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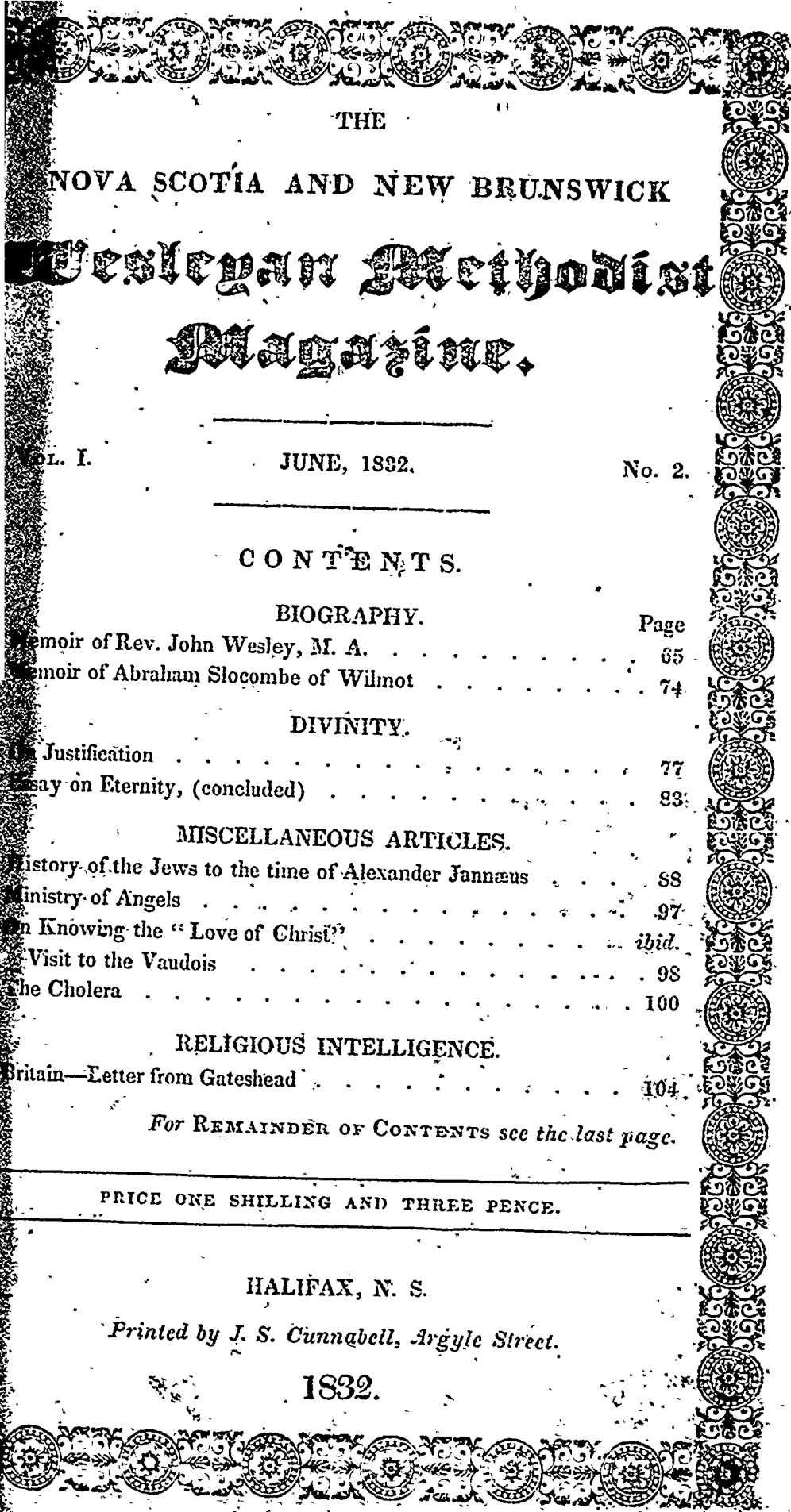
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THE

NOVA SCOTIA AND NEW BRUNSWICK

Wesleyan Methodist Magazine.

VOL. I.

JUNE, 1832.

No. 2.

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PRICE ONE SHILLING AND THREE PENCE.

HALIFAX, N. S.

Printed by J. S. Cunnabell, Argyle Street.

1832.

THE
NOVA-SCOTIA AND NEW BRUNSWICK
**Wesleyan Methodist
Magazine.**

Vol. I.

JUNE, 1832.

No. II.

BIOGRAPHY.

MEMOIR OF THE REV. JOHN WESLEY, A. M.

Continued from page 6.

It does not appear that, on his arrival in London in September, 1733, Mr. Wesley's future course of life was at all shaped in his mind; no evidence of the fact can be discovered in any of his letters, or other communications: so little ground is there for the insinuation, which has been so often made, that he early formed the scheme of making himself the head of a sect. These, even those inconsistencies, considering him as a churchman, into which circumstances afterwards impelled him, sufficiently refute. That he was averse to settle as a parish minister is certain; and the man who regarded "the world as his parish," must have had large views of usefulness. That he kept in mind the opinion of the bishop who ordained him, that he was at liberty to decline settling as a parish priest, provided he thought that he could serve the church better in any other way, is very probable; and if he had any fixed purpose at all, at this time, beyond what circumstances daily opened to him, and from which he might infer the path of duty, it was to attempt to revive the spirit of religion in the church to which he belonged, and which he loved, by preaching "the gospel of the grace of God" in as many of her pulpits as he should be permitted to occupy. This course he pursued while he was permitted. Under date of October 13, however, he writes a friend in Germany "Though my brother* and I are not permit-

* Mr. Charles Wesley was some months before made a partaker of salvation through faith; and during his brother's visit to Germany, he was zealously employed in preaching that gospel, which he had proved to be "the power of God unto salvation," in the churches in London; and in holding meetings for prayer and exounding the scriptures. At an interview with the archbishop of Canterbury, in which his grace took no exception to his doctrine, but condemned the irregularity of his proceedings, and even hinted at proceeding to excommunication, he was thrown into great perplexity; but urged by Mr. Whitefield with his characteristic boldness, to preach "in the fields the next Sunday," he consented; and though he had to sustain the severity of several attacks on the subject, he pursued his way for many years with great usefulness.

ted to preach in most of the churches in London, yet, thanks be to God, there are others left, wherein we have liberty to speak the truth as it is in Jesus. Likewise every evening, and on set evenings in the week, at two several places, we publish the word of reconciliation, sometimes to twenty or thirty, sometimes to fifty or sixty, sometimes to three or four hundred persons, met together to hear it."

In the spring of the following year we find Mr. Wesley at Bristol, where Mr. Whitefield had preached with great success in the open air. The manner in which he there spent his time, may be seen from the following account of his weekly labours: "My ordinary employment in public was now as follows: Every morning I read prayers and preached at Newgate. Every evening I expounded a portion of scripture, at one or more of the societies.* On Monday in the afternoon I preached abroad near Bristol. On Tuesday at Bath and Two Mile Hill, alternately. On Wednesday at Baptist Mills. Every other Thursday near Pensford. Every other Friday in another part of Kingswood. On Saturday in the afternoon, and Sunday morning, in the Bowling-Green. On Sunday at eleven, near Hamam Mount, at two, at Clifton, at five, at Rose-Green. And hitherto, as my day is, so is my strength."

* The societies which Mr. Wesley mentions in his journals as visited by him, for the purpose of expounding the scriptures, in London and Bristol, were the remains of those which Dr. Woodward describes, in an account first published about 1690 or 1699. They began about 1667, among a few young men in London, who under Dr. Horneck's preaching, and the morning lectures in Cornhill, were brought to a very affecting sense of their sins, and began to apply themselves in a very serious way to religious thoughts and purposes." They were advised by their ministers to meet together weekly for "good discourse;" and rules were drawn up "for the better regulation of these meetings." They contributed weekly for the use of the poor, and stewards were appointed to take care of, and to disburse their charities. In the latter part of the reign of James II., they met with discouragement; but on the accession of William and Mary, they acquired new vigour. When Dr. Woodward wrote his account, there were about forty of these societies in activity within the Bills of mortality, a few in the country, and numbers in Ireland. Out of these societies about twenty associations arose in London for the prosecution and suppression of vice, and both these, and the private societies for religious edification, had for a time much encouragement from several bishops, and from the queen herself. By their rules they were obliged, at their weekly meetings, to discourse only on such subjects as tended to practical holiness, and to avoid all controversy; and besides relieving the poor, they were to promote schools, as the catechising of "young and ignorant persons in their respective families." These societies certainly opened a favourable prospect for the revival of religion in the church of England; but, whether they were cramped by clerical jealousy lest laymen should become too active in spiritual concerns; or that from their being bound by their orders to prosecute vice by calling in the aid of the magistrate, their moral influence among the populace was counteracted, they appear to have declined from about 1710; and although several societies still remained in London, Bristol, and a few other places at the time when Mr. Wesley commenced his labours, they were not in a state of growth and activity. They had, however, been the means of keeping the spark of piety from entire extinction. The sixth edition of Dr. Woodward's account of these societies was published in 1744; but from that time we hear no more of them; they either gradually died away, or were absorbed in the Methodist societies. This, at least, was the case with several of them in London and Bristol; and with that of St. Ives, in Cornwall."

In Kingswood, inhabited by colliers, and, from its rudeness, a terror to the neighbourhood, the preaching of the two brothers, and of Mr. Whitefield was eminently successful. The colliers were proverbial for wickedness; but many of them became truly exemplary for their piety. These had been exhorted, it seems, to go to Bristol to receive the sacrament; but their numbers were so considerable that the Bristol clergy, averse to the additional labour imposed upon them, repelled them from the communion, on the plea that they did not belong to their parishes.

After visiting London, and preaching to vast multitudes in Moorfields and other places, some of whom were strangely affected, and many awakened to a sense of sin, Mr. Wesley had a pressing invitation to Wales, where, though the churches were shut against him, he preached in private houses, and in the open air, and was gladly received by the people.

About this time he stated his doctrinal views, in perhaps as clear a manner, though in a summary form, as at any period subsequently.

“A serious clergyman desired to know in what points we differed from the church of England. I answered, ‘to the best of my knowledge, in none; the doctrines we preach are the doctrines of the church of England, indeed the fundamental doctrines of the church, clearly laid down, both in her prayers, articles, and homilies.’

He asked, ‘In what points then do you differ from the other clergy of the church of England?’ I answered, ‘In none from that part of the clergy who adhere to the doctrines of the church; but from that part of the clergy who dissent from the church (though they own it not,) I differ in the points following:—

‘First, They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it.

‘Secondly, They speak of our holiness or good works as the cause of our justification, or that for the sake of which, on account of which, we are justified before God. I believe neither our own holiness nor good works are any part of the cause of our justification; but that the death and righteousness of Christ are the whole and sole cause of it, or that for the sake of which, on account of which, we are justified before God.

‘Thirdly, They speak of good works as a condition of justification, necessarily previous to it. I believe no good work can be previous to justification, nor, consequently, a condition of it; but that we are justified (being till that hour ungodly, and therefore incapable of doing any good work) by faith alone; faith, without works; faith, though producing all, yet including no good works.

‘Fourthly, They speak of sanctification, or holiness, as if it were an outward thing; as if it consisted chiefly if not wholly, in these two points. 1, The doing no harm. 2, The doing good, as it is called, that is, the using the means of grace, and helping our neighbour. I be-

lieve it to be an inward thing, namely, the life of God in the soul of man; a participation of the divine nature; the mind that was in Christ or the renewal of our heart after the image of Him that created us.

“Lastly, They speak of the new birth as an outward thing; as if it were no more than baptism, or at most, a change from outward wickedness to outward goodness; from a vicious to what is called a virtuous life. I believe it to be an inward thing; a change from inward wickedness to inward goodness; an entire change of our inmost nature from the image of the devil, wherein we were born, to the image of God; a change from the love of the creature to the love of the Creator, from earthly and sensual to heavenly and holy affections; in a word, a change from the tempers of the spirits of darkness to those of the angels of God in heaven.

“There is therefore a wide, essential, fundamental, irreconcilable difference between us; so that if they speak the truth as it is in Jesus, I am found a false witness before God. But if I teach the way of God in truth, they are blind leaders of the blind.”

The Methodist Society, as that name distinguishes the people who to this day acknowledge Mr. Wesley as their founder under God, was properly speaking, as a Society specially under his pastoral charge, collected in the year 1740, at the Chapel in Moorfields, London, where he regularly preached, and where by the blessing of God, upon his and Mr. Charles Wesley's labours, the Society rapidly increased. For this and the Societies in Bristol, Kingswood, and other places, he, in 1743, drew up a set of Rules, which continue in force to the present time, and the observance of which was then, and continues to be, the condition of membership. They enjoin no particular opinions, and relate entirely to moral conduct, to charitable offices, and to the observance of the ordinances of God. Churchmen or Dissenters, walking by these Rules, might become and remain members of these Societies, provided they held their doctrinal views and disciplinary prepossessions in peace and charity.

The extraordinary manner in which some persons were frequently affected under Mr. Wesley's preaching, as well as that of his coadjutors, now created much discussion, and to many gave great offence. Some were seized with trembling; others sunk down and uttered loud and piercing cries; others fell into a kind of agony. In some instances whilst prayer was offered for them, they rose up with a sudden change of feeling, testifying that they had “redemption through the blood of Christ the forgiveness of sins, according to the riches of his grace.” Mr. Wesley however never attached any weight to outward agitations; he contended that he was bound to believe the profession made by many who had been so affected, of an inward change, because that had been confirmed by their subsequent conduct and spirit. Mr. Watson's argument on this subject shall be given in a future page.

Several preachers were now employed by Mr. Wesley to assist in the

growing work, which already had swelled beyond even his, and his Brother's active powers suitably to supply with the ministration of the word of God. Mr. Charles Wesley had discouraged the employment of laymen from the beginning and even he himself hesitated; but with John, the promotion of religion was the first concern, and church order the second, although inferior in consideration to that only. In 1741, Mr. Maxfield who had been left by him to pray with the Society, and to advise them as might be needful, during Mr. Wesley's absence from London, began to preach. On hearing this Mr. W. returned with haste to silence him; but was deterred by his excellent mother. This venerable woman said to him "John, you know what my sentiments have been. You cannot suspect me of favouring readily any thing of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach, as you are. Examine what have been the fruits of his preaching, and hear him yourself." He took this advice, and could not venture to forbid him.

Mr. Wesley's defence of himself in the employment of lay preachers turns upon the disappointment of his hopes, that the parochial Clergy would take the charge of those who in different places had been turned to God by his ministry, and that of his fellow labourers; and affords a key to all that which, with respect to church order, may be called irregularity in Mr. Wesley's future proceedings. God had given him large fruits of his labour in many places; when he was absent from them, the people were "as sheep having no shepherd;" or rather were persecuted by their natural pastors, the Clergy; he was reduced therefore to the necessity of leaving them without religious care, or of providing it for them. He wisely chose the latter, but true to his own principles, and even prejudices, he carried this no farther than the necessity of the case: the hours of service were in no instance to interfere with those of the establishment, and at the Parish Church the members were exhorted to communicate. Thus a religious society was raised up within the national Church, and with this anomaly, that as to all its interior arrangements, as a Society, it was independent of its ecclesiastical authority. The irregularity was, in principle, as great when the first step was taken as at any future time. It was a form of practical and partial separation, though not of theoretical dissent; but it arose out of a moral necessity, and existed for some years in such a state, that, had the Clergy been disposed to co-operate in this evident revival and spread of true religion, and had the heads of the Church been willing to sanction itinerant labours among its Ministers, and private religious meetings among the serious part of the people for mutual edification, the great body of Methodists might have been retained in communion with the Church of England.

