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# THE WESLEYAN.

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

VOL. I.

MONTREAL, THURSDAY, OCTOBER 1, 1840.

No. 5.

## DIVINITY.

### THE WITNESSING CHURCH.

A SERMON,

BY THE REV. JOHN HARRIS.

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

[CONTINUED.]

First, then, I would illustrate the great truth, that the Church of God is expressly designed, in its relative capacity, and as the depository of the knowledge of salvation, to be his witness to the world.

Passing by all the interesting illustrations of this truth which might be drawn from antediluvian and patriarchal history, let us confine our attention to the Jewish and Christian churches. And here, on viewing these churches together, as parts of a great whole, we are instantly struck with the different ways in which they concur to answer their design as witnesses for God. The Jewish church was a local stationary witness; and the duty of the world was to come and receive its testimony: the Christian church is not local and stationary, but is to go to the world. The Jewish church was an oracle, and the world was expected to come and inquire at its shrine; the Christian church is an oracle also—but instead of waiting for the world to come to it, it is commanded to go into all the world, and to testify the gospel of the grace of God to every creature.

In accordance with this representation of the Jewish church, we find that it contained every prerequisite for answering its end as a stationary witness for God; nothing was omitted calculated to promote this object; its early history was a history of miracles, to excite the attention, and draw to itself the eyes of the wonder-loving world; its ritual was splendid and unique; its members were distinguished in character from those of every other community on the face of the earth; its creed, or testimony, was eminently adapted to the existing state of the world—for it proclaimed a God, and promised a Saviour; its members possessed a personal interest in the truth of the testimony they gave; and, what was especially important, its geographical position was central. That large portion of the earth, whose waters flow into the Mediterranean, is the grand historical portion of the world, as known to the ancients. Judea was situated in the midst of it, like the sun in the centre of the solar system. Placed at the top of the Mediterranean, it was, during each successive monarchy, always within sight of the nations; and its temple-fires, like the Pharos of the world, were always flinging their warning light across the gross darkness of heathenism—protesting against idolatry, witnessing for the one living and true God, inviting the nations to come and worship before him, and foretelling the advent of One whose light should enlighten the world.

Thus studiously adapted, and divinely qualified to act as a stationary witness for God to the world, the Jewish church is called on in the text to appear in this its official capacity, and the idolatrous nations are summoned to Judea to receive its testimony. Ages had elapsed since that church had been called into existence, but still the worship of idols prevailed. Now, therefore, God is sublimely represented as determined to bring the great question to a close; his voice is heard issuing his mandate to all the nations of the earth—to all the idols and their votaries—to appear in Judea; and then calling forth the Israelites to give evidence in his behalf. "Bring forth the blind people that have eyes, and the deaf that have

ears—the senseless idolators; let all the nations be gathered together, and let the people be assembled: what god among them can shew us former things? Let them bring forth their witnesses, that they may be justified; or, if they cannot do it, let them hear me, and acknowledge that what I say is truth. Ye people of Israel are my witnesses, saith the Lord, that I, even I, am God, and besides me there is no Saviour."

As if the Almighty had said—"It is high time to bring this great controversy to a final decision: let all my rivals come." And we are to suppose them assembling: Moloch, "besmeared with infant blood," and all the cruel gods of the Ammonites; Rimmon, Ashtaroth, and all the licentious idols of Syria; Baal, Dagon, Tammuz, and all the false deities of Phœnicia; Apis, and all the monstrous deities of Egypt. "Let them come from their fabled resorts in Ida, from the heights of Olympus, from the shrines of Delphos and Dodona—from their temples, groves, and hells—the whole pantheon—the thirty thousand gods of heathen mythology, with all their retinue of priests and worshippers. And now," saith Jehovah, "having assembled, let them produce their witnesses to justify their conduct in receiving worship; and for this end, let them prove that one of their pretended prophecies was ever fulfilled. I am content to rest my claims on that single proof. Are they silent? Then let my witnesses stand forth: let the nation of Israel appear. Descendants of the patriarchs, children of the prophets, ye are my witnesses. Testify in my behalf before this assembled and idolatrous world. Read in their hearing the history of my conduct towards you, from the day that I brought you out of Egypt to the present moment, and they will be constrained to admit the fact of my existence, and the doctrine of my superintending providence. Tell them of all the miracles I have wrought in your behalf—and thus you will be witnesses to my almighty power. Inform them of all your apostacies from me, and rebellions against me, and of the way in which I have borne with and pardoned you—and thus you will be witnesses to my infinite patience. Tell them of all the predictions which I have caused my prophets to utter, and of the literal fulfilment they have received—and thus you will testify to my omniscience. Take them, in solemn procession, to Sinai, and repeat the laws which I there proclaimed when the mountain trembled—and thus you will attest my unspotted holiness and inflexible justice. Conduct them to my temple on Zion, lift up the veil of my sanctuary, let them see for themselves that no image stands in my shrine, no human sacrifice bleeds on my altar, no licentious rites pollute my worship—and thus you will be attesting the unity and spirituality of my essence, the purity and mercifulness of my character. Forget not to assure them that I am no respecter of persons—that there is mercy for them—that, as I live, I will not the death of a sinner. Lead them to the altar of sacrifice, and, as the victim bleeds, say to them: 'Behold, in a type, the Lamb of God which taketh away the sin of the world.' Tell them that to him have all my prophets given witness, and let them hear the glorious things which they have witnessed. Let my servant Isaiah stand forth and declare, that upon that sacrifice I have laid the iniquities of mankind—that he is wounded for their transgressions, bruised for their iniquities—that the chastisement of their peace is upon him, and that with his stripes they may be healed—that he shall see of the travail of his soul, and be satisfied: for he shall save out of all nations a multitude which no one can number. Thus will you be my witnesses that I am God, and that besides me there is no Saviour."

Now such was the honourable office and the lofty intention of the Jewish church—it was a stationary witness for God to the world; and the sublime scene described in connexion with the text, is only the figurative realization of that idea. Through each successive age of that church, this divine mandate may be said to have been issued to the world, directing it to repair to God's witnesses in Judea. But the world heeded it not. Individuals, indeed, resorted thither from far distant lands; but in all the regions whence they came, idolatry still reigned. The leading nations had, each in succession, come into contact with God's witnesses; but, so far from receiving their testimony, they went on worshipping their idols, and even essayed to enshrine them in the very temple of Jehovah. Even the Jews themselves had lost the high and spiritual import of their own testimony. All things proclaimed that, if the world is to be enlightened and saved through the instrumentality of the church, another church must be set up, and another mode of witnessing be employed.

When the fulness of time was come, the church was set up. You know its heavenly origin, its aggressive constitution, and its early apostolic history—all combining to prove that it was a new thing in the earth, a fresh witness for God. In another, and a nobler, sense than before, God became his own witness. The Son of God, in person, assumed the office. In this capacity he had been predicted—"I have given him," said God, "for a witness to the people." In this capacity he came; and having traversed Judea in every direction, and found it hemmed in on all sides by the grossest idolatry—having found that he could nowhere step over its frontiers without entering the territory of an idol-god—having taken an ample survey of the world—what was his estimate of its moral condition? He lifted up his eyes to heaven, and said—for he found that he could obtain no fit audience on earth—"O, righteous Father, the world hath not known thee!" And what, under these circumstances, was the course which he pursued? "To this end was I born," said he, "and for this cause came I into the world, that I should bear witness unto the truth"—to the full manifestation of God. And, accordingly, his acts demonstrated the existence of God—his humanity embodied the spirituality of God—his character illustrated the perfections of God. He was the true "tabernacle of witness." The glorious train of the divine perfections came down and filled the temple of his humanity. God was manifest in the flesh. His character left no attribute of the divine nature unillustrated—his teaching left no part of the divine will unrevealed—his kindness left no fear in the human heart unsoothed—his meritorious death left no amount of human guilt unatoned for. Wherever he went, and wherever he was employed, he was still winning for himself that title which he wears in heaven: "The Faithful and True Witness." But, chiefly, Calvary was the place of testimony. There, when he could say no more for God, he bade the cross begin to speak. There, when his lips had uttered their testimony, he opened his heart, and spake in blood. There was the summing up of all the promises, and of all the character of God: and the total was—universal and infinite love.

And now, if his first object had been thus to witness for God, his second was to arrange for the boundless diffusion of the testimony. No sooner has he worked out the great truth that God is love, than he provides that the world shall resound with the report. As if he had been sitting on the circle of the heavens, and surveying all the possibilities and events that could occur down to the close of time, he answers the objections to this

design before they are uttered, anticipates wants before they arise, and provides against dangers before they threaten. Was it necessary, for instance, that he should first distinctly legislate on the subject? "Go," said he—and he was standing but one step from the throne of heaven—"Go into all the world, and preach the gospel to every creature." Still, plain as this command might at first appear, the duty which it enjoins is so novel, and the project which it contemplates so vast, that doubts are likely to arise as to its import and obligation; he repeats it, therefore, again and again—repeats it in other forms, as an old prediction that must be fulfilled, and as a new promise; "Then opened he their understandings, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." But particular qualifications will be necessary: "Ye shall receive power from on high," said he, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." But peculiar dangers will assail them: "All power is mine," said he; "go, and you shall move under the shield of Omnipotence; for I am with you always, even to the end of the world." Thus, making the most comprehensive provision, and taking the whole responsibility of success on himself, his last word to his witnesses was, "Go"—his last act was to bless and dismiss them to their work—and the last impression he left on their minds was, that his church was to be essentially missionary, or aggressive.

