

"JESUS WEPT."

By the Editor of the Woodstock Herald.

Mother of Bethany, weep not for him; Though covered for aye from his sister and these Who hath gone to his home with the bright seraphim— O! rock not the ban of the dark Haducee

Mary of Bethany, loved of the Lord, The mighty to save, and the strong to deliver A well-spring of life at Immanuel's word, Flows rejoicing onward for ever and ever.

Sisters of Bethany, why should ye weep? Faith is wreathing a garland of life for your dead; But O! ere he waken from his slumber so deep, There are purer and holier tears to be shed.

Mourners of Bethany, marked ye that sigh, By the loss of "Max of Sorrows" in bitterness heaved, And saw ye that star in Immanuel's eye For the dead, the beloved, the sad, the bereaved?

Dealers of Bethany, heard ye that prayer By the meek and the lowly of Bethlehem spoken? O! say was there sought but humanity there, When the spell that had bound the departed was broken.

Reliever of Bethany, wake from the grave— 'Tis the jubilee note of salvation to thee— The despised, the rejected is mighty to save Hosannah for ever—the captive is free!

Ecclesiastical Intelligence.

MORAVIAN CELEBRATION.

On Thursday evening, we had the pleasure to be present at a service of peculiar interest, held in the Meeting-House of the UNITAS FRATRUM, or Moravian Brethren, in Fetter-Lane. The occasion was, the commemoration of the Centenary of the settlement, in this Metropolis, of a congregation in connection with that ancient and scriptural Church:—an event which took place on the 10th of Nov., 1742, as our readers may learn from a brief historical notice in another column, which we copy from a small Tract, prepared for distribution at the Centenary Service. A large number of persons attended on the occasion, amongst whom, we are happy to learn, were many who do not belong to the Church of the Brethren, but who availed themselves of that opportunity to evidence a kindly spirit by participating in the praises and prayers of their Christian friends. A considerable time was agreeably occupied in the performance of an Ode adapted to the circumstances; the music of the verses and anthems introduced being, for the most part "the composition of Brethren whose names are closely connected with the establishment of the congregation in London, or with its service during the past century."—while the words were selected from the writings of various Christian poets, amongst whom were those two great masters of the sacred lyre, JAMES MONTGOMERY and CHARLES WESLEY. During the evening a long and interesting paper, (drawn up by the Rev. Mr. LATROBE), was read by the Rev. Mr. ELLIS, Minister of Fetter-Lane Congregation, who presided through the Meeting. It presented an outline of the history of the Moravian Church, particularly as respected its introduction into this country; and contained numerous references to Mr. WESLEY which were, in every particular, expressed in a manner creditable to the Catholic spirit of the writer, as well as gratifying to those who call themselves by the honoured name of that great man. Even the disagreements which arose in 1740, between the Methodists and the Moravians, were touched on with so much delicacy and brotherly kindness that—thoroughly Wesleyan though we are—we felt our affections, at this part of the narrative, especially drawn out towards Brethren who themselves manifest so much of that love which is not only a token but a test of true discipleship. The Services concluded with an appropriate and useful discourse by Mr. ELLIS, on Isaiah lxvi. 10, "Rejoice ye with Jerusalem, and be glad with her all ye that love her."

We advert to the subject, however, not merely for the purpose of recording what took place on the occasion, but also that we may embrace the opportunity of reciprocating—as with all sincerity we do—the expressions of kindly feeling with which we were gratified. We have no wish to shrink from the acknowledgement, that, as Wesleyans, we owe much to the Moravian Church. We have not forgotten the extent to which some of its members were instrumental in leading the Founder of Methodism to a knowledge of the necessity and true nature of that vital heart-felt religion which alone can save the soul,—but of which, until his acquaintance with them, he was not only destitute but ignorant. The names of DAVID NITSCHMAN, Count ZINZENDORF, SPANGENBERG, CHRISTIAN DAVID, and above all PETER BOHLER,

have a place that is both prominent and permanent in the records of the Wesleyan Church. Mr. WESLEY emphatically called that day—the 7th of Feb. 1738—on which, in a conversation with BOHLER, his mind was opened to the true views on justifying faith,—“a day much to be remembered.”—and, we trust, we do remember it with gratitude to God. And even did no such ties as these exist, we should still take a deep interest in the “UNITED BRETHREN” when we considered the devotedness of their holy and self-denying Missionaries;—and, we do not hesitate to add, when we call to mind the fact, that, from their borders have proceeded the purest and sweetest strains of religious poetry with which the Church has been blessed since the days of CHARLES WESLEY, it being that the—we say emphatically and deliberately this—Christian Poet of our day, JAMES MONTGOMERY, is numbered amongst the Moravian Brethren. Influenced by these feelings, we meet their expressions of friendly regard with corresponding sincerity and warmth, rejoicing in their joys, sympathising in their trials, and wishing them good luck in the name of the one Lord, theirs and ours. And, indeed, we find it in no ordinary degree refreshing to ourselves, in these days of fierce contention, when our religious community is the object of so much unmerited hostility, to turn aside, even for a short season, from the paths of those who “when we speak to them of peace, make them ready to battle;” and, in the interchanges of fraternal affection with such a church as the Moravian, to feel “how good and pleasant—how like the dew of Hermon descending upon the mountains of Zion—it is for brethren to dwell together in unity.”—London Watchman.

