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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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## DIVINITY.

[FOR THE WESLEYAN.]

### THE JUDGMENT-SEAT OF CHRIST.

"We must all appear before the judgment-seat of Christ."—11. Cor. v. 10.

THE judicial proceedings of the judgment day are glowingly described in two remarkable visions; and it is a notable coincidence, that these two visions have been granted to two illustrious captives. Daniel, during his captivity in Babylon, beheld the four winds of heaven contending upon the great sea; and while he was striving to account for this singular conflict, he saw four beasts issue from the convulsed ocean. In the midst of the religious and political contentions which these creatures prefigure, the end comes; and then all the nations are required to give an account unto Him "by whom kings reign and princes decree justice." "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. vii. 9, 10.

The beloved disciple was comforted, amid the privations of Patmos, by a luminous panorama of "The Day of Judgment." He was now a banished man, enduring a painful exile, because he preferred the favour of God, to the patronage of Domitian. The venerable sufferer, however, repined not—for he knew that he would soon be "where the wicked cease from troubling;" and of this he had an encouraging presage in the discomfiture of Christ's enemies, and in the erection of his tribunal: "And I saw a great white throne and him that sat on it;—and I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 11, 12.

ALL, both "small and great," will have to encounter this solemn interview with Christ. ALL, of every nation, must "appear before the judgment seat of Christ." The polished inhabitants of Europe—the voluptuous natives of Asia—the persecuted children of Africa—and the enterprising people of America. ALL, of every dispensation—Patriarchs, Jews, and Christians. ALL, of every religious creed and profession—Roman Catholics and Protestants—Churchmen and Dissenters—Arminians and Calvinists—Methodists and Baptists, &c. ALL, of every grade in society—emperors and kings—princes and pontiffs—prelates and lords—priests and laymen. In a word—ALL, from Adam, the progenitor of mankind, down to the last person into whose nostrils the Almighty shall breathe the breath of life, shall appear before "The Judgment-Seat of Christ." And then—

"We must from God be driven,  
Or with our Saviour dwell;  
Must come at his command to heaven,  
Or else—depart to hell."

But before this inconceivable multitude will be assembled together, a great many changes shall take place. There shall be signs and wonders in heaven above, and in the earth beneath, and in the waters under the earth: "blood, and fire, and pillars of smoke. The sun shall be turned into

darkness, and the moon into blood, before the great and terrible day of the Lord come."

The universe, as it now exists, presents a most beautiful scene, abounding in all the attractions and varieties of a most gorgeous landscape. The sky above us is painted in azure and gold: it is profusely gemmed with shining pearls, and adorned in the centre with a superb fountain of light, from which streams of beauty and glory are constantly proceeding. Innumerable lakes and rivers are pursuing their undeviating course, and as they rush through the intersecting glens, or calmly breathe through the valleys, they water the earth, and perpetuate its fruitfulness. Seas and oceans are rolling on, bearing upon their bosom the ships of every nation. Splendour and music maintain a wide dominion—every bush sustains a warbler; melody, sweet and various, is held in every grove, "while day unto day uttereth speech, and night unto night sheweth knowledge." Again, the earth is dotted all over with kingdoms and commonwealths, provinces and cities. These comprise superb squares, magnificent promenades, spacious streets; and these again are built up with churches dedicated to the only true and wise God—temples and shrines inscribed "to the lords many, and gods many," whom the heathens "ignorantly worship." Associated with these are theatres and saloons, halls of legislation, and courts of justice; hospitals, and public baths; palaces and prisons; arsenals, colleges, &c. Further, all these are encircled with the productions of genius, and the monuments of art; with the trophies of war, and the acquisitions of research; with the creations of science, the accumulations of industry, and the luxuries of commerce.

But in a little while, all this harmony will be deranged, and all this comeliness deformed. All the cities, kingdoms, and continents of the world—yea, all the worlds, globes, and planets, that compose the vast fabric of nature, shall be engulfed in an ocean of liquid flame, over the highest billow of which "the Angel of the Lord" shall fly, summoning all mankind to appear before "THE JUDGMENT SEAT OF CHRIST." "The heavens and the earth which are now, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." 2d Peter, iii. 7. The individual and personal changes, however, to be included amongst the events of this tremendous day, will be as wonderful in their operation and consequences, as those to which we have adverted: "Behold," says the Apostle, "I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1. Cor. xv. 51, 52, 53.

In the day of judgment, all the visions will be sealed, and all the prophecies will be fulfilled. The race of man, now sixty centuries old, will then be extinct for ever. God will be avenged, and the saints of the Most High shall take the kingdom. The enemies of Christ will be vanquished; the dragon and the false prophet will be burned with fire; "the wicked shall be turned into hell;" and the Messiah shall "put down all rule, and all authority and power."

And besides—The ambitious man will suddenly find himself in the presence of a Judge, who was meek and lowly, while he is forming plans of future aggrandisement, the execution of which would engross half a century. The sordid wretch, who made usury the business of his life, shall be dragged to "The Judgment Seat" of Him who

hath said, "If riches increase, set not your heart upon them;" at the very moment he is striving to add field to field, and barn to barn. The blasphemer will be hurried to the bar of that God who has said, "Swear not at all"—preceded by a volley of oaths, the utterance of which concluded his profane existence. And—

But there are some who deserve to be particularly noticed, for they shall appear very conspicuous before "The Judgment Seat of Christ." Here will be the DEVIL, the old serpent that was cast out of heaven; and there will be ADAM AND EVE, whom he beguiled and tempted. Here will be CAIN, who first shed human blood; and there will be ABEL, the innocent victim of a brother's barbarity. Here will be NOAH, the antediluvian preacher; and there will be his impenitent countrymen, who laughed at his zeal, and derided his piety. Here will be MOSES, and the Israelites that came out of Egypt; and there will be PHARAOH, and his army, who were drowned in the Red Sea. Here will be BELSHAZZAR, the Chaldean, who degraded the vessels of God's temple into the appurtenances of a midnight revel; and there will be DANIEL, the prophet, who told the imperial sensualist that his days were numbered, and his grave prepared. Here will be NABUCHADNEZZAR, the autocrat of the East; and there will be SHADRACH, MESHACH, and ABERNEGO, whom he cast into the fiery furnace. Here will be CYRUS, the Persian, who emancipated the people of God; and there will be ALEXANDER, the Macedonian, who strove to enslave all mankind.

Here, assembled before "The Judgment Seat of Christ," will be the WISE MEN that travelled from the East to see "the King of the Jews;" and there will be the SHEPHERDS, to whom the birth of that King was announced. Here will be JOHN THE BAPTIST, who came to prepare the way of the Lord; and there will be HEROD THE KING, by whom he was beheaded. Here will be JUDAS the apostate, who betrayed his master, and then hanged himself in despair; and there will be PETER, who denied him with oaths and curses, but afterwards wept and repented. Here will be the ROMAN EMPERORS, that did every thing in their power to exterminate the Church; and there will be the PRIMITIVE CHRISTIANS, that patiently suffered, gallantly contended, and nobly died for "the faith once delivered to the saints." Here will be VOLTAIN, and HUME, SPINOSA, and PAINE, and all the deistical philosophers, who employed their erudition and genius to bewilder the understandings, and destroy the souls of men; and there will be LUTHER and CALVIN, BAXTER and KNOX, WHITEFIELD and WESLEY, and all the zealous defenders and preachers of the Gospel, who laboured incessantly, "warning every man, and teaching every man in all wisdom; that they might present every man perfect in Christ Jesus."

And now, the predestined hour has at length arrived—the time has come when all must appear before "THE JUDGMENT SEAT OF CHRIST." Behold then!—see, a thousand cataracts of fire are rolling down from heaven—the firmament is torn into shreds—the dome of the world is fallen in—the pillars that supported time are tottering—the sun is rushing from his orbit—the sea and the waves are roaring—the gates of hell are trembling—the powers of heaven are shaking—the everlasting doors are lifting up their heads—and lo, JESUS, attended by the glory of his Father and the holy angels, is issuing forth. He ascends "THE JUDGMENT SEAT." The trumpet is sounded—the books are opened—the trial is concluded—the sentence is pronounced;—some are driven into hell, shrieking "The harvest is past, the summer is ended, and we are not saved,"—and

others are caught up into heaven, singing "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints."

AMICUS.

### CHARITIES WHICH GOD PRESCRIBED TO THE JEWS UNDER THE LAW.

In this we include all that they were indispensably obliged to furnish for religion. This enumeration may well make Christians blush, as it convinces us of this melancholy truth, that, though our religion excels all other religions in the world, yet its excellence lies in the Gospel, and not in the lives of those who profess it.

1. The Jews were obliged to abstain from all the fruits that grew on trees new planted the first three years. These first fruits were accounted uncircumcision. It was a crime for the planters to appropriate them. Lev. xix. 23.

2. The fruits of the fourth year were devoted to the Lord. They were called *holy*, to praise the Lord withal. Either they were sent to Jerusalem, or being valued, they were redeemed by a sum equivalent paid to the priest; so that these people did not begin to receive the profits of their fruit trees till the fifth year.