And as this was the last indication of his will on earth, you know how his first act in heaven corresponded with it. Let the scenes of Pentecost attest. The eternal Spirit himself came down—came expressly to testify of Christ—came to be the great missionary spirit of the church, to "convince the world of sin." You know how the witnesses began at Jerusalem, when three thousand souls received their testimony. You know how their hesitation to quit Jerusalem and Judea was gradually overcome—how a Paul was added, like a new missionary element infused into their spirit—and you can conceive how they must have felt, in the terms of his new commission to be witnesses to the Gentiles, as if their own original commission had been renewed and reinforced. You know how they were divinely allured farther and farther from Jerusalem—how vision after vision drew them on to invade the neighbouring territories of idolatry—and how, at length, when even a Paul evinced a reluctance to pass the last limit of Jewish restriction—when even he scrupled to leave the confines of Asia—you know how a vision was seen far back in the western regions of idolatry—the emblem of Europe—in the person of the Macedonian suppliant, saying, "Come over and help us." Bursting that last enclosure, the uttermost circle of restriction, he was not disobedient to the heavenly vision; and the church found itself fully committed to its lofty office of traversing the world.

But was there no danger lest the church should yet, under the influence of its old attachments, cast back a lingering look to Judea, lest it should debase and localise religion by regarding Jerusalem as its rallying point, and the temple as its home? Judaea, and the place where for ages it had dwelt, are forthwith swept away; henceforth but two parties are to be left on the earth—the missionary witnessing church of Christ, and the listening world. Thus Judaea, which had been the goal of the old religion, the resting-place after its wanderings, now become the starting-point of the Christian church, for the race of the world. The old economy had expected the world to be missionary, and to send to it. The new economy requires the church to be missionary, and to send to the world. And if the wandering and stationary character of that church had been emblematically represented by the bending cherubim on the mercy-seat, the new missionary church was henceforth to be represented by another mighty angel, flying in the midst of heaven, having the everlasting gospel to preach to every nation and kindred, and tongue, and people, that dwell on the earth.

And now, we might have thought, the Saviour

has surely made it sufficiently apparent that his people are to be his witnesses to the world. Nothing more can be necessary to shew that this great object enters into the very design and principle of the church. But not so thought the Saviour himself. Once more does he come forth and reiterate the truth. When we might have supposed that his voice would be heard no more—once again does he come forth, and break the silence of the church; and the subject on which he speaks is the missionary character of his church. Not that his church had lost sight of its office. His witnesses were carrying their testimony in all directions. But as if the angel having the everlasting gospel did not yet speed on his way fast enough to satisfy the yearnings of infinite compassion, or as if he feared that angel would stop ere the whole earth, the last creature, had heard the gospel testimony—he came forth personally, and announced—"The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him come, and take of the water of life freely." Oh! where is the tongue that can do justice to the boundless benevolence of this final declaration of Christ. What is the comparison which can adequately illustrate it? Picture to your minds a large company of travellers, destitute of water, while crossing one of the vast deserts of the east. For days previous they have had barely sufficient to moisten their parched lips; but now their stock is quite exhausted. Onwards they toil for a time, in the hope of finding a refreshing spring. But the unclouded sun above, and the burning sands beneath, render some of them unable to proceed—they lie down, never to rise again. The rest agree to separate, and to take different directions, in the hope of multiplying their chances of discovering water. After long wandering in this almost forlorn pursuit, one of them finds himself on the margin of a stream. Sinking his enraged thirst, he immediately thinks of his fellow-travellers. Looking around, and perceiving one in the distance, he lifts up his voice, and shouts to him, with all his returning strength, to come. He communicates the reviving signal to another still further off, and he to a third, till the very extremities of the desert ring with the cheering call to come.

Brethren, that desert is the moral waste of the world; those perishing travellers, perishing by millions, are our fellow-men; that living spring is the redemption of Christ; the first that drank of it was his church: that church, every member of it, directly or indirectly, is to lift up his voice to the world, with the divine invitation to come—while the Spirit of Christ, speaking through them, gives the call effect. Every one that hears the call is to transmit it further still, till it has reached the very last of human kind, and the world echoes with the welcome sound.

Brethren, such is the scripture theory of the Christian church. Its members are witnesses for Christ to the world. Every place to which their instrumentality reaches is meant to be a centre for extending it to a point further still. Every individual added to it is meant to be an additional agent for propagating the sound of salvation onwards, till a chain of living voices has been carried around the globe, and from pole to pole, and the earth grows vocal with the voice of the church witnessing for Christ.

## II.

Now, if the design of the Christian church be essentially that of a missionary witness, we may expect to find that every page of its history illustrates and corroborates this truth. No law of nature can be obeyed without advantage to him who obeys it: nor violated, without avenging itself, and vindicating its authority. The same is true of the laws of the Christian church. And, accordingly, we find—secondly, that in every age it has prospered or declined just in proportion as it has fulfilled or neglected this primary law of its constitution. This might be demonstrated by an induction of the great facts of its history. But on an occasion like the present, we must confine ourselves to general remarks.

And here, need I remind you, that the period of its first, its greatest activity, was the season of its greatest prosperity?—that it expanded without the aid of any of man's favourite instrumentality—learning, eloquence, wealth, or arms?—that it achieved its triumphs in the face of it all?—that though Persecution ten times kindled her fires,

the blood of the church ten times put them out?—that it saw some of its bitterest foes become its champions and martyrs, and new territories constantly added to its domains?—that its progress from place to place was marked by the fall of idol temples—the banners of the cross floated over the thrones of idolatry—and God caused it to triumph in every place? And why all this, but because the church was acting, in character, answering its end, fulfilling its office, as the witness of Christ to the world?

Oh! had we witnessed the activity of its first days—had we heard only of its early history, and triumphant progress from land to land—how naturally might we ask, "How long was the church in completing a universal conquest?—At what precise period did India embrace the faith of Christ?—How long was it before China was evangelised?—Was there no year of jubilee on earth, when the gospel had been preached to the last of the species; and in what year did it occur? Alas! for the church, that these inquiries should sound so strange! and alas, for the world! and alas, too, that the most striking historical illustrations of the design of the church should be those drawn from its neglect of that design!

Need I remind you that the cessation of its activity was the cessation of its prosperity? From the moment the church lost sight of its appropriate character, it began to lose ground to the world. Its members, instead of witnessing for God, began to bear false witness against each other. When it ought to have been the almoner of God to the world, it became the great extortioner, absorbing the wealth of the nations. When it ought to have been the centre whence radiated the light of life, it was the focus, drawing to itself the learning and the vain philosophy of heathenism. When it ought to have been the birth-place of souls, it was the grave of piety—so that, in order to live, it was necessary to leave it. When its members should have been the peacemakers of the world, it was a camp—the great school of war. When it should have been checking political ambition, it has been used as the great engine of states. When it should have been furnishing martyrs to the world, it has itself been a great martyrdom, in which to witness for God was to burn. And the strength of the church, which should have been all put forth in aggressive efforts, has been wasted in the strife of internal discords.

What was the history of the Christian church—what has been the history of any branch of that church, when it has once lost its essential aggressive character, but the closing scenes of Judaism enacted over again? What do we see, in such a case, but the spirit of piety displaced by the spirit of discord? Scribes, Pharisees, and Sadducees—the proud, persecuting, and worldly, among its members? The great doctrines of grace supplanted by outward forms? What do we see but the Son of God rejected, betrayed for money, deserted by his professed disciples, delivered into the hands of his enemies, receiving the mockery of homage, crucified afresh, and put to an open shame? What, then, do we see in that church but fearful signs of approaching judgments? till, at length, when it ought to have been vanquishing the world—the world, like the Roman army, advances, besieges, and destroys the church.

But as every departure of the church from its aggressive design is sure to be avenged, so every return to that character has been divinely acknowledged and blessed. Had we no facts at hand to prove this, the calls which our Lord gave to the seven Asiatic churches to repeat their first works, and his promises of prosperity if they did so, would lead us to infer it; the uniformity of the divine procedure would warrant us to expect it; the very return itself, implying, as it would, a divine influence, would itself be a proof of it. But facts are at hand. The history of every protestant Christian church in Britain, during the last fifty years, demonstrates, that every return to spiritual activity is, in so far, a return to divine prosperity. Ascertain the measure of holy activity and devotedness in any church, and you have ascertained the measure of its internal prosperity. So that a person might, at any time, safely say, "Tell me which branch of the Christian church is the most naturally active and aggressive in its spirit, and I will tell you which is the most prosperous."

And the reason of this is sufficiently obvious. The planet is then moving in its appointed orbit, the church is then moving in a line with the pur-

poses of Omnipotence, and in harmony with its own principles. If, before, it had been hampered with forms, customs, and corruptions, at every effort which it now makes to move, some portion of these old incrustations of evil fall off; a desire to advance might send it to consult the word of God; a concern to retrieve its past indolence fills it with a zeal that calls on "all men everywhere to repent;" the conversions which ensue furnish it with the means of enlarging its sphere of activity. The existence of all this both proves the presence of the Divine Spirit in the midst of it, and leads it to earnest cries for still larger effusions of his influence; and thus, by action and reaction, an increase of its prosperity leads to importunate prayer for larger impartations of the Spirit, and larger impartations of the Spirit necessarily produce an increase of divine prosperity.

Brethren, look at the Christians and Christian denominations of Britain at present; and say, what but their activity for God, and the salutary effects of that activity on themselves, constitute the sign and means of their visible prosperity? Take away this, and what single feature would remain on which the spiritual eye could rest with pleasure? Their orthodoxy? That would be their condemnation; for, if their creed be scriptural, activity for God is necessary, if only to make them consistent with themselves. The numbers they include? The world outnumbers them; and it is only by their aggressive activity, blessed by God, that they can hope to keep their disproportion from increasing. Their liberality? Apart from this Christian activity, where would be the calls on that liberality? It is this which brings it into exercise, and by exercise augments it. Their union with each other? This activity for enlarging the kingdom of Christ is almost the only bond which, at present, does unite them; take away this, and almost the last ligament of their visible union would be snapped. Their spirit of prayer? That has been called into exercise almost entirely by means of their Christian activity; for, feeling the utter insufficiency of their own endeavours, they have earnestly entreated God to bare his arm in their behalf.