On this matter, which was often brought before the leading and influential Clergy, they made their own election. They refused to co-operate; they doubtless thought that they acted right; and excepting the oblo-

quy and persecution with which they followed an innocent and poor people, they perhaps did so. But the clergy, having made their election have no right as some of them continue to do, to censure either the Founders of Methodism or their people for making more ample provision for their spiritual wants. It was imperative upon the former to provide that pastoral care for the souls brought to God by their labours, which the Church could not or would not afford; and the people had a Christian liberty to follow that course which they seriously believed most conducive to their own edification, as well as a liberty by the very laws of their country. Mr. Wesley resisted all attempts at formal separation—still hoping that a more friendly spirit would spring up among the Clergy; and though he relaxed his strictness in some instances resulting from circumstances which neither he nor his people could controul, yet as he did not sufficiently yield to meet the whole case, and perhaps could not do it without adopting such an ecclesiastical organization as his societies as would have contradicted the principles to which, as to their relation to the Church, he had, perhaps, overhastily and peremptorily committed himself; the effect was, that long before his death, the attendance of the Methodists at such parish Churches as they did not pious Ministers was exceedingly scanty; and as they were not permitted public worship among themselves in the hours of Church Service, a great part of the Sabbath was lost to them, except as they employed it in family and private exercises. So also as to the Lord's Supper, as it was not then administered by their own preachers it fell into neglect.

To meet the case in part, the two Brothers, and a few Clergymen who joined them, had public service in Church hours, in the Chapels in London and some other places, and administered the Lord's Supper to numerous communicants; a measure which like other inconsistencies of a similar kind, grew out of a sense of duty, warring with, and restrained by strong prepossessions, and the very sincere but very unfounded hope just mentioned, that a more friendly spirit would be awakened among the Clergy, and that all the sheep gathered out of the wilderness would at length be kindly welcomed into the national fold. As ecclesiastical irregularities, these measures stood however, precisely on the same principle as those subsequent changes which have rendered the body of Methodists still more distinct and separate.

The field of labour expanded before Mr. W. and his associates. They had, however, to sustain many attacks from the press; and so many frowns from the authorities of the Church. By mobs they had occasionally been insulted both in England and in Wales. But in London, several riotous proceedings, of a somewhat violent character, occurred in the places of worship.* A current charge against Mr. W. about this time

*With respect to these, the following anecdote may show that Mr. Wesley was regarded with favour in a high quarter:—"On the last day of 1712, Sir B. Ganson called on Mr. Wesley, and said "Sir, you have no need to suffer from riotous mobs to molest you, as they have long done. I and all the other Middle

was that he was a Papist; and though it was treated by him with characteristic sprightliness, it appears to have been the occasion of much popular odium arising from the fears entertained by the nation of the movements of the pretender; as well as of the persecutions he and his followers had to endure in many places. However "through evil report and good report," he travelled and preached almost incessantly, strong in the confidence, that He whom he served would succeed his efforts, and that He was also the righteous Judge of his cause. Both he and his brother had several remarkable escapes from the power and malice of wicked and unreasonable men; and new societies were formed in the western, midland and northern counties,* whilst those before collected continued greatly to increase.

In August, 1744 Mr. Wesley preached for the last time before the University of Oxford. Mr. Charles Wesley was present, and observes in his Journal "My Brother bore his testimony before a crowded audience much increased by the races. Never have I seen a more attentive congregation; they did not suffer a word to escape them. Some of the Heads of Colleges stood up the whole time, and fixed their eyes upon him. If they can endure sound doctrine, like his, he will surely leave a blessing behind him. The Vice Chancellor sent after him and desired

Magistrates have orders from above to do you justice whenever you apply to us." Two or three weeks after, they did apply. Justice was done though not with good; and from that time the Methodists had peace in London.

As a specimen of that cool and self-possessed manner which gave him so real a power over rude minds, we may take the following anecdote. A man at Newcastle had signalized himself by personal insults offered to him in the streets; and upon inquiry, he found him an old offender in persecuting the members of Society by abusing and throwing stones at them. Upon this he sent him the following note:—

"ROBERT YOUNG,
I expect to see you, between this and Friday, and to hear from you, that you are sensible of your fault. Otherwise, in pity to your soul, I shall be obliged to inform the Magistrates of your assaulting me yesterday in the street."

I am your real friend,

JOHN WESLEY."

Within two or three hours, Robert Young came, and promised different behaviour. This by kindness was an enemy overcome.

The following amusing occurrence is recorded in his Journal. "I stopped at Newport Pagnell, and then rode on till I overtook a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were; therefore I said nothing to contradict them. But that did not content him; he was quite uneasy to know whether I held the doctrine of the decrees as he did. But I told him, over and over, we had better keep to practical things, lest we should be angry at one another; and so we did for two miles, till he caught me unawares, and dragged me into the dispute before I knew where I was. He then grew warmer and warmer;—told me I was rotten at heart, and supposed I was one of John Zerkley's followers. I told him, 'No! I am John Wesley himself!' Upon which he appeared,

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one who had unawares trodden on a snake,' and would gladly have run away in flight. But being the better mounted, I kept close to his side, and endeavoured to show him his heart till we came to Northampton."

his notes, which he sealed up, and sent immediately." His own remarks upon the occasion are, "I am now clear of the blood of those men. I have fully delivered my own soul. And I am well pleased that it should be the very day on which, in the last century, near two thousand burning and shining lights were put out at one stroke. Yet what a wide difference is there between their case and mine! They were turned out of house and home, and all that they had, whereas I am only hindered from preaching in one place, without any other loss, and that in a kind and honourable manner; it being determined, that, when my next turn to preach came, they would pay another person to preach for me. And so they did twice or thrice, even to the time I resigned my fellowship."

About this time Mr. Wesley had a correspondence with the Rev. James Erskine, from which he learned that several pious Ministers and others in Scotland, duly appreciated his character, and rejoiced in the success of his labours, notwithstanding the difference of their sentiments. Mr. Erskine's letter contains a paragraph which breathes a liberality not very common in those days, and which may be useful in the present, particularly in Nova Scotia, after all our boastings of enlarged charity—"Are the points which give the different denominations, (to christians,) and whence proceed separate communities, animosities, evil-speakings, surmises, and, at least, coolness of affection, aptness to misconstrue, slowness to think well of others, stiffness in one's own conceit, and overvaluing one's own opinion, &c. &c. are these points (at least among the far greater part of Protestants) as important, as clearly revealed, and as essential, or as closely connected with the essentials of practical Christianity, as the loving of one another with a pure heart fervently, and not forsaking, much less refusing, the assembling of ourselves together, as the manner of some was, and now of almost all is?" In Mr. Wesley, Mr. Erskine found a man of kindred mind: No man ever exhibited a greater liberality, and that liberality he ever inculcated on his societies.

These Societies had now spread through various parts of Great Britain, and a number of preachers, under the name of Assistants and Helpers, the former being Superintendants of the latter, had been engaged by Mr. Wesley in the work. Some Clergymen, also, more or less co-operated to promote these attempts to spread the flame of true religion, and were not afraid of the cross. These circumstances led to the distribution of different parts of the Kingdom into Circuits, to which certain preachers were for a time appointed, and were then removed to others. The Superintendence of the whole was in the two Brothers, but particularly in Mr. John Wesley. In June, 1744 Mr. Wesley held the first Conference at which the Assistants, or Superintendants, assisted. Here an admirable opportunity of conversing on important points and distinctions of doctrine, as well as of agreeing upon such discipline as the new circumstances in which the societies were placed might require, was afforded:—the labours of the Preachers for the ensuing year

were arranged; and consultation was held on all matters connected with the promotion of the work of God, in which they were engaged. Every thing went on, however, not on preconceived plans, but "step by step," as circumstances suggested, and led the way. To the great principle of *doing good* to the souls of men, every thing was subordinated; not excepting even their prejudices and fears, as appears from the Minutes of the first Conference, which was held in London, as now stated. The ultimate separation of the Societies from the Church, after the death of the first agents in the work, was at that early period contemplated as a *possibility*, and made a subject of conversation; and the resolution was, "We do and will do all we can to prevent those consequences which are supposed to be likely to happen after our death; but we cannot, in good conscience, neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly, or probably happen after we are dead." To this principle Mr. Wesley was "faithful unto death;" and it is the true key to his public conduct. Nothing, however, can be more clear, than that Mr. Wesley, feeling that a case of necessity had arisen, calling upon him to provide a ministry and a government for the people who had been raised up; a necessity which rested upon the obvious alternative, that they must either be furnished with pastors of their own, or be left without sufficient aid in the affairs of their souls, laid the groundwork of his future proceedings, after much deliberation at this early stage of his progress. For consequences, arising out of circumstances he could not controul, he should not be held accountable, and much less should his successors who acting under the influence of principles ever maintained in his career of pious endeavour, have not pushed them beyond their legitimate and necessary extent.

Mr. Wesley first visited Ireland in August 1747, and was allowed to preach once at St. Mary's in Dublin. The state of the Catholics excited his peculiar sympathy; and as he could have little access to them by preaching, he published an address especially for their use. In his journal he makes a remark on the religious neglect of this class of our fellow-subjects by Protestants, which contains a reproof, the force of which has unhappily extended to our own times:—"Nor is it any wonder that those who are born Papists, generally live and die such; when the Protestants can find no better ways to convert them, than penal laws, and Acts of Parliament. Though here, as in other places, he and his brother suffered much persecution, yet their efforts were greatly honoured of the Lord.

To be continued.



A SHORT ACCOUNT OF ABRAHAM SLOCOMBE.

Of Wilmot, Nova-Scotia.

BY THE REV. MICHAEL PICKLES.

THE subject of this very brief Memoir was the son of John and Rebecca Slocombe, and was born Nov. 21st. 1810. His natural disposition was remarkably amiable; he cultivated habits of industry; and his attention to the interests of the family were unwearied. It is much to be regretted that in Nova-Scotia as well as in other new countries, particularly in the outer settlements, the means of educating youth are exceedingly limited. Generally the straitened circumstances, but more frequently the carelessness of parents, or the party feeling of individuals oppose a barrier to the establishment of Schools, and the settlement of suitable Masters; and the consequence, much to be deprecated, is, that the most advantageous time of improving the rising generation, is allowed to pass, and the juvenile mind to be occupied by a baneful growth which years of subsequent culture may be unable to eradicate. Abraham Slocombe however was favoured: He received, by the attention of his parents, a common education; by a kind Providence he was preserved from those evils which are common to youth;—being naturally of a different and thoughtful disposition, he formed no intimate acquaintance with persons of irreligious character, and strict morality was evinced in every part of his conduct.

In the seventeenth year of his age he was visited with the measles. This affliction, sanctified by a gracious God, became the means of leading him to religious thoughtfulness and self-examination. The Spirit of the Lord wrought powerfully upon his heart: he saw clearly, and felt painfully, that he was naturally depraved—that, outwardly moral as he had been, he had nevertheless in principle transgressed against God;—that to live and die in sin, would be an awful and bitter thing. He felt the pangs of an awakened conscience, and was afterwards heard to say that “the sufferings of his body were not to be compared with those of his mind.” The spirit of a man may sustain his infirmity; “but a wounded spirit who can bear.” God alone could save him.—Of this he was thoroughly convinced; and encouraged by Gospel promises he rendered his heart to a throne of grace—he fixed the eye of faith on Christ crucified for his sins, and under the influence of the blessed Spirit cast his helpless soul on the atonement of the Saviour, and was enabled immediately to rejoice in the enjoyment of “Peace with God through our Lord Jesus Christ.”

It is a position too clearly maintained by revelation, and too frequently corroborated by painful experience, now to admit of question, that gracious influence can be retained, and consequently advancement made in Godliness, only as the utmost prayerful and self-denying vigilance are employed. To such vigilance, habits of thoughtlessness, to say no mention of those of dissipation and immorality, so frequently

tracted while health is uninjured and prosperity smiles, are sadly opposed; and though affliction, forcing upon us the conviction that time is brief—that its enjoyments are unsatisfying, and that religion alone can fit us for dying, may sometimes for a season counteract their influence, it is too frequently the case that as convalescence returns those habits resume their ascendancy, and that many a promising blossom perishes. Abraham Slocombe had to lament that such, in part at least, had been his case:—for restored to health and busily engaged in the pursuit of temporal objects,—his religious feeling died away, and he was again entangled with the yoke of bondage! Nor was it until he was attacked with pleurisy which bade defiance to all medical skill, in the twenty first year of his age, notwithstanding the strivings of grace and the remonstrances of an awakened conscience, that he decidedly gave his heart unto the Lord. Then however, secluded from the interests of the world, and the intercourse of busy men, he reflected upon the goodness of God and upon his own ingratitude;—then meditating on the enormity of his folly and guilt, his soul was wounded to the quick; but even then he found that “with the Lord there is mercy and plenteous redemption.” He called upon the Lord and the Lord heard, and answered his prayer, and a second time filled his soul with peace and joy through believing.

But his enjoyment of this inestimable blessing he kept a secret for some time, imagining a possibility of experiencing the sanctifying consolations of godliness, without making the matter known. Herein, at length, he discovered his mistake, and fully opened his mind to a pious friend who, on affectionate and searching conversation with him, received every satisfaction as to the reality and extent of the work of grace upon his heart. The love of God filled his soul, and his spirit bare witness with his spirit that he was a child of God. No man desired a better country “that is a heavenly,”—every thing connected with the present world he estimated correctly, while with the wise man he could acknowledge that “all is vanity.” Not unfrequently would Satan, taking advantage of his debility, assault him with strong temptations; but the spirit of the Lord sustained him, and raised up a standard against the adversary; so that in every trial, our friend was enabled to hold fast his confidence in God. Oftentimes would he exclaim “Jesus is precious to my soul—O! what joy and peace do I feel. Praise the Lord.”

Some of Mr. Fletcher’s sermons were rendered a great blessing to him during his affliction. They tended to raise his mind to more exalted communion with God; and, the consequence was, that the graces of the Christian Character, invigorated by Divine communications, were developed in such a manner as to afford the highest satisfaction to his friends, among whom were Christian Ministers of various denominations. In the severest of his sufferings he was anxious that “The Lord’s will should be done,” and during the intervals of pain he often entered into

conversation with freedom and grateful confidence on what God had done for his soul.

Sometimes awaking from a doze, he would thankfully exclaim "O what love do I feel in my soul:— love to God and all mankind. This is heaven begun below." And when asked if he had any desire to recover he replied "I have no desire on the subject. I am willing to live, and willing to die." He felt that for him to live was Christ, and to die would be gain. "Christ was all and in all."

During his illness* he was much concerned for the religious interests of his father's family. The least degree of worldly-mindedness or discontentment manifested by any of them occasioned to him great pain, and called from him an affectionate remonstrance. He urged upon his Mother the necessity and advantage of observing the great duty of family prayer, a duty but too much disregarded in Nova-Scotia; while he reminded her of the awful consequences proceeding from its omission, and earnestly intreated her to exhort his brothers and sisters to seek the Lord while he may be found. Such indeed is the natural influence of christianity; and it may be well doubted whether the love of God occupy that heart which is careless of the salvation of others.