3. The Jews were obliged every year to offer to God the first of all the fruits of the earth. Deut. xxvi. 2. When the head of a family walked in his garden, and perceived which tree first bore fruit, he distinguished it by tying on a thread, that he might know it when the fruits were ripe. At that time, each father of a family put that fruit into a basket. At length, all the heads of families, who had gathered such fruit in one town, were assembled, and deputies were chosen by them to carry them to Jerusalem. These offerings were put upon an ox crowned with flowers, and the commissioners of the convoy went in pomp to Jerusalem, singing these words of the 122d Psalm: "I was glad when they said unto me, Let us go into the house of the Lord." When they arrived at the city, they sung these words: "Our feet shall stand within thy gates, O Jerusalem." At length they went to the temple, each carrying his offering on his shoulders, the king himself not excepted, again singing: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors. Lift up your heads, O ye gates; even lift them up, ye everlasting doors." Psalm xxiv. 7, 9.

4. The Jews were obliged to leave the corn on their lands' ends, for the use of the poor; and, in order to avoid the frauds which might be practised in this case, it was determined to leave the sixtieth part of the land as a just proportion for the poor. Lev. xix. 9.

5. The ears of corn, which fall from the hand in harvest time, were devoted to the same purpose; and if you consult Josephus, he will tell you, that the Jews held themselves obliged, by this command of God, not only to leave the poor such ears of corn as fell by chance, but to let fall some freely and on purpose for them to glean.

6. The Jews were obliged to give the fortieth part of their produce to the priest, at least: it is thus the Sanhedrim explained the law written in the eighteenth chapter of Deuteronomy.

7. They were obliged to pay a tenth to maintain the Levites. Num. xviii. 21.

8. The produce of the earth every seventh year belonged to the poor; at least, the owner had no more right than the people who had no property. Lev. xxv. 3-7. This command is express; and the Jews have such an idea of this precept, that they pretend the captivity in Babylon was a punishment for the violation of it. To this belong these words. Lev. xxvi. 34.

9. All debts contracted among this people were released at the end of every seven years; so that a debtor, who could not discharge his debt within seven years, was, at the end of that time, released from all obligation to discharge it. Deut. xv. 1, 2.

To all these expenses add extraordinaries for sacrifices, oblations, journeys to Jerusalem, half shekels to the sanctuary, and so on; and you will find, that God imposed upon his people a tribute amounting to nearly half their income. One reflection must not be omitted, that is, that the Gos-

pel is an economy infinitely more noble, and more excellent than the law. The Gospel, by abolishing the Levitical ceremonies, hath enforced the morality of Judaism much more effectually, and particularly what regards charity. Jesus Christ hath fixed nothing on this article. He hath contented himself by enjoining us, in general, "to love our neighbour as ourselves," not being willing to set any other bounds to our love for him, than those which we set to our love for ourselves. SAURIN.

### I. CORINTHIANS i. 27, 28.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

The following extract from "A Memoir of the late Rev. WILLIAM BLACK, of Halifax, N.S., by MATTHEW RICHEY, A.M." furnishes a striking and beautiful exemplification of the above passage:—

"On Sunday, the 17th of April, 1784, we find Mr. Black at Shelburne, after having visited Windsor and Halifax on his way thither, under which date the following interesting entry occurs in his journal:—

"I preached three times, and met two classes: one of white people, and the other blacks. The blacks are very lively. O that they might provoke the whites to jealousy, to love and to good works! The day following, eight of the friends accompanied me in a boat to Birtchtown, where I preached to about two hundred negroes. Some were deeply affected, and others greatly comforted. It is indeed wonderful to see what a blessed work the Lord has been carrying on among these poor creatures. Within seven or eight months past, upwards of sixty of them profess to have found peace with God. And what is further remarkable is, that the principal instrument God has employed in this work is a poor negro, who can neither see, walk, nor stand. He is usually carried by another man to the place of worship, where he sits and speaks to the people, or kneels and prays with them."

### GALATIANS iii. 21.

"Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith."

The Greek original of the above passage would be more correctly rendered, "the law was our (leader, or conductor,) to bring us unto Christ." The word used by the Apostle is not *didaskulos*, a teacher, master, instructor; but *paidagogos*, a leader. This word, says Parkhurst, is "rendered in our translation, *instructor, school-master*, but, among the Greeks, properly signified a servant, whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead (*agein*) him to and from school and the place of exercise. These *paidagogoi* were generally slaves, imperious and severe, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by St. Paul. Xenophon and Plutarch expressly distinguish between *paidagogous*, and *didaskalous*, teachers." "Thus (says Dr. Adam Clarke,) the law did not teach us the living, saving knowledge; but, by its rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith. This is a beautiful metaphor, and highly illustrative of the Apostle's doctrine."

### Acts iii. 10.

#### THE BEAUTIFUL GATE OF THE TEMPLE.

This gate is supposed to be the same that is called by Josephus the *Corinthian gate*. About 150 years before this, Corinth was burnt by the Romans, and images of gold, silver, and brass were melted together, of which metal (called Corinthian brass, and valued above gold and silver,) this gate was made.

### JEWISH SECTS MENTIONED IN THE NEW TESTAMENT.

#### THE ESSENES.

THE ESSENES, who were the third principal sect among the Jews, differed in many respects from the Pharisees and Sadducees, both in doctrines and in practice. They were divided into two classes: 1. The *practical*, who lived in society, and some of whom were married, though, it appears, with much circumspection. These dwelt in cities and their neighbourhoods, and applied themselves to husbandry and other innocent occupations. 2. The *contemplative* Essenes, who were also called Therapeutae, or Physicians, from their application principally to the cure of the diseases of the soul, devoted themselves wholly to meditation, and avoided living in great towns, as unfavourable to a contemplative life. But both classes were exceedingly abstemious, exemplary in their moral deportment, averse from profane swearing, and most rigid in their observance of the sabbath.

They held, among other tenets, the immortality of the soul, (though they denied the resurrection of the body,) the existence of angels, and a state of future rewards and punishments. They believed every thing to be ordered by an eternal fatality, or chain of causes. Although Jesus Christ censured all the other sects of the Jews for their vices, yet he never spoke of the Essenes; neither are they mentioned by name in any part of the New Testament. The silence of the evangelical historians concerning them, is by some accounted for by their eremitic life, which secluded them from places of public resort; so that they did not come in the way of our Saviour, as the Pharisees and Sadducees often did. Others, however, are of opinion, that the Essenes being very honest and sincere, without guile or hypocrisy, gave no room for the reproofs and censures which the other Jews deserved; and, therefore, no mention is made of them.

But though the Essenes are not expressly named in any of the sacred books, it has been conjectured that they are alluded to in two or three passages. Thus, those whom our Lord terms eunuchs, who have made themselves such for the kingdom of heaven's sake, (Matt. xix. 12,) are supposed to be the contemplative Essenes, who abstained from all intercourse with women, in the hope of acquiring a greater degree of purity, and becoming the better fitted for the kingdom of God. St. Paul is generally understood to have referred to them, in Col. ii. 18, 23, where "voluntary humility" and "neglecting the body," are peculiarly applicable to the Essenes; who, when they received any persons into their number, made them solemnly swear that they would keep and observe the books of the sect and the names of the angels with care. What is also said in the above-cited passage, of "intruding into things not seen," is likewise agreeable to the character of the Therapeutic Essenes; who, placing the excellence of their contemplative life in raising their minds to invisible objects, pretended to such a degree of elevation and abstraction, as to be able to penetrate into the nature of angels, and assign them proper names, or rightly interpret those already given them; and also to pry into futurity, and predict future events. On these accounts, it is highly probable that they were "vainly puffed up by their fleshly mind."

Further, the tenets referred to by St. Paul, (Col. ii. 21, "touch not, taste not, handle not.") are such as the Essenes held, who would not taste any pleasant food, but lived on coarse bread, and drank nothing but water, and some of whom would not taste any food at all till after sun-set; if touched by any that were not of their own sect, they would wash themselves as after some great pollution. It has been conjectured that there might be a sodality of Essenes at Colosse; as there were in many other places out of Judaea; and that some of the Christians, being too much inclined to Judaism, might also affect the peculiarities of this sect; which might be the reason of the apostle's so particularly cautioning the Colossians against them.

Michaelis thinks that St. Paul alludes to the tenets and practices of the Essenes in his Epistle to the Ephesians, and in his first Epistle to Timothy.

(To be continued.)

## BIOGRAPHY.

REV. THOMAS COKE, LL.D.

[CONCLUDED.]

IN 1805, Dr. Coke entered with Miss Penelope Smith into the "holy estate of matrimony." This lady having an ample fortune left to her own disposal, several years passed away, in the autumn of life, in works of charity, and in deeds of benevolence, which gave daily additional charms to their conjugal felicity. She died in January, 1811, and was interred in the family vault of her husband, in the priory church at Brecon, in Wales.

To the Missions already established, Dr. Coke, soon after his marriage, began to contemplate the expediency of making an addition. This was to send Missionaries into such parts of England as were not included in any regular circuit, and where the inhabitants scarcely ever visited any place of worship. In stating the necessity of establishing this mission, he observes, "When our friends reflect on the vast extent to which the Gospel has been preached through this kingdom within the last twenty years, many of them may be led to wonder why these missions should be thought necessary. But their astonishment will cease when they are informed, that of the eleven thousand parishes which England and Wales contain, perhaps one half of them seldom or never hear the Gospel. In numerous small towns, villages and hamlets, a very considerable part of the inhabitants attend no place of worship whatever, nor once think of entering a religious edifice, except when marriages, baptisms, or funerals occur. It is among people of this description that our Missions have been chiefly established." These home missions were blessed with great spiritual prosperity, and at this day form regular circuits, which have long ceased to be dependent on the Mission Fund.