Their aggressive spirit, then, in the cause of human salvation, whether at home or abroad, forms, at present, the principle sign and means of their visible prosperity. Amidst scenes of political strife, it has brought to them visions of a kingdom which is not of this world. Amidst scenes of ecclesiastical discord, it has provided one standard, around which all can rally against the common foe. Amidst the icy selfishness of the world around, it has called forth warm streams of Christian liberality. It has given employment to energies which would otherwise have been wasted in the arena of angry controversy. It has given a heart to the church, stirred its deepest sympathies for the world, brought large accessions to its numbers, enlarged its views, and brightened its visions, of the reign of Christ, filled many of its members with a sense of self-dissatisfaction of utter dependence on God, of aching want and craving desire for something more, and something better, than it yet possesses; so that its loudest prayers are prayers for the promised outpouring of the Holy Spirit: from all of which we infer, that a full return in faith and prayer to the aggressive design of the Christian church, would be a full return to its first prosperity.

(To be continued.)

#### SCRIPTURE ILLUSTRATIONS.

**CANA**, a small town of Galilee, situated on a gentle eminence to the west of Capernaum. This circumstance distinctly proves how accurately the writings of the evangelists correspond with the geography and present appearance of the country. The ruler of Capernaum, whose child was dangerously ill, brought Jesus to come down and heal his son. (John iv. 47-51.) About a quarter of a mile from the small and poor village, (for such it now is,) on the road from Nazareth, there is a well of delicious water close to the road, whence all the water is taken for the supply of the inhabitants. At this well, which is supplied by springs from the mountains about two miles distant, it is usual for pilgrims to halt, as being the source of the water which our Saviour, by his first public miracle, converted into wine. (John ii. 11.) In consequence of this miracle, both the Christian and Turkish inhabitants of Cana cherish the sin-

gular notion that, by drinking copiously of the waters of this spring, intoxication is produced. This place is called Cana of Galilee, to distinguish it from Cana, or Kana, (Josh. xix. 28,) which belonged to the tribe of Asher, and was situated in the vicinity of Sidon. Here are seen the ruins of a church, which is said to have been erected by the Empress Helena, over the spot where the marriage feast was held.

## ECCLESIASTICAL HISTORY.

### CHRISTIAN DISPENSATION.

[CONTINUED.]

THE accession of Constantine the Great to the throne of the Roman world, in A.D. 306, and his subsequent conversion to Christianity, terminated the pagan persecutions, and brought days of peace and security to the church. About this time (says Mosheim,) Constantine the Great, who had hitherto discovered no religious principles of any kind, embraced Christianity, in consequence, as it is said, of a miraculous cross, which appeared to him in the air, as he was marching towards Rome, to attack Maxentius. But that this extraordinary event was the reason of his conversion, is a matter that has never yet been placed in such a light, as to dispel all doubts and difficulties. For the first edict of Constantine in favour of the Christians, and many other circumstances that might be here alleged, show, indeed, that he was well disposed to them and to their worship, but are no proof that he looked upon Christianity as the only true religion: which, however, would have been the natural effect of a miraculous conversion. It appears evident, on the contrary, that this emperor consider the other religions, and particularly that which was handed down from the ancient Romans, as also true, and useful to mankind; and declared it as his intention and desire, that they should all be exercised and professed in the empire, leaving to each individual the liberty of adhering to that which he thought the best. Constantine, it is true, did not remain always in this state of indifference. In process of time, he acquired more extensive views of the excellence and importance of the Christian religion, and gradually arrived at an entire persuasion of its bearing, alone, the sacred marks of celestial truth, and of a divine origin. He was convinced of the falsehood and impiety of all other religious institutions; and, acting in consequence of this conviction, he exhorted earnestly all his subjects to embrace the gospel; and, at length, employed all the force of his authority in the abolition of the ancient superstition. It is not, indeed, easy, nor perhaps possible, to fix precisely the time when the religious sentiments of Constantine were so far changed as to render all religions but that of Christ, the objects of his aversion. All that we know, with certainty, concerning this matter, is, that this change was first published to the world by the laws and edicts which this emperor issued out in the year 324, when, after the defeat and death of Licinius, he reigned, without a colleague, sole lord of the Roman empire. His designs, however, with respect to the abolition of the ancient religion of the Romans, and the tolerating no other form of worship but the Christian, were only made known towards the latter part of his life, by the edicts he issued out for destroying the heathen temples, and prohibiting sacrifices.

The sincerity of Constantine's zeal for Christianity can scarcely be doubted, unless it be maintained that the outward actions of men are in no degree a proof of their inward sentiments. It must, indeed, be confessed, that the life and actions of this prince were not such as the Christian religion demands from those who profess to believe in its sublime doctrines. It is also certain that, from his conversion to the last period of his life, he continued in the state of a catechumen, and was not received by baptism into the number of the faithful, until a few days before his death, when that sacred rite was administered to him at Nicomedia, by Eusebius, bishop of that place. But neither of these circumstances are sufficient to prove that he was not entirely persuaded of the divinity of the Christian religion, or that his profession of the gospel was an act of pure dissimulation. For it was a custom with many, in this century, to put off their baptism to the last hour: that thus, immediately after receiving by this rite the remission of their sins, they might ascend,

pure and spotless, to the mansions of life and immortality. Nor are the crimes of Constantine any proof of the insincerity of his profession, since nothing is more evident, though it be strange and unaccountable, than that many who believe, in the firmest manner, the truth and divinity of the gospel, yet violate its laws by repeated transgressions, and live in contradiction to their own inward principles. Another question, of a different nature, might be proposed here, viz. Whether motives of a worldly kind did not contribute, in a certain measure, to give Christianity, in the esteem of Constantine, a preference to all other religious systems? It is, indeed, probable, that this prince perceived the admirable tendency of the Christian doctrine and precepts to promote the stability of government, by preserving the citizens in their obedience to the reigning powers, and in the practice of those virtues that render a state happy. And he must naturally have observed, how defective the Roman superstition was in this important point.

The doubts and difficulties that naturally arise in the mind concerning the miraculous cross that Constantine solemnly declared he had seen, about noon, in the air, are many and considerable. It is easy, indeed, to refute the opinion of those who look upon this prodigy as a cunning fiction, invented by the emperor to animate his troops in the ensuing battle, or who consider the narration as wholly fabulous. The sentiment, also, of those who imagine that this pretended cross was no more than a natural phenomenon in a solar halo, is perhaps more ingenious, than solid and convincing. Nor, in the third place, do we think it sufficiently proved, that the divine power interposed here to confirm the wavering faith of Constantine by a stupendous miracle. The only hypothesis, then, which remains, is, that we consider this famous cross as a vision presented to the emperor in a dream, with the remarkable inscription, *IN HOC SIGNO VINCES*, i. e. *In this conquer*; and this latter opinion is maintained by authors of considerable weight.

After the death of Constantine, which happened in the year 337, his three sons, Constantine II. Constantius, and Constans, were, in consequence of his appointment, put in possession of the empire, and were all saluted as emperors and Augusti by the Roman senate. There were yet living two brothers of the late emperor, viz. Constantius Dalmatius and Julius Constantius, and they had several sons. These the sons of Constantine ordered to be put to death, lest their ambitious views should excite troubles in the empire; and they all fell victims to this barbarous order, except Gallus and Julian, the sons of Julius Constantius, the latter of whom rose afterwards to the imperial dignity. The dominions allotted to Constantine were Britain, Gaul, and Spain; but he did not possess them long—for, having made himself master, by force, of several places belonging to Constans, this occasioned a war between the two brothers, in the year 340, in which Constantine lost his life. Constans, who had received at first, for his portion, Illyricum, Italy, and Africa, added now the dominions of the deceased prince to his own, and thus became sole master of all the western provinces. He remained in possession of this vast territory until the year 350, when he was cruelly assassinated by the orders of Magnentius, one of his commanders, who had revolted, and declared himself emperor. Magnentius, in his turn, met with the fate he deserved; transported with rage and despair at his ill success in the war against Constantius, and apprehending the most terrible and ignominious death from the just resentment of the conqueror, he laid violent hands upon himself. Thus Constantius, who had, before this, possessed the provinces of Asia, Syria, and Egypt, became, in the year 353, sole lord of the Roman empire, which he ruled until the year 361, when he died at Mopsucene, on the borders of Cilicia, as he was marching against Julian. None of these three brothers possessed the spirit and genius of their father. They all, indeed, followed his example, in continuing to abrogate and efface the ancient superstitions of the Romans, and other idolatrous nations, and to accelerate the progress of the Christian religion throughout the empire. This zeal was, no doubt, laudable; its end was excellent; but, in the means used to accomplish it, there were many things worthy of blame.

