

Character and death of the late Mrs. Sarah Ryerson, wife of the Rev. George Ryerson, Indian Missionary at the Credit River, U. C.

"Death! great proprietor of all 'tis thine
To tread out empires and to quench the stars.
The sun himself by thy permission shines!
And, one day, thou shalt pluck him from his sphere.
Amidst such mighty plunder why exhaust
Thy partial favour on a mark so mean?
Why thy peculiar rancour wreak'd on me?
O Sarah! why so pale?—but—
Death wounds to cure; we fall, we rise, we reign!
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight."

This accomplished and amiable lady, died the 10th of last July, and her mortal remains were interred in the burying ground attached to the Methodist Chapel in Hamilton. Goro District. What we have to say respecting her, is founded on a long and intimate acquaintance. To a mind refined by education and stored with various and useful knowledge, she added dispositions naturally amiable, and a heart in which glowed the purest sentiments of uniform and disinterested friendship. Her gifts of charity frequently exceeded her means; and her "labours of love," very often exhausted her strength: And we have reason to believe, that her deep interest in behalf of the converted natives and her unwearied attendance upon afflicted Indian children and females—of which we were witness—which was by no means equalled by her feeble constitution, eventually prepared for her a premature grave—and we trust, prepared her for it. Around her grave, when we consigned her "ashes to ashes dust to dust," several Indian females: pressed, while with their bosoms swelled with grief they wept aloud, like the pious females of scripture, at the death-bed of Dorcas, for the loss of one so justly dear to them on earth. When her afflicted and bereaved partner returned to the place which was once a home—to the field in which he had enjoyed the happy union of ministerial labour and conjugal felicity—the Indian brethren and sisters flocked to his house, as usual, to salute him—but their salutation of weeping, and their mutual tears and sobbings testified, that our "kind Sister Mrs. R. is no more."

Several of the females and children—whom Mrs. R. visited in their sickness—had already left the world with a triumphant hope of going to the "place where Jesus lives;" and when their benefactress "came up out of great tribulation with her robes washed in the blood of the lamb;" they, no doubt, welcomed her with glad hearts, into those blessed mansions of peace and joy, where every cup of cold water will receive its full reward.—Mrs. R. is the first female Missionary, that has died in the work, in Canada.

The following is from the pen of one who knew her best—who loved her best—and who feels her loss most sensibly. In writing to a dear friend, whom he wished to perform the funeral services, he says:—"She died in that calm assurance and steady faith, which was the characteristic of her piety. You know she was never forward and communicative on these subjects, but I know of no one who delighted more in the ordinances of religion and whose heart was more devoted to God and his service. You know how prodigal she was of her health and strength in visiting the beds of sickness, and in ministering to the afflicted—how readily she would divide her last morsel with the poor and miserable, and you know the meekness and kindness of her affectionate heart. She experienced a change of heart during a long sickness, about the year 1817, or '18, but did not obtain a clear view of the scriptural plan of salvation by faith in a crucified Saviour and the witness of the spirit, till some time after our marriage.

The effects of her pious labours will I hope long be seen in the youth of Long Point. Mr. R. was warmly attached to the Indians at the Credit and the missionary work—but it was too much for her feeble frame. In her last sickness, when speaking about them, she said, 'I have done all that I could, and should I recover, I will do the same again.' She told me that about three weeks before her death, Christ on the cross was so sweetly manifested to her soul, that it had taken away all fear of death. Her sisters were present at the time, and she fainted away, and they could hear her articulate several times, 'Blessed Jesus! Blessed Jesus!' She retained this peace and confidence to the last. She

repented to me some lines that were, during her illness, applied with peculiar sweetness to her mind.

"'Tis religion that can give
Sweetest pleasures while we live,
'Tis religion must supply
Solid comfort when we die.
After death its joy shall be
Lasting as eternity"

"To her last moments, even in delirium she always said she had peace, and that God was near her. A few moments before she expired she said, 'God is every thing to me.' And she often said, 'The Lord knows that I love him.'"—*Christian Guardian.*

OF THE CHRISTIAN RELIGION.

BY THE RIGHT HONOURABLE JOSEPH ADDISON.

SECTION IST.

1st. General division of the following Discourse with regard to Pagan and Jewish authors, who mention particulars relating to our Saviour.

2^d. Not probable that any such should be mentioned by Pagan writers who lived at the same time, from the nature of such transactions.

3^d. Especially when related by the Jews.

4th. And heard at a distance by those who pretended to see great miracles of their own.

5th. Besides that, no Pagan writers of that Age lived in Judaea, or its Confines.

6th. And because many books of that Age are lost.

7th. An instance of one Record proved to be authentic.

8th. A second Record of probable, though not undoubted authority.



1st. That I may lay before you a full state of the subject under consideration, and methodize the several particulars, I shall first take notice of such Pagan authors as have given their testimony to the history of our Saviour: reduce these authors under their respective classes, and shew what authority their testimonies carry with them.—Secondly, I shall take notice of Jewish authors in the same light.