The history of the Doctor's life in the years 1806, 1807, and 1808, furnishes but few incidents that can claim a place in his biography. He was, however, busily employed during that period in visiting the societies; in attending the Conferences both in England and Ireland; in begging from door to door in behalf of the Wesleyan Missions; and in completing his commentary, &c. &c. His literary labours were suspended in 1808, by an attempt of the Jamaica Legislature to destroy the effect of the mission in that island. Sixteen months was the Doctor detained in London watching the proceedings of colonial influence; and endeavouring to counteract a law, which, if rendered permanent, would exclude the slaves, under severe penalties, from hearing the Gospel. The authorities of the island, aware that so persecuting an enactment would not be sanctioned by the maternal government, delayed as long as possible its transmission, that they might not, till the latest period, be frustrated in their persecuting designs. However, when transmitted, the act was disallowed; and it is with the sincerest pleasure that we remind our fellow subjects, that his late most excellent Majesty George the Third, whose memory is endeared by the most grateful associations to every loyal heart, did ever shew himself the invariable friend of religious toleration, and the noble protector of the persecuted.

Early in 1810, Lord Sidmouth proposed to introduce into Parliament a bill, which, if carried into effect, would have annihilated the plan of itinerant preaching, at a stroke. Anticipating the consequences of this bill, the fears of every religious community were seriously alarmed, especially as its precise object was left undefined, and its principles were not developed. Dr. Coke, however, did not, at first, apprehend the danger which was threatened by this measure. But, in 1811, when its principles were evolved, the whole nation was thrown into such a high state of excitement as to alarm the supporters of the bill. Petitions from all quarters were presented to Parliament, against the odious measure, and it was negatived. Yet, notwithstanding this defeat, certain magistrates, in various parts of the kingdom, gave to the Toleration Act an intolerant interpretation, and endeavoured to make it subservient to all the purposes for which the bill of Lord Sidmouth had been designed. The public mind was again aroused—consultations were held—and, at length, it was determined to petition Parliament

on the subject. Dr. Coke took his share in these consultations; and his readiness to execute the measures proposed, was of considerable service to the general cause; and, through the over-ruling providence of God, a new act was passed by the Imperial Legislature, which not only confirmed, but added new privileges to those formerly guaranteed by the Act of Toleration; and the religious liberty of the subject was thus solemnly confirmed by the national senate.

Though twenty years had now elapsed since the Doctor's attempt to establish a mission in Paris; and the war with France forbade every hope of any early opportunity of repeating the endeavour; yet an opening, ultimately, for the Gospel, to that then morally degraded country, was presented in the case of the French prisoners-of-war, seventy thousands of whom were in the different prison-ships of Britain. On the river Medway there were ten ships, on board of which were confined seven thousand men. The Rev. Mr. Toase, who in 1809 was stationed at Rochester, was invited by the captain of one of these vessels to preach to the prisoners; and conceiving it to be a call of Providence, he went whensoever the duties of his circuit would permit. He was received with thankfulness, and a general desire was expressed in these vessels to have the regular services of the Christian Missionary. The Executive Government, with its usual liberality, gave order, "to permit the Methodist Missionaries to preach to the prisoners;" and this order embraced in its application the various depots throughout the kingdom. The Conference had not, however, the means of providing for so many Missionaries as the circumstances required. Dr. Coke, therefore, offered to become responsible for the whole expense, relying on the divine Providence, and the liberality of a humane and generous public, for reimbursement. From the Medway this mission extended to Portsmouth, to Stapleton, to Norman-cross, to Plymouth, and to Dartmouth; in most of which places the prospects were highly encouraging for the three years it was maintained, until the war ended.

The abolition of the slave-trade, the establishment of a colony at Sierra Leone, and the pressing invitations of some Methodists who resided there, afforded the Doctor another opportunity of extending the Mission cause. He took upon himself the responsibility of the principal part of the first expense of this Mission, namely, to the amount of £600.

In December, 1811, Dr. Coke once more entered upon the marriage state, with a lady of great piety—who, however, was spared to him but twelve months. Deprived of this earthly solace in his declining years, he, at the commencement of 1813, made a solemn pause, and, from an insulated eminence, reviewed those periods of his existence which were gone. He had lived to behold Missions in Ireland, in Wales, in the uncultivated parts of England, in America, in the West Indies, at Gibraltar, and at Sierra Leone. In all he had seen, prosperity attended the word which he had been thus instrumental in planting. But they no longer needed that fostering care, which their infant state had rendered necessary; and, consequently, he found himself prepared to project further plans for the spiritual benefit of the human family.

India, in the early part of his life, Dr. Coke had considered as a region which afforded an ample field for Missionary exertions; and, in 1782, he had actually written a letter to a gentleman in that country, inquiring into the state of morals, the influence of idolatry, the difficulties to be encountered, the probable amount of expense, the prospect of success, and the best plan of procedure, in case the establishment of a Mission were attempted in Asia. Difficulties in the way of such a Mission, then accounted insuperable, gave, under the controul of Providence, another direction to his benevolence and zeal; and fully engaged in the oversight of the different Missions he had originated, India could obtain but a passing, though frequent consideration. Now, however, Providence, whose instrument he was, had, by inscrutable agency, cleared his path. He opened a correspondence with the late Dr. Buchanan, whose valuable remarks on India have made the Christian world his debtor, from whom he received such information as which, in addition to that which he received from other intelligent persons, determined him on making the at-

tempt; and to commence in Ceylon, as the most suitable place: the obstacles to the introduction of Christianity there being fewer, and more easily encountered; than in any other part of India.

Preliminaries being settled, and all the preparation made, Dr. Coke, with Rev. Messrs. Jas. Lynch, William Ault, George Erskine, Wm. M. Harvard, (now of Quebec,) Thomas Squance, Benjamin Clough, and John M-Kenny; and Messrs. James Harvard and Ault, sailed in the Cabalva and Lady Melville, with a fleet of Indianmen and other vessels, under convoy of a line-of-battleship, two frigates, and a sloop of war, on the 30th December, 1813. On February 9th, Mrs. Ault departed this life, in the joyful hope of a glorious resurrection. Dr. Coke writes: "February 10. As we were all at breakfast, an officer of our ship came in, and informed us that several ships had hoisted their flag half-mast high, as a signal of death. Our signal was immediately hoisted; while our company, who had previously known of Mrs. Ault's illness, concluded that the signals were raised on account of her death. This proved to be the case. The signals all continued half-mast high till about half an hour before sunset, when the Lady Melville lifted up her death-signal topmast high, which was followed by all the fleet. This was the signal that the officiating minister (who was Mr. Squance) had begun to read the fifteenth chapter of the first Epistle to the Corinthians. And when the Lady Melville dropped her signal, the rest of the fleet followed her example, and thus ended the ceremony."

In less than three months from the above date, a similar occasion occurred; but it was in the case of the Doctor himself. The fleet had passed the Cape of Good Hope on the 20th of March, and on the 27th the Isle of France, making their way for Bombay,—when, on the 3d of May, the Doctor's servant, going to call him, as usual, at half-past five o'clock, A.M., he found the mortal remains of this indefatigable and useful servant of the Lord, lifeless, cold, and nearly stiff. The Doctor had complained somewhat a day or two before; but neither himself nor attendants anticipated any serious indisposition, although offers were sincerely made to sit up with him; when, therefore, his death was made known, it paralyzed not only the Missionaries, but the officers of the ship in which they sailed. Apoplexy appears to have been the occasion of his death.

Mysterious, indeed, are the dispensations of Providence; yet time, even, unravels some of them. When intelligence of the justly lamented event reached England, astonishment and grief, largely impregnated with dismaying apprehensions, appeared to pervade the connexion. Perhaps God never more explicitly said to his church than in this instance, "Cease ye from man." Particular instruments are not essential to the promotion of his purposes. He makes one as effectual as another. When, therefore, he had so far graciously employed his servant, he took him to himself, and raised up other instrumentality for the accomplishment of his designs, giving a greater success thereto than was ever anticipated, had the Doctor been spared personally to introduce the work. To Him, as is rightly due, be all the praise and all the glory. Amen.

Of his genuine piety and devotedness to God, Dr. Coke furnished all the evidence which either reason or revelation has taught us to expect in this region of mortality. This was not an evidence arising from a momentary gust of rapture, or from the imposing glare of voluntary humility. It is to be found in all his writings—it is to be discovered in all his letters—it was to be gathered from the spirit which enlivened all his public discourses—and it is recorded in various parts of his journals, in those incidental expressions which register his deep and uninterrupted communion with God. A constant sense of the divine favour supported him under all the trials, the dangers, and the afflictions of life; and prompted him, on almost all occasions, to recommend to others an experimental knowledge of an indwelling God. This was one of the glorious topics on which his soul delighted to dwell. Here he was always at home; and his eloquence never appeared to such advantage as when his tongue expatiated on the love of God, and Christ in us the hope of glory. Through a long and laborious life, he gave ample proof of the power of divine grace to renew the heart; and although removed suddenly, and so far as his work was apparently concerned, myste-

riously, yet, if God be true, does he now enjoy "the salvation of God?"

Dr. Coker published in his life time—1st. A Commentary on the Sacred Scriptures, in six quarto volumes, mostly a compilation. 2. A History of the West Indies. 3. Letters on the Godhead of Christ. 4. On the Witness of the Spirit.

## The Wesleyan.

MONTREAL, THURSDAY, MAY 13, 1811.