As he drew near to his end, he appeared the more rapidly to ripen for glory; He had no fear of death, its sting was withdrawn. As the universal conquerer, "the last enemy" approached, the stronger became his courage. When the iron hand of death pressed heavily, he heeded not, and his father saying "Abraham you are going:" his answer was, "Blessed news! Glory be to God! Farewell Father." His mother stepped forward, and he said "Farewell dear Mother:" and so to all the rest of the family. One of his sisters asked, if he knew her. "Yes," said he. "It is dear Mary:—Repent—Repent—Repent—Mary farewell;" and instantly expired.

Thus has affliction been sanctified in securing another trophy in the Redeemer's cause; and thus has Religion been again proved to be adequate to the exigencies of man, at one and the same time comforting his own soul, and producing kindly and zealous efforts for the benefit of others.

*Abraham Slocombe had never been baptized; but at his request, this holy ordinance was administered to him by the Rev. William Bennett, long an indefatigable, useful, and respectable Missionary, in these Provinces; and shortly after he received the Sacrament of the Lord's Supper. These were to him, and others present, seasons of great spiritual refreshing.

DIVINITY.

JUSTIFICATION.

*From "A Biblical and Theological Dictionary" by the Rev.
Richard Watson.*

[“How can a man be justified before God?” is one of those questions which vitally affects the best interests of our race. Answers have been given as various as the different systems espoused by theologians, and as unsatisfactory as they are various. Revelation alone can supply the information needed, and we are thankful that we can supply the following article from the pen of an eminent Divine, who in all his works, exhibits the most unreserved deference to inspiration.]

JUSTIFICATION in common language, signifies a vindication from any charge which spots the moral character; but in theology it is used for the acceptance of a sinner, by God, who is, and confesses himself to be, guilty. To justify a sinner, says Mr. Bunting, in an able sermon on this important subject, is to account and consider him relatively righteous; and to deal with him as such, notwithstanding his past actual unrighteousness, by clearing, absolving, discharging, and releasing him from various penal evils, and especially from the wrath of God, and the liability to eternal death, which, by that past unrighteousness, he hath deserved; and by accepting him as if just, and admitting him to the state, the privileges, and the rewards of the righteous. Hence it appears that justification, and the remission or forgiveness of sins, are substantially the same thing. These expressions relate to one and the same act of God, to one and the same privilege of his believing people. Accordingly St. Paul clearly uses justification and forgiveness as synonymous terms, when he says, “Be it known unto you, therefore, men and brethren, that through this man is preached unto you, the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.” Acts xiii. 38, 39. Also in the following passage: “To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” Rom. iv. 5—8. Here, the justification of the ungodly, the counting or imputation of righteousness, the forgiveness of iniquity, and the covering and non-imputation of sin, are phrases which have all, perhaps, their various shades of meaning, but express the very same blessing under different views. But, (1.) the justification of a sinner does not in the least degree alter or diminish the evil nature and desert of sin. For we know “it is God,” the Holy God, “that justifieth.” And he can never regard sin, on any consideration, or under any circumstances, with less than perfect and infinite hatred. Sin, therefore, is not changed in its nature, so as to be made less exceedingly sinful, or less worthy of wrath by the pardon of the

sinner. The penalty is remitted, and the obligation to suffer that penalty is dissolved; but it is still naturally due, though graciously remitted. Hence appear the propriety and duty of continuing to confess and lament even pardoned sin with a lowly and contrite heart. Though released from its penal consequences by an act of the Divine clemency, we should still remember that the dust of self-abasement is our proper place before God, and should temper our exultation in his mercy by a humbling recollection of our natural liability to his wrath. "I will establish my covenant with thee, and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God. Ezek. xvi. 62, 63. (2.) The account which has been given of justification, if correct, sufficiently points out the error of many of the Roman Catholic Divines, and of some mystic theologians, who seem to suppose that to be justified is to be, not reckoned righteous but actually made righteous, by the infusion of a sanctifying influence, producing a positive and inherent conformity to the moral image of God. This notion confounds the two distinct though kindred blessings of justification and regeneration. The former in its scriptural sense, is an act of God, not in or upon man, but for him, and in his favour; an act which, abstractedly considered, to use the words of Dr. Barrow, "respects man only as its object, and translates him into another relative state. The inherent principle of righteousness is a consequent of this act of God; connected with it, but not formally of it." (3.) The justification extends to all past sins; that is, to all guilt contracted previously to that time at which the act of justification takes place. In respect of this, it is, while it remains in force, most full, perfect, and entire absolution from wrath. "All manner of sin" is then forgiven. The pardon which is granted is a "justification not merely from some things, from many things, from most things, but from all things." Acts xiii. 39. God does not justify us, or pardon our innumerable offences, by degrees, but at once. As by the law of works he is cursed, who "continueth not in all things," which that law enjoined, so he who is truly absolved by the gospel is cleared from all and every thing which before stood against him; and "there is no condemnation to them that are in Christ Jesus." Well may that gospel which reveals and offers such a benefit be termed a "great salvation." (4.) Another remark, which it may not be unnecessary to make, is, that justification, however effectual to our release from past guilt, does not terminate our state of probation. It is not irreversible, any more than eternal. As he who is now justified was once condemned, so he may in future come again into condemnation, by relapsing into sin and unbelief, although at present "accepted in the Beloved." Thus Adam, before his transgression was in a state of favour; but as he had not then fulfilled to the end of his probation, the righteousness of that law under which he was placed, his ultimate and final acceptance was not absolutely

tain. His privilege, as one accepted of God, might be forfeited, and was actually forfeited, by his subsequent sin. Now our own justification or pardon only places us, as to this point, in similar circumstances. Though ever so clearly and fully forgiven, we are yet on our trial for eternity, and should "look to ourselves, that we lose not the things which we have gained." That justification may for our sin be reversed, appears from our Lord's parable of the two debtors, in which one who had obtained the blessing of forgiveness is represented as incurring the forfeiture of it by the indulgence of an unforgiving spirit towards his fellow-servant. Matt. xviii. 23—35. Let us therefore "watch and pray, that" we "enter not into temptation,"

2. The immediate results of justification are, (1.) The restoration of amity and intercourse between the pardoned sinner and the pardoning God. For "being justified by faith, we have peace with God," and, consequently, unforbidden access to him. The matter and ground of God's controversy with us being then removed by his act of gracious absolution, we become the objects of his friendship. "Abraham believed God, and it was imputed to him for righteousness; and he was" immediately "called the friend of God," James ii. 23; and so are all those who are similarly justified. This reconciliation, however, does not extend to their instant and absolute deliverance from all those evils which transgression has entailed on man. They are still liable, for a season, to affliction and pain, to temporal suffering and mortality, these are portions of the original cause from which their justification does not release them. But it entitles them to such supports under all remaining trouble and to such promises of a sanctifying influence with it, as will, if embraced, "turn the curse into a blessing." Whom the Lord loveth, he may still chasten, and in very faithfulness afflict them. But these are acts of salutary discipline, rather than of vindictive displeasure. His friendship, not his righteous hostility, is the principle from which they all proceed; and the salvation, not the destruction, of the sufferer is the end to which they are all directed. (2.) Another immediate result of justification is the adoption of the persons justified into the family of God, and their consequent right to eternal life of body and soul. God condescends to become not only their Friend, but their Father; they are the objects not merely of his amicable regard, but of his paternal tenderness. And admitted to the relation of children, they become entitled to the children's inheritance; for "if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. (3.) With these results of justification is inseparably connected another, of the utmost value and importance, namely, *the habitual in-dwelling of the Holy Spirit*. "Christ has redeemed us from the curse of the law, being made a curse for us; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14. Because ye are

sons, God hath sent forth the Spirit of his Son into your hearts." Gal. iv. 6. With the remission of sins, St. Peter also connects, as an immediate result, as a distinct but yet a simultaneous blessing, "the gift of the Holy Ghost." Acts, ii. 38. And in the fifth verse of the chapter, the Holy Ghost is said to be given to those who are justified by faith. Of this in-dwelling the immediate effects are, (i.) *tranquillity of conscience*. For he testifies and manifests to those in whom he dwells their free justification and gracious adoption. The Spirit which such persons have received is "not the spirit of bondage to fear, but the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God," Rom. viii. 15, 16. (ii.) *Power over sin*; a prevailing desire and ability to walk before God in Holy Obedience. No sooner is the Holy Spirit enthroned in the heart, than he begins to make all things new. In his genuine work, purity is always connected with consolation. Those to whom he witnesses their freedom from condemnation he also enables to "walk, not after the flesh, but after the Spirit." Rom. viii. 1. (iii.) *A joyous hope of heaven*. Their title results from the fact of their adoption; their power to rejoice in hope, from the Spirit's testimony of that fact. "We, through the Spirit, wait for the hope of righteousness by faith," and "abound in hope, through the power of the Holy Ghost." Gal. v. 5; Rom. xv. 13.

3. To have a complete view of the method by which justification and all its consequent blessings are attained, we must consider the originating, the meritorious, and the instrumental cause of justification. (1.) The originating cause is the grace, the free, undeserved, and spontaneous love of God towards fallen man. He remembered and pitied us in our low estate; for his mercy endureth for ever. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." "The grace of God which bringeth salvation." Titus ii. 11; iii. 4. 5. We are "justified freely by his grace." Rom. iii. 24. But God is wise, and holy, and just, as well as merciful and gracious. And his wisdom determined, that, in order to reconcile the designs of his mercy towards sinners with the claims of his purity and justice, those designs should be accomplished only through the intervention of a Divine Redeemer. We are justified "through our Lord Jesus Christ" Rom. i. 5, (2.) Our Lord Jesus Christ is the sole meritorious cause of our justification. All he did and all he suffered in his mediatorial character may be said to have contributed to this great purpose. For what he did, in obedience to the precepts of the law, and what he suffered, in satisfaction of its penalty, taken together, constitute that mediatorial righteousness, for the sake of which the Father is ever well pleased in him. Now, in this mediatorial righteousness all who are justified have a saving interest. It is not meant that it is personally imputed to them in its formal nature or distinct acts; for against any such imputation there lie insur-

parable objections both from reason and from Scripture. But the collective merit and moral effects of all which the Mediator did and suffered are so reckoned to our account when we are justified, that, for the sake of Christ and in consideration of his obedience unto death, we are released from guilt, and accepted of God. From this statement of the meritorious cause of justification, it appears that while our pardon is, in its origin, an act of the highest grace, it is also, in its mode, an act most perfectly consistent with God's essential righteousness, and demonstrative of his inviolable justice. It proceeds not on the principle of abolishing the law or its penalty; for that would have implied that the law was unduly rigorous, either in its precepts or in its sanctions. But it rests on the ground that the law has been magnified and vindicated, and that its penalty, or sufferings, which were fully equivalent to that penalty in a moral view, when the dignity of the sufferer is considered, have been sustained by our voluntary substitute. Thus "grace reigns through righteousness," not at the expense of righteousness. Now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. iii. 21—26. (3) As to the instrumental cause of justification, the merit of the blood of Jesus does not operate necessarily so as to produce our pardon as an immediate and unavoidable effect, but through the instrumentality of faith. The faith by which we are justified is present faith, faith actually existing and exercised. We are not justified by to-morrow's faith foreseen; for that would lead to the Antinomian notion of justification from eternity, a notion which to mention is to confute. We are not justified by yesterday's faith recorded or remembered; for that would imply the opinion that justification is irreversible. The justification offered in the Scriptures is a justification upon believing, in which we are never savingly interested until we believe, and which continues in force only so long as we continue to believe. On all unbelievers the wrath of God abides. The atonement of Jesus was indeed accepted, as from him, at the time when it was offered; but it is not accepted, as from us, to our individual justification, until we individually believe, nor after we cease to believe.—The OBJECT of justifying faith may be inferred from what has been before said, as to the originating and meritorious causes of justification. It has respect, in general, to all that Christ is set forth in the gospel, as doing or suffering, by the gracious appointment of the Father, in order to our redemption and pardon. But it has respect, in particular, to the atoning sacrifice of

Christ, as exhibited by divine authority in the Scriptures, and as attested to be acceptable and sufficient by his resurrection from the dead and by his mediatorial exaltation at the right hand of God. The acts or exercises of this faith seem to be three; or rather that far which is required in order to our justification is a complex act of the mind, which includes three distinct but concurrent exertions of its powers. It includes (1.) the assent of the understanding to the truth of the testimony of God in the Gospel; and especially to that part of which concerns the design and efficacy of the death of Jesus as a sacrifice for sin. (2.) The consent of the will and affections to this plan of salvation; such an approbation and choice of it as imply a renunciation of every other refuge, and a steady and decided preference of this. Unbelief is called a disallowing of the foundation laid in Zion; whereas faith includes a hearty allowance of it, and a thankful acquiescence in God's revealed method of forgiveness. (3.) From this assent of the enlightened understanding, and consent of the rectified will, to the evangelical testimony concerning Christ crucified, results the third thing, which is supposed to be implied in justifying faith; namely, actual trust in the Saviour, and personal apprehension of his merits. When, under the promised leading and influence of the Holy Ghost, the penitent sinner thus confidently relies and individually lays hold on Christ, then the work of justifying faith is complete; then, and not till then, he is immediately justified. On the whole, it may be said that the faith to which the privilege of justification is annexed, is such a belief of the Gospel, by the power of the Spirit of God, as leads us to come to Christ, to receive Christ, to trust in Christ, and to trust the keeping of our souls in his hands, in humble confidence of his ability and his willingness to save us.

The grand doctrine of the Reformation was that of justification by faith, and was therefore held by all the Lutheran and Reformed churches. The papists assert that man's inherent righteousness is the meritorious cause of his justification; many protestant divines have endeavoured to unite the two, and have held that men are justified by faith and good works; and others have equally departed from the opinions of the earliest reformers on the subject of justification, in representing it as resulting from the imputation of Christ's—active and passive righteousness—to those that believe, instead of confining the imputation to the moral consequence and effect of both. In other words, that which is reckoned as our justification for righteousness is our faith in Christ's merits, and that, not because of any intrinsic value in faith, but only for the sake of those merits. In a mere moral sense man's sin or righteousness is imputed to him, when he is considered as actually the doer of sinful or righteous acts. A man's sin or righteousness is imputed to him in its legal consequence, under a government of rewards and punishments: then to impute sin or righteousness signifies, in a legal sense, to regard and to account it, to acquit or condemn, and forthwith to punish, or

exempt from punishment. Thus Shemer entreats David, that he would "not impute folly to him," that is, that he would not punish his folly. In this sense, too, David speaks of the "Blessedness of the man whose transgression is forgiven," and "to whom the Lord imputeth not sin," that is, whom he forgives, so that the legal consequence of his sin shall not fall upon him. This non-imputation of sin, to a sinner, is expressly called the "imputation of righteousness, without works;" the imputation of righteousness is, then, the non-punishment, or the pardon of sin; and if this passage be read in its connexion, it will also be seen, that by "imputing" faith for righteousness, the Apostle means precisely the same thing. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the man to whom God imputeth righteousness without works, saying, Blessed is the man to whom the Lord imputeth not sin." This quotation from David would have been nothing to the Apostle's purpose, unless he had understood the forgiveness of sins, and the imputation of righteousness, and the non-imputation of sin, to signify the same thing as "counting faith for righteousness," with only this difference, that the introduction of the term "faith" marks the manner in which forgiveness of sin is obtained. To have faith imputed for righteousness, is nothing more than to be justified by faith, which is also called by St. Paul, "being made righteous," that is, being placed by an act of free forgiveness, through faith in Christ, in the condition of righteous men, in this respect, that the penalty of the law does not lie against them, and that they are the acknowledged objects of the divine favour.

ESSAY ON ETERNITY.

