village, situated in its immediate neighbourhood. It lies in a hilly province of Mexico, bordering on Peten; the site is remarkably well chosen; two opposite plains of immense extent, shelving gradually toward each other, but divided from approximation by a noble river called Usumacinte, unite in forming a noble landscape:—thus, on an open plain, which gently descends from the mountains, the city stands, lost in its own shadows and melancholy greatness; the graceful palm, towering cedars, the flowering Cieba, having now usurped the abodes of possible preadamic princes, and marble halls, where beauty was wont to repose, and listen to the falling of transparent fountains, are now tenanted by the wild beasts of the forest; a field will thus probably be thrown open to the speculations of the moralist, philosopher, historian, and novelist, far surpassing, in point of interest, the vaunted pyramids of Egypt, or the dim cities of Herculaneum and Pompeii—scientific attractions, which, through the indefatigable exertions of our late visitors, are, in all likelihood, in a fair way of being generally diffused throughout the civilized world.

PERSONAL EFFORTS IN BEHALF OF CHRISTIAN MISSIONS.

LET us not wonder that modern missions, when compared with the ancient, are so limited in their efficiency. We probably spend more money in the enterprise than they did; but our piety is not like theirs, missionary piety; our zeal is not like theirs, missionary zeal; our activity is not like theirs, missionary activity. We probably talk and write as much about converting the world as they did; but we act less, we give less of personal labour. To the many designations given to the present age, we may properly add, "the age of resolutions." Under the head of "Resolved," we all announce what we believe we will do; but what we desire and what we intend to do. But the most of these resolutions, containing action, are never executed, simply because no one of the conclave that passed them feels personally responsible for their execution. Individuality is merged in the mass, and obligation thins upon the whole, is unfelt by the separate confederates. I and We are different words, and it is too often forgotten that the former is included in the latter. If some brother, three years ago, had said, "I resolve, by the blessing of God this year to raise one hundred thousand dollars for foreign missions," very likely it would have been accomplished. A hundred or more of us said unanimously, "We will do it," and not an additional thousand did the resolution bring into your treasury.—*Rev. B. Stow.*

THE SYRIANS.

The population of Syria may be stated at 1,525,000 souls, including Turks, Mussulmans, Arabs, Metivâlis, Auzarians, Kourds, Druses, Jews, Maronites, Catholics, Greeks, Armenians, Schismatic Catholics, and a wandering population of merchants and pilgrims.

When the Arabs conquered Syria, they found 6,000,000 of souls, and the crusaders met among them bold Emirs, well followed. Now, the Christian population of Syria exceeds in amount the Mussulmans. The Ismaelites, Auzarians, or Nozairians, founded by Hassan, son of Labul, sectarians in religion, and somewhat free in politics, inhabit Latakia; the Nezzarines still inhabit a northern branch of Lebanon; they are Paradisiacalists, or believers in the perfect sensual happiness of the dead. The Druses, under the Emir Beshir, who are accommodating religionists, assisting at mass in Kasrowan and attending the mosque at Beyroot, are a powerful race, equally masters of the sword and the plough. The Maronites, who are Catholics, with marrying priests, are numerous; the Jews are not many; the Samaritans are at Naplouse only, where their patriarch showed M. de Salle a Pentateuch written 2,377 years ago!

PRAYER AT THE MAST-HEAD.

A SAILOR recently returned from a whaling-voyage, and in conversation with a pious friend, spoke of the enjoyment he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on shipboard, where could you find a place to pray?" "O," said he, "I always went to the mast-head." I have heard of closets in various places, but never in one more peculiar than this. Peter went upon the house-top to pray; others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

THE sum annually expended on bread by the people of the three kingdoms, amounts to about £25,000,000 of money; while that expended in strong drink amounts to upwards of £50,000,000. The money annually spent in gin only, would supply the population of the kingdom with bread for half a year.—*London Atlas.*

THE BAPTISTS.—The number of Baptist Associations in the United States and British provinces of America, is 423; the churches 8021; ordained ministers, 4503; and members, 587,206.

HORRORS OF WAR.

BATTLE OF EYLAU, (FEBRUARY, 1806.)