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

### WESLEYAN ANNUAL DISTRICT MEETING.

ON THURSDAY, May 20, 1811, the WESLEYAN MINISTERS in the CANADA EASTERN DISTRICT will assemble in MONTREAL, for the transaction of the usual business of their Annual Meeting. The sittings to commence at six, A.M. of the above date. The Missionaries are requested to pay in the remaining Centenary subscriptions of their several stations, at the above meeting; and also, the unpaid subscriptions to the *Wesleyan*.

In the copy of the Wesleyan Missionary Notices for April, received per last mail, it is announced that the Annual Meeting of the Wesleyan Missionary Society was to be held on Monday, the 3d instant, in Exeter-Hall, London.

JAMES EMERSON TENNETT, Esq., M.P. for Belfast, had kindly promised to preside. The Committee had also the pleasure further to announce, that THE VERY REVEREND THE MODERATOR OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, would preach a sermon before the Society, in City-Road Chapel, on the following Tuesday evening. The preparatory sermons were to be preached by the Rev. ROBERT CANDLISH, A.M., of St. George's Church in Edinburgh—the Rev. JAMES B. GILLMAN, of Cork—and the Rev. W. L. BUNTING, of Manchester. The Rev. R. NEWTON, President of the Conference—the Rev. BARNABAS SHAW, late Missionary in South Africa—Rev. J. DIXON, Rev. JOHN BOWERS, and Rev. Dr. HANNAH, had also consented to preach on the occasion.

These interesting religious services were no doubt held according to appointment, and conducted by the eminent Ministers whose names are given above: and we hope soon to hear that they were attended with a special influence and blessing from on High—that they have tended to awaken a deeper feeling of interest in behalf of the great Missionary cause, and have resulted in a large increase of the funds and friends of the Institution.

It is refreshing to observe the growing spirit of Christian unity, charity, and liberality, as exhibited by many of the most eminent Ministers connected with various British Churches in the present day, in so cheerfully becoming co-workers together in the vocation of Christian philanthropy; and of this, the previous announcements furnish pleasing evidence. The ancient and truly Protestant Church of Scotland, as represented by the Very Reverend the Moderator of her General Assembly, has given exemplary proof of her readiness to extend her patronage and aid beyond her own pale, to an Institution and to efforts designed to diffuse the knowledge of the Common Saviour throughout the world, and so to promote the present happiness and eternal welfare of the human race. And why should not this be the case universally? Why should the churches of Christ in

either Europe or America, any of them, hesitate to rejoice in each other's success, or to patronise and assist each other's exertions, while one great object is before them all—the glory of God in the conversion of the world? A spirit of fraternal unity and affection among the Ministers and disciples of the Saviour, is the spirit of the Gospel; and we rejoice to believe, that at no former period since the Apostolic age, have the moral enterprises of the Church been conducted in, and characterised by this truly Catholic spirit, more than at the present day. May it continue to increase, until the Church, in one grand, combined, harmonious movement of holy zeal and love, shall go forth to the emancipation of a redeemed, but still enslaved world, and shall push her predicted conquests "conquering and to conquer."

Our object in inserting in another column "A Word to Tee-totalers," is not to discountenance the good cause of Temperance, in the progress of which we sincerely rejoice; but to furnish a salutary hint to those who, by the converting grace of God, or by adopting the principles of temperance or total abstinence, have been reclaimed from habits of intemperance and extravagance—that as they have, by such reformation, become possessed of the means and opportunity of doing good, of which they had previously deprived themselves; so they are laid under additional and weighty obligations to contribute a portion of their savings to the support of the institutions of benevolence and religion.

**MORTALITY OF LONDON.**—The deaths in the city of London during the past year, were 14,574, of which 7,269 were males, and 7,278 females. Only one is reported as murdered; there were 13 by suicides, 13 accidentally poisoned, 78 drowned, 119 accidentally killed, and 1,903 died of consumption.

There were, in the same time, 16,160 births, of which 8,090 were males, and 8,070 females. There were also buried 699 still-born children, not included in the foregoing.—*N. Y. Evan.*

The above statement exhibits two remarkable facts: the nearly equal number of births and deaths of males and females, the difference being only, in births twenty, in deaths nine; and that, in so immense a population, one case only is reported as murdered.

THE Hudson Bay Company's canoes left Lachine on Monday morning, the 3d inst., having a number of passengers on board; among whom are Sir GEORGE SIMPSON, Governor of the Company; Mr. HOPKINS, Secretary; Lord MULGRAVE, the Earl of CALEDON, Mr. VAN FREEMAN, connected with the Russian Fur Company; Dr. ROWAN, Mr. MANSON, and some clerks belonging to the establishment. We see it stated in the *Herald*, that it is the intention of Sir GEORGE to make a tour, accompanied by Mr. FREEMAN, Mr. HOPKINS, and Dr. ROWAN, which will occupy at least twenty-two months. After arriving at Red River settlement, the party will proceed on horseback across the Rocky Mountains to the Columbia River, where they will descend in canoes to Fort Vancouver, and go by steam to California, the Sandwich Islands and Kamschatka; by land to Siberia, and from thence to St. Petesburgh.—*Mess.*

THE Society of Christian Morals, in France, under the Presidency of the Marquis de la ROCHEFOUCAULT LIANCOURT, has lately established a committee for the promotion of peace,—which has entered with zeal upon its important duties, and has just issued proposals for a prize of one thousand francs for the best essay on the means of promoting universal and permanent peace.

SINCE our last, the cheering periodical event of the final departure of lingering winter, and the opening of the navigation between this port and the Atlantic to the eastward—the ports and towns of Canada to the westward, and the United States to the southward, has taken place; presenting, in striking and enlivening contrast to the dreary and monotonous scene of a frozen river and mountains of ice, on which we have to look for four long months;—the animating spectacle of the harbour filling with vessels of various kinds, which are daily arriving and departing—the noble wharves, covered with more than the usual activity and bustle of business,—and the majestic St. Lawrence, rolling its ancient tide, in accustomed silence and grandeur, past our city towards the ocean.

The scene and season remind us, that six short months are all that the merchant and the farmer have now before them, in which to make provision for the year. Soon they will find literally as to their worldly business, what all will find in reference to their everlasting concerns, whether prepared for it or not, that "the harvest is past, the summer is ended." There is probably no country in which greater attention, activity, and exertion in the transaction of business, whether in the office, the store, or the field, are required, than in Canada, from the comparative brevity of the summer season:—and few countries that more generously repay the attention and the toil of the merchant and the husbandman, when properly directed. Well would it be, if the thousands of emigrants who are said to be on their way from the "Father-land" to Canada, were fully aware of this, and while they are encouraged to seek an asylum in this extensive colony, were also taught to expect that their utmost exertions would be required in order to their success: as too many of them, from ignorance of the climate and country, are astonished and dispirited when called to encounter the hardships and toils of an incipient occupation of the forest, and to find that so much labour is to be accomplished in so short a time.

We make not these remarks with any wish to depreciate the climate or country of Canada, or to discourage emigration. On the contrary, we trust that the hopes which are indulged of a large immigration this season, will be realized; especially if the settlers shall be found characterised by religion, loyalty, and energy. Such an augmentation of our population would be a great blessing to this province; a country, which, from its various resources, we believe is, in the providence of God, designed to become the home of hundreds of thousands of our countrymen, who, on various accounts, will be obliged to leave their native land, and, in this distant part of the British Empire, seek, by their agricultural or mechanical skill and industry, to secure an honest and honourable maintenance for themselves and their families. Such persons, we trust, will ever meet, from all classes of society here, a cordial welcome, and receive from the Government such assistance as their circumstances may require.

**CALCUTTA CATHEDRAL.**—We learn that a site for the above object has been granted by government, and that towards the edifice and endowment, in addition to Bishop WILSON's munificent contribution of £20,000, the East India Company has granted £15,000, and two additional chaplains; the British residents at Calcutta, upwards of £5,000; the Society for Promoting Christian Knowledge, £5,000; and private subscriptions, £1,259: thus making a total already subscribed of £49,259. As the whole cost of the edifice and endowment was estimated at £60,000, it would thus appear that five-sixths of the whole has been,

at present raised, which will be completed by an additional £10,000.—*L. Hatchman.*

We stated in our last, that we thought there was a mistake in stating, as some of the provincial papers had done, the contribution of the Bishop of Calcutta to be £200,000. From the above extract it appears it was £20,000—a noble contribution still, and worthy of a Christian Bishop.

**SANDWICH ISLANDS.**

THE Missionary Herald says, a second edition of ten thousand copies of the entire Scriptures has been published by the Mission, making, with an edition of 10,000 copies previously published and put in circulation, twenty thousand copies of the entire Bible, translated and published within twenty years from the establishment of the Mission. So much has been done for a race of unlettered savages, whose language had never been reduced to a written form, until it was accomplished by the Missionaries. Large editions of the New Testament, and portions of the Old, had been printed before. If to these be added school books, treatises on religious subjects, &c., it makes the whole number of pages printed at the Mission since its establishment to be almost 100,000,000.

**CORRESPONDENCE.**

TO THE EDITOR OF THE WESLEYAN.

HUNTINGDOS, 19th April, 1811.

SIR,—A copy of your journal has been forwarded to me through the post-office, containing some remarks on my views of the Nature and Origin of the Enmity of the Human Heart against God. There are several reasons why these remarks should be noticed: 1. They were not requested on my part. 2. They do not contain a full statement of the views which they oppose. 3. It is important that the subject should be understood. 4. Your journal is read in the neighbourhood in which I live. 5. It is not for the sake of controversy that I would wish to animadvert upon the notice you have taken of my Tract. 6. It can injure no man living to have my views set in their proper light.