Concluded from Page 28.

HITHERTO, have we considered Eternity merely in the abstract: its illimitedness, — immeasurability, — and incomprehensibility, have been imperfectly noticed. Eternity, however, in the abstract, is a dry and abstruse subject; for although it confessedly involves the sublimest theory and the most important practice, still, it renders but few of the pleasures generally deducible from refined speculation; nor does it ever afford the ordinary gratification, which is at once the result, and the recompense, of profound enquiry.

In the solitary idea, that eternity is duration without limits, little is there to create interest among rational beings; but if we add to this, the all-important doctrine of rewards and punishments in a future state, then the subject, on one hand, lowers with the foreboding storms of eternal vengeance; — blackens with a cloud of torment issuing from the flaming pit; and above all, terrifies with the frightful conviction that all is FOR EVER! On the other hand, with "glory, honour, immortality, and eternal life" insured, the prospect brightens — the shadows flee — the darkness is

dispersed,—while all within, and around us, participate in the enjoyment.

The proneness of man to attribute a superabundance of wisdom to what is termed, the light of nature, is evinced on the present subject equally with others of a less momentous nature. Relative to a future state, we conceive that undue stress is rested on the argument, that the doctrine has obtained “the consent, or belief of all nations.” Although this truth, doubtless, is a confirmatory evidence, that it is not *contrary to reason*, yet, does it fully substantiate the fact, that it is *not above reason*. We unhesitatingly admit, that it is not repugnant to human reason, but we contend, that the loftiest conceptions of the mind of a finite being, never could have clearly discovered, or have fully grasped this amazing theme. Admitting that almost all grades and classes of men, from the refined Philosopher down to the grovelling Cannibal, have as with one voice, given their assent to, and professed their belief in this doctrine (alas! in how mutilated a form,) still, have we forgotten, whence these ideas have been derived? What were the Elysian fields, and the shades of Tartarus, so frequently mentioned in the writings of the heathen, but notions of heaven and hell, which, on account of their being transmitted by tradition through so many generations, have been blended with so much that is “earthly, sensual, and devilish.”—Most unequivocally then, should it be announced, and most explicitly ought it to be believed that “life and immortality, are brought to light by the Gospel.”

The darkness and gloom brooding over the sepulchre can be dissipated only by the lamp of revelation;—the fear hanging around the grave, when the words of consignation are uttered, “Earth to earth, ashes to ashes, dust to dust,” can be dispelled only by the glorious prospect, so distinctly revealed in the page of inspiration. Nothing can assuage the sorrow attendant upon the departure of a friend, except the consoling declaration pronounced by the Redeemer, and which still reverberates through the mansions of the dead, “I am the resurrection and the life.”

In reference to Eternity, the bliss of immortality is to be considered. On this delightful subject, learning has employed all her knowledge;—language, all her beauty;—eloquence, all its persuasion;—imagination, all her strength;—poetry, all her splendour;—anticipation, all its delight;—and piety, all her feeling;—and yet, what faint descriptions do these united efforts give of the ineffable glory and supreme delight, beheld and enjoyed around the throne of God. Humiliating though the confession be, that here “we know but in part, and prophesy but in part,” yet as it is founded in truth, so it forces from us the further acknowledgement, that with regard to this bliss, but little can be advanced, except in a negative way.

The sacred writers indeed, while attempting to exhibit the un fading glories of the New Jerusalem, as well as to detail the enjoyments of its favoured citizens, exhaust all the eulogy of inspiration, and then, overwhelmed by the splendours of the heaven they would fain delineate, record their own inadequacy, saying “It doth not yet appear

What we shall be—"Unloosing then the shoes from our feet, and treading as on holy ground, let us trace this glory. In heaven alone does the inexhaustible fountain of happiness flow. There, lamentation's sigh is never heard—sorrow's tear is never seen. As soon might you expect in heaven, to hear the thunder's deafening roar, or to see the lightning's destructive flash, as to hear a sigh, or behold a tear. In heaven, no pang of grief ever discompose the tranquility of the mind;—there, "cruel envy never bites with her envenom'd teeth;"—there, disappointment's blast is never hurled;—there, forlorn hope never lifts up her weary head in despair;—there, sickness never saps the foundation of health;—nor does age ever wrinkle the brow. In heaven, there is the absence of sorrow,—the bliss of holiness,—the fellowship of saints,—the enjoyment of God, and all is for ever! The crown is unfading,—the inheritance is incorruptible,—the city is immutable,—in a word, when compared with the shadows and phantoms of the present fleeting world, it is "a better and an enduring substance."

Concerning the curse of immortality, a host of disputants have appeared, who have toiled incessantly to prove that all who declare, that "the wicked shall go away into everlasting punishment," as well as "the righteous into life eternal," impugn the goodness, and detract from the wisdom of God. Powerful however as this objection may seem, yet will it lose all its weight, by an appeal "to the law and the testimony."—For, in vain is it urged, that we throw clouds of imperfection around the divine character,—that we enshroud the Deity in eternal frowns,—or, that we completely uproot all right notions of the goodness and mercy of God, if the doctrine under consideration, be supported by revelation. Now we contend, that *endless punishment* is the doctrine of God's word;—nor will this be denied by any, who believe that the Scriptures are for the *wayfaring man*, as well as for the man of extensive knowledge, and profound inquiry. Indeed, calmly investigating the subject, the deplorable state of the condemned, and the happy destiny of the saved, alike indicate the unimpeachable Justice of the Almighty; for though the scep^t may employ all the subtleties of casuistry, it is as equitable that the wicked should suffer for rejecting Christ and his Gospel, as that the righteous should be rewarded for embracing both.

With regard to the fearful doom of the finally impenitent, Massillon in striking terms, thus writes; "One night, passed in a burning fever, or in struggling among the waves of the sea, between life and death, appears of an immense length! It seems to the sufferer, as if the sun had forgot its course, and as if all the laws of nature itself, were subverted. What then, will be the state of those miserable victims to divine displeasure, who after they shall have passed through millions, upon millions of ages, will be obliged to make this overwhelming reflection, 'All this is but an atom of our misery!' What will their despair be, when they shall be forced, to say to themselves, 'Again, we must revolve through these enormous periods; again, we must suffer the privations of celestial happi-

ness;—devouring flames again; cruel remorse again; crimes and blasphemies, over and over again; for ever! for ever! These irons for ever! These chains for ever! This prison for ever! This universal contempt for ever! Ah, absorbing periods of eternity; accumulated myriads of ages; these, if I may be allowed to speak so, these will be the *for ever* of the damned." If language can be more impressive and affecting, then may we find it, in the solemn words of the Poet: as if listening, to the sobbing of a lost world in despair, he observes;

' Their hollow eyes did utter streams of woe.
And there were groans that ended not, and sighs
That always sighed, and tears that ever wept,
And ever fell, but not in Mercy's sight.
And Sorrow, and Repentance, and Despair,
Among them walked, and to their thirsty lips,
Presented frequent cups, of burning gall.
And as I listened, I heard these beings curse
Almighty God, and curse the Lamb, and curse
The earth, the re-surrection morn, and seek
And ever vainly seek, for utter death.
And to their everlasting anguish still,
The thunders from above, responding spoke
These words, which through the caverns of perdition
Forthly echoing, fell on every ear;
' Ye knew your duty, but ye did it not.'
And back again, recoiled a deeper groan;
A deeper groan! Oh, what a groan was that!"

With a picture so deeply shaded, presented to our moral vision, do not the solemn petition of our excellent Church service, break forth from our lips, " From thy wrath, and from everlasting damnation, *god* Lord deliver us."

Of great importance is it, that we should duly consider, that man has to do with a future state,—that there is a relation in which he stands to eternity. Happy indeed if this were deeply impressed upon a men's minds; but alas! how seldom is it. The ever-flowing stream of time bears them along on its rough and billowing waters, but seldom do they stop to make enquiries concerning the great ocean of futurity, to which it so swiftly conveys them. Alas! Alas! that the absorbing influence of sublunary things, or that the noise, and pomp, and pageantry of the present transitory scene, should detract from the momentous importance of eternity.

Man as an immortal being, is related to eternity; he has a soul which though it did not always exist, yet now that it does exist, will never cease to be, but continue through all eternity. And, he may rationally infer this from its powers and faculties; from its capability of extending its views beyond this life; and especially from a shrinking dread of its annihilation, and ardent desire for its continuance; as he can infer, the mortality of his body, from the different diseases, pains and weaknesses, to which he is subject. But the immortality of the soul rests upon the fiat of the Almighty, he has spoken it into being, and it

him is it testified, that it shall be perpetuated for ever. But O! how solemn! how awful! how tremendous! the consideration that, after this life is concluded, we must either,

“Be with the damn’d cast out
Or numbered with the blest.”—

—must, either come forth to the resurrection of damnation, or to the resurrection of life;—must either commence singing in celestial strains the song of Moses and the Lamb, or begin that doleful note,—that piercing wail,—which shall, as eternal ages roll on, resound with increased force and emphasis, “I am tormented in this flame.”

If eternity then, be connected with so much happiness, or misery; if man as an immortal being, stand so nearly related to it,—how shall he act, to escape its woes and secure its bliss? This is one of the wisest questions that wisdom can bring before the mind of man;—for though the sons of learning and science were convened, and each were required to propose his most important thesis, yet all would fall short of, and be insignificance itself, when compared with this. But how easy to be answered. The reply shall be given in words which the Holy Ghost teacheth, “Repent and believe the Gospel.”—This is the preparation for eternity; it is the forsaking our sins, and turning unto God—it is the applying to Christ, and at the altar of the cross, obtaining “redemption in his blood, even the forgiveness of sins,”—it is an application of his atoning blood to the heart, making us clean;—it is the becoming new creatures in Christ Jesus;—in short, it is having the kingdom of God established within, which is “righteousness, peace, and joy in the Holy Ghost.”—Without this work of grace, we perish for ever.—

In conclusion, Eternity should regulate our notions with regard to all things below.—The brightest, most alluring, and bewitching enjoyments on earth, esteemed, by the sons of pleasure and mirth, as beyond all price, when compared with the bliss of immortality, have this inscription emblazoned on them, “VANITY OF VANITIES; ALL IS VANITY.” Place the glitter of a court,—the dignity of sovereignty,—the trappings of power,—and the pleasures of sense, beside the awful splendour of Eternity, and see how they shrink into meanness and nothing. This paper now may possibly be in the hands of the worldling. Eternity ought to have a solemn sound to thee. *The last toll of the bell* proclaiming to the condemned malefactor, that the moment of his execution is at hand, is indeed awful in the extreme, but not more so, than Eternity should be to thee.—Ponder for a moment on your present state, and O! think what you are doing.—Alas! you are spending your “little all in vain,”—running in a race to which there is awarded no prize,—travelling in a path that leads you to no place of enjoyment,—sailing down a stream that never brings you to the haven of repose. Say you “that the wind and tide are in your favour, that the path is strewn with flowers; that the race is short and easy:” Alas! my fellow sinner.

what of all this, when the question, which wisdom proposes is heard, "What shall the end of these things be?" Pause for a moment, and the overwhelming truth must be believed,—"Destruction from the presence of the Lord, and from the glory of his power." Oh! let eternity beget consideration; let eternity wring tears from thine eyes, and sighs from thine heart.—Let eternity bring thee to the dust, and from thence, let the penitential cry go forth, "God be merciful to me a sinner."

The christian can rejoice in the prospect of pleasures, which are forevermore. If the Heathen with truth could say, "I write for eternity," much more will he be enabled to testify, *I live for eternity*. To him, also will the consideration of eternity be a source of the sublimest joys. In his journey through life it will animate him; in affluence it will teach him humility; when borne down by affliction, it will comfort and sustain him; and in the hour of trial and adversity, it will be his hope, and his consolation.

In assurance of its bliss, the seeming contradiction of the poet will be reconciled;

"Through all eternity to Thee,
A grateful song I'll raise;
But O, eternity's too short,
To utter all thy praise."

JUVENIS.

MISCELLANEOUS ARTICLES.

A COMPENDIOUS HISTORY OF THE JEWS.

Continued from page 34.

SECTION III.

*History of the Jews, from the time of Antiochus the Great, to the Persecution by Antiochus Epiphanes.**

THIS sudden prosperity proved of no long duration. About the year 176, a quarrel happened between Onias the high priest, and Simon, governor of the temple, which was attended with the most fatal consequences. The causes of this quarrel are unknown. The event, however, was, that Simon finding he could not get the better of Onias, informed Apollonius, governor of Cœlosyria and Palestine, that there was at that time in the temple an immense treasure, which at his pleasure might be seized upon for the use of the king of Syria. Of this the governor instantly sent intelligence to the king, who dispatched one Heliodorus to take possession of the supposed treasure. This person, through a

*Including a period of 19 years.

miraculous interposition, as the Jews pretend,* failed in his attempt of entering the temple; upon which Simon accused the high priest to the people, as the person who had invited Heliodorus to Jerusalem. This produced a kind of civil war, in which many fell on both sides. At last Onias having complained to the king, Simon was banished; but soon after, Antiochus Epiphanes† having ascended the throne of Syria, Jason,‡ the high priest's brother, taking advantage of the necessities of Antiochus, purchased from him the high priesthood at the price of 350 talents, and obtained an order that his brother should be sent to Antioch, there to be confined for life. Jason's next step was to purchase liberty, at the price of 150 talents more, to build a gymnasium at Jerusalem similar to those used in the Grecian cities; and to make as many Jews as he pleased free citizens of Antioch. By means of these powers he became very soon able to form a strong party in Judea; for his countrymen were exceedingly fond of the Grecian customs, and the freedom of the city of Antioch was a very valuable privilege. From this time therefore a general apostasy took place; the service of the temple was neglected, and Jason abandoned himself without remorse to all the impieties and absurdities of paganism. He did not, however, long enjoy his ill-acquired dignity. Having sent his brother Menelaus§ with the usual tribute to Antiochus, the former took the opportunity of supplanting Jason in the same manner that he had supplanted Onias. Having offered for the high priesthood 300 talents more than his brother had given, he easily obtained it, and returned with his new commission to Jerusalem. He soon got himself a strong party; but Jason proving too powerful, forced Menelaus and his adherents to retire to Antioch. Here, the better to gain their point,

* This was in the 20th year of the Pontificate of Onias III. who, pierced with the deepest affliction, in consequence of the Sacrilege menaced by Simon and Heliodorus, made great supplications to God, that He would not suffer the Holy place to be profaned, but would preserve what was deposited therein; upon which, all that had dared to obey Heliodorus, in attempting to break open the gates of the Treasury, were strick down by a divine power, and deprived of the use of their faculties, and Heliodorus was so terrified and hurt, as to be thrown to the ground, and lose his speech and his senses, nor was he recovered but by the prayer of the venerable Pontiff as is related in 2d. Macc. III.

† This Prince was the son of Antiochus the Great and succeeded Selencus Philopater, his brother, who reigned but eleven years; in the last of which the disgraceful conduct referred to in the preceding note occurred; but of all monarchs none had so little claim to the appellation "*illustrious*" as this man, who by many of his subjects was called "*Epimanes*," that is, *the madman*.

‡ B. C. 175. The Jewish name of this wretched man was Jesus; but with his adoption of paganism, he chose a Grecian name, Jason, to render himself the more acceptable to those who patronised him in his villainy.