The flourishing progress of the Christian religion was greatly interrupted, and the church re-

duced to the brink of destruction, when Julian, the son of Julius Constantius, and the only remaining branch of the imperial family, was placed at the head of affairs. This active and adventurous prince, after having been declared emperor by the army, in the year 380, in consequence of his exploits among the Gauls, was, upon the death of Constantius, the year following, confirmed in the undivided possession of the empire. No event could be less favourable to the Christians. For, though he had been educated in the principles of Christianity, yet he apostatised from that divine religion, and employed all his efforts to restore the expiring superstitions of polytheism to their former vigour, credit, and lustre. This apostasy of Julian from the gospel of Christ to the worship of the gods, was owing, partly to his aversion to the Constantine family, who had embued their hands in the blood of his father, brother, and kinsman; and partly to the artifices of the Platonic philosophers, who abused his credulity, and flattered his ambition, by fictitious miracles, and pompous predictions. It is true, this prince seemed averse to the use of violence, in propagating superstition, and suppressing the truth; nay, he carried the appearances of moderation and impartiality so far, as to allow his subjects a full power of judging for themselves in religious matters, and of worshipping the Deity in the manner they thought the most rational. But, under this mask of moderation, he attacked Christianity with the utmost bitterness, and, at the same time, with the most consummate dexterity. By art and stratagem he undermined the church, removing the privileges that were granted to Christians, and their spiritual rulers; shutting up the schools in which they taught philosophy, and the liberal arts; encouraging the sectaries and schismatics, who brought dishonour upon the gospel by their divisions; composing books against the Christians, and using a variety of other means to bring the religion of Jesus to ruin and contempt. Julian extended his views yet further, and was meditating projects of a still more formidable nature, against the Christian church: which would have felt, no doubt, the fatal and ruinous effects of his inveterate hatred, if he had returned victorious from the Persian war, which he entered into immediately after his accession to the empire. But in this war, which was rashly undertaken, and imprudently conducted, he fell by the lance of a Persian soldier, and expired in his tent, in the 32d year of his age, having reigned, alone, after the death of Constantius, twenty months.

It is just matter of surprise, to find Julian placed, by many learned and judicious writers, among the greatest heroes that shine forth in the annals of time; nay, exalted above all the princes and legislators that have been distinguished by the wisdom of their government. Such writers must either be too far blinded by prejudice, to perceive the truth; or, they must never have perused, with any degree of attention, these works of Julian: that are still extant; or, if either of these be their case, they must, at least, be ignorant of that which constitutes true greatness. The real character of Julian has few lines of that uncommon merit that has been attributed to it; for, if we set aside his genius, of which his works give no very high idea; if we except, moreover, his military courage, his love of letters, and his acquaintance with that vain and fanatical philosophy, which was known by the name of modern Platonism,—we shall find nothing remaining, that is, in any measure, worthy of praise, or productive of esteem. Besides, the qualities now mentioned, were, in him, counterbalanced by the most opprobrious defects. He was a slave to superstition, than which nothing is a more evident mark of a narrow soul, of a mean and abject spirit. His thirst of glory and popular applause were excessive, even to puerility; his credulity and levity surpass the powers of description; a low cunning, and a profound dissimulation and duplicity, had acquired, in his mind, the force of predominant habits; and all this was accompanied with a total and perfect ignorance of true philosophy. So that, though, in some things, Julian may be allowed to have excelled the sons of Constantine the Great, yet it must be granted, on the other hand, that he was, in many respects, inferior to Constantine himself, whom, upon all occasions, he loads with the most licentious invectives, and treats with the utmost disdain.

As Julian affected, in general, to appear mode-

rate in religious matters—unwilling to trouble any on account of their faith, or to seem averse to any sect or party—so to the Jews, in particular, he extended so far the marks of his indulgence, as to permit them to rebuild the temple of Jerusalem. The Jews set about this important work; from which, however, they were obliged to desist, before they had even begun to lay the foundations of the sacred edifice. For, while they were removing the rubbish, formidable balls of fire, issuing out of the ground with a dreadful noise, dispersed both the works and the workmen, and repeated earthquakes filled the spectators of this astonishing phenomenon with terror and dismay. This signal event is attested in a manner that renders its evidence irresistible, though, as usually happens in cases of that nature, the Christians have embellished it by augmenting rashly the number of the miracles that are supposed so have been wrought upon that occasion. The causes of this phenomenon may furnish matter of dispute; and learned men have, in effect, been divided upon that point. All, however, who consider the matter with attention and partiality, will perceive the strongest reasons for embracing the opinion of those who attribute this event to the almighty interposition of the Supreme Being; nor do the arguments offered by some, to prove it the effect of natural causes, or those alleged by others to persuade us that it was the result of artifice and imposture, contain any thing that may not be refuted with the utmost facility.

## BIOGRAPHY.

### A SKETCH OF THE LIFE OF THE REV. FRANCIS ASBURY,

ONE OF THE FIRST GENERAL SUPERINTENDANTS, OR BISHOPS, OF THE AMERICAN METHODIST EPISCOPAL CHURCH.

FRANCIS ASBURY was born near the foot of Hamstead Bridge, in the parish of Handsworth, in Staffordshire, about four miles from Birmingham, on the 20th or 21st of August, 1745. His parents being remarkable for honesty and industry, were careful to bring up their son, their only child spared to them, in the practice of the same virtues. Thus taught, he, from his childhood, was preserved from the sins which abounded around him, and never "dared an oath nor hazarded a lie." While very young, at school, where he was cruelly used by a churlish master, he was frequently led to pray, in which exercise he felt comfort.

Before he had attained the age of fourteen, he was awakened, by means of the prayers and conversation of a pious man, whom his mother had invited to her house. He was drawn with the cords of love, and had pleasure in attending the parish church of West Bromwich, where he heard Ryland, Stillingsfleet, Talbot, Bagnall, Mansfield, Hawes, and Herne. Reading good books became a pleasing part of his employment; and amongst the publications which fell into his hands, were the sermons of Whitefield, and Cennick.

The following is his own account of his introduction to the Methodists:—"It was not long before I began to enquire of my mother, who, where, and what were the Methodists? She gave me a favourable account, and directed me to a person who could take me to Wednesbury to hear them. The people appeared very devout: men and women kneeling down, saying *Amen*. Now, behold they were singing hymns: sweet sound! Why, strange to tell, the preacher had no prayer-book; yet he prayed wonderfully! What was yet more extraordinary, the man had no sermon-book: thought I, this is wonderful indeed! It is certainly a strange way, but it is the best way. The preacher talked about *confidence, assurance, &c.*, of which all my sighs and hopes fell short. I had no deep convictions, nor had I committed any deep, known sins. At one sermon, sometime after, my companion was powerfully wrought on: I was exceedingly grieved that I could not weep like him, yet I knew myself to be in a state of unbelief."

Soon after, he obtained peace with God; but, by the sophistry of his companions, was, for a season, robbed of his confidence. This, however, he soon afterwards regained; and being now habitually happy in the enjoyment of the Divine favour, which is better than life, he soon began, though yet a stripling, to warn, exhort, and en-

courage others to flee from the wrath to come, and to seek that bliss which he himself enjoyed.

At the age of about sixteen, we find him, aliko regardless of persecution and of toil, preaching the gospel in the counties of Stafford, Derby, Warwick, Worcester, &c. as a Local Preacher. In the year 1767, he was admitted on trial; and, after finishing his twelve months probation, was received into full connexion. In 1771, he was appointed, in connection with Mr. Richard Wright, (as Messrs. Boardman and Pilmoor had previously been,) to assist the work in America. He landed in Philadelphia on the 27th of October, and immediately commenced those labours, which were afterwards so abundant, unwearied, and successful; gradually acquiring a great and deserved influence—which, supported as it was by his excellent sense, moderating temper, and entire devotedness to the service of God, increased, rather than diminished, to the end of a protracted life.

The state in which the separation of the United States from the mother country, left the American societies, had become a matter of serious concern to Mr. Wesley. As most of the clergy of the church of England had left the country, neither the children of the members of the Methodist societies could be baptized, nor the Lord's Supper administered among them, without a change of the original plan. This presented to him a new case, for which it was imperative to make some provision. Having been convinced many years before, by reading Lord King's account of the primitive church, that bishops and presbyters are the same order, and consequently have the same right to ordain, he proceeded to meet the case of the American societies, by exercising the episcopal function, by appointing Dr. Coke and Mr. Asbury, to be joint superintendants over the societies in North America; as also Messrs. Whatcoat and Vasey, to act as elders among them, by baptizing and administering the Lord's Supper. In reference to this proceeding, he says, "I firmly believe that I am a scriptural *episkopos*, as much as any man in England, or in Europe; for the uninterrupted succession I know to be a fable, which no man ever did or can prove."

By this provision, Mr. Wesley gave to the societies in America the form and character of a church, having in itself all the ordinances of Christianity. For this proceeding he was severely censured at the time; but the result has shown that he was guided by a sound discretion, and formed a just estimate of the religious necessities of that country. The measure has already been attended with the most important spiritual benefits to millions of people; and unborn generations will, doubtless, derive from it the highest advantages.

In the capacity, then, of a scriptural bishop, the venerable Asbury is chiefly to be viewed, for thirty-one years: a vigilant, self-denying, plain, (in dress and manners,) holy, laborious, apostolic man of God. He travelled through seventeen of the United States, sometimes upon crutches; and also through some of the territories. During the years of his episcopacy, he attended about two hundred and seventy conferences, and ordained about three thousand ministers, and preached a great number of sermons. When he was appointed to America, there were in society three hundred and sixteen members—and, previous to his death, they amounted to upwards of *two hundred and eleven thousand!* And, although the Lord made use of a number of instruments in carrying on this great work, yet was Asbury looked up to as their father and leader, through the whole of his exemplary and eminently useful life.

The Rev. Nicholas Snethen, in a funeral sermon for Mr. Asbury, represents him as a good MAN; and manifesting, in an eminent degree, the religion of the Holy Bible. A good PREACHER: having acquired very ample stores of solid biblical learning—which he poured forth in torrents of powerful, manly eloquence, to the awakening, comforting, and edification of vast multitudes. A good BISHOP: being fitted, in a very high degree, by nature, religion, habit, and concurring circumstances, to take the oversight of those infant, but rapidly growing societies, including their various officers.