For these reasons, I ask the privilege of speaking for myself. In doing so, I shall first give an outline of my Discourse; and secondly, some *old, protestant, and scriptural* statements on the same subject.

**I.**

**OUTLINE OF A DISCOURSE ON THE ENMITY OF THE HUMAN HEART.**

There is in man's heart a bitter enmity to God. If not overcome by repentance and the Spirit of God, it knows no decay in time; and in eternity, like all things else, it is eternal.

This enmity against God is not any of the powers or properties of the soul; it is not any of the constitutional properties of the body; it is not the necessary production of the union of soul and body; it is not the necessary product of ordinary generation; it is not the necessary result of the sinner's connection with Adam. To grant any of these positions would, in my opinion, destroy the voluntariness of man's enmity to God; and subject the divine character to the charge of injustice, in punishing men for sin which they never committed. What, then, is the enmity of the human heart? Answer: it is opposition to the will of God. Rom. viii. 7. The minding of the flesh is enmity against God.

What originates this enmity?

To this I answer: the sinner's will. Every free agent chargeable with opposition of heart to God, is himself the author of that opposition.

But, how comes it to pass that all men do, sooner or later, manifest and cherish enmity of heart towards God?

To this I answer: it is in consequence of the disobedience of Adam. "By one man's disobedience many were made sinners." Rom. v. 19. Since the fall, the entire race has disobeyed God, voluntarily. In respect to their actions, there is none righteous: no not one. All have gone out of the way. But in respect to the faculties of their minds, they are as God has been pleased to make them, rational, free, immortal. The sin of

Adam had no such influence upon his posterity as to make it necessary for them to do wrong; although the fact is, since he sinned, they all sin of their own accord; not by necessity, but freely.

**CONCLUSION.**

1. What are not legitimate inferences from this view.

1. It cannot be fairly inferred from it, that the fall of Adam injured none but himself. His sin has occasioned the sins of the world.

2. It cannot be inferred from it, that sinners may save themselves. Power to keep the law, is not power to deliver from its penalty.

3. It cannot be inferred from it, that sinners may regenerate themselves.

4. It cannot be inferred from it, that mankind are not totally depraved. Total depravity is the total perversion of our powers as free agents. The faculties of a free agent may be wholly good, while his actions are totally corrupt.

II. What are legitimate inferences from this view of man's enmity to God.

1. It may be fairly inferred, that no man has any one to blame but himself for his being at enmity with God.

2. Men are free agents. They do not sin by necessity, but by choice.

3. The true reason why we need a Saviour, is that we have individually transgressed the law of God.

**II.**

**OPINIONS OF THE EARLY FATHERS.**

JUSTYN MARTYN, A.D. 140. It is the nature of every one who is born to be capable of virtue and vice; for nothing would deserve praise, if it has not the power of turning itself away.

IRENEUS, A.D. 178. If some men were bad by nature, and others good, neither the good would deserve praise, for they were created so; nor would the bad deserve blame, being born so. But since all men are of the same nature, and able to lay hold of and do that which is good, and able to reject it again and not do it, some justly receive praise, even from men, who act according to good laws, and some much more from God,—but others are blamed, and receive deserved reproach of rejecting that which is just and good.

TERTULLIAN, A.D. 200. He who should be found to be good or bad by necessity, and not voluntarily, could not with justice receive the retribution either of good or evil.

ORIGEN, A.D. 220. According to my opinion, there is nothing in any rational creature, which is not capable of good as well as evil. Every one has the power of choosing good and choosing evil. Judas would be free from blame, if he had been a traitor from necessity, and if it had been impossible for him to be like the other Apostles.

EURENIUS, A.D. 315. The fault is in him who chooses, and not in God. For God has not made nature, or the substance of the soul, bad; for he who is good can make nothing but what is good. Every thing is good which is according to nature. Every rational soul has naturally a good free will formed for the choice of what is good. But when a man acts wrongly, nature is not to be blamed; for what is wrong takes place, not according to nature, but contrary to nature, it being the work of choice, and not of nature. For when a person who had the power of choosing what is good, did not choose it, but voluntarily turned away from it, what room for escape could be left him, who is become the cause of his own internal disease, having neglected his innate law, as it were, his saviour and physician.

AUGUSTINE, A.D. 398. Every one has it in his will, to choose those things that are good, and be a good tree; or to choose those things that are bad, and be a bad tree.

**OPINIONS OF PROTESTANTS.**

LUTHER. There is no restraint either on the Divine or human will. A man who has not the Spirit of God, does evil willingly and spontaneously. He is not violently impelled, against his will, as a thief is to the gallows.

CALVIN. Man, having been corrupted by the fall, sins voluntarily, not with reluctance or constraint; with the strongest propensity of disposition, not with violent coercion; with the bias of his own passions, and not with external compulsion,—it would not be sin unless it were voluntary.—*Com. on Romans, 7th chap.*

TURRETIN. The natural power of willing, in whatever condition we may be, is never taken away from us, insomuch as by it we are distinguished from the brutes.

DR. WATTS. Man has lost, not his natural power to obey the law; he is bound, then, as far as natural powers will reach.

HOWE. According to all that we can apprehend of the wisdom of God, there must be a state of probation, before a state of retribution; before punishment or reward, there must be an obedient state, wherein a man, as he acquits himself, be capable of, or liable to, the one or to the other.

EDWARDS. In order to account for a sinful corruption of nature, yea, a total native depravity, there is not the least need of supposing any evil quality *infused*, implanted, or wrought into the nature of man, by any positive cause or influence whatsoever, either from God or the creature; or of supposing, that man is conceived and born with a fountain of evil in his heart, such as any thing positive. I think a little attention to the nature of things will be sufficient to satisfy any impartial, considerate inquirer, that the absence of positive good principles, and so the withholding of a special divine influence to impart and maintain these good principles, leaving the common natural principles of self-love, natural appetite, &c., (which were in man in innocence,) leaving these, I say, to themselves, without the government of superior divine principles, will certainly be followed with the corruption, yea, the total corruption of the heart, without occasion for any positive influence at all.

**THE WORD OF GOD.**

MOSES. Thou shalt love the Lord thy God with all thy heart. See, I have set before thee this day life and good, and death and evil;—I call heaven and earth to record this day against you, that I have set before you life and death—therefore choose life, that both thou and thy seed may live.

JEREMIAH. Behold, ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these things!

EZEKIEL. What mean ye, that use this proverb concerning the land of Israel, saying: The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; the soul that sinneth, it shall die. Yet ye say, Why? Doth not the son bear the iniquity of the father? The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.

I am  
Yours truly,  
DAVID DOBIE.

**DIED,**

At the residence of his eldest son, De Rouville Mountain, District of Montreal, on the 29th ultimo. SAMUEL ANDRES, Esq., aged 74 years and 10 months. The severe sufferings which terminated in Mr. ANDRES' death, continued ten days, and were borne with Christian patience and resignation. He was animated in the closing scene of life by a lively and joyous hope of immortality and endless blessedness. With almost his last words he triumphantly sang the following lines:—

"Whenever I pass the gloomy vale,  
And all my mortal powers fail;  
O, may my last expiring breath,  
His loving kindness sing in death."

Mr. ANDRES is deservedly regretted by the poor and afflicted, who shared his sympathies and aid. For several years previous to his decease, he was a constant and decided advocate of the cause of Temperance, and a devoted Christian. His surviving wife, children, and friends, are consoled by the assurance of his eternal happiness.

"There is a land above,  
Where dying is unknown,  
A vast eternity of love,  
Formed for the good alone;  
And faith behold the dying here,  
Translated to that heavenly sphere."

Communicated

## RELIGIOUS INTELLIGENCE.

## WESLEYAN MISSIONS.

## SOUTH AFRICA.

Extract of a Letter from the Rev. James Cameron, dated *Plaat-Berg, Bechuana-land, August 27th, 1810.*

## VISIT TO THABA 'NCHU AND THE CORANNAS.

On the 1st ultimo, I left *Plaatberg* for *Thaba 'Nchu*, which I reached in six hours, including the time I spent in off-saddling. The country between the two places is very beautiful, though, the grass having then been recently burned in many places, its beauty was thereby much impaired. Here and there some gnus, or "wilde beesten," as the natives call them, were seen traversing the wilds; their shaggy manes and snow-white tails giving them a noble appearance as they gallop along in unrestrained liberty. *Thaba 'Nchu* has a very imposing effect when first it bursts upon the sight of an African traveller, who frequently travels for weeks together, without seeing anything to be called a town. Here he sees a vast assemblage of houses teeming with inhabitants. This, though a very delightful and animating sight in the solitudes of Africa, is nevertheless widely different from an European town. No splendid fanes, no towers or spires, no public buildings to serve the ends of either justice or benevolence, greet the heavens; a heap of *Bechuana* huts, jostled together without any apparent order, and their indispensable appendages, cattle-folds, make up the scene. The main body of these huts occupies two eminences, forming two separate communities, under the government of two distinct and independent Chiefs, *Morocco* and *Tonani*; the Mission premises standing between them on a third eminence, somewhat lower than the other two. Of the buildings which compose the Mission premises, only the chapel is in good condition; the dwelling-houses, two in number, are scarcely tenable. Part of the chapel has been partitioned off for a printing-office, and a dwelling-house for the young man appointed to assist Mr. Giddy in the printing department; and yet it is large enough to contain a numerous congregation. The two Chiefs, already named, are not equally friendly to the Gospel. *Tonani* opposes the truth, while *Morocco* professes to favour it, probably from worldly motives; for, although reported as professing Christianity, there is no room to think that he ever was a subject of saving grace.