§ B. C. 172. This man imitated his brother in substituting a Greek name for his own, which was Onias, as was that of his eldest brother. That which made this office so desirable to these two apostate brothers, and induced them to give so much for it, was the temporal authority that went with the ecclesiastical. For at this time, and for some ages past, the High Priest of the Jews had, first under the Persian, and afterwards under the Macedonian Kings, the sole temporal government of that nation. This last most certainly was derived from the king, and this gave him an opportunity to dispose of both, though the Priesthood was derived only from that divine authority under which it acted.

they acquainted Antiochus that they were resolved to renounce their old religion, and conform themselves to that of the Greeks; which pleased the tyrant; that he instantly gave them sufficient force to drive Jason out of Jerusalem; who thereupon took refuge among the Ammonites. Menelaus being thus freed from his rival, fulfilled his promise with regard to the apostacy, but forgot to pay the money he had promised. At last he was summoned to Antioch, and finding nothing but the payment of the promised sum would do, sent orders to his brother Lysimachus to convey to him as many of the sacred utensils belonging to the temple as could be spared. As these were all of gold, the apostate soon raised a sufficient sum from them, not only to satisfy the king, but also to bribe the courtiers in his favour. But his brother Onias, who had been all this time confined at Antioch, getting intelligence of the sacrilege, made such bitter complaints, that an insurrection was ready to take place among the Jews at Antioch. Menelaus, to avoid the impending danger, bribed Andronicus, governor of the city, to murder Onias. This produced the most vehement complaints as soon as Antiochus returned to the capital (he having been absent for some time quelling an insurrection in Cilicia) which at last ended in the death of Andronicus, who was executed by the king's order. By dint of money however, Menelaus still found means to keep up his credit; but was obliged to draw such large sums from Jerusalem, that the inhabitants at last massacred his brother Lysimachus, whom he had left governor in his absence. Antiochus soon after took a journey to Tyre; upon which the Jews sent deputies to him, both to justify the death of Lysimachus, and to accuse Menelaus of being the author of all the trouble which had happened. The apostate, however, was never at a loss while he could procure money. By means of this powerful argument he pleaded his cause so effectually, that the deputies were not only cast but put to death; and⁹ this unjust sentence gave the traitor such a complete victory over all his enemies, that from thenceforth he commenced a downright tyrant. Jerusalem was destitute of protectors: and the Sanhedrim, if there were any zealous men left among them, were much terrified, that they durst not oppose him, though they evidently saw that his design was finally to eradicate the religion and liberties of his country.

In the mean time, Antiochus was taken up with the conquest of Egypt, and a report was spread that he had been killed at the siege of Alexandria. At this news the Jews imprudently showed some signs of joy; and Jason thinking this a proper opportunity to regain his lost dignity, appeared before Jerusalem at the head of about 1000 re-

* This is a mistake.—The deputies having in an audience with the king plainly convicted Menelaus of all that they had laid to his charge, Antiochus was resolved to punish him; but by the influence of a courtier, bribed by Menelaus, the king was prevailed upon contrary to what he intended, not only to absolve the sacrilegious priest, but also to destroy his guiltless accusers, which was so manifest an injustice and cruelty, that the Tyrians pitying their case, caused them to be honourably buried.

lute men. The gates were quickly opened to him by some of his friends in the city: upon which Menelaus retired into the citadel, and Jason, minding nothing but his resentment, committed the most horrid butcheries. At last he was obliged to leave both the city and country, on the news that Antiochus was coming with a powerful army against him; for that prince highly provoked at this rebellion, and especially the rejoicings the Jews had made on the report of his death, had actually resolved to punish the city in the severest manner. Accordingly, about 170 B. C. having made himself master of the city, he behaved with such cruelty, that within three days they reckoned no fewer than 40,000 killed, and as many sold for slaves. In the midst of this dreadful calamity, the apostate Menelaus found means not only to preserve himself from the general slaughter, but even to regain the good graces of the king, who having by his means plundered the temple of every thing valuable, returned to Antioch in a kind of triumph. Before he departed, however, he put Judea under the government of one Philip, a barbarous Phrygian; Samaria under that of Andronicus, a person of a similar disposition; and left Menelaus the most hateful of all the three, in possession of the high priesthood.

Though the Jews suffered exceedingly under these tyrannical governors, they were still reserved for greater calamities. About 168 B. C. Antiochus having been most severely mortified by the Romans, took it into his head to wreak his vengeance on the unhappy Jews. For this purpose he dispatched Apollonius at the head of 22,000 men, with orders to plunder all the cities of Judea, to murder all the men, and sell the women and children for slaves. Apollonius accordingly came with his army, and to outward appearance with a peaceable intention; neither was he suspected by the Jews, as he was superintendant of the tribute in Palestine. He kept himself inactive till the next sabbath, when they were all in a profound quiet; and then, on a sudden, commanded his men to arms. Some of them he sent to the temples and synagogues, with orders to cut in pieces all whom they found there; whilst the rest, going through the streets of the city, massacred all that came in their way; the superstitious Jews not attempting to make the least resistance, for fear of breaking the sabbath. He next ordered the city to be plundered and set on fire, pulled down all their stately buildings, caused the walls to be demolished, and carried away captive about 10,000 of those who had escaped the slaughter. From that time the service of the temple was totally abandoned; that place having been quite polluted, both with the blood of multitudes who had been killed, and in various other ways. The Syrian troops built a large fortress on an eminence in the city of David; fortified it with a strong wall and stately towers, and put a garrison in it to command the temple, over against which it was built; so that the soldiers could easily see and sally out upon such as attempted to come into the temple; so many of whom were continually plundered by them, that the rest not daring to stay any longer in Jerusalem, fled for refuge to

the neighbouring nations. Antiochus, not yet satiated with the blood of the Jews, resolved either totally to abolish their religion, or destroy their whole race. He therefore issued out a decree that all nations within his dominions should forsake their old religion and gods, and worship those of the king under the most severe penalties. To make his orders effectual, he sent overseers into every province to see them strictly put in execution; and as he knew the Jews were the only people who would disobey them, special directions were given to have them treated with the utmost severity. Athencas, an old and cruel minister well versed in all the pagan rites, was sent into Judea. He began by dedicating the temple to Jupiter Olympius, and setting up his statue on the altar of burnt-offerings. Another lesser altar was raised before it, on which they offered sacrifices to that false deity. All who refused to come and worship this idol were either massacred or put to some cruel tortures till they either complied or expired under the hands of the executioners. At the same time, altars, groves, and statues, were raised everywhere through the country, and the inhabitants compelled to worship them under the same severe penalties; while it was instant death to observe the sabbath, circumcision, or any other institution of Moses.*

SECTION IV.

History of the Jews, from the persecution by Antiochus to the death of Judas Maccabeus.†

At last, when vast numbers had been put to cruel deaths, and many more had saved their lives by apostacy, an eminent priest named Mattathias,‡ began to signalize himself by his bravery and zeal for religion. He had for sometime been obliged to retire to Modin his native place, to avoid the persecution which raged at Jerusalem. During his recess there, Apelles, one of the king's officers, came to oblige the inhabi-

* For 1150 days, the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, debauchery, and murder. Many, alas! among the Jews, complied in these abominations; for they had been prepared for them by the wicked conduct of Jason and Menelaus: and the Samaritans, who generally claimed kindred with the Jews, when in prosperity, and disowned it when under persecution, took the opportunity to make an apology to the Syrian Monarch for having heretofore used the Jewish rites, and to assure him, that they now renounced them, and adopted the heathen religion. They even desired that their temple on Mount Gerizim might be made a temple of the Grecian Jupiter, the defender of strangers, for such they considered themselves in Samaria. Yet multitudes there were who would not defile themselves, and break the law of their God, notwithstanding that their persecutions were maintained with a most bitter and unrelenting cruelty.

† Including a period of 6 years.

‡ B. C. 168. He was a Priest of the course of Jehoiadab 1 Chron. xxiv. 7. a very honourable person, of the Asmonean family, having five sons, "all very valiant men," who, equally with himself were zealous observers of the law of their God. That "he had for some time been obliged to retire to his native place, to avoid the persecution which raged at Jerusalem," as stated in the text, is hardly consistent with the acknowledgment of that text as to his bravery, and his zeal for religion. His "recess" at Modin arose less from his fear of suffering for "the law of his God" than probably from, the fact, that his services were not wanted in Jerusalem, the Temple being attended, according to a long standing regulation, by the Priesthood in their respective courses. See 1 Chron. xxviii. 11—14.

ants to comply with Antiochus's orders. By him Mattathias and his sons were addressed in the most earnest manner, and had the most ample promises made them of the king's favour and protection if they would renounce their religion. But Mattathias answered, that though the whole Jewish nation, and the whole world, were to conform to the king's edict, yet he and his sons would continue faithful to their God to their last minute. At the same time perceiving one of his countrymen just going to sacrifice to an idol, he fell upon him and instantly killed him. Upon this his sons, fired with the same zeal, killed the officer and his men; overthrew the altar and idol; and running about the city, cried out, that those who were zealous for the law of God should follow them; by which means they quickly saw themselves at the head of a numerous troop, with whom they soon after withdrew into some of the deserts of Judea. They were followed by many others, so that in a short time they found themselves in a condition to resist their enemies; and having considered the danger to which they were exposed by their scrupulous observance of the sabbath, they resolved to defend themselves, in case of an attack, upon that day as well as upon any other. In the year 167 B. C. Mattathias, finding that his followers daily increased, began to try his strength by attacking the Syrians and apostate Jews. As many of these as he took he put to death, but forced a much greater number to fly for refuge to foreign countries; and having soon struck his enemies with terror, he marched from city to city, overturned the idolatrous altars, opened the Jewish synagogues, made a diligent search after all the sacred books, and caused fresh copies of them to be written; he also caused the reading of the Scriptures to be resumed, and all the males born since the persecution to be circumcised. In all this he was attended with such success, that he had extended his reformation through a considerable part of Judea within the space of one year; and would probably have completed it, had he not been prevented by death.

Mattathias was succeeded by his son Judas, surnamed Maccabæus, the greatest uninspired hero of whom the Jews can boast. With only 6000 men he quickly made himself master of some of the strongest fortresses in Judea, and became terrible to the Syrians, Samaritans and apostate Jews. In one year he defeated the Syrians in 5 pitched battles, and drove them quite out of the country; after which he purified the temple, and restored the true worship, which had been interrupted for three years and a half. Only one obstacle now remained, viz. the Syrian Garrison above mentioned, which had been placed over against the temple, and which Judas could not at this time reduce. To prevent them from interrupting the worship, however, he fortified the mountain on which the temple stood, with a high wall and strong towers, leaving a garrison to defend it; making some additional fortifications at the same time to Bethzura, a fortress about 20 miles distant. In the mean time Antiochus, in his return from an unsuccessful expedition into Persia, was told, that the Jews had to a man revolted, defeated his generals, driven their armies out of

Judea, and restored their ancient worship.* This threw him into such a fury, that he commanded his charioteer to drive with the utmost speed, threatening utterly to extirpate the Jewish race, without leaving a single person alive. These words were scarcely uttered, when he was seized with a violent pain in his bowels, which no remedy could cure or abate. Notwithstanding this violent shock, in the transport of his fury he gave orders to proceed with the same precipitation in his journey. But when he was thus hastening forward, he fell from his chariot, and was so bruised by the fall, that his attendants were forced to put him into a litter. Unable to bear even the motion of a litter, he was forced to halt at a town called *Tabce* on the confines of Persia and Babylonia. Here he kept his bed, suffering inexpressible torments, occasioned chiefly by the vermin which bred in his body, and the stench, which made him insupportable even to himself. But the torments of his mind, occasioned by reflecting on the bloody actions of his life, surpassed by many degrees those of his body. Polybius, who in his account of this tyrant's death agrees with the Jewish historians, tells us, that the uneasiness of his mind grew at last to a constant delirium, by reason of several spectres and apparitions of evil genii, which he imagined were continually reproaching him with the many wicked actions of which he had been guilty. At last, having languished for some time in this miserable condition, he expired, and by his death freed the Jews from the most inveterate enemy they had ever known. Notwithstanding his death, however, the war was still carried on against the Jews; but thro' the valour and good conduct of Judas, the Syrians were constantly defeated; and in 163 B. C. a peace was concluded upon terms very advantageous to the Jewish nation. This tranquility, however, was of no long continuance; the Syrian generals renewed their hostilities, and were attended with the same ill success as before. Judas defeated them in five engagements; but in the sixth was abandoned.

* Judas being left master of the land after several signal victories obtained over his enemies, proceeded to Jerusalem for the recovery of the Sanctuary of the Lord, that his worship might be again restored and daily carried on as in former times. In this he and his followers were successful. He cleansed the Temple and furnished it anew; he set all the parts of divine worship in order, chose first among the priests men of unblameable conversation, and when all things were in readiness, effected a new dedication of the Altar, which had been polluted with He then Sacrifices. The solemnity of this dedication was continued for eight days together, and was celebrated with great joy and thanksgiving. This was called a Feast of Dedication, and is annually observed by the Jews. Christ honoured it by his presence at Jerusalem, coming thither of set purpose to bear a part in its sacredness; and from hence Grotius very justly infers, that festival days, in memorial of public blessings, may piously be instituted by persons in authority without a divine command, or (it may be added) the example of a person divinely directed observing the same.

† It seems Antiochus became himself fully sensible, that all his sufferings were from the hand of God upon him for what he had done against the Temple at Jerusalem, and his servants that worshipped him there. For he acknowledged this before his death, with many vows of what he would do in reparation of his evil deeds, in case he should recover. But his repentance came too late, as has been the case with many other persecutors.

ed by all his men except 800, who, together with their chief, were slain in the year 161 B. C.

SECTION V.

*History of the Jews, till the death of Alexander Jannæus.**

The news of Judas's death threw his countrymen into the utmost consternation, and seemed to give new life to all their enemies. He was succeeded however, by his brother Jonathan;† who conducted matters with no less prudence and success than Judas had done, till he was treacherously seized and put to death by Tryphon, a Syrian usurper, who shortly after murdered his own sovereign. The traitor immediately prepared to invade Judea;‡ but found all his projects frustrated by Simon, Jonathan's brother. This pontiff repaired all the fortresses of Judea, and placed fresh garrisons in them, took Joppa and Gaza, and drove out the Syrian garrison from the fortress of Jerusalem; but was at last treacherously murdered by his son-in-law Ptolemy, about 135 B. C. Simon was succeeded by his son Hyrcanus I. who not only shook off the yoke of Syria, but conquered the Samaritans, demolished their capital, and became master of all Palestine, to which he added the provinces of Samaria and Galilee; all which he enjoyed till within a year of his death, without the least external disturbance or internal discord. His reign was no less remarkable on account of his great wisdom and piety at home, than his conquests abroad. He was the first since the captivity who had assumed the royal title; and he raised the Jewish nation to a greater degree of splendour than it had enjoyed since that time. The author of the 1. book of the Maccabees also informs us, that in him three dignities were centered which never met in any other person, namely, the royal dignity, the high-priesthood, and the gift of prophecy. But the instances given of this last are very equivocal. The last year of his reign, however, was

* Including a period of 82 years.

† He governed the Jews 17 years, in the earlier part of which Menelaus encouraged by the successes of Demetrius in his designs on Syria, hoped again to get possession of the Pontificate. Herein he was disappointed thro' the courageous attempts of the Maccabean heroes, and was at length punished for his sacrilege and treason in a most horrid manner by the Syrian lieutenant. On his death the Office was granted to Alcimus, a man altogether as wicked, who for a time, after the death of Judas, inflicted sore evils upon the Jews, they having rejected him because of his indulgence in heathen practices, in the persecutions by Antiochus. He suddenly died of palsy; and the Jews had peace for two years, probably in consequence of the interference of the Romans in their behalf, in compliance with a request made by Judas before his death.