On the side of the Russians twenty-five thousand had fallen, of whom about seven thousand were already no more; on that of the French upwards of thirty thousand killed or wounded, and nearly ten thousand had left their colours, under pretence of attending to the wounded, and did not make their appearance for several days. The other trophies of victory were nearly equally balanced—the Russians had to boast of the unusual spectacle of twelve eagles taken from their antagonists—while they had made spoils of sixteen of the Russian guns, and fourteen standards. Hardly any prisoners were made on either side during the action; but six thousand of the wounded, most of them in a hopeless state, were left on the field of battle, and fell into the hands of the French. Never was a spectacle so dreadful as the field of battle presented on the following morning. About fifty thousand men lay in the space of two leagues, weltering in blood. The wounds were for the most part, of the severest kind, from the extraordinary quantity of cannon balls that had been discharged during the action, and the close proximity of the contending masses, to the deadly batteries, which spread grape at half musket shot, through their ranks.

Though stretched on the cold snow, and exposed to the severity of an arctic winter, they were burning with thirst, and piteous cries were heard on all sides for water, or assistance to extricate the wounded men from beneath the heaps of slain or load of horses by which they were crushed. Six thousand of those noble animals encumbered the field, or, maddened with pain, were shrieking aloud amidst the stifled groans of the wounded. Subdued by loss of blood, tamed by cold, exhausted by hunger, the foemen lay side by side amidst the general wreck. The Cossack was to be seen beside the Italian; the gay vine-dresser, from the smiling banks of the Garonne, lay athwart the stern peasant from the plains of the Ukraine. The extremity of suffering had extinguished alike the fiercest and most generous passions. After his usual custom, Napoleon in the afternoon rode through this dreadful field, accompanied by his generals and staff, while the still burning piles of Sulpallen and Saussgarten sent volumes of black smoke over the scene of death—but the men exhibited none of their wonted enthusiasm—no cries of Vive l'Empereur were heard.

THE RUSSIAN EXPEDITION TO KHIVA.

An officer connected with the staff of the recent expedition to Khiva, gives a most melancholy account of the disasters it encountered. The expedition reached the Emba and Akbulak, at which farthest point they were still ninety days' march from Khiva, and they found that thirty days' provision was all they could collect, and that the surviving camels could not continue to carry even that quantity. They were obliged, therefore, to retreat. The Cossacks of the Ural did wonders; laughing and singing on the painful march; digging firewood from beneath the snow; loading camels, standing, with heavy bags; and nursing the infantry like a sick child. The latter suffered fearfully. The camels, too, groaned and cried as they lifted their heavy feet from the snow; the attempt to feed them on oil cake was proved impracticable. They died by the hundred a day. Nearly 11,000 of these animals set forth on the expedition, but not 500 returned. The cold ranged from 16 to 33 degrees below the freezing point.

The military object of the expedition having utterly failed, its scientific results were trifling. The skulls of a Khivan, a Bashkir, a Kirghise, and a Meshleken were added to the collection in the St. Petersburg Academy; some dozen skins of mammalia, and as many plants, of known genera, from under the snow; some petrifications, and a valuable geognostic survey, were all that the expedition produced. It cost a million and a half of rubles!

Such immense swarms of caterpillars have appeared lately in Lesser Russia, that the authorities ordered a bridge over the Dnieper to be broken down, to stop their course.

AMERICAN EXPLORING EXPEDITION.

HONOLULU, Oct. 10.—The U. S. brig Porpoise, Captain Ringold, arrived on Wednesday, after a short passage of twenty-seven days from the Salmon Islands. Officers and crew all well. All the vessels of the Exploring Squadron are now in port; and, from what we hear, will make a long stay.

The Porpoise, after parting with her consorts, returned to one of the Figii Islands, to protect or take away, as the occasion may require, a family of Wesleyan Missionaries settled there, whose lives were supposed to be endangered by the savages. But they preferred remaining, having been promised protection by the old king. From thence, the brig went to the Navigator's Island.

The philosophy of the whole world hath not sufficient force to conquer the propensions of corrupt nature.

POETRY.

A WELL KNOWN CHARACTER.

TAKE one example, to our purpose quite.

A man of rank, and of capacious soul,
Who riches had, and fame, beyond desire,
An heir of flattery, to titles born,
And reputation, and luxurious life:
Yet, not content with ancestral name,
Or to be known because his fathers were,
He on this height hereditary stood,
And, gazing higher, purposed in his heart
To take another step. Above him seemed,
Alone, the mount of song, the lofty seat
Of canonized bards; and thitherward,
By nature taught, and inward melody,
In prime of youth, he bent his eagle eye.
No cost was spared. What books he wished, he read:
What songs to hear, he heard; what scenes to see,
He saw. And first in rambling school-boy days,
Britannia's mountain-walks, and heath-girl lakes,
And story-telling glens, and founts, and brooks,
And maids, as dew-drops pure and fair, his soul
With grandeur filled, and melody, and love.
Then travel came, and took him where he wished.
He cities saw, and courts, and princely pomp;
And mused alone on ancient mountain-brows;
And mused on battle-fields, where valor fought
In other days; and mused on ruins grey
With years; and drank from old and fabulous wells,
And plucked the vine that first-born prophets plucked,
And mused on famous tombs, and on the wave
Of Ocean mused, and on the desert waste;
The heavens and earth of every country saw.
Where'er the old inspiring Genii dwelt,
Aught that could rouse, expand, refine the soul,
Thither he went, and meditated there.

