

had ample time to testify for Jesus; which she did, in exhorting her dear brothers and sisters to become religious, and to meet her in heaven,—and in declaring to all around, her unshaken confidence of a blissful immortality, through the merits of her adorable Saviour.

I had not the privilege of seeing her until within a few hours of her death. A mortal paleness was on her cheek, but celestial glory beamed in her eye, while she assured me that her soul was happy, and that she was going to heaven. This was to me a happy moment. My feeble efforts and humble prayers were crowned with success. Another trophy of redeeming love was before me; and angels would soon welcome their sister spirit to the paradise above! I longed to tarry and witness the last struggle, and cheer her happy spirit in her passage to "glory;" but duty compelled me to leave her in the hands of him who said—"Be of good cheer, I have overcome the world."

I am informed that her bodily sufferings were extreme; to the last not a murmur or a complaint escaped her lips, but prayer and praise with unshaken confidence in Jesus marked her passage to the skies. Her end was not only peaceful, but triumphant joy.

Thus died Elizabeth Thompson. May all the juvenile readers of this short memoir be induced to seek, while in health, the salvation of their souls, that their end may be as happy as her's. And may all praying parents be induced to persevere in their duty, and in the exercise of a lively faith in the promised blessing to themselves and to their children.

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### Original Communications.

#### AFFLICTIONS ARE BLESSINGS IN DISGUISE.

Man in general is actuated by present events; if in prosperity, he fancies his case will never be otherwise, not remembering that, although to-day he may be in the possession of thousands, to-morrow by some unforeseen circumstance he may be deprived of all his possessions wherein he trusted; to-day he is in perfect health, to-morrow he may be laid on a bed of languishing, or, what is still more awful, he may be the inhabitant of a world of spirits: So uncertain is the tenure by which all sublunary things are held; yea, life itself. One of old must have had a deep consciousness of the uncertainty of life, when he declares that our life is but as a vapour, that just appeareth and then vanisheth away. On the other hand, is he the subject of affliction, he is generally cast down, always imagining the worst, unless strongly influenced by the grace which enables him to keep his soul stayed upon God, exultingly exclaiming in the language of Habakkuk: Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls,—yet I will rejoice in the Lord, and joy in the God of my salvation. Thus influenced he feels that the

Lord is his everlasting strength, and is conscious that he will be his portion forever,—thus influenced, if called to suffer affliction in common with others of the followers of Christ, he, with Moses, can say: I choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin which, at most, are but for a season. And why? Because he has respect to the recompense of reward; hence it is said, that afflictions for the present are not joyous, yet, nevertheless, afterward they yield the peaceable fruits of righteousness to them who are exercised thereby. David must have felt this when he could exclaim, It was good for me that I was afflicted, for before I was afflicted I went astray, but now I have respect unto thy commandments. How amply do the above cited testimonies, with many others that might be adduced, prove the reality of the head of this article to those who fear God. But notwithstanding what has been said, the truth of this doctrine may be doubted, nay, be disputed, by the worldling; and no marvel, when we consider that the world is their god. They rise early, sit up late, who eat the bread of carefulness, striving in every possible way to augment their worldly possessions, while they live altogether neglectful of that Being who is daily loading them with benefits; yea, living as if all depended upon their exertions independent of the blessing of the Almighty, not remembering that the earth is the Lord's and the fulness thereof.

In order to the more particular elucidation of this subject, I would proceed to point out some of what I conceive to be the reasons why afflictions may be called blessings in disguise. And first, I would remark, that afflictions may be called blessings when we remember the author or dispenser of them. That Being who looks (speaking after the manner of men) into futurity, who knows what is best for all his creatures, who is too wise to err, and too good to be unkind,—although he afflicts, we may rest assured that he does it not willingly, but for our good; this he has declared in his word. Our spiritual and eternal good having more weight with him than any thing of a temporal nature. Secondly, I would remark that afflictions, especially sickness, may be called blessings, because they remind us of our latter end. In health and prosperity we are too apt to forget that we are dying creatures, but are continually proposing to ourselves length of days. Although death may come near, yea, enter our dwellings, still, while we are in the enjoyment of health, we are too apt to remain insensible of our approaching dissolution; but when personally visited by sickness, then we are reminded more particularly, that we are mortal, that this clay tenement must soon mingle with its mother dust, and our naked spirits appear before the bar of God, to answer to the deeds done in the body; we are convinced that this is not our abiding-place, that here we have no continuing city;—which reflections, of course, will lead us to see the necessity of seeking a city which hath foundations, whose maker and builder is God,—will lead us to discover the necessity of becoming prepared for eternity: remembering that it is recorded, that without holiness