‡ Through the pretensions of Alexander, an impostor, to the throne of Syria, Jonathan became of considerable consequence, his services and influence being sought by him and Demetrius at the same time with large promises. Of this he took advantage in behalf of his brethren and their religious privileges and, from past experience proving the enmity of Demetrius to both, he resolved no more to place either within his power. He being vested with dignity of High Priest, the Pontificate was continued in the Asmonean family until the time of Herod. From that time, those in power appointed the High Priest, as they saw fit, until the office became extinct in the destruction of Jerusalem.

embittered by a quarrel with the Pharisees;* which proceeded such length as to shorten his days. Hyrcanus had always been a great friend to that sect, and they had hitherto enjoyed the most honourable employments in the state; but at length one of them, named *Eleazar*, took it to his head to question Hyrcanus's legitimacy, alleging, that his mother had formerly been a slave, and consequently that he was incapable of enjoying the high-priesthood. This report was credited, or pretended to be so, by the whole sect; which irritated the high-priest to such a degree that he joined the Sadducees, and could never afterwards be reconciled to the Pharisees, who therefore raised all the troubles and seditions that could during the short time he lived.

Hyrcanus died in 107 B. C. and was succeeded by his eldest son *Antobulus*, who conquered *Iturea*, but proved a most cruel and barbarous tyrant, murdering one of his brothers,† and even his mother, and keeping the rest closely confined during his reign, which, however, was but short. He was succeeded in 105 by *Alexander Jannæus*, the greatest conqueror, next to *David*, that ever sat on the Jewish throne. He was hated, however, by the Pharisees, and was once in danger of being killed in a tumult excited by them; but having caused his guards to fall upon the mutinous mob, they killed 6000 of them, and dispersed the rest. After this, finding it impossible to remain in quiet in his own kingdom, he left

* The earliest mention of the Pharisees is made by *Josephus*, who tells us that they were a sect of great consequence in the time of *John Hyrcanus*. They were the most numerous, distinguished, and popular sect among the Jews. It is supposed they arose not long after the institution of the Sadducees, if indeed the two sects were not originated together. The Sadducees originally received only the five books of *Moses*, though afterwards, they denied the resurrection of the dead, the being of angels and the existence of the souls of men after death; and asserted a freedom of the will very similar to that which in subsequent times has been attributed to *Pelagius* and his followers; but the Pharisees received the traditions of the Elders even to the obviating the commands of God;—asserted the resurrection of the dead though according to *Josephus* only a Pythagorean resurrection, that is a resurrection of the soul alone by its transmigration to another body, and the existence of angels; but as to what they held in respect to predestination and free-will, it is difficult to say. For they appeared to ascribe to God and fate all that is done, and yet left to man the freedom of his will. But their great characteristic was an assumption of the appearance of extraordinary piety, which was by no means sustained by its appropriate temper and conduct; and it is unquestionable, as *Mosheim* has well observed, that their religion was, for the most part founded in consummate hypocrisy; and that, at the bottom they were generally the slaves of every vicious appetite, proud, arrogant, avaricious, consulting only the gratification of their lusts, even at the very moment when they professed themselves to be engaged in the service of the Maker.

† *Antigonus*. *Josephus* relates a remarkable story of one *Judas*, an *Essene*, relating to this murder. This man having prophesied that *Antigonus* should be slain on a certain day at *Straton's tower*. On seeing him come into the temple when that day was far spent, he fell into a great rage that his prediction was not likely to be fulfilled, as that *Straton's tower* was two days journey from *Jerusalem* upon the sea coast; and *Jonah-like*, expressed his murmurings in a most vehement manner. However while thus perplexed and wishing for immediate death in consequence of his disappointment, news came that *Antigonus* was murdered in a subterraneous passage, between the temple and his brother's palace, just under a tower of the latter, called *Straton's tower*.

Jerusalem, designing to apply himself wholly to the extending of his conquests; but while he was busied in subduing his foreign enemies, the Pharisees raised a rebellion at home. This was quashed in the year 86 B. C. and the rebels were treated in the most inhuman manner. The faction, however, was by these means so thoroughly quelled, that they never dared to lift up their heads as long as he lived; and Alexander having made several conquests in Syria, died about 79 B. C.

To be continued.

MINISTRY OF ANGELS.

ANGELS, though to us invisible, are present in the church of Christ. Notwithstanding all the perfection of their knowledge “the manifold wisdom of God,” displayed in the gospel,—the sufferings and glory of its adorable Author, are things which “the angels desire to look into.” Whatever wisdom they discover in the works of nature or providence, here, in redemption, they have the greatest manifestation of the deep, hidden, mysterious, manifold, transcendent, abundant wisdom of God; in a word, “all wisdom and prudence.”—But their knowledge is not merely speculative; No;—it is all of a spiritual and heavenly nature; the more they know of God, the more they love him; they cannot hear of the contrivance of our redemption, they cannot attend the execution of this wonderful plan, they cannot minister in the application of it, without love;—and what they know and love they

enjoy. Yes! “there is joy in heaven in the presence of the angels of God over one sinner that repenteth.” They enjoy their ministry to the heirs of salvation all the time of their pilgrimage here on earth, to serve both body and soul; nor will they leave their charge in the hour of death, but joyfully carry them into Abraham’s bosom, and collect them all together in the judgment of the great day.

At the first creation those “morning stars sang together,”—all those “sons of God shouted for joy;”—but Oh! what joy will swell their notes when all the heirs of salvation shall be put into the full possession of their privileges! Yes! heaven will eternally resound with their song “Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

Eudes.

ON KNOWING “THE LOVE OF CHRIST.”

BUT, it may be asked, how can “the love of Christ that passeth knowledge” be known? Many have puzzled themselves with this question without real cause. There are two methods of solving it, at once both scriptural and rational.—If we take the verb *ginosko*; I know, in the sense in which it is frequently used in the N. T., to signify I acknowledge, I approve, I acknow-

ledge with approbation; and the noun *gnosis*, knowledge, to signify comprehension, then the principal difficulty will be removed. “That ye may acknowledge, approve, and publicly acknowledge that love of Christ which surpasseth knowledge.” We can acknowledge and approve of that which may surpass our comprehension. We cannot comprehend God; yet we know that

He is; approve of, love, adore, and serve him. In like manner, though we cannot comprehend the immensity of the love of Christ, yet we know that He has loved us, and washed us from our sins in His own blood: and we approve of and acknowledge Him as our only Lord and Saviour. In this sense we may very justly be said to "know the love of Christ which passeth knowledge."

But, although this be a very satisfactory solution, yet it is most probable that the word *gnosis*, which we translate knowledge, signifies here; science in general; and particularly that science in which the Rabbins boasted; and that, in which the Greeks greatly exulted. The former professed to have the key of knowledge, the secret of all Divine Mysteries. The latter considered their philosophers, and their systems of philosophy, superior to every thing that had ever been known among men; and on this account reputed all other nations, barbarians. They seem to have used the words *gnosis*, knowledge, and *sophia* wisdom, as we do the word *Humanities*, for a complete system of academical education; for a thorough knowledge of all that their philosophers taught relative to learning in general, but particularly in reference to the supreme

good. When the Apostle prays that the Ephesians may "know the love of Christ which passeth knowledge;" he may refer to all the boasted knowledge of the Jewish doctors; and to all the extolled science of the Greek philosophers. For, to know, to understand, and experimentally feel the love of Christ in point of satisfaction to the mind, and gratification to the soul infinitely surpasses all other science; and especially that among the Greeks, so far famed, so loudly boasted, to which he seems here more particularly to refer. This love should be acknowledged, both in private and public, as that only which can make men happy, holy, and useful, that alone which is the term and substance of all divine and useful knowledge; and without which, all knowledge, wisdom and learning are of no vital and lasting importance to the soul. The Jews may require a sign, and the Greeks seek after wisdom, but the love of Christ which induced him to take our nature upon him, and suffer death in our stead, infinitely surpasses them all; and to know this experimentally, as far exceeds in true profit and blessedness, all human knowledge, whether in languages, sciences, or arts, as the attainments of an Angel, are superior to those of an Ape.—*Dr. A. Clarke.*

A VISIT TO THE VAUDOIS.

THE Rev. Walter Oke Croggon, Wesleyan Missionary at the Ionian Islands, has lately been on a visit to his Native Country; returning to his Mission, via France and Italy, he embraced the opportunity afforded him to visit the valleys of Piedmont, an account of which is supplied in the following letter, under date of October, 1851.

HAVING to pass through the city of Turin, on my journey across the continent, from England to Greece, I availed myself of the opportunity, to visit the valleys of Piedmont; so celebrated in the history of the Christian church. Arriving at the capital of the Sardinian kingdom on

a Saturday at noon, I obtained leave on my temporary passport, (for the original one was lodged with the police,) for four days, and took my place on the top of a diligence, as the coach is called, for Pinerolo. This vehicle which had fifteen persons in the inside, and ten on the

outside, was drawn by five horses. The road was level and well made, and the distance was about twenty miles. It was too late in the evening when I arrived at Pinerol to proceed further that day. On the coach I met with a Protestant, or one of the Vaudois, as they are called, who served as my guide. We started on foot some time before day-break the next morning, and after a walk of nearly three hours I reached the residence of an aged Pastor, who received me very kindly. He would gladly have permitted me to preach in his church, but a law some time since passed by the Government prohibits any foreigner to preach in the valleys. He persuaded me to go forward to a church on the hill and after ascending an hour and a half I beheld the edifice, and the people assembling from all quarters to go to the house of prayer. I received a hearty welcome from the Pastor and his wife: the latter was from Switzerland, and had spent some years in Ireland. The service was conducted nearly in the same manner as in the Reformed Church in France. The clerk, or regent, as he is here called, read the Scriptures; the Minister then ascended the pulpit, and began with the usual sentence "*Notre aide soit au nom de Dieu qui a fait le ciel et la terre. Amen.*" On this morning there was a baptism, and I observed one peculiar circumstance in the administration. The water was not brought in a bason, but the godmother took a small bottle out of her bosom, and the Minister held his hands together to receive the water, which he poured on the child's forehead. The child was brought by the godfather, covered with a kind of scarlet or crimson embroidered silk. In time of service the women sit separate from the men. The Ancients and Deacons forming the consistory, sit round the pulpit. The former kneel at the time of reading the Scriptures and prayer: all the rest of the congregation stand at prayer, and sit when singing. There were

perhaps six or seven hundred people present. I was reminded, when looking at the people coming together from different parts, of former times, when in these valleys so many Christians sealed the truth with their blood. But I was grieved at one circumstance: I heard the sound of music for dancing, and saw men playing at bowls after the service at the church. "Are these Protestants?" I said, "yes," was the reply. "They would not do so," I rejoined, "if the troops of the enemy were on the hill, as in former days." I returned to the house of the aged Pastor to pass the night; and we conversed much on the state of these interesting churches. I learned from him, that many of the elder people read the Scriptures in their dwellings on the Sabbath and on other days; but in regard to several of the young people, he complained that they were given up to folly, devoted to pleasure, and careless about their souls. Early on Monday morning I walked to another church, and breakfasted with a Pastor, a very interesting young man. Here I found a very spacious place of worship, with these words over the door,—"*Dieu a etabli Jesus Christ sur toutes choses pour etre le chef de l'eglise, que est son corps.* (Eph. i. 22.)" Passing on I descended into one of the valleys, and found a young Minister, with a little flock devoted to God. This young man, who is a native of the valley, was converted to God during the time of his residence in Switzerland, when he was pursuing his studies, and is now returned to the valley to preach the Gospel of the blessed God. He who declares that his word shall not return void, blesses the faithful labours of his servant among the people. It is but justice to say, that the few Pastors I had time to call upon received me very kindly, and expressed their gratitude to England for the assistance it sends to these churches; but I ought not to conceal the fact, that this young Minister is excluded from their pulpits, because

he is a Methodist, or Monner as the more serious and devout persons are here called; tho' this exclusion arises more from the Ancients and Deacons than from the whole of the Pastors. On the very Thursday before I came, he went to preach at the place I passed this morning. The Minister was glad to accept of his services, but an Ancient hindered him from proclaiming the truth. God, however has blessed his labours. About fifty people appear to be awakened and converted. To these, and others, he preaches in a room; and the presence of the Lord is in the midst of them. Being a native Vaudois, he can preach where the law requires others to be silent.

After walking through a good part of this valley, and calling on three Pastors, looking at the hospital, &c., I returned in the evening to the residence of a friend, where about thirty persons met together in an upper room for their evening service. We sang hymns, spoke on the subject of religious experience; and, at their request, I related a little of what God is doing among the Heathen, and prayed with them; and it was good to be there. I rejoiced that there is light in the midst of darkness.

It is far from my intention by these remarks, to enter into a dispute with the writers of those flattering accounts that have lately appeared respecting the state of the Vaudois. I have no doubt that the Pastors are respectable men, kind to strangers, and to the English in particular; but in reference to the spiritual state of these churches, from all I could learn, there is great cause to regret, that some of them have embraced the errors which have crept into some churches on the continent, especially that of denying the

Divinity of Christ. When men can gamble and dance on the Sabbath-day,—when a minister is excluded from every pulpit because he preaches the truth, and warns sinners to flee from the wrath to come,—signs of spiritual declension are too awfully manifest.

The country in and around the valleys is a perfect paradise. The beauties of creation charm the eye, and fill the heart with ideas of the bounty of Almighty God; and every little nook of land is cultivated by the industrious inhabitants. In every village, close to the Protestant's church, there is a Roman Catholic church, even where there are but one, two, or three families of that persuasion; each having a Priest, and many too, who use every means to seduce the Protestants from their faith. At present about twenty thousand Protestants dwell in the valleys, and in the land between. They have thirteen Pastors, and about as many churches.

I regret that I had not more time to remain; as I was compelled to leave on the Tuesday morning, to return to Pinerol, and thence to Turin, to resume my journey; but I was gratified with this glance at the land once so deeply stained with martyr's blood. The little band collected together in the name of Jesus received me as a brother in Christ. We felt that those who love the Saviour are the same, from whatever nation or clime they come. Christ is all and in all. The churches are well supplied with Bibles and Testaments; and the people have schools in different parts, and are about to establish a college. O that the Spirit of the Lord may be more richly poured out upon them! "Let thy work, O Lord, appear unto thy servants, and thy glory unto their children."

THE CHOLERA.

VARIOUS are the modes by which the righteous Sovereign of the universe can, and frequently does, vi-

sit a thoughtless and corrupt world for its punishment, and amendment. Prevailing as HE does, all being by

his presence and by his power, instruments to accomplish his purposes, whatever may be the repugnance of the carnal mind, whatever the supposed improbability of circumstances, are easily found, and as effectively employed. The sword, however resorted to by human passion;—famine, however apparently resulting from unpropitious seasons;—pestilence, however produced by secondary causes, and such as elude the investigation of science, have been justly recognized as extraordinary intimations of his displeasure, which, sweeping myriads into that state of being where no change of character can be effected, leaves the unholy in all the horrors of interminable condemnation.

But judicial as such interpositions of righteous power, and of awful visitation may appear, they are mercifully intended as much for correctives;—to remind man of his obligations,—of his dependence,—and of his destiny; and, by convincing him of his peril, to rouse him to prayerful exertion that he “be found of God in peace, without spot, and blameless.” Thus the most painful, and indeed the most mysterious providences do, not unfrequently, issue in the highest advantage to the afflicted, inasmuch, as that “when the judgments of the Lord are abroad in the earth, the inhabitants thereof learn righteousness;” and for sanctified affliction many have had, and will have, cause of endless adoration and gratitude, supplied through means, viewed alone, and in themselves, only calculated to excite the most fearful apprehension.