THE MORAVIAN CHURCH.

The Church of the United Brethren sprang from a little flock of Christ, which had preserved the doctrine and discipline of the primitive Church, during successive centuries, but was pursued by unrelenting persecution through the dark period of the middle ages. The Church, under its present name, was formed in 1477, about sixty years before the Reformation, out of the Bohemian Church, which had escaped into Moravia after the martyrdom of John Huss. There, previously to the time of Luther, they employed the newly-invented art of printing, in disseminating three editions of the Word of God in the vernacular tongue. The purity of their doctrine and discipline was generally acknowledged and commended by the Reformers.

In 1457, they obtained Episcopal ordination from Stephen, Bishop of the Waldenses,—and, before the close of the fifteenth century, established numerous congregations in Bohemia and Moravia. These were soon exposed to the bitter enmity of the Romish priesthood. In 1544 a time of sore trial commenced, which issued in the expulsion of many of the faithful ministers and members of the church,—who, scattered through Great and Lesser Poland, Lithuania, and Prussia, preached the gospel in countries which had long been destitute of scriptural light. The last great persecution broke out in the year, 1620, and was attended with the gradual destruction or suppression of 200 of their churches in Bohemia and Moravia; the small and oppressed remnant seeking refuge in the neighbouring kingdom of Saxony. Here, as it were, in answer to the fervent parting prayer of John Amos Comenius, the last resident Moravian Bishop, they found a place of rest and security on the estate of that eminent servant of God, Count Zinzendorf, and formed a settlement in 1722, to which they gave the name of Herrnhut. After due examination of their claims, the Count assisted them in maintaining their ecclesiastical constitution, and preserving their episcopal ordination, the validity of which was fully recognised by the British legislature in the year 1749.

In 1735, some Brethren visited England on their way to North America, and in the early part of 1738, Br. Peter Bohler formed an intimate acquaintance with several clergymen and students in London and Oxford, to whom his testimony of the free grace of God in Christ Jesus was greatly blessed. On the 12th of May, the first Society in connection with the Brethren's Church was established in Fetter-lane, by the advice and under the direction of Bohler, and four years after, those members of the Society, who felt themselves called to enter

into closer fellowship with the Moravian Church, were formed into a regular congregation by Br. A. G. Spangenberg. This event took place on the 10th November, (30th October, O. S.) 1742, in Little Wild-street, Lincoln's Inn-fields, where the Brethren at that time had a place of worship, and it was followed by the establishment of similar congregations in various parts of Great Britain and Ireland.

May the spirit of our forefathers, which rendered them both willing and able to do and to endure all things, for the sake of Christ their Lord and Master, rest on this little flock, and may all its members be found faithfully “walking worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.”—Amen.

BISHOP BLOOMFIELD'S RECENT CHANGE.

—We hear that the Bishop of London expresses very unreservedly his disappointment and displeasure at the reception given to his Charge. He intended, and imagined that he had succeeded in his intention, to give judgment strongly and decidedly against Tractarianism. The points on which he appeared to lean somewhat to their notions were intended, his Lordship says, to take the arms out of their hands, and to put the great body of the clergy in the right in the controversy. Hence he is much surprised to find the whole document often spoken of as if it were a triumph to the Tractarian party.... We would suggest to his Lordship two or three circumstances, which may somewhat moderate his surprise. First, we would ask, whether, he has seen in any Tractarian journal, the least trace of disappointment or dissatisfaction! On the contrary, have not both the Times and the Post given vent to none but feelings of delight? It is not, then, on one side only, that the Charge is viewed in the light which excites his Lordship's surprise.... Secondly, we would observe, that both his Lordship, and many of those who were greatly delighted with the Charge on its first delivery, seem to have overlooked one thing,—that deciding several very important points against the Tractarians, his Lordship merely leaves things as they were; while in conceding a few minor points to their demands, he makes a move, though but a small one towards them. The only practical result, therefore, is in their favour, and this is the light in which they evidently view the affair.... The policy of the party evidently is, to claim and assert boldly; knowing that this is the best way to gain something. Thus, one bishop condemns them generally, but concedes this point, another joins in the condemnation, but concedes that, and in this way, by gentle and continual pressure, they keep ever advancing.... Thirdly, we would add, that this must continue to be the case until the bishops are forced, as at last they will be, to deal with them as the greatest enemies of the Church. So long as the complimentary system is kept up,—so long as prelate after prelate, condemning them in particulars, yet laud them in the gross,—so long must they be expected to continue in advance. Nor can any apology be made for the expressions of approbation, few and moderate as they were, which occurred in the Bishop of London's Charge. He had, indeed, as he now pleads, condemned one after another, five or six of their chief heresies. Would not, then, the consistent and rational course have been, to sum up the whole by a sweeping and general censure of the Tractarian movement, and of the chief agitators? Instead of which, all we hear is a few words of “thanks to these able and learned men.” Thus it is which enables them to ride off in triumph, and makes the general drift of the judgment of so dubious, and therefore of so objectionable a character.—Record.