He touched his harp, and nations heard, entranced,
As some vast river of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And opened new fountains in the human heart.
Where fancy halted, weary in her flight,
In other men, his, fresh as morning rose,
And soared untrodden heights, and seemed at home,
Where angels bashful looked. Others, tho' great,
Beneath their argument seemed struggling whales;
He from above descending, stooped to touch
The loftiest thought; and proudly stooped, as tho'
It scarce deserved his verse. With Nature's self
He seemed an old acquaintance, free to jest
At will with all her glorious majesty.
He laid his hand upon "the Ocean's mane,"
And played familiar with his hoary locks.
Stood on the Alps, stood on the Apennines,
And with the thunder talked, as friend to friend;
And wore his garland of the lightning's wing,
Which, as the footsteps of the dreadful God,
Marching upon the storm in vengeance seemed—
Then turned, and with the grasshopper, who sung
His evening song, beneath his feet, conversed.
Suns, moons, and stars, and clouds his sisters were;
Rocks, mountains, meteors, seas, and winds, and storms,

His brothers—younger brothers, whom he scarce
His equals deemed. All passions of all men—
The wild and tame—the gentle and severe;
All thoughts, all maxims, sacred and profane;
All creeds; all seasons, Time, Eternity;
All that was hated, and all that was dear;
All that was hoped, all that was feared by man,
He tossed about, as tempest-driven leaves,
Then smiling looked upon the wreck he made.
With terror now he froze the cowering blood;
And now dissolved the heart in tenderness:
Yet would not tremble, would not weep himself,
But back into his soul retired, alone,
Dark, sullen, proud; gazing contemptuously
On hearts and passions prostrate at his feet.
So Ocean from the plains, his waves had late
To desolation swept, retired in pride,
Exulting in the glory of his might,
And seemed to mock the ruin he had wrought.

As some fierce comet of tremendous size,
To which the stars did reverence, as it passed;
So he, through learning, and through fancy, took
His flight sublime; and on the loftiest top
Of Fame's dread mountain sat: not soiled, and worn,
As if he from the earth had laboured up;
But as some bird of heavenly plumage fair,
He looked, which down from higher regions came,
And perched it there, to see what lay beneath.

The nations gazed, and wondered much, and praised.
Critics before him fell in humble plight;
Confounded fell; and made debasing signs
To catch his eye; and stretched, and swelled themselves
To bursting sigh, to utter bulky words
Of admiration vast: and many too,
Many that aimed to imitate his flight,
With weaker wing, unceasingly fluttering made,
And gave abundant sport to after days.

Great man! the nations gazed, and wondered much,
And praised: and many called his evil good;
Wits wrote in favour of his wickedness;
And kings to do him honour took delight.
Thus full of titles, flattery, honour, fame;
Beyond desire, beyond ambition full,—
He died—he died of what? Of wretchedness;
Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank; drank draughts
That common millions might have quenched—then died
Of thirst, because there was no more to drink.
His goddess, Nature, wooed, embraced, enjoyed,
Fell from his arms, abhorred: his passions died,
Died, all but dreary, solitary Pride;
And all his sympathies in being died.
As some ill-guided bark, well built and tall,
Which angry tides cast out on desert shore,
And then, retiring, left it there to rot
And moulder in the winds and rains of heaven;
So he, cut from the sympathies of life,
And east ashore from pleasure's boisterous surge,
A wandering, weary, worn, and wretched thing,
Scorched, and desolate, and blasted soul,
A gloomy wilderness of dying thought,—
Ripened, and groaned, and withered from the earth.
His groanings filled the land, his numbers filled;
And yet he seemed ashamed to groan:—Poor man!—
Ashamed to ask, and yet he needed help.

FOLLOCK.

AGENTS FOR THE WESLEYAN.

THE WESLEYAN MISSIONARIES IN BOTH DISTRICTS.
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MR. CHARLES HALE, . . . Kingston.

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