That such may be the effect of our impending danger from the Asiatic Cholera, which after twenty years scourging the population of peninsular India, has, in its progress through Arabia, Egypt, Turkey, Persia, and Eastern and Northern Europe, spread desolation and dismay, and which has at length shed its virulence upon America, in some of whose cities it has already occasioned fright-

ful havoc of human life, is the imperative duty of all who are called christian, most fervently, promptly and perseveringly to pray. Humiliation and prayer are ordinary duties: but at the present juncture they are more especially called for. For whether the visitation by Cholera be considered as penal or corrective, we should at once abase ourselves before God, and penitentially refraining from, and acknowledging our provincial and personal sins, beseech him to avert the calamity. If vengeance be denounced against us, who can doubt its equity, on looking around him, and witnessing the range which vice has taken among us;—the intemperance—the licentiousness—the faithlessness—the self-seeking—the practical atheism of very many; and the criminal laxity and anti-christianism of others who from their professed relation to Christ, should actually be “the salt of the earth,”—and by their piety, their integrity, their meekness, their circumspectness, &c. so to exhibit the influence and energy of christian principles, as to be “ensamples to them that are without?” That the Almighty has cause of controversy with us we cannot question; and the only effectual way left for our escape is, as with the Ninevites of old, timely abasement and repentance. A gracious interval is afforded us which duly improved may yet save us. The destroying Angel, in his course through mid-heaven from Europe to Canada has not teemed upon us his phial of judgment;—his brand gleamed not in our view;—but who shall say that “yet forty days,” or, indeed forty hours, are allowed for our repentance? The plague is at our door, and God only can preserve us.

Of course all prudential means to obviate danger, so far as human agency is applicable, should be immediately resorted to; and as intemperance, lamentably the sin of the Colonies, predisposes the system for the reception of disease, and de-

prives it of the means of combatting its violence; as the intemperate particularly, whether in high-life, or low-life, become the victims of Cholera; and, as the provincial authorities have established quarantine regulations, to prevent the ingress of disease; and boards of health to exercise an authoritative supervision of our towns, &c. in removing all nuisances; and as neither temperance societies, nor shame, nor fear of ruin to person or family, nor apprehension of Cholera, yet restrain some from the worse than beastly indulgence, let the Law made and provided in such case, be put in force. On the principle of quarantine and municipal regulations for the prevention of contagion, we say, co-erce the drunkard: infection once introduced may make horrid ravages ere its force be spent, and why should the sot be permitted to risk the health of the community by his indulgence, any more than the mariner from a reputedly infected port? Temperance in eating and drinking; cleanliness, personal and domestic; industry and prudence must be rigidly observed; but then God alone can render the use of means effectual, and to Him, therefore, should we look for preservation.

The appointment of a General Fast day, by his Excellency the Governor, was a measure called for by our exposure, and commended by religion; but whether that day was conscientiously observed as one of *real* humiliation and prayer, by our provincial population, may admit of question; and though it were, yet, whether *one* day spent in abstinence and in religious exercises, while all others are appropriated to the ordinary pursuits of life, of pleasure or profit, without a reference to the sacred obligations of religion or of morality, be likely to secure the merciful protection of Providence, may reasonably be doubted. Denominations of little value,—professions without sincerity,—forms of religion without the

power—the life of godliness, pass current with too many as religion; but He who “knoweth what is in man,” and cannot be deceived, demands the service of the heart. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” Under the renovating influence of divine grace; in the enjoyment of true godliness; in a pious submission to the will of our Heavenly Father, but in nothing short of this, there is safety and bliss; and come life or death, or cholera in its most aggravated form, or, if possible, a greater evil, all will be well, “Say ye to the righteous that *it shall be well with him*: for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be given him.”—Isa. iii. 10, 11.

The following extracts are from the Montreal Courant of the 16th June, from which, the Editor of the Novascotian says, “we learn that from fifteen hundred to two thousand cases had occurred in that city, in about three days, of whom two hundred and fifty had died.

“Thursday exhibited a scene of death, and consternation, which has never been equalled we believe on the Continent of America. Cashes bearing the Ministers of religion, to the different parts of the suburbs, were met at full speed at almost every corner, women with terror in their countenances, and many of them weeping, were to be seen in every street, some walking at a rapid pace, some running; persons bearing medicines were hastening towards their respective abodes, carts with coffins containing dead bodies, each accompanied with four or five persons, were passing frequently, and every one looked at his neighbour with an anxiety of expression, that plainly indicated mental agitation, whilst nothing was talked of but Cholera, in every part of the City. Business seemed paralysed,

country Merchants who had come to our market, fled in every direction, and many of our citizens left town, and in fine a panic of an almost indescribable nature seemed to have taken hold of the whole body of the citizens and to have deprived them of presence of mind to an extent exceeding any thing of a similar nature, which perhaps has ever been witnessed in Montreal. To add to this consternation, the board of health issued no Bulletin, on Thursday, owing to the impracticability of procuring returns from the Physicians, whose incessant calls left no time to prepare such documents. An opinion obtained currency, that the Board of Health concealed the reality, which was too horrible to be told, and in this state of excitement, bordering on despair, the day closed on our distracted citizens. During the night the vehicles bearing Physicians and Ministers, to every part of the City, continued to ply with unusual velocity; the shops of Druggists and Apothecaries, were kept open all night, and many of them had been open all the preceding night.

Supposing the disease to have commenced its diffusion at half-past 2 o'clock on Tuesday, we have a ratio of 500 cases, and 83 deaths per day. The average mortality at Paris, containing 900,000 inhabitants, was under 300 per day, consequently, the mortality of cholera in Montreal is about nine times greater than in Paris, and about sixteen times greater than in London. The Continent of North America will be struck with amazement at this awful destruction of human life, and yet we believe the calculations are too low. It is however, necessary to observe, that Cholera generally spends its greatest virulence at its first attack, and that a great diminution of the disease may be expected.

This we are happy to observe has already begun to appear. During the afternoon of yesterday the number of recoveries, or we should rather say of persons who have become convalescent, were much on the increase. The panic begins to subside, the citizens look upon the scenes of death hourly passing under their notice with more fortitude and resignation. Nearly all the timid have fled, and those remaining being of firmer nerve, and having become more familiarized with the mortality around them, look with hope on the numerous cases of convalescence, and express their thankfulness to God for the favourable change which begins to become apparent.

“On Friday morning the carts again appeared on the streets, some bearing two coffins, others with coffins of a rude construction and lid unfastened, and in some instances the corpses were borne along without coffins, covered only with a sheet or cloth. A great number became indisposed, from mental agonies, and it is the opinion of several gentlemen, that a number of deaths were occasioned by *fear alone*.”

Philosophical infidelity, unmoved by the distresses of human nature, may read these extracts with the stoical calmness of sullen opinion, that such is the necessary operation of causes, from whose direction it excludes the control of an intelligent and all-wise Providence; and profane ignorance, may, while the evil is at a distance, exhibit a courage which has never been tried: but the details are such as to awaken the sympathies of men, unvitiated by pretended science, and unblunted by profanity.—May He, who afflicts not but to heal, cause this natural evil to effect a great moral benefit to our fellow colonists, and —to US'

RELIGIOUS INTELLIGENCE.

BRITAIN.

The following Letter is taken from the Wesleyan Methodist Magazine, for April 1832.

Gateshead, March 9th, 1832.

GREAT public attention has of late been given to political questions, while the interests of religion and justice have been comparatively overlooked. What Christian can contemplate the excessive intemperance prevailing in all classes of society throughout this country, and not mourn? Who that fears God can witness the desecration of the holy Sabbath by boats, vans, and coaches; by the immense issues of newspapers; by open shops and public houses; by parties of pleasure and business; and by the announcement of Cabinet dinners,—and not sigh before Him on account of these abominations, and tremble while he anticipates the consequences? Who, with a spark of humanity in his bosom, can think of the mingled sweat, and groans, and blood of 800,000 of his fellow-subjects, held in the merciless grasp of avaricious and unfeeling men, while the iron of their slavery entereth into their souls; and not drop a tear to earth, and lift a prayer to heaven, on their behalf? As the nation has displayed so much zeal in connexion with favourite political measures, and manifested such indifference to the cause of piety, and has passed over the judgment of the oppressed, it is not surprising to a person in any degree acquainted with the history of divine Providence, to see the Most High come out of his place to punish us for such iniquity. The sword, the famine, the noisome beast, and the pestilence, are the four sore judgments of the Almighty. The last of these has, within the last few years, made dreadful desolations in the earth; and within the last four months, He has sent it to our shores, to do its work amongst us.

The spasmodic cholera is most

evidently the rod of the Almighty, held immediately in his own hand, and used where and at what time he pleases. This disease is not confined to any particular localities or situations as scenes for the development of its virulence. It has prevailed in the low, damp, and confined parts of towns; and has been equally malignant in the most dry, open, and elevated villages. It has raged in some villages situated on the banks of rivers, while others similarly situated, and within a mile or two of the infected ones, have not had a single case. In different places on one bank of the Tyne it has carried off its scores, while on the directly opposite bank the inhabitants have been perfectly healthy.

Much has been said and written on the contagious and non-contagious nature of this disease. And certainly its history in this part of the kingdom will furnish numerous facts which would seem to support either theory. It has taken one side of a street or road in a village, and scarcely touched the other. Great numbers have died in some villages, and in others with which there has been a constant intercourse, there has not been one death. I have known persons in the habit of visiting and attending on cholera patients without receiving the slightest injury; and others who have only visited in sickness, or attended the funerals of friends, have taken the infection and died in a very short time.

Perhaps no malady ever known in this country, the plague excepted, has so baffled the skill of the acutest physicians, or furnished so effectual a resistance to the operation of the most potent remedies. All precautionary and preventing means were used that ingenuity

could invent and benevolence supply. Local boards of health were formed, subscriptions made, and the poor supplied with the most needful articles of food, clothing, &c., medicine, and medical attention, on the slightest appearance of indisposition. Handbills were circulated containing hints as to diet, clothing, habits, &c.; and yet all these failed to prevent the breaking out and spread of this awful scourge. In cases of attack, medical aid was procured immediately; but in multitudes of instances the most active medicines, variously combined and differently exhibited, alike disappointed the hopes of the practitioner and of the patient. Almost every new case furnished an occasion for experiment; and means which in a few instances proved happily effectual, were published and spoken of almost as specifics, which, through their utter failure in other cases, as soon lost their celebrity, and fell into comparative disuse.

I have no inclination to philosophize on the various theories of this disease, suggested and held by men who are in the habit of putting God out of their own sight, and the sight of other people, as they put him out of their thoughts. But I am free to confess, my belief is, this is most directly and unequivocally the visitation of the Most High—the rod of the Almighty. It is laid upon us, perhaps, to moderate the feelings of all parties on state affairs; to teach us by the awful uncertainty of life, that all things merely of time are but a bubble or a dream, compared with those which are eternal; to humble us on account of our national offences; and to draw the attention of high and low seriously and prayerfully to the momentous concerns of religion and eternity. May it produce these happy effects in all classes of the community.

That there is some quality peculiarly malignant and poisonous in this disease, and that it especially affects the circulating fluids of the human system, I think insufficiently proved.

not only by the thick, glutinous, and unnatural tar-like appearance of the blood, but especially by the following fact:—A surgeon about a mile from this place, was called to visit a cholera patient: he thought it expedient to extract blood, which was set aside for a short time only. Not being sufficiently secured, a cat partook of it, and died almost instantly. The next morning the residue was thrown out where it ought not, and some fowls partook of it, and they also died instantly. Physical reasons may be assigned for the fatality of this disorder. It is easy to say that the blood is deprived of its natural and necessary quantity of oxygen, that it is consequently highly carbonized, and that the action of the heart is greatly enfeebled and diminished; but it is not so easy to say what is the cause of all this, if God be not acknowledged in it. An eminent Physician, whom I heard give some account of the nature and progress of this disease, observed, “Whether it be contagious or not contagious; whether it be introduced from Hamburgh, Russia, or India; or whether it be immediately from heaven, I take not upon me to say. But it does appear to be an attack made directly on the vital functions of the animal, by which the power of generating heat is lost. And unless that power, by the blessing of God upon the use of means, can be restored, the sufferer must inevitably die in a short time.”

Among those who have been cut off by this visitation will be found aged and young persons, males and females, persons possessing a considerable share of the luxuries of life, as well as the poor and indigent. But, as far as my information goes, I am satisfied that three classes of persons have generally been its subjects, viz., first, the intemperate, secondly, the ill-fed, ill-clothed, and ill-housed; thirdly, those whose strength had been previously wasted by affliction, or excessive labours. But upon the first class it has fallen most gener-

ally, and most fatally. Two medical gentlemen have assured me, that nearly all the patients to whom they have been called, have been tipplers, dram drinkers, or confirmed drunkards.

It was in Sunderland that the cholera made its first decided and acknowledged appearance in this country, where in a few weeks it carried off two hundred souls. In the beginning of December last it reached Newcastle, where it spread rapidly, and continued for some time to cut off, variously, from three to fifteen in a day. On Christmas day it broke out in Gateshead in a most virulent and alarming manner. From a certain hour on the 26th of December, to the same hour on the 27th, there were forty four deaths; and in three days from the commencement, about one hundred and fifty persons were attacked, of whom more than a third part were numbered among the dead. Out of a population of 15,000, to stand by and see forty-four of our neighbours cut down by the sword of the Almighty in twenty-four short hours, and to know that three-fourths of these were strong and healthy only the day before, and a considerable number of them in a state of intoxication, was to behold a dispensation of his indignation against Sabbath-breaking and intemperance, which struck terror into every heart, and covered every countenance with gloom. Had the metropolis or any of the large towns been visited by this distemper, and a proportionate number of the inhabitants taken off, the announcement of that number of dead in such a town in one day would have struck terror through the whole land. The terror was, if possible, greater here than it could have been in a larger town, as the diseased were better known. Never while I remember any thing, can I forget the scenes and feelings I witnessed between Christmas-day and New Year's day. These days were of "the lightning down of Jehovah's arm with the indignation of his au-

ger, and with the flame of a devouring fire, and he caused his glorious voice to be heard.' (Isaiah xxx. 30.)

This was a season not to be neglected, an opportunity not to be lost, by the Ministers of righteousness, and the servants of God. The Ministers of the Gospel in Newcastle and Gateshead, at the head of the Presbyterian, Independent, Baptist, and Methodist congregations, were induced to assemble and form themselves into a general union, whose object it was, in the first place, to seek, by united and deep humiliation in prayer, the removal of our affliction; and, secondly and principally, the sanctified use of it to the neighbourhood at large, in bringing about a reformation in morals, and stirring up the inhabitants to increased attention to the concerns of religion. A day was set apart for humiliation and prayer to be observed in our respective chapels. Additional prayer-meetings were appointed and held, as weekly or daily meetings; a tract, suited to the occasion, was prepared and issued, of which nearly 80,000 copies are already before the public, and which tract, I am thankful to know, has produced good effects. As Ministers we felt it to be our duty to make all our pulpit exercises and prayers to bear on the great end ever to be kept in view, viz., the conviction and conversion of the ungodly. I am happy to have it in my power to state, that these endeavours were not in vain, either in the town or country. Throughout this very populous neighbourhood, there is a great improvement in the state of religious feeling and conduct. Drunkenness has greatly diminished, and places of religious worship of all denominations, are thronged with deeply attentive hearers.