THE CHURCH OF SCOTLAND.

—It gave us great satisfaction to learn, about ten days ago, that the probationers of the Church were becoming alive to the necessity of taking some decided step in vindication of their character as a body, which has recently suffered through the unworthy conduct of some of their number. “Apostates and renegadoes of all kinds,” says Addison, “should be careful that their abandonment of their creed or their party, should take place at a time when their is no worldly advantage to be gained by it.” Some of the young sons of the church who have, during the last year or so, come with-

in the influence of Sir James Graham, seem to have been altogether oblivious of so necessary a caution. To-day they have been flaming non-intrusionists—to-morrow, they have cooled down into steady supporters of Moderation; and when it turns out that a crown presentation has come to their way in the interval, it is impossible altogether to suppress suspicion as to a conversion occurring so suddenly and in such circumstances. When new light breaks in upon them in this way, it puts one in mind of the “new light” which William Cowper got, when from being a humble Presbyterian minister of Perth, he was made bishop of Galloway. In his charge of Perth, Cowper had been a great favourite with the people; and when they heard of his defection to Episcopacy, they could hardly believe it. One old woman, in particular, was resolved on no account to believe that her worthy minister had become a turn-coat, till she heard it from his own lips. For this purpose she actually set out on a pilgrimage from the Fair City for Edinburgh; and arriving at the Canongate, then the court end of the town, called at the house of the new bishop. When she was ushered into his presence through so many lacqueys, and saw the state with which he was surrounded, her heart failed her, and her persuasion of his steadfastness fairly gave way. “Aweel, sir,” said she addressing him, “an' it's e'en true that ye've left the puir Presbyterian Kirk of Scotland and turned a bishop?” “Margaret,” said the bishop apologetically, “I have got new light since I was in Perth.” “So I see, sir,” she retorted; “when you were in Perth ye had only ae candle on your table, and now, I see, ye have twa. That's a yer new light.” And just such, there is too much reason to fear, is the light of some of our young turn coat non-intrusionists. There is, therefore, a loud call for all amongst the young probationers who wish to maintain their integrity, and to preserve themselves free from temptation, to assume a firm and decided attitude, to let their sentiments as to the great points at present at issue be distinctly known to the public, and to strengthen one another's hands, as well as those of their reverend fathers, in the great contest, which, if we mistake not, is only commencing. It is with much pleasure, therefore, that we refer our readers to a requisition which will be found in another column, calling a general meeting of the probationers, for the purpose of uniting in a public declaration of their adherence to the principles for which the Church of Scotland is contending, of their desire to cast in their lot with those who maintain them, and of their determination to share with them the trials and difficulties which await them, if unsuccessful in their appeal to the legislature.” This is conceived in the true spirit of the ancient Presbyterians of the west; and if vigorously followed up, as we trust it will be, will go far to wipe off from us the odium of the “Western defection.” We have reason to know that it has been entirely spontaneous and unprompted on the part of the probationers themselves.—Scottish Guardian.

CONVOCAION OF MINISTERS OF THE CHURCH OF SCOTLAND.

The gentlemen who call this meeting, enjoy, in a very marked degree, the esteem and confidence of their brethren in the different quarters of the country. They amply deserve that confidence which they have obtained. Dr. Brewster, of Craig, whose name is first on the list, is one of the most respected and oldest ministers in the east of Scotland, and whose highly literary attainments have been long and extensively known. The second name is that of Dr. Brown, of Langton, whose recent work on Puseyism has excited much attention. The third is that of another Dr. Brown, one of the most venerable ministers in Glasgow. The fourth is that of Dr. Burns, who succeeded Dr. Thomson in the editorship of the Christian Instructor, and who has been ever the consistent, untiring, and talented advocate of religious and civil rights. The fifth is that of a minister whose name has been long and intimately connected with exertions for the promotion of religion in the West. The sixth is that of another clergyman, still more celebrated in the North. The seventh is Dr. Chalmers, whose name will be remembered with unalloyed respect when all the Judges of whose decisions we complain, with one probable exception, will be utterly forgotten—a man whose name