Mr. Giddy speaks the *Sirilonz* fluently, which is certainly a great advantage, and must, with the divine blessing, cause his preaching to tell more powerfully upon the hearts of the people. There is a large school on the station, conducted by a native schoolmaster of excellent character; but I had not an opportunity of personally examining it.

About an hour's ride from *Thaba 'Nchu*, there is a sub-station recently commenced with the *Coranna* Chief, *Gnip*, which I also visited. At this station, (still nameless,) a Catechist is placed, whom I found busy erecting a dwelling-house. In the immediate vicinity stood a number of *Coranna* huts, composed of mats and poles, which, though scarcely any shelter against the winter's cold, are, nevertheless, suitable to the nomadic habits of the people. On entering the village, I remarked to a friend who rode with me, that the houses were pretty numerous. "Yes," said he, "but no one knows how long they will be there; in a few hours there may not be a vestige of them remaining. Frequently a *Coranna* village may be seen in the morning, and, long ere the evening, it has completely disappeared."

The *Corannas* are much addicted to the use of ardent spirits; which, in connexion with their wandering and marauding dispositions, operates much against their reception of the Gospel. Still, a few have felt the power of the truth, who may be viewed as the first-fruits of a future and perhaps not distant harvest; though drunkards, of all other sinners, are most strongly fortified against divine influence. The Catechist, Mr. Sephton, seems to think that the station is more important in reference to the *Basutus* than the *Corannas*, a large population of the former existing in the neighbourhood.

## VISIT TO HABATOU, THE PROPOSED SITE OF MISSION.

Having spent three days at *Thaba 'Nchu*, I returned to *Plaatberg* on the 4th, and left it again on Wednesday, 8th, proceeding in an opposite direction to that of the former place. An hour and a half's ride, through a splendid tract of country, brought me to *Habatou*, where it is intended to begin a Mission with *Mopele*, brother of *Moshesh*, the paramount Chief of *Basutus*. The site marked out for the station is exquisitely beautiful, commanding an abundant supply of water for all purposes. The surrounding scenery and the distant prospect are very grand; producing a most exhilarating effect upon the mind of a beholder. I was conscious of an indescribable sensation of delight whilst standing on the spot, and contemplating the scene which presented itself to my view. But that which is far more important than the scenery or the physical capabilities of the place, in the estimation of a Missionary especially, is the number of immortal men to be found there, living in a state of Heathenism, and yet willing to listen to the statements of the Gospel. Their Chief, *Mopele*, is a young man of some promise. He can read and write, and is anxious to receive a Missionary. This anxiety is not the effect of novelty; for he has been acquainted with Missionaries long enough to wear out every thing of that kind in relation to them and their work: we may, therefore, hope, that it springs from higher and nobler motives. I have not yet had the pleasure of seeing him. There is one thing on my mind relative to *Habatou*, with which I wish you to be acquainted. It is about equi-distant from *Plaatberg* and *Lishuani*, which stations are only three hours' ride apart. This being the case, Mr. Bingham and myself might visit, weekly, the natives occupying the intervening country; and, by itinerating among them, bring them all under the sound of the Gospel.

In *Kafferland*, I thought our stations beyond the *Kel River* too far apart; but here, they are, in my judgment, sufficiently concentrated, leaving us at full liberty to penetrate into the regions beyond. Deputations have, on several occasions, been sent from the *Barrapootse*, a tribe living far to the northward of our present stations, requesting a Missionary. It would be well to comply with this request at the earliest opportunity, and thus urge our way into the *terra incognita* of this extensive continent, conveying to its inhabitants the unsearchable riches of Christ.

## VISIT TO LISHUANI AND UMPUKANI.

*Lishuani* comes next in order. This station is situated in a mountain nook; and its buildings, at a small distance, are scarcely distinguishable from the huge rocks which form its back-ground. It, however, commands a fine view in front of an extensive plain, bounded by mountains, the most distant of which are truly magnificent. Besides the Mission premises, consisting of a dwelling-house and stable, with some other buildings of less note, there are from twelve to twenty *Griqua* and *Basutu* huts, which look miserable enough. There is no chapel except a reed shed, broken down in all directions, and affording ingress to fowls, and four-footed beasts, and creeping things. The religious state of the people is not inaptly represented by their place of worship, inferior at best, and so dilapidated by unfaithfulness, as to invite the entrance of every species of temptation. The greater part of the *Griquas* who formerly resided on the place, have removed to a distance, chiefly to escape Missionary surveillance, which, to them, is an unbearable yoke. Old *Barend Barand*, with a few of his retainers, has placed himself beyond the reach of the regular means of grace; while *Peter Davids*, his son-in-law, and acting Chief, remains with the body of the people, somewhat nearer, availing himself of the weekly preaching of the word—which, however, makes no permanently good impression upon him. He is one of the most troublesome, mischief-making men in this part of the country; his evil doings are only limited by the paucity of his means. The shortness of my stay at *Lishuani* prevented my seeing the school. It is conducted, like that at *Plaatberg*, by a native youth, of good character and amiable manners, who was educated at the *Watson Institution*, in *Graham's Town*. The number of scholars, I am sorry to say, is but small, not

exceeding twenty; but a little active zeal, on the part of the Missionary and the Schoolmaster, will speedily cure this evil.

*Umpukani*, where I arrived at sunset of the same day on which I left home, is a pleasantly situated station. The buildings are, a mission-house and chapel, under one roof, a store, a schoolmaster's residence, and some other minor erections. There are also a fruit-garden, and several pieces of ground for cultivation, all surrounded by wall-fences, which have a very neat and compact appearance. The population of the place is, with a few exceptions, made up of *Basutus*, the *Corannas* having all removed to other parts of the country. My stay was too short to admit of my forming any general opinion of the spiritual state of these people; but some of them, I know, are truly converted to God. An English schoolmaster resides here. The school, I am told, does not prosper, being very poorly attended.

## VISIT TO IMPARANI: ITS HEATHEN CHIEF.

On the following day I rode to *Imparani*, in company with Messrs. *Shepstone* and *Impey*. The road from *Umpukani* winds for some miles round a mountain, named *Hottolani*, one of whose precipices was the *Tarpeian* rock of the notable marauder, *Matuwani*, over which many a poor creature was thrown, and so deprived of life. A man who was precipitated therefrom survived as by a miracle, and is now in the employ of Mr. *Shepstone*. Nearly all his bones were dislocated and broken, and he has been lame ever since. Three hours' hard riding by a route which, towards its termination, describes nearly a circle, brought us to *Imparani* just as the sun had sunk beneath the horizon. I was much gratified next morning in viewing the station, which, in many respects, takes precedence of every other in the land. In little more than three years, a dwelling house and chapel, out-buildings, consisting of a store, and rooms for the accommodation of ten native youths, and a large stable, a garden, and a field, comprehending several acres of ground, for cultivation, surrounded with substantial stone walls, have all been completed in a superior style, with the exception of the wall round the field, part of which on one side yet remains to be done. To the right of the station stands the *Great Place*, or residence of the Chief *Sikonyela*, where religious service is held on the Sabbath, for the sake of those who, either through fear of persecution, or indisposition to receive the truth, will not attend the services on the station. *Sikonyela* clings with tenacity to his heathenish customs, manifesting, in various ways, his hatred of the Gospel, merely because of the restraints which it lays upon his vices, and the threatenings which it denounces against their indulgence. His appearance well accords with his disposition, exhibiting many tokens of guilt. I could not help reflecting, whilst he stood before me, and I gazed on his countenance, particularly his eyes, expressive of a combination of the very worst qualities, that I was in the presence of a cold-blooded murderer, who, but one short year ago, killed with his own hand a promising young man, who had made a profession of Christianity. Alleged witchcraft was the pretence for this diabolical act, which was perpetrated with circumstances of unheard-of cruelty; but embracing the religion of Christ is supposed, on good ground, to have been the real cause. It was hoped that the murder of one Christian would intimidate others, and prevent their doing the same. I used the opportunity which my interview with *Sikonyela* afforded me, to exhort him to turn to God, assuring him, that to refuse doing so would be followed by certain and inevitable misery. He listened to my exhortation patiently, and even assented to the truth of several remarks. The conversion of such a man would be a mighty achievement, and sovereign grace is quite adequate to effect it.

We observe that the Dean of *Durham* has resigned his large living in *Yorkshire*, which was tenable with his Deanery; and we trust such an example of disinterestedness, in so high a quarter, will not be lost on the Church.—*London Morning Chronicle*.

The *Hamilton Journal* says that the corner stone of a British Wesleyan Church was laid in that town on the 28th ultimo.

## MISCELLANEOUS.

## PEAK OF TENERIFFE.

From a Narrative of a Voyage to Maden a, &c. &c. by W. R. Wilde, M. R. J. A., &c.—a recent and highly interesting work.

## AN EXTRACT.

In November, Mr. Wilde was at Teneriffe, and ascended the celebrated Peak. The travellers had proceeded towards the foot of the mountain before, and made all necessary preparations for their journey, intending to be on the summit, if possible, by day-break. At half-past ten, on a bright moon-light night, the moon being within a day of the full, they started.