After a very short illness, this greatly honoured servant of the Lord died in great peace and triumph, at the house of a friend, of the name of Arnold, near Fredericksburg, in Virginia, in the 71st year of his age, and the 49th of his itinerant

ministry. "Mark the perfect man, and behold the upright, for the end of that man is peace!"  
Watson—Ward.

## The Wesleyan.

MONTREAL, THURSDAY, OCTOBER 1, 1840.

We were not aware, until after our last number had gone to press, that Mr. Harris's sermon, to which we have called the attention of our readers, had been republished at the office of the *Christian Guardian*, Toronto. We are glad to find that it has been reprinted, and at a very low price; and we hope that it will have an extensive circulation.

We also take the opportunity of informing our readers, that a depot of Wesleyan publications, has been established in Montreal, consisting of Hymn Books—Memoirs—the standard works of the Connexion, &c.: any of which may be obtained on application to any of the Ministers in the district.

The following is a list of the Stations of the Wesleyan Ministers in Lower Canada, as appointed by the Annual Conference, held in Newcastle-upon-Tyne, July 29, 1740. These appointments are prospective, and will take place after the next Annual District Meetings.

Quebec—Rev. R. L. Lusher, Rev. J. B. Selley.  
Montreal—Rev. W. M. Harvard, Rev. W. Squire.  
Three Rivers—Rev. T. Turner.  
Wesleyville—One to be sent.  
Russellton and Hinchinbrook—Rev. J. Raine and T. Campbell, Assistant Missionaries.  
Odell Town—Rev. J. P. Hetherington.  
St. Armand—Rev. R. Hutchinson, and M. Macdonald, Assistant Missionary.  
Dunham—Rev. J. Tomkins.  
Sheffield—Rev. E. Botterell.  
Stanstead—Rev. R. Cooney, Rev. H. Lanton.  
Hatley and Compton—Rev. J. B. Brownell.  
Melbourne—Rev. J. Borland.  
New Ireland—Rev. E. S. Ingalls, Assistant Missionary.  
Chamblay, \_\_\_\_\_.

W. M. HARVARD, Chairman of the District.

HAVING concluded in our last number the Memoir of the Rev. John Wesley, with which is blended the history of his brother Charles; we shall occasionally publish such facts and anecdotes of the brothers as we may be in possession of, and as may serve further to illustrate their characters, and the adorable providence of God in the great work of moral reformation in which they were employed, and in which they were so eminently successful. A remarkable and most eventful circumstance in the life of Charles Wesley, not mentioned in our memoir, is recorded by Southey, in his life of John Wesley—which, we doubt not, will be interesting to our readers, to those especially who have not met with it before. It is as follows:—

"While Charles Wesley was at Westminster, under his brother, a gentleman of large fortune in Ireland, and of the same family name, wrote to the father, and inquired of him if he had a son named Charles: for if so, he would make him his heir. Accordingly, his school bills, during several years, was discharged by his unseemly namesake. At length, a gentleman, who is supposed to have been this Mr. Wesley, called upon him, and after much conversation, asked if he was willing to accompany him to Ireland: the youth desired to write to his father before he could make answer; the father left it to his own decision, and he, who was satisfied with the fair prospects which Christ Church opened to him, chose to stay in England. John Wesley, in his account of his brother, calls this a fair escape; the fact was more remarkable than he was aware of: for the person who inhe-

rited the property intended for Charles Wesley, and who took the name of Wesley, or Wellesley, in consequence, was the first Earl of Mornington, grandfather of Marquis Wellesley and the Duke of Wellington. Had Charles made a different choice, there might have been no Methodists—the British Empire in India might still have been menaced from Seringapatam—and the undisputed tyrant of Europe might, at this time, have insulted and endangered us on our own shores."

LEAP YEAR.—The present year being called *Bissextile* or *leap year*—some explanation of that astronomical cycle, may not be unacceptable, at least to our juvenile readers:—The solar year consists of 365 days, 5 hours and 49 minutes, which is the time during which the sun is said to go through the twelve zodiacal signs, each sign comprising 30 degrees of the ecliptic. It should, therefore, be observed, that those 5 hours and 49 minutes, which the sun's annual revolution requires above 365 days, will, in four years time, amount to nearly a whole day. Therefore, every fourth year has 366 days in it, and is called *leap-year*. The superadded day in that year is the 29th of February, throughout the British Empire. It may be further remarked, also, that the odd 11 minutes, which in this account are wanting yearly to make up a complete day of 24 hours, are accounted for in the *new style*, by leaving out a whole day once in 133 or 134 years. And it is the neglect of accounting for these odd minutes in the *old style* above a thousand years backwards, that has made the difference between the *old style* and *new* to be at present *eleven days*. This arrangement was contrived by Pope Gregory, in the year 1582, in the following manner:—Since three times 133 years make nearly 400 years, he ordered the additional day to be omitted at the end of three centuries successively, and to be retained at the 400th year, or fourth century. But in this reformation of the calendar, he looked back no further than the Council of Nice. This order, almost all foreign nations observed. Great Britain did not observe it till the year 1752, when it was introduced by Act of Parliament.

### CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

QUEBEC, September 22, 1840.

REV. AND DEAR SIR,

Having, per *British Queen*, received a letter from one of our General Missionary Secretaries in London, I beg to send for insertion in your valuable journal, the following extracts, for the information of our brethren and friends throughout the district:—

"You will be glad to learn that the increase to the Societies during the year, in Great Britain and Ireland, and on the Foreign Stations, is upwards of *twenty-two thousand five hundred*. The Newcastle-upon-Tyne Conference, which has just concluded, has been a very happy one.

"The Centenary General Treasurer will close his accounts at the ensuing Conference of 1841; it will, therefore, be necessary that the contributions and lists should be sent to us without delay."

The Missionary Reports for 1840 have just arrived, with the magazines, notices, tickets, &c., and will be sent as early as possible to the several stations. The quarterly papers contain a gratifying statement respecting our promising mission in Hayti, (St. Domingo,) with a view of our chapel at Port-au-Plat in that island, formerly so much distinguished by oppression and bloodshed, and to which the first protestant mission has been sent by our society.

The success which, in the past year, has attended our favoured Connexion, in the conversion of sinners to the faith of Christ, is a pleasing proof that "the Lord God of our fathers" is still with us! To him alone be all the praise! And when we remember that a portion of the aggregate in-

crease has been vouchsafed to us in this district, surely we shall "thank God, and take courage."

My information on the subject is exceedingly limited; but it appears that the Union between the British and Upper Canadian Conference has been dissolved, and both parties are left to resume the positions they severally occupied previously to their combination, in the year 1833.

It was the wish of the British Conference that there should be a friendly arrangement as to the details of the dissolution; and a sub-committee was appointed to assemble in London, for the purpose of conferring with the Rev. Messrs. Egerton and William Ryerson, on those subjects. The Committee met, accordingly, on the third of this month; but found the Messrs. Ryersons had left England, in the *British Queen*, two days before, leaving a reply to the proceedings of the Conference; and a two shilling pamphlet, to be published the day after their departure, by Mr. Tegg.

The entire Wesleyan Committee for Canada was expected to assemble in a few days, in order to receive the result of the appointed Conference, and to determine on the course to be pursued by their Missionaries for the future. Perhaps, by your next number, we may be in possession of their *ultimatum*, which shall be immediately forwarded to you.

I am sure you will, with the friends of the Redeemer in general, unite in praying that all this may tend to "the furtherance of the Gospel."

Dear Sir,

Yours very truly,

W. M. HARVARD.

P.S.—The Rev. M. Richey has returned to Halifax, N. S., and the Rev. Joseph Stinson is expected out by the *Great Western*, which was to leave England on the 12th instant.

[FOR THE WESLEYAN.]

### METHODISM IN HATLEY—OPENING OF A NEW CHAPEL.

ONE township only lies between Hatley and the province line. The first settlers were from New England, and, to the present, very few persons from the United Kingdom have settled in it. Great part of the township remains uncultivated: though, on its principal roads, the clearings are large, and the soil is productive. Hatley belongs to what is now designated "Hatley and Compton Circuit." The notice of Methodism contemplated in this article, refers exclusively to the former place.

Upwards of twenty-five years ago, Ministers of an American Conference, periodically, visited this part of Canada, and formed societies. If any records exist from which the state of Methodism in Hatley, at that time, could be ascertained, they are not accessible to us; no authentic information concerning it can, therefore, be given.

After the American preachers withdrew from Hatley, and until the British Missionaries went there, it was very inadequately supplied with preaching. The earliest visit of any English Wesleyan, was in the year 1825. The Rev. Mr. Turner then resided in Barnston, and came, on week days, to the neighbourhood of what is now Charleston Village. He preached, often, to as many as could be accommodated in the houses of those worthy persons, whose door was opened to admit the servant of Christ, and such as were desirous of hearing the gospel from his lips. The actual benefit of these efforts cannot be correctly known. Though no such results followed the word then preached, as were surprisingly seen at the first Pentecost in Christian times, we cannot deny but it might have been as the seed of bread cast upon the waters, which is found, and fruitful, after many days. Subsequently, the Wesleyan Missionaries generally, who were stationed in the Stanstead circuit, came to Charleston village and its vicinity. The first class was formed in 1831, by the late Rev. John Hicks. It consisted only of a small number; but its formation gave to these "two or three" the form of a church, to which the Lord's Supper was administered quarterly.

