

, and is conscious that
hus influenced, if called
with others of the fol-
ees, can say: I choose
be people of God, than
hich, at most, are but
cause he has respect to
e it is said, that afflic-
ous, yet, nevertheless,
le fruits of righteous-
ised thereby. David
could exclaim, It was
ed, for before I was af-
have respect unto thy
do the above cited tes-
at might be adduced,
of this article to those
standing what has been
may be doubted, nay,
and no marvel, when
their god. They rise
e bread of carefulness,
o augment their world-
together neglectful of
g them with benefits;
upon their exertions
the Almighty, not re-
Lord's and the fulness

lar elucidation of this
t out some of what I
y afflictions may be
first, I would remark,
blessings when we re-
of them. That Being
anner of men) into fu-
for all his creatures,
good to be unkind,—
t assured that he does
; this he has declar-
d eternal good having
thing of a temporal
rk that afflictions, es-
blessings, because they
health and prosperity
e are dying creatures,
ourselves length of
e near, yea, enter our
in the enjoyment of
insensible of our ap-
personally visited by
ore particularly, that
ment must soon min-
naked spirits appear
to the deeds done in
this is not our abid-
o continuing city;—
ll lead us to see the
ch hath foundations,
—will lead us to dis-
prepared for eternity:
that without holiness

no man shall see the Lord,—that in the grave to which we are hastening, there is neither wisdom, knowledge, nor device, consequently, that a preparation is necessary while in life; and until convinced of this, we will never be led to enquire the way in which we are to prepare to meet our God, viz., repentance towards God, and faith in our Lord Jesus Christ. Being now made sensible of our state and condition, we will be led to sue for mercy, trusting alone in Christ, as our surety, standing between the offended God, and us, offending man: receiving him thus, we will be enabled to lay hold of him by faith as offered in the Gospel, free without money and without price; thus believing upon him, and exercising faith in the merits of the blood of atonement, we are justified, freely accepted of God through Christ. Our condition now becomes changed; inasmuch as before, viewing him as angry with us, having fearful apprehensions of death and judgment, we now feel that we have peace with God, being justified freely by the redemption that is in Christ Jesus, we can rejoicingly adopt the language of the poet:—

My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry.

And then will that happy soul exclaim, It was good for me that I was afflicted, yea, afflictions have indeed proved blessings to me. This is not a picture of the imagination. Thousands now in heaven can bless God for afflictions, and thousands upon the earth can testify to the truth of these remarks. I would ask, reader, whether thou hast never yet been made partaker of the blessings here spoken of? Hast thou at no period of thy life been convinced by afflictions of the necessity of giving thy heart to God? If not by sickness, have not thy friends been taken from thee? Hast thou not often been disappointed in thy expectations? O reader! all this is to lead thee to seek happiness in God: that happiness which the world can neither give nor take away. Thirdly. Afflictions may be called blessings, inasmuch, as they have a tendency to wean our affections from the world. The placing our affections upon the things of the world, is sinful in the extreme, and an awful preventative to religion—adoring the creature more than the Creator. Upon whatever worldly object our affections are placed, the most of our time will be employed in meditating upon the pleasures and enjoyments to be derived therefrom; consequently religion will be nearly, if not wholly, neglected. By afflictions, losses and crosses, &c., we will discover the folly of trusting in the riches or honours of the world, and such convictions, if rightly improved, will lead us to lay up treasure in heaven. The attention will be given to the things of religion, the one thing needful, thus proving blessings of a lasting nature. Fourthly. Afflictions may be called blessings, inasmuch as they have a tendency to promote a growth in grace. Those who have tasted of the good word of God, who have felt the powers of the world to come, have often reason to complain of the coldness

of their affections towards God: having to do with the world and the things of it, causes the Christian's love (unless particularly watchful) to grow cold, afflictions have a tendency to produce serious reflections, whereby we are led to look to the Lord for help, and by receiving that help, our hearts become warmed by his love, producing love in return; our graces become strengthened, and we come forth from under the afflicting hand of God, as gold seven times tried. Much more might be said;—however, the writer feeling his inability to say any thing to advantage upon so important a subject, and hoping that some person competent to do the subject that justice which its importance demands, may be induced to take it up, would conclude by earnestly praying that all, who are or may be the subjects of affliction, may experience the benefits (which he is confident is intended if daily improved) resulting therefrom. S.

Missionary Intelligence.

DEFEAT OF INTOLERANCE IN STOCKHOLM.

To the Editors of the Watchman.

Stockholm, Nov. 20 1858.

DEAR SIR,—It is, at length, my happy privilege, to communicate to your numerous readers, who feel interested in the struggle between religious liberty and consistorial intolerance which has been proceeding in Stockholm, that a decision has been pronounced by the Government, granting all that we asked in our memorial, and not even noticing the restrictions proposed, and with such violence and persevering importunity urged, by the Consistory of Stockholm. The principal features of these restrictions were, as you may remember, to prevent the Wesleyan Missionary from conducting divine service in any other language than the English, or on any other days than Sabbaths and holidays; as also from extending any kind of religious aid to others than his own countrymen. The confirming of any one of these would, in all probability, have led to the removal of the preacher from this place, as he cannot have anything like a sufficiency of employment if confined to English work. In the Gazette of Saturday evening, the 17th of November, the royal resolution of the previous day appeared, containing the sanction of his Majesty to the request of the Wesleyan Methodists, for permission to erect a chapel in Stockholm for the public worship of God, without imposing any new obstruction of any kind. Thus the Lord took our part with them that helped us, and his right hand hath done valiantly. To describe the burst of sacred joy which ascended to God, last Sabbath, from an unusually crowded audience, when the glad tidings were communicated, is utterly impossible. To me, it was a rich reward for all that I had previously suffered. The following notice of that memorable evening may be deemed not unworthy of an early place in your journal, more particularly as I know many friends, in various quarters, are anxiously looking out for the result. We read, as our lesson for the evening, the 118th Psalm;—the words in the 25th verse, "O Lord, I beseech thee, send now prosperity," forming the subject of discourse. After sermon, the congregation was addressed as follows: (I deemed it a necessary precaution to write previously what I wished to say on the subject.)

"Save now, I beseech thee, O Lord; O Lord,