"As soon as we got into the open country, our dogs commenced beating, and continued the whole night enlivening the solitude by his short quick bark as he started a goat or a rabbit across our path. I have so often descanted on the grandeur of moonlight scenery, that it would be now going over old ground to touch upon it again; but here, by the extreme clearness of its silvery lustre, we were enabled to distinguish every trace of vegetation with the greatest accuracy. We had already passed the regions of the vine, the fern, and the heath, which, with the pine, the arbutus, and the broom, form successive belts around the lower parts of the Peak, rising one above another perfectly distinct, and with lines between of the most accurate demarcation.

"After this, we entered the vast plains of spartium, (the broom,) where the ground is more rugged, and the path so broken as to permit but a very easy walk. The cold increased momentarily as we gained the summit of the range of hills that topped the vale of Oratava, which lay beneath us, slumbering in the most death-like stillness—the towns, the cottages, and the sea had a most grand and imposing effect. At half-past two o'clock, we stopped to feed the men and horses, at a place called the 'Black Rocks.' Here we remained about half an hour—the thermometer was 40° Fahr.; the men seemed rather inclined to rest, and would have delayed, had we allowed them, in order to avoid their being at a very high elevation at the coldest part of the morning, which is just before sunrise. Strange to say, that, long before I had reached this, and when at an elevation of scarce five hundred feet, I found my breathing improved; and when two-thirds of the way up, was perfectly free from all trace of asthma or cough, and was the only person of the party, including the guides, who did not suffer from the rarity of the atmosphere. We resumed our way at three o'clock, fortifying ourselves with a little brandy, a cigar, and what we found still more acceptable, a few cayenne lozenges, which I strongly recommend to all persons exposed to extreme cold.

"We now commenced crossing the 'pumice-stone plains,' which lie at the foot of the actual Peak; and here it was that the novelty and sublimity of our situation most forcibly impressed us. The 'pumice-stone plain' is a term applied to a gradual ascent of great extent, and composed of exceedingly small grey lava and volcanic ashes, stretching far and wide as distant as the eye can reach, and the comparatively level surface immediately at the base of the Peak. From this rise occasional masses of dark obsidian, of immense size, and scattered plants of retama, (a species of broom,) the only vegetable that exists in this barren waste. At the commencement of the plain, it is growing in great strength and luxuriance; it gradually becomes more detached, and at the higher extremity it is scattered 'few and far between' in stunted bushes.

"There was a peculiar wildness in the hour and the scene; the night was truly propitious—not a cloud to be seen throughout the intense azure of the starry vault above us; not a breath of air stirred around us; the full moon shone forth with a splendour the most dazzling, as she sailed majestically through the broad expanse of blue, barely allowing the stars to appear as they twinkled in her path, whilst an occasional plant would now and then start up as if to challenge her improved radiance. Before us lay the clear and boldly defined outline of the Peak, frowning in all the grandeur of monarchy, and the great rarity of the

atmosphere showed every break and unevenness that bounded our horizon; all was wrapped in the most solemn stillness; the deep silence, seemed to impress each of us, not a little increased by our momentarily decreasing temperature, which had now completely silenced our melodious muleteers. The tread of the horses made not the slightest noise, as we wound our way across that weary plain, where, for the first time, I felt sleep come heavily upon me; indeed I did dose for a few moments, and it was on awaking that I so forcibly perceived our loneliness. The three men, in their long white cloaks, closed the line, stalking along like so many of the ancient Guanches, who had come out of their caverns to speed us on our way; and the shadows of the great masses of obsidian rose like castles, which assumed every fantastic shape the imagination could picture.

"Sunrise.—As soon as we had taken our place, we perceived a thin vapoury rose-coloured tint to stretch along the eastern horizon; the moon was still full up, but she had thrown the shadow of the Peak over where we stood. As we continued to gaze steadfastly on this first blush of morning, it every second increased, especially towards the centre, extending likewise in length along the horizon. This hue soon deepened to a pink, and then followed such a glorious halo of colours, in which the flower and the metal lent their most dazzling lustre, as to baffle all attempt at description; and the hazy undefined light that ushers in the day, began to chase the moonlight shadows from the plain beneath. At six o'clock, the thermometer stood at 18°, the light increasing, the cold intense, and the heavens presented a scene such as we read of in the arctic regions, being formed by the resplendent glories of the Aurora, but with this difference, the most brilliant colours gathered here as it were into a focus. All the east presented a lustrous semicircle, which, if you took your eyes off for a moment, seemed to increase tenfold. Between the horizon and the spot on which we stood, floated a confused sea, which we at first took for the ruffled bosom of the ocean, but it turned out to be nothing more than a thin white mist. At a quarter past six, the temperature fell as low as 15°, and sunrise took place a minute after; he rose very suddenly, and his whole disc was almost immediately clear of the horizon. It was a glorious sight, and cheering after all the cold and suffering of the preceding night, to see the great centre of light and heat come up to speed us on our way.

"We left the old man to guard the horses, and again set forward. Large masses of pumice, lava, and scoriae, continue some way further up to the small platform of Buona Vista, where there is a plant or two of stunted retama, and here the domain of vegetation ends. From this we climbed up a steep ascent, composed of detached masses of sharp rock basalt and obsidian, some loose, and others with a coating of scoriae; it reminded me of a magnified rough cast. Our halts, as might be expected, were frequent; at half-past seven o'clock, during one of these stoppages, I found the glass had risen to 33°. From the moment the sun rose, the heat began to increase, making us throw off our extra garments, and leaving them in the ascent. With a good deal of difficulty, we at last reached the base of the cone, which crowns the summit—the effects of the last irruption.

"We reached the summit at half-past eight o'clock; and my first impulse was to crawl to the highest pinnacle upon the wall of the crater, on the southeast point, whence it slopes on both sides towards the west. This solfatara, (or half-extinguished volcano,) was more active than usual this morning; large wreaths of smoke proceeding from numerous cavities and cracks in the bowl of the crater. This was smaller than we expected, not being more than a hundred feet in the widest part; shallow, and the edge very irregular, of an oval shape, having a margin of dense whitish lava. We descended into it, and found the opening, from whence the smoke issued, was near the south-west corner, encased with the most beautiful crystals of sulphur. On opening up these with a stick, we found them enlarged into little chambers, encrusted with the same crystals, the substance on which they rest being a kind of mortar, crumbling in the fingers, but hardening on exposure to the air. Some of these crystals are singularly beautiful, of the greatest brilliancy of colour, and varying from a deep golden orange to

the palest straw colour. The largest of these holes was about the size of my two fists; from this, and two or three others similar, a loud boiling noise was heard, even when standing on the edge of the crater. Large fissures intersect the crater in different directions; the crust between them varies under the foot, and produces a hollow sound. Besides the sulphur encrusting around the chinks and holes, large quantities, also crystallized, occur both within and outside the crater, formed in little nuclei embedded in a compact and glistening white substance. The fume or smoke is of a dense whitish appearance, and quantities of a watery vapour proceed out of the larger holes; but, although the sulphureous vapour is so much complained of, and that some of our party suffered from it, I was able to remain in it fully five minutes. The thermometer, when plunged into one of these, rose to 90°.

"The view that awaited us on the summit amply repaid us for all the toils of the ascent. The morning was beautifully clear, and without a cloud; the finest that had occurred since our arrival. The whole island of Teneriffe lay in the most vivid manner, like a map, at our feet, with its white towers, its vine-clad valleys, and pine-crowned hills.

"Immediately around the Peak, the mountains form a number of concentric circles, each rising in successive heights, and having it as a centre. It is this appearance that has, not inaptly, gained for it the simile of a town with its fosses and bastions. These are evidently the walls of former craters, on the ruins of which the present has been reared. What a fire must have come from the first of these, which enclosed a space of so many leagues! Or, again, how grand the illumination that once burst forth from the place whereon we stood, a height of nearly thirteen thousand feet, and which it is calculated would serve as a beacon at the distance of two hundred miles at sea on every side. The crater or circle next below us appears to rise to the height of the Estanza des Inglishes, ten thousand feet.

"There are a number of smaller cones scattered irregularly over the island; their red blistered summits glance in the sun like so many mole-hills: the largest is towards the west; it rises to a great height, and is the most elevated point on the island next to the Peak itself. Towards Santa Cruz, the marks of recent volcanic action become less, the stratification more perfect. There is less appearance of lava or pumice, and the basalt assumes more of the columnar form. We could perfectly distinguish the few vessels that lay opposite the port of Oratava, a direct distance of thirteen miles, while the ascent is calculated at about thirty. So clear was the atmosphere, that our friends at the port could distinguish us distinctly with the glass. They had been anxiously looking out for us, and hoped, more than expected, our accomplishing the ascent.

"The Archipelago of the Canaries seemed as if stretched at our feet; Grand Canary was particularly plain, being immediately beneath the sun. Palma and Gomera seemed so near that you could almost grasp them in your hand; and far away in the distance, Heiras seemed to mingle with the horizon. Our attention was now called to a vast body of clouds that brooded over the sea to the east. They were at first perfectly still and motionless, and of that description commonly called wool-packs. They then advanced towards the island, passed beneath us, and finally rested over the heights of Grand Canary."

## THE HINDU WIFE.

"SHE enjoys no companionship with her husband in those domestic endearments with which Christian females are blessed. She is considered his inferior; he treats her as such, and he encourages his sons in doing the same. I have heard boys give authoritative commands to their mother, accompanied with the basest epithets, under the eye and approbation of their father, while she must address them with an appellation equivalent to sir. Behold the family meal! Instead of every one sitting down and sharing with comfort their mutual repast, the husband is served first, then the sons; and the wife must not sit while they are eating, but stand at a proper distance, and look another way, and be ready to attend to their wants. This ceremony being past, she is told to take what is left."



## HORRORS OF WAR.

[We have occasionally inserted historical extracts on this subject, with a view to exhibit the demoniac character, and infinite evil of war; and so to discourage that belligerent spirit which is too easily inspired by real or imaginary provocations, arising out of circumstances involving national interests and honour. The following is from the "Port-folio" of a "Staff-Surgeon."—EDITOR.]

On the 6th of April, the last day of our march, the cannonade was much louder and closer than usual, and as I rode along I became more and more convinced that a crisis was approaching. On our arrival in the evening, at Campo Mayor, we found the whole population in a state of intense excitement and anxiety. It was generally known that Badajoz was to be stormed during the night; and as we were only seven miles distant, even the rattling of the musketry could be distinctly heard in the calm of the evening, between the heavy reports of the battering artillery. As the night advanced, every accidental swelling of the sound was deemed the signal for the terrific conflict at the breach. I know not how the intelligence was received, but most certainly there were reports in circulation that night, at Campo Mayor, that the castle was to be escaladed by Sir Thomas Picton and the third division.

During this eventful night, few eyes were closed in Campo Mayor: the priests were performing divine service, and imploring success, in the churches, and the entire adult population were either engaged in prayer, or traversing the streets, in extreme agitation and alarm. All this time, the thunder of the bloody conflict sounded awfully, and as the work of death advanced, and the air became cooler and stiller, the report of the heavy artillery appeared actually to shake the roofs of the churches over the trembling masses crowded within. The scene altogether was one that cannot easily pass from the memory, for it was marked by astonishing sublimity. I hurried from one church to another; but all were alike—all were filled with people praying with extreme fervency—weeping, sobbing, exclaiming—enquiring wildly and anxiously for intelligence, or listening intently to the loud and confused sound of mortal strife.

At length day dawned, and with it came an ominous calm and lull. Did this bode good or evil? Was the city taken, or had the storming parties been shattered and repulsed, and had the garrison ceased its fire because the besiegers had retired from the reach of the guns? People asking these questions, and circulating the thousand rumours that had been created on the instant, looked anxiously into each other's faces, pale and shrunk with fear and suspense and the harassing vigils of the night. As it became clearer, the greater part left the churches and streets, and repaired to the ramparts, straining all eyes in the direction of Badajoz. For a long time, nothing could be descried on the wide plain between the two places—at length, a horseman was seen galloping full speed along the road. The agony of suspense then became almost intolerable; but when he approached nearer, and was seen to stop suddenly, stand up in his stirrups, and wave his hat repeatedly round his head—a shout of ten thousand "Vivas!" rent the air, prolonged and reiterated along the fortifications, until lost in the overwhelming pealing of all the bells in the city. I delayed the starting of my sick convoy for a couple of hours, and determined to gallop over to Badajoz.

I reached the bridge over the Guadiana in three quarters of an hour, but my surprise was great; instead of finding every thing quiet, and every body occupied in attentions to the wounded, and preparations for burying the dead, as I had expected, I beheld a scene of the most dreadful drunkenness, violence, and confusion. Parties of intoxicated men, loosed from all discipline and restraint, and impelled by their own evil passions, were roaring and reeling about; firing into the windows—bursting open the doors by the discharge of several muskets simultaneously against the lock—plundering—robbing any person who opposed them—violating, and committing every horrid excess, and sometimes destroying each

other. There were many Portuguese, but the majority were English soldiers; and amongst these, two regiments of the third division, the eighty — and —, were disgracefully conspicuous.

I proceeded amidst a desultory but dangerous firing, by the *detour* of the Talavera gate to the main breach. There, indeed, was a most awful scene, where

" — Mars might quake to tread."

There lay a frightful heap of fifteen hundred British soldiers, dead, but yet warm, and mingled with some still living, but so desperately wounded as to be irremovable without more assistance than could yet be afforded—there they lay stinking in their gore—body piled upon body—involved, intertwined, crushed, burned, and blackened—one hideous and enormous mass of carnage, whilst the stanting morning sunbeams, feebly irradiating this hill of slain, appeared to my imagination, pale and lugubrious as during an eclipse.

At the foot of the castle wall, where the third division had escaladed, the dead lay thick, and a great number of corpses were strewn near the Vincente Bastion. Several were scattered on the glacis of the Trinidad Bastion, and a number, who appeared to have been drowned, were lying in the cunette of the ditch, at that place. But the chief slaughter had taken place at the great breach. There stood still the terrific beam across the top, armed with its thickly blissing sword-blades, which no human strength nor dexterity could pass without impalement. The smell of burned flesh was yet shockingly strong and disgusting.

Joining some of the medical officers who were assisting the most urgent cases, and amputating limbs shattered by round-shot, I remained during the morning and forenoon; then, hastily eating a biscuit, partially blackened with gunpowder, and taking a mouthful of wine from a soldier's wooden canteen, I returned to my charge at Campo Mayor. The bells were still ringing merrily at intervals, and every body was rejoicing—rejoicing! after what I had just witnessed! After the terrific sacrifice of two thousand of the very best and bravest troops in the world! After the blood-compacted pile still fresh in my eye! After the piteous moanings and dying ejaculations yet torturing my hearing! Rejoicing after all this!

## A WORD TO TEE-TOTALERS.

From the Journal of a Missionary Tour, by the Rev. J. Ryerson—Guardian, April 7th.

WHEN we arrived at Adolphustown, we found that the congregation had been holding a very popular and useful Temperance Meeting the night before, and the people were so amazingly full of Temperance and Tee-totalism, that we began to feel for the fate of our Missionary Meeting; for I am sorry to say, that vociferating advocates for temperance are not always the most liberal supporters of benevolent institutions, when a little money has to be given as a part of the work. I once, in company with Messrs. Case and Stinson, and some other ministers, attended a Temperance Meeting in a certain village, which, by mistake in some way or another, took place of a Missionary Meeting that should have been held there. Well, addresses were delivered, and many excellent things were said in favour of the good cause of temperance. Some spoke of how much the cause had saved them in various ways. The people seemed to be well pleased, and we had a happy time. About the close of the exercises, I suggested to my friends the propriety of introducing among the friends of temperance who had been so greatly benefited in their worldly matters by the temperance reformation, a subscription for the support of the Missionary cause, which had been, and no doubt would be instrumental in rescuing many drunken savages from their intemperate and sinful habits, as also many new settlers, who were destitute of religious and moral restraints. Mr. Case introduced this matter by a short speech; but no speech delivered that night produced the effect that this short one of Mr. Case's did. The people seemed at first startled—they looked one at the other, and then at the door; at last one made a spring for the door, which he gained without fainting. Having succeeded in making his escape, he was quickly followed by several others. The number of retiring philanthropists continued

to increase, until these lovers of mankind seemed to move off in masses, and Messrs. Case, Stinson, and a few others, were left alone, and I "standing in the midst." Our subscription for the support of Missions amounted to some ten or twelve shillings. However, we found the Tee-totalists of Adolphustown what the true friends of temperance will everywhere be found, the friends and supporters of the Missionary cause.

CONDITION OF HINDU FEMALES.—"In every stage of her life," says a writer, describing the sentiments of the Hindoos in relation to women, "she is created to obey. At first she yields obedience to her father and mother. When married, she submits to her husband, and her father and mother-in-law. In old age, she must be ruled by her children. During her life, she can never be under her own controul. Caste and custom unite to degrade a woman from her very birth. Many a little innocent is left in the evening in some unfrequented spot to be carried off in the night by tigers, or other beasts of prey that make their nightly rambles."

DR. HENRY D. ELY, of New-Haven, (Conn.) was married in that city on Tuesday night of last week, and died the Sunday noon following, aged 23.—N. Y. Era.

## POETRY.

## TO-MORROW.

From the English Baptist Mag. zine for July, 1810.

How sweet to the heart is the thought of To-morrow,  
When Hope's fairy pictures bright colours display;  
How sweet, when we can from futurity borrow,  
A balm for the griefs that afflict us to-day.

When wearisome sickness has taught me to languish  
For health, and the comforts it bears on the wing,  
Let me hope, (oh! how soon it would lessen my anguish,)  
That To-morrow will ease and serenity bring.

When travelling alone, quite forlorn, unbefriended,  
Sweet the hope, that To-morrow my wand'rings will cease;  
That at home, then with care sympathetic attended,  
I shall rest unmolested, and slumber in peace.

Or when from the friends of my heart long divided,  
The fond expectation with joy how replete:  
That from far distant regions, by Providence guided,  
To-morrow will see us most happily meet.

When six days of labour each other succeeding,  
With hurry and toil have my spirits oppress'd,  
What pleasure to think, as the last is receding,  
To-morrow will be a sweet Sabbath of rest.

And when the rain shadows of time are retiring--  
When life is fast fleeing, and death is in sight--  
The Christian believing, exulting, aspiring,  
Beholds a To-morrow of endless delight.

But the Infidel then:—he sees no To-morrow,  
Yet he knows that his moments are hastening away,—  
Poor wretch, can he feel without heart-rending sorrow,  
That his joys and his life will expire with to-day!

MARY.

## AGENTS FOR THE WESLEYAN.

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