In 1835, the Rev. Mr. Rain regularly preached in Hatley; but, from various causes, Methodism had retrograded: the members of society were scattered, and the class required to be reorganised. This being done, its first place of meeting was in the village; but, for the convenience of those members who resided in the north part of the

town, it frequently assembled in that locality. The Lord having sent forth more labourers, and the prospects in Hatley being encouraging, in 1836 Mr. Rain was stationed in the township. He laboured faithfully, but amid many discouragements. However, the society had so increased by the fall of the year 1837, as to render it necessary to divide the class. The division was judiciously accomplished; one portion has continued to meet in the village—the other, and larger, at about two miles to the north of it. About three years since, another class was formed at the head of lake Massiwiippi, which at first consisted of only six persons. Fortnight preaching, on a week day, has been given to a small congregation in that place; and, through the blessing of God, the number in society has been raised to seventeen.

In the fall of 1839, a camp meeting was held in Hatley, which lasted five days, and was attended by at least three thousand people. Immediately upon the close of its services, political disturbances arose—by which the country was so greatly agitated, that the society received no addition at that time. Very recently, Almighty God has vouchsafed to the township an unusual degree of the gracious influence of his Holy Spirit. Some, who have long had a name among the people of God, have consequently been quickened to greater diligence in Christian duties, and have attained to a corresponding degree of Christian holiness and comfort. A few, who were backsliders in heart, have been restored to the joy of God's salvation; while several have been unquestionably "turned from darkness to light, and from Satan unto God." These furnish scriptural evidence that they "have redemption through the blood" of Christ, "even the forgiveness of sins." The congregations, also, have been larger than usual, and have manifested great attention to the word of life. The members have engaged in all our meetings with exemplary zeal and encouraging profit.

"O, that all men might know

His tokens below,

Our Saviour confess,

And embrace the glad tidings of pardon and peace."

A few weeks since, a fourth class was formed, consisting chiefly of those who, about that time, became desirous "to flee from the wrath to come." In general, they now profess to "have obtained like precious faith," and are seeking "to walk worthy of their vocation." Six years ago, there was no Methodist class in Hatley—now, there are four classes, comprising eighty-two members, including those who live in the south-west extremity of Compton, but whose place of worship is the old meeting-house in Hatley; and for that reason are reckoned as above. There are two Sunday Schools, in which there are seventy children; and a Ladies' Missionary Society, whose contributions last year amounted to £1 16s. 3d.

The Wesleyan congregation in Hatley have not until now been privileged with any convenient place in which to meet. Being unanimous in the opinion of the desirableness of erecting a chapel for themselves, they readily offered of their ability towards it; but soon found, that without pecuniary assistance from beyond the limit of the township, their wishes could not be realised. Application was made to several persons in the surrounding parts, and in Montreal, who very generously afforded their gratefully appreciated help. The building was soon commenced, and for some weeks it advanced rapidly. Hopes were entertained that it would be finished last winter, but it was not; now, however, it is completed. The neatness of the structure, and the excellence of the work, compensates, in some measure, for protracted expectations.

The dimensions of the chapel are 40 feet 6 in. by 31 feet, with an end gallery for the choir. It is sufficiently large for ordinary purposes, is justly admired by persons of architectural taste, and is a beautiful ornament to the village in which it stands.

This elegant chapel was opened for Divine service on Friday the 11th instant. The dedicatory sermons were preached by the Rev. Mr. Lusher, of Montreal, and the Rev. Mr. Cooney, of Stanstead. The sermons were exceedingly appropriate, richly evangelical, and truly Wesleyan. The attendance was good: every part of the chapel being crowded to excess. The interesting audience listened with evident grati-

fication to the discourses—from which, it is hoped, they will derive abundant profit. In the evening a prayer-meeting was held, which proved a season of good to those who were present; and thus closed a day which will be long and gratefully remembered by the Methodists of Hatley.

E. BOTTRELL.

Charleston Village, Sept. 12, 1840.

### LITERARY NOTICE.

SPECIAL EFFORTS FOR THE SOULS OF MEN, JUSTIFIED, AND OBSERVES OF SUCH EFFORTS, ANNOUNCED,—in a Discourse delivered in St. Anne Street Chapel, Quebec, by W. M. HARVARD, Wesleyan Methodist Minister. (Published at the request of the Quarterly Meeting.) Second Edition.—Quebec: Printed and sold by W. Neilson, Gazette Office; and may be had of the Wesleyan Ministers, or through any Bookseller, in Upper and Lower Canada; Price one quarter of a dollar.

We are glad to find that a second edition of this most reasonable and excellent discourse has been called for. Although we cannot, perhaps, quite agree with the respected author when he states, that, "To more than three-fourths of the human family, even the idea of a Supreme Creator, is perfectly unknown;" the view which he has given of the actual and unquestioned state of mankind in all ages and in all parts of the world, as well in what are called Christian, as in literally heathen lands, taken in connection with the nature and immortal destiny of the human soul; exhibits, most scripturally and impressively, the necessity which exists, especially on the part of the ministers and members of the Church of Christ, for the diligent use of means, ordinary and extraordinary, and for "efforts," strenuous and "special," to promote the conversion and salvation of men. On this subject Mr. Harvard says:—

"But to return to our melancholy review, of the deplorable state of the unconverted part of mankind. Making a due allowance for the lovely exceptions of virtue and morality; which, by the unsolicited restraints of Divine Grace, are found among them; how unconcealable, and how flagrant, are the abominations, of the general rule! Let us spare you, any more than the mere enumeration, of their pride, vanity, and frivolity—their deception, falsehood, over-reaching, fraud, and dishonesty—their drunkenness, gluttony, and debauchery—their various descriptions of unkindness, cruelty, unmercifulness, and murder!—their irreligion, infidelity, ungodliness, and impiety! (Ephes. v. 3-6.) Can you conceive the vast amount of provocation, thus offered to "High Heaven!"—from one single town only—from one single habitation—from one individual human heart? "The wrath of God is revealed from heaven, against" them. (Col. iii. 6; Rom. i. 18.) Very often, a transgressor, the most hateful, dies, to use a common expression, "like a lamb." This, therefore, however fondly chosen, cannot be safely taken, as a just criterion, of the eternal portion of a departed soul! But, how frequently do the mental agonies of a dying sinner, but too probably betoken the approximating punishment, of his living sins! It is computed that more than six hundred human beings, leave this world, every hour! And if men, generally, die as they live—fearful must be the eternal consequences, of the mortality, even of one single day!"

Who can read this, and believe what he thus reads, himself enlightened and converted, and not only "justify," but recommend and co-operate in those "special efforts" which the zealous and consistent part of the Christian Church are making, by foreign and domestic Missions—Bible, Tract, and Sunday School institutions—special religious services and ordinances for prayer and exhortation, &c.—to call the attention of thoughtless multitudes to the great concerns of salvation and to the duties and obligations of religion?—who would not be willing to be regarded and denounced by the scoffer and mere formalist, as an enthusiast

and a fanatic, if by such co-operation and exertions, he may promote the conversion of but one "sinner from the error of his way—save a soul from death—and hide a multitude of sins?"

To those "observers of such efforts," as object to the earnest manner in which certain religious meetings and services are conducted, because, according to their views, they do not comport with the apostolic injunction, "Let all things be done decently and in order,"—this discourse will furnish affectionate admonition and reasonable advice: shewing, that "many have been," and many more may be, "snatched from the mouth of the lion, by an uncommon, though not unlawful way;" and furnishing ample "justification, at least, in behalf of an occasional, and unobedient variation, from the ordinary method of placing the remedy Divine before the sin-diseased children of men."

We cordially recommend this pious and able discourse to our readers generally, and to those especially whose love of Christian order may lead them to doubt the propriety and usefulness of those meetings and services which are denominated "special efforts."

### WESLEYAN INTELLIGENCE.

WESLEYAN CONFERENCE,  
1840.

ABOUT a century has rolled away, since evangelical Christianity, as preached by the Wesley, visited, among other places in the north of England, the important town of Newcastle-upon-Tyne. Many were "the colliers of Newcastle," who were "the seals of their ministry" on earth, as they will be "the crown of their rejoicing in heaven." Vast changes in our social and political condition have swept over the land since those days, revolutionizing the face of nature and of society. But fostered by no few congenial influences, and triumphing over such as have obstructed its expansion, Wesleyan Methodism has survived every vicissitude, and is, at this moment, rekindling the attachment of its disciples in those large and influential districts of the north, which are enjoying, for the first time, the benefits of the General Conference. "It is certainly," as our correspondent remarks, "an interesting coincidence, that the first Conference of the second Centenary should have been convened, for the first time, in a place which, next to London and Bristol, was among the very first to receive and profit by the evangelical labours of the founders of Methodism." The gratifying account which we are enabled to furnish, of the cordial welcome which our Newcastle and other friends have given to the members of the Conference, as well as of the deep interest felt in its proceedings, cannot fail to convince the entire Wesleyan family of the wisdom of the arrangement which included Newcastle-upon-Tyne in the list of towns distinguished by this mark of confidence reposed in their loyalty, and devotion to the interests of the body.

Vast and varied are the moral and spiritual benefits accruing to a district, from the religious services, and other highly interesting meetings connected with the annual revision of the entire proceedings of the Connexion at home and abroad. To the preachers themselves, the discussions, which are wont to arise on a variety of questions of the deepest interest to the Christian patriot and philanthropist, cannot fail to prove edifying and instructive, by at once reanimating the purest zeal, and enlarging their acquaintance with "the things pertaining to the kingdom of God." The spirit thus enkindled, quickly propagates itself from one social circle to another—leavening, by degrees, the entire mass of the people. Scarcely less valuable are the advantages accruing to those intelligent and public-spirited laymen, from all parts of the kingdom, who make it a point of duty, pleasurable though it be, to give the meeting annually to their esteemed ministers, for the mutual benefit of conversational intercourse with them, and more especially for the more formal interchange of thought and speech at those open Committee meetings, designed to render lay influence co-operative with ministerial, in the promotion of

the common good. There is one impression of surpassing value forced on the mind of preachers and people, at these annual sittings for the careful supervision of the system of Wesleyan Methodism in all its operations: and that is—a perfect conviction, not unaccompanied with a salutary sense of awe, that, as a disciplinary system of religion, its true moral and spiritual purposes are paramount to every other consideration, and are kept steadily in view by an adaptation of means to ends, such as few religious communities enjoy, and such as human wisdom, alone and unaccompanied by the guiding hand of Providence, could never have suggested.

The sketch of the Committee of the Auxiliary Fund will be read with interest, as showing an increased disposition on the part of the Connexion to do justice to the strong claims of humanity. It is gratifying also to be assured, that “a very considerable increase has taken place in every department of School operations among the Wesleyan Methodists.” Debts on chapels have, it will be seen, been happily extinguished, through the joint efforts of Trustees and the Centenary Chapel Relief Fund, to the amount of £37,139 8s. 8d. The augmentation of our foreign Missions, with a corresponding increase of expenditure to, and even beyond, the point of our present available pecuniary resources, gave rise to an animated discussion, and an emphatic appeal by Dr. Bunting to the liberality of the Connexion—an appeal, which will, ere long, we trust, be effectively responded to. The interests of the Theological Institution may be safely confided to the growing conviction every where felt of its supreme value.

The Conference, we observe, have expressed their affectionate sympathy and condolence with their esteemed ex-President, the Rev. Theophilus Lessee, on account of his unavoidable absence through indisposition. Few minds would have shared the hallowed joys of the present Conference with a more intense relish than his. They have also done themselves honour by their choice of the Rev. Robert Newton, to preside over their deliberations—a man, whose fair fame an entire nation has stepped forward to place beyond the reach of calumny! Into what abler hands, we may also ask, could they have devolved the duties of the Secretaryship, than those of Dr. Hannah, and his associate, the Rev. John Bowers?—*London Watchman.*

FROM the “Minutes” of the Irish Conference, which have just reached us, we have great pleasure in selecting some additional particulars.

The number of members in Society, in Ireland, is 27,047; and the emigrations during the past year, have amounted to 600. The total amount of the Yearly Collection is £794 2s. 2d.;—the contributions to the Preachers’ Auxiliary Fund are £292 18s. 9d.;—the collection towards the Education of the Preachers’ Children is £357 5s. 10d.;—the Chapel Fund Collection, £432 6s. 5d.; and the Missionary Collection, £4,809 17s. 6d.—*Ibid.*

## RELIGIOUS INTELLIGENCE.

### STATE OF THE JEWS.

[CONCLUDED.]

4. *Posen.*—During our late mission, we visited many countries of more romantic beauty, and linked in with higher and holier associations than the dreary plains of Prussian Poland; but we do not think we visited one spot, which called forth from us a deeper interest in the lost sheep of the house of Israel. There are upwards of 73,000 Jews scattered over the Grand Duchy of Posen, formerly part of unhappy Poland—now more happily situated under the sway of the Protestant King of Prussia. In the town of Posen itself there are about 8,000 Jews; and in all the towns and villages of the country, there is always a considerable portion of Jews. We never stopped at a village, even to change horses, without inquiring after Israel, and always heard that there were some finding a shelter there.

The King of Prussia is most favourable to the cause of the conversion of Israel. He and the Royal Family are annual subscribers to the funds of the missionary schools there; and there is no doubt, that if permission were granted to ministers of the Church of Scotland to labour among

the Jews, they would be authorised to preach in the parish churches on the Jewish sabbath.

The state of the Jewish mind is peculiarly interesting here. Twelve years ago we were assured that the Jews turned away from the gospel with hatred and contempt. But now they seemed convinced that the Talmud is false, and that Christianity is probably true. They have no spiritual conviction of sin, and of their need of a Saviour; but they are willing that their children should be brought up in Christian schools, and are themselves willing to hear the preaching of the gospel. Let them alone for twelve years longer, and they will rush forward into the deep pit of German infidelity.

The London Society have put forth most successful efforts in this province. There are seven missionary schools under their care, maintained in different towns, where Jewish children receive a common Christian education. It is, indeed, a remarkable providence that the Jews should be willing to send their children. The number of schools could easily be doubled, if funds were provided.

A still more remarkable door is open to us in the way of preaching the gospel. There are three excellent missionaries of the London Society; and the one of them, who is a licentiate of the Prussian Church, has the privilege of preaching to hundreds of the Jews and Jewesses in the parish churches. If the Prussian ministers were faithful men, and their flocks really Christian, the end might be attained without missionaries. The plan proposed by Cappadose, of throwing open the churches to the Jews on certain intimated days, might then be adopted. But as long as the pure truth of the Reformation is despised and unknown, the light must come from another quarter; and who can tell but, in bringing light to Israel, we may bring light and life to the dead churches of Prussia also. We feel deeply persuaded, that a man of faith and of apostolic spirit would find a noble field for exertion among the Jews of Prussian Poland; and, in his hours of depression and anxiety, he would find a sweet solace in the bosom of the few believing families who love the Lord, and love his servants. We found ourselves more than once in the genial atmosphere of those affectionate believing families of which Krummacher speaks; and we found them homes indeed. Another important fact is, that the qualifications for the Jewish missionary here are far from being of a formidable character. To be an accomplished missionary in Palestine, a knowledge of Hebrew, Arabic, German, and also Spanish and Italian, are almost indispensable; but in Prussia, a respectable knowledge of pointed Hebrew, and the ability to speak and preach in German, are all the absolute requisites. A knowledge of rabbinical lore is not so needful as in other places; what is chiefly wanted is, a lively, affectionate preacher of the searching law of God, and the blessed Gospel of our Lord Jesus Christ. Such a man, casting aside the controversial style altogether, and speaking plainly and directly to the consciences of the Jews, might, we are persuaded, be the instrument, in the hand of the Spirit, of awakening and converting the great mass of the Jews in that interesting province.

5. *Smyrna.*—This station, from the mercantile character of the people, is of easy access, and has regular intercourse with Europe. An English Consul and many English families have their residence in the town, or in the neighbouring villages. The white stones of the Jewish burying-ground, on the face of the hill, as you sail up the gulph and approach the town, indicate that this has been a residence of Israel in many a past generation. From the earliest ages till the present day there has been a race of Jews in the city. The importance of the place, as a missionary station, consists in existing circumstances—quite independent of the interest which every Christian naturally attaches to the site of one of the seven churches, and to the grave of Polycarp. A missionary would here have freedom to labour among a population of at least 9,000 Jews, and this an increasing population. The state of their minds, too, is interesting: for a considerable number are already aware of the peculiar doctrines of Christianity, and have shown a desire to inquire into them. There is but one labourer on the spot—and he is not a regularly ordained minister, but only a missionary—to converse with, and show kindness to, his brethren of the house of Israel. There is a constant influx of Jews from all parts of Asia

Minor, and the coasts; chiefly in the course of business—sometimes in the course of a pilgrimage to the Holy Land. In this manner there might be access to the 1000 Jews of Rhodes; and even something done for the vast population of *Salonica*, the ancient *Thessalonica*. The qualifications, also, of a missionary to this station would not require to be very great; and the expense of living is much smaller than at Constantinople. A house rent here is £40 at an average; whereas in the latter place, £100 annually is very commonly demanded for the most moderate-sized dwelling.

The only formidable obstacles are, the difficulty of supporting converts; and the power which the Jewish body have from the government to excite persecution against any of their brethren who receive the truth.

6. *Constantinople.*—The vast importance of this station is, its immense population of Jews. They are so spread throughout this amazing city, and so little visited hitherto, that their exact number has not been ascertained; but the general belief is, that they amount to about 80,000 souls—all sitting in “the region and shadow of death,” and never visited by the great Light that has arisen on us. This field may be said to be quite unoccupied; for though there are two labourers on the spot, one from England, and another from America, yet their efforts have scarcely been aggressive. This mass has not been penetrated by a single missionary: no Jonah has gone through this city of dense multitudes, to tell them of the “Son born to us.”

The general state of mind can scarcely be ascertained; but the *spontaneous* visits which not a few have paid to the missionaries, (many of them, it is true, moved only by worldly motives,) prove that an opening among them would be a very probable event: and thus, too, access would be obtained to a large and scattered population on the Dardanelles, and the adjoining region: such as *Brusa*, where are said to be 6,000 Jews; and *Ismid*, (Nicomedia,) where 1000 reside. The mass of this population is *Spanish* Jews; but it is interesting to know, that, as it were on the skirts of this field, there are about 1000 *German* Jews, and some hundreds from Italy, who really seem to welcome the visits of a missionary, because quite separated from the influence and society of their Spanish brethren. We were repeatedly assured, that schools might be established among these with every probability of success. Not least interesting are the *Caraites* Jews. There are of these about one hundred heads of houses. They are disliked, and often persecuted, by their Talmudical brethren; and on this, as well as other grounds, have rather a kindly feeling to Christians. Intercourse with them would, in all likelihood, become free. They are far less artificial in their character than other Jews. Their worship is simple. They sit on the ground during most of the service, having cast off their shoes on entering the synagogue; only standing up at particular parts of the service. Before they dismiss, their rabbi gives them an exposition, or discourse upon a passage of scripture—pointing out its bearing on their duties in life. Though not learned in general, yet they have less superstition than their other brethren; and as they reject the traditions of the fathers, and appeal to the simple word of God, there seems, in their case, every thing that might invite the approach of the messenger of peace.

The obstacles here would be, the interference of the government, if the bigoted Jews chose to complain of converts: which they did some years ago with too great success. The difficulty of supporting converts would also be felt here. But with these exceptions, there is every thing to invite. Of course, there might arise bitter opposition on the part of friends, if any converts were made; but this is an event which takes place wherever there are souls converted, and is not peculiar to this place. “Henceforth there shall five in one house be divided, three against two, and two against three: the father shall be divided against the son, and the son against the father.”

### MARRIED,

On the 7th September, by the Rev. Thomas Turner, Mr. Arthur Dulmege, of Sherrington, to Miss Jane Boyd, of St. Valentine.

At Inverness, L. C., on the 8th September, by the Rev. E. S. Ingalls, Mr. George Davidson, to Miss Elizabeth Hogg.



## MISCELLANEOUS.

## MATERNAL AFFECTION IN THE GUAHIBO MOTHER.

(From Humboldt's Travels in South America.)

A GRANITIC rock on the western bank of the Atabipo, called the Piedra de la Guahiba, or Piedra de la Madre, commemorates one of those acts of oppression, of which Europeans are guilty in all countries, whenever they come into contact with savages. In 1797, the Missionary of San Fernando had led his people to the banks of the Rio Guaviare, on a hostile excursion. In an Indian hut, they found a Guahibo woman, with three children, occupied in preparing cassava-flour. She and her little ones attempted to escape, but were seized, and carried away. The unhappy female repeatedly fled with her children from the village, but was always traced by her Christian countrymen. At length, the friar, after causing her to be severely beaten, resolved to separate her from her family, and send her up the Atabipo, towards the Missions of the Rio Negro. Ignorant of the fate intended for her, but judging, by the direction of the sun, that her persecutors were carrying her far from her native country, she burst her fetters, leaped from the boat, and swam to the left bank of the river. She landed on a rock; but the president of the establishment ordered the Indians to row to the shore, and lay hands on her. She was brought back in the evening, stretched upon the bare stone, (the Piedra de la Madre,) scourged with straps of mantee leather, which are the ordinary whips of the country, and then dragged to the Mission of Javita, her hands bound behind her back. It was the rainy season, the night was excessively dark—forests, believed to be impenetrable, stretched from that station to San Fernando, over an extent of eighty-six miles, and the only communication between these places was by the river; yet the Guahibo mother, breaking her bonds and eluding the vigilance of her guards, escaped under night, and, on the fourth morning, was seen at the village, hovering around the hut which contained her children. On this journey, she must have undergone hardships from which the most robust man would have shrunk; was forced to live upon ants, to swim numerous streams, and to make her way through thickets and thorny lianas. And the reward of all this courage and devotion was—her removal to one of the Missions of the Upper Orinoco: where, despairing of ever seeing her beloved children, and refusing all kind of nourishment, she died, a victim to the bigotry and barbarity of wretches blasphemously calling themselves the ministers of a religion which inculcates universal benevolence.

## MUTUAL DUTIES AND RESPONSIBILITIES OF THE CONJUGAL STATE.

(From Dr. A. Clarke's Commentary.)

Ephesians v. 22-25.

*Wives submit yourselves unto your own husbands.*—As the Lord, viz. Christ, is the head or governor of the church, and the head of the man: so is the man the head or governor of the woman. This is God's ordinance, and should not be transgressed. The husband should not be a tyrant, and the wife should not be the governor. Old Francis Quarles, in his homely rhymes, alluding to the superstitious notion, that the crowing of a hen bodes ill luck to the family, has said:—

"Ill thrives the hapless family that shows  
A cock that's silent, and a hen that crows:  
I know not which live most unnatural lives,  
Obeying husbands, or commanding wives."

*Husbands love your wives.*—Here is a grand rule, according to which every husband is called to act: *Love your wife as Christ loved the church.* But how did Christ love the church? He gave himself for it—he laid down his life for it. So, then, husbands should, if necessary, lay down their lives for their wives; and there is more implied in the words than mere protection and support: for, as Christ gave himself for the church to save it, so husbands should, by all means in their power, labour to promote the salvation of their wives, and their constant edification in righteousness.

Thus we find that the authority of the man over the woman is founded on his love to her—and

this love must be such as to lead him to risk his life for her. As the care of the family devolves on the wife, and the children must owe the chief direction of their minds, and formation of their manners, to the mother—she has need of all the assistance and support which her husband can give her; and if she performs her duty well, she deserves the utmost of his love and affection.

TEMPERANCE.—Cyrus, king of Persia, was so temperate in his youth, that when Astyages, his grandfather, urged him to drink wine, he answered, "I am afraid lest there should be poison in it—for I have perceived, that when you have drunk of that liquor, you have talked you knew not what, and could not stand upon your legs." The director of his household asking him one day, what he would please to have for his dinner: "Bread," said he—"for I intend to encamp near the water." This shows the power he had over his appetite, as well as over his soldiers; and that he was fit to command others, who could so well command himself.

The people of Rome complaining to Augustus, "that wine was dear," he sent them to the fountains of water, telling them, "they were cheap."

RUINS OF BALBEC.—We measured two of the stones near the south-west corner, in the south-west wall. One of them was *sixty-seven feet long, nearly fourteen feet broad, and nine feet thick*; the other was *sixty-four feet long*: we could not measure the breadth and thickness. There is a third stone, apparently of the same dimensions. These are, perhaps, the most ponderous masses that human hands, or human machinery, ever moved into a wall: and here, they are between twenty and thirty feet above the foundation.—Dr. Richardson.

SPILLING THE SALT.—Some have supposed that the popular superstition of its being unlucky to overturn the salt-dish, originated from the circumstance of Leonardo da Vinci having represented Judas as spilling the salt, in his celebrated picture of the "Last Supper." This superstition, however, was derived from Pagan Rome, where the salt-dish was a holy platter, in which the firstlings of the feast were offered to the gods, and which was actually ornamented with the figure of some divinity. Hence, to overturn the altars or images of the gods, was naturally esteemed ominous. In proof of the accuracy of this account, the testimony of Livy, Horace, and Stotius, might be produced.

DEATH'S DOOR.—The ancients believed that the soul, when it was about leaving the body, made use of the mouth for its passage. Whence, *Animam in primo ore, or in primis labris tenere*, is to be at Death's door.

THE EMPEROR SEVERUS died at York, February 5th, 212. In his last moments, turning to his attendants, he said—"I have been *all*, and yet am now no better for it." He next called for the urn in which his ashes were intended to be deposited; and earnestly looking at it, said, "Thou shalt hold what the whole world could scarcely contain." Soon after, he calmly breathed his last.

DR. JOHNSON'S OPINION OF LORD BOLINBROKE.—"—A scoundrel! who spent his life in charging a pop-gun at Christianity; and a coward! who, afraid of the report of his own gun, left half a crown to a hungry Scotchman, to draw the trigger after his death."

## SELECT MAXIMS.

The Christian does not pray to be delivered from glory, but from *vain glory*. He also is ambitious of glory, and a candidate for honour; but glory, in whose estimation? honour, in whose judgment? Not of those, whose censures can take nothing from his innocence—whose approbation can take nothing from his guilt—whose opinions are as fickle as their actions, and their lives as transitory as their praise—who cannot search his heart, seeing that they are ignorant even of their own. The Christian, then, seeks his glory in the estimation, and his honour in the judgment, of Him alone, who

"From the bright empyrean, where He sits,  
High thron'd above all height, casts down his eye,  
His own works, and man's works, at once to view."

Murmur at nothing:—if our ills are irreparable, it is ungrateful; if remediless, it is vain. But a Christian builds his fortitude on a better foundation than Stoicism; he is pleased with every thing that happens, because he knows it could not happen, unless it had first pleased God, (at least to permit it to happen,) and that which pleases him must be the best. He is assured that no new thing can befall him; and that he is in the hands of a Father, who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.

He that can please nobody, is not so much to be pitied, as he that nobody can please.

A perfect knowledge of the depravity of the human heart, with perfect pity for the infirmities of it, never co-existed but in one breast, (that of our Saviour,) and never will.

If men have been termed pilgrims, and life a journey, then we may add, that the Christian pilgrimage far surpasses all others, in the following important particulars:—in the goodness of the road—in the beauty of the prospects—in the excellence of the company—and in the vast superiority of the accommodations provided for the Christian traveller, when he has finished his course.

We are ruined, not by what we really want, but by what we think we do. Therefore, never go abroad in search of your wants: if they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy.

This world cannot explain its own difficulties, without the assistance of another.—Colton.

## EXTRACT FROM MELANCTHON.

*In necessariis unitas.*—In things necessary let there be unity.

*In dubiis libertas.*—In things doubtful let there be liberty.

*In omnibus caritas.*—In all things let there be charity.

## POETRY.

## SUN-RISE.

In custom'd glory bright, that morn, the Sun  
Rose, visiting the earth with light, and heat,  
And joy; and seem'd as full of youth, and strong  
To mount the steep of heaven, as when the stars  
Of morning sung to his first dawn, and night  
Fled from his face; the spacious sky received  
Him, blushing as a bride, when on her look'd  
The bridegroom: and, spread out beneath his eye,  
Earth smiled. Up to his warm embrace, the dews,  
That all night long had wept his absence, flew;  
The herbs and flowers their fragrant stores unlocked,  
And gave the wanton breeze that, newly woke,  
Revelled in sweets, and from its wings shook health,  
A thousand grateful smells; the joyous woods  
Dried in his beams their locks, wet with the drops  
Of night; and all the sons of music sung  
Their matin song—from arboured bowers, the thrush,  
Concerting with the lark that hymned on high.  
On the green hills, the flocks, and in the vale,  
The herds, rejoiced; and, light of heart, the hind  
Eyed amorously the milk-maid as she passed,  
Not heedless, though she looked another way.

FOLLOCK.

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