In Gateshead particularly, we can rejoice in the merciful effusion of the Spirit, which has accompanied and followed this wasting calamity. From the conference in 1830, the time I came here, up to last

Christmas, I and my colleagues had given no less, than 360 notes of admission to persons on trial in our society. Yet, owing to more than 200 apostasies, and the greater number of removals, occasioned by the pitmen's strike at the last binding, when most of them were out of work about three months, we had realized scarcely any addition to our societies. Since Christmas, in the town especially, our chapel has not been large enough to contain the people who wish to hear. In the out-skirts of the town we have preaching-places, and rooms in which public prayer-meetings and class-meetings are held, all of which, when ever opened, are filled either with attentive hearers, or earnest inquirers after salvation. This blessed movement extends more or less to almost every place in the Circuit, even to those in which there has been no appearance of cholera. It is but justice to say, that the Local Preachers and leaders have entered most heartily and laboriously into this work. But for their united and zealous co-operation, our labours must in a great measure have proved fruitless in this Circuit, to the respective places in which we come so seldom. Through the assistance of leaders, I have found it of great advantage to make selections of penitents, give them suitable instruction privately and individually; and then bring them together, with six or eight friends to assist, when those instructions have been repeated to them collectively; and prayer to God has been offered for them. In meetings of this sort, from ten to thirty persons have found peace with God in one meeting, of an hour and a half long.

We are now engaged in the very important work of visiting the classes, for the renewal of the quarterly tickets. We cannot yet ascertain what number we shall admit on trial, but it is likely to be large. We have already admitted nearly 300. Many of these are young men and young women, but a large proportion are married persons. This, if they continue faithful, will have a

favourable aspect on their rising families.

In this work I greatly rejoice; but it is not the joy of harvest. If there be no blossoms in spring, there can be no fruit in autumn; but it too often happens, after a fair show of blossoms in spring, the hopes of autumn are blasted. While on the one hand, knowing as we do something of the deceitfulness of the human heart and the devices of the enemy, we should not allow ourselves to be carried away with unreasonable hopes, on the other, knowing the truth of the promise, and the sufficiency of divine grace, we would not despair, or suffer our minds to be discouraged. The difficulties should teach us to distrust ourselves, be prudent and laborious; the promises of help should encourage and make us confident as to the success of the cause in which we are so happily employed. Our proper calling is to be workers together with God, and while we work with him, he will work with us, and labour done in the Lord shall not be in vain.

You will be glad to know, that this gracious work is going on, not only in this Circuit but throughout the District; and in some of the Circuits to a very considerable extent.

Yours, most affectionately,
JOHN SUMNER.

P. S. I ought to have stated in this letter, that the cholera did not begin at the house of God, but among the irreligious of the world; and only a very small number of the pious have fallen by it. Of that few, some have gloriously triumphed.

Total number of Methodists. A recent number of a periodical published in London states, that "it appears from official documents, that there were in the United Kingdom, and its dependencies, at the last returns, 311,332 persons in connexion with the British and Irish Conferences—513,114 under the care of the United States Conferences— and 12,355 under

that of Canada—making a total of 839,801 Methodists throughout the world.” This is the number however, of only those who are in religious connexion, and is perfectly distinct from the many congregations of regular attendants on its ministry, and which probably amount to not less than four times as many more. If however those, who are properly denominated Methodists, *i. e.* those who are acknowledged members of the Methodist Societies, were, under a full conviction of their responsibilities and their religious opportunities, to “live in the spirit,” and to “walk in the spirit;”—by piety, meekness, charity, zeal, holiness,—as “the salt of the earth,”—as “a city set on a hill,”—as a “leaven” which extending its influence should, in common with other christian denominations, “leaven the whole lump,” how altered might the moral and religious aspect of the world become. We do not mean to suggest that they are, as a body, less religious, benevolent, and zealous, than others; but we do mean to suggest that, whatever may be a rule to others, should be no more a rule to them, than as it may subserve the extension of holiness, either as it concerns themselves or their fellow men. Their responsibility is great:—May they see to it!

The Protestant Episcopal Church in India has lost in the short space of nine years, no fewer than four Bishops: *viz.* Drs. Middleton, Heber, James and Turner. Memorials have been presented to Government, by the Society for the Propagation of the Gospel, and by the Church Missionary Society, praying that our Eastern possessions should be divided into more dioceses; as that at present constituted, including besides the three Presidencies of India, the island of Ceylon, and the Arch-deaconry of New-South-Wales, it is beyond the power of any one prelate to attend to its wants.—Dr. Daniel Wilson, the defender of the Church Mis-

sionary Society against the indecorous attack of the Arch-deacon of Bristol, is appointed to this See.

Baptist Missionary Society, (England.) The increase of expenditure arising from the growth of the Society's Missions, combined with a considerable deficiency of income, having brought the Treasurer into difficulties, one of the Society's friends has placed at its disposal the sum of ONE THOUSAND POUNDS.

His letter suggests ways and means of forwarding the cause of God, not less applicable to persons, who may be much more limited in their resources.

“I feel deeply persuaded,” he says, “that if all would do WHAT THEY CAN, not only might the Society be at once relieved from its present embarrassments, but if God shall continue so to bless the work as He has done, the number of Missionaries might very shortly be doubled. This may, perhaps, require us to deny ourselves, by cutting off all UNNECESSARY expenses, or to lessen our provision for the POSSIBLE wants of a short earthly life; but is that to be compared with the thought of such as this being hindered by the wants of funds? Surely none, who have themselves received the *unspeakable gift*, can hesitate to make even greater sacrifices than these, for the purpose of communicating this infinite blessing to their perishing fellow-sinners.

Human Sacrifice Abolition Society.—An Institution bearing this name has been formed in England, and has been sometime in operation. It seeks to attain its object, which has especial reference to India, by the circulation of tracts setting forth the absurdity, inhumanity, and impiety of such criminal sacrifice of human life.

Idolatry tax in India. At a late Quarterly Court of East India proprietors, a gentleman enquired in:

reference to a motion he had made twelve months before, whether instructions had been sent to India relative to the Idolatry Tax. The Chairman replied that he was not aware that any instructions on the subject had been forwarded, on which Mr. Rigby expressed his surprise, at the statement, as he had been led to expect, from what had passed on the occasion referred

to, that measures would be taken, in unison with the feelings of that Court, and the unanimous sentiment of the country, to put an end to the practice complained of: he would rather that his dividend should sink to the bottom of the ocean, than that they should be discharged from so disgraceful, he would say, so impious a source as this.

MAHOMETAN EMPIRE.

THE plague and cholera seem to be proceeding with a commission of awful severity through the length and breadth of the Empire of Mahomet. The ravages of the cholera in Constantinople,—Alexandria—Cairo—Smyrna—how awful, compared with the lenient infliction of the same scourge on England. At Smyrna, we hear of four thousand persons dying in the course of a day; and by accounts just received, it is alleged, that at Mecca, not less than forty five thousand deaths occurred in one month. The christian will in all this, trace something more than a difference in climate or in the habits of the population.

Smyrna.—The Cholera has made great ravages in this city. It first appeared among the Jews, and increased daily spreading among the Greeks and Armenians, and also among the Franks. The rich Jews had removed, taking with them their only medical man, and had thus left the poor to perish. A Committee was formed by the Europeans to aid them, and Mr. Lewis, as the Jewish Missionary, has taken active measures personally to effect their relief. The Rev. Mr. Jetter, of the Church Missionary Society, writes from Bozjah.

“I am told that all night long, nothing is heard in the streets of Smyrna but crying and lamentation. The season was, on the whole sickly; for we have had sickness around us ever since we came here: first the plague; then the intermittent fevers, and now besides the Cholera, bilious fevers, from the fright which this dreadful disease has caused among the people. I am out from morning till noon, with a little basket in my hand, giving medicines to the poor suffering people; and latterly my whole

time has been engaged in attending on the sick.

“I see already one good result from my affording medical help to the afflicted. The people gain confidence in me which will enable me, by-and-bye, to speak a word to their immortal souls.” Also a kind and grateful feeling is produced among them.

Bagdad.—The Rev. Mr. Kitto, of the Church Missionary Society has sent home most affecting details of the ravages to which this devoted city has been subjected. The PLAGUE prevailing to a frightful extent among the inhabitants; part of them attempted to escape into the country, but were arrested by a sudden INUNDATION of the Tigris, by which numbers perished and the rest were driven back into the city. Thousands were falling under the dreadful influence of the pestilence, when the water made a breach in the walls, and swept away many of the habitations. When at length it pleased God to stay the hand of the destroying angel, it was ascer-

tained that of 80,000 beings, the population of Bagdad, not more than 25,000 survived. The sword succeeded: for scarcely had the plague ceased, and the waters sub-

sided, when troops arrived in the name of the Sultan to depose the Pacha. Fierce and bloody were the contests which followed, adding to the miseries of a devoted people.

NEW SOUTH WALES.

Trade in dried human heads.—A disgusting traffic has been carried on between New-South-Wales and New Zealand in human heads preserved in a manner peculiar to the New Zealanders. These preparations have been made by the natives in Cook's Straits. An order of the Colonial Government, has however severely condemned, and rigidly prohibited the traffic, as tending

greatly to increase the sacrifice of human life among savages whose disregard of it is notorious, and to raise scandal and prejudice against the name and character of British Traders in a country with which it has become highly important for the Merchants and traders of the Colony to cultivate feelings of mutual good will.

UNITED STATES OF AMERICA.

It appears that four hundred and thirty four towns in seventeen states have been blessed with a special religious influence from on High: of these 181 are in New England, 187 in the State of New York, and sixty-six in fifteen other States of the Union. This enumeration is only partial; the total number of towns so distinguished not falling much short, it is believed of *one thousand*. In one hundred and eighty-five of the towns, more than *eighteen thousand* instances of apparently real conversion are reported as having taken place, and it is hence inferred that the whole number may probably amount to *fifty thousand*. The colleges have also been favoured, and the number of students hopefully brought to the Lord is *three hundred and twenty*.

Our republican neighbours are exceedingly fond of boasting of their civil and religious liberty; but how far the principles of republicanism, any more than those of the most perfect despotism, can tolerate the extension of Christianity when interest stands in the way, is shewn by the conduct of the Geor-

gian Government towards the Missionaries of the American Board of Foreign Missions. Mr. Worcester and Dr. Butler were employed in evangelizing the Cherokee Indians, of whom that government had forcibly deprived of their lands notwithstanding the existence of many solemn treaties by which the American Government had acknowledged them as an Independent Nation; and because they continued their labours among them, they were thrown into prison and doomed to four years hard labour. The letters of these persecuted men do them the highest honour, and will produce a deep sympathy with them, and many prayers on their behalf, on this as well as the other side of the Atlantic. The conduct of the Georgian Government may yet supply his Burman Majesty with an example he may be unable to follow, either because of the kinder feelings of his nature, brutal as he is; or because of the interference of British generosity.

Georgian Intolerance.—A LETTER from Mr Worcester was inserted in the last number,* giving

* The Missionary Herald.

an account of the trial of himself and Dr. Butler. It was also stated that these two men, citizens of other states, had been thrown into the penitentiary of Georgia and doomed to hard labour for four years, for no other crime than that of being found guilty of prosecuting their labours as teachers and Missionaries, within that part of the Cherokee country over which the state of Georgia has recently extended her jurisdiction.

A letter from Mr. Worcester, written in the penitentiary, and dated the 6th of October, has been published in the Journal of Humanity, from which the following is taken:—

“I need not tell you any thing respecting my coming here, as you have doubtless seen accounts of it. You know that Dr. Butler is with me. Whether Providence will provide a way for our release before our time expires, we know not. We have applied to the Supreme Court of the United States, and expect a hearing next winter; but whether the decision will be in our favour, and whether it will be executed if it is, remains for futurity to disclose. You know how to appreciate the motives which have brought us here. We are happy. We enjoy I trust that light of God’s countenance which can make man rejoice in affliction. Whatever the result may be as to earthly things, we hope to realize the fulfilment of that precious promise, ‘All things shall work together for good to them that love G. J.’

“I preached Sabbath before last to about twenty-six prisoners confined in the same room with me, and last Sabbath in a room to which about sixty had access. I hope for similar opportunities hereafter. Dr. Butler and I sleep in different rooms, and have worship in each every night. Whether any good will follow remains with God. To human view, it is a discouraging task to preach to men, who, as the inmates of a penitentiary may of course be expected to be, are corrupt and

corrupting one another. But God can bless the effort if he will.”

A letter has recently been received from Dr. Butler, dated Georgia penitentiary, October 16th, which is given below:—

“I have formerly been told, that there was no need of my going to the penitentiary; that it was easy for me to avoid it if I would; and some have even told me so since I have been here; others, I have been informed, have said the same. I would by no means compare myself with any of those mentioned below; but you will doubtless understand my meaning. Nehemiah might have gone into the temple, if he would. Shadrach and his companions might have worshipped the image of Babylon if they would. Daniel might have ceased to pray for a season, if he would. But not to pursue this train of thought farther, they could not conscientiously comply with these requirements. Others in similar circumstances could not conscientiously comply with other requirements. However easy it might appear to others, I could not conscientiously comply with requirements which would have kept me from this confinement. And now, dear sir, I have to say, that through the goodness of God I have yet had enough to support me; I have had even more than I anticipated. And I am led firmly to believe that any man contending for the rights of conscience, and the liberty of spreading the Gospel, will always find strength given him from above. Whilst in confinement I have many happy hours; some of the happiest of my life, I am also convinced, ‘that nothing is to be feared where the love of the Father is found; nothing is painful where the love of Christ is exhibited; nothing is sorrowful where the Holy Ghost distills his heavenly rejoicings.’

“Though I am in apparent distress, I am not cast down; though I am troubled, I am not forsaken; and though my body is imprisoned, my soul is at full liberty. O this

precious liberty of soul! it is of more value than liberty of body, than the society of the nearest and dearest friends; yea, it is of more value than life itself; the enjoyment of rubies and all the riches of the world are not to be compared with it. Here I find communion with God more precious than in any other place; for here it is the source of all my enjoyment. Being cut off from the various enjoyments of life, why is it not reasonable that there should be great additional enjoyment in God; even that enjoyment which will fill up the vacuity occasioned by the privations of other enjoyments. I hope I am now and shall ever be thankful for the enjoyments of this place. I have religious books to read. I am confined by night in a building with fifty-eight others; we occupy two rooms connected together by a pair of stairs. I have worship every evening, when I read in the Bible, exhort, and sing, before prayer. Sometimes I am occupied for hours in answering questions on religious subjects. There are two or three of our number I have some hopes are really pious; though their fruits must decide their true state. Several have solemnly resolved to renounce their profaneness and other acts of wickedness.

"It is not too much to say, there is a religious feeling manifested by a number of prisoners. I hope we may be instrumental of good to these unfortunate convicts; I think we have generally their respect and confidence; and their acts of wickedness they studiously endeavour to conceal from us. Here I find the infidel, the universalist, and, strange as it may seem, the self-righteous. One man came to me the other day, after I had had

conversation with him, and he had acknowledged his wickedness, and said, 'I have one favour to ask of you: I have resolved to plead with God for forgiveness, and pray until I die; and I wish you to pray for me, as vile, wicked, and wretched a creature as perhaps ever lived: your prayers may be of great service to me.' A few days since, my family was well, and the school in operation. Mr. Ross and Mr. Lavender had written to Mrs. Butler