2^d. There are many reasons, why we should not expect that matters of such a wonderful nature should be taken notice of by those eminent Pagan writers, who were contemporaries with Jesus Christ, or by those who lived before his Disciples had personally appeared among them, and ascertained the report which had gone abroad concerning a life so full of miracles.

Supposing such things had happened at this day in Switzerland, or among the Greeks who make a greater figure in Europe than Judaea did in the Roman Empire, would they be immediately believed by those who live at a great distance from them? Or would any certain account of them be transmitted into foreign Countries, within so short a space of time as that of our Saviour's public ministry? Such kind of news, though never so true, seldom gain credit; till sometime after they are transacted; and exposed to the examination of the curious, who by laying together circumstances, attestations and characters of those who are concerned in them, either receive or reject what at first none but eye-witnesses could absolutely believe or disbelieve.—In a case of this sort it was natural for men of sense and learning to treat the whole account as fabulous or, at farthest to suspend their belief of it, until all things stood together in their full light.

3^d. Besides, the Jews were branded not only for superstitions different from all the religions of the Pagan World, but in a particular manner ridiculed for being a credulous people; so that whatever reports of such a nature came out of that Country were looked upon by the Heathen World as false, frivolous and impossible.

4th. We may further observe that the ordinary practice of Magicians, those times, with the many pretended Prodigious, Divinations, Apparitions, and local Miracles among the Heathens, made them less attentive to such news from Judaea, till they had time to consider the nature, the occasion, and the end of our Saviour's miracles, and were awakened by many surprising events to allow them any consideration at all.

5th. We are indeed told by St. Matthew: that the fame of our Saviour, during his life, went throughout all Syria, and that there followed him great

Multitudes of people from Galilee, Judaea, Decapolis, Idumea, from beyond Jordan, and from Tyre and Sidon.—Now had there been any Historians of those times and places, we might have expected to have seen in them some account of those wonderful transactions in Judaea, but there is not any single author extant, in any kind, of that Age, in any of those Countries.

6th. How many Books have perished in which possibly there might have been mention of our Saviour? Look among the Romans, how few of their writings are come down to our times? In the space of 200 years from our Saviour's birth, when there were such a multitude of writers in all kinds, how small is the number of Authors, that have made their way to the present Age?

7th. One authentic Record; and that the most authentic heathen Record, we are pretty sure is lost. I mean the Account sent by the Governor of Judaea, under whom our Saviour was judged, condemned and crucified.—It was the custom in the Roman Empire, as it is to this day in all Governments of the World; for the Prefects and Viceroy's of distant Provinces to transmit to their Sovereign a summary relation of every thing remarkable in their administration. That Pontius Pilate, in his account, would have touched on so extraordinary an event in Judaea is not to be doubted; and that he actually did, we learn from Justin Martyr, who lived about one hundred years after our Saviour's birth, resided, made Converts, and suffered Martyrdom at Rome, where he was conveyed with Philosophers, and in a particular manner with Crescens, the Cynic, who could easily have detected, and would not fail to have exposed him, had he quoted a record not in being, or made any false citation of it.—Would the great Apologist have challenged Crescens to dispute the cause of Christianity with him before the Roman Senate, had he forged such an evidence? Or would Crescens have refused the challenge, could he have triumphed over him in the detection of such a forgery? To which we must add, that the apology, which appears to this record, was presented to a learned Emperor, and to the whole body of the Roman Senate.—This father in his apology, speaking of the death and suffering of our Saviour refers the Emperor for the truth of what he says to the Act of Pontius Pilate which I have now mentioned.—Tertullian who wrote his apology about fifty years after Justin, doubtless referred to the same record, when he tells the Governor of Rome, that the Emperor Tiberius having received an account out of Palestine in Syria of this Divine Person who had appeared in that Country, paid him a particular regard, and threatened to punish any who should accuse the Christians; nay that the Emperor would have adopted him among the Deities whom they worshipped; had not the Senate refused to come to his proposal. Tertullian, who gives us this History was not only one of the most learned men of his age; but what adds a greater weight to his authority in this case, was eminently skillful and well read in the Law of the Roman Empire. Nor can it be said, that Tertullian grounded his Quotations upon the authority of Justin Martyr, because we find he was struck with matters of fact which are not related by that author. Eusebius mentions the same ancient record, but as it was not extant in his time, I shall not insist upon his authority in this point. If it be objected, that this particular is not mentioned in any Roman Historian, I shall use the same argument in a parallel case, and see whether it will carry any force with it.—Upon the great Roman Lawyer gathered together all the Imperial Edicts that had been made against the Christians: But did any one ever say that there had been no such Edicts; because they were not mentioned in the Histories of those Emperors? Besides, who knows but the circumstance of Tiberius was mentioned in other Histories that have been lost, though not to be found in any still extant. Has not Suetonius many particulars of this Emperor, omitted by Tacitus, and Herodian, many that are not so much as hinted at by either? As for the spurious Acts of Pilate, now extant, we know the occasion and time of their writing, and that had there not been a true and authentic Record of this nature, they would never have been forged.

8th. The story of Artaban King of Edessa, relating to the Letter which he sent to our Saviour, and to that which he received from him, is a record of great authority; and though I will not insist upon it, may venture to say, that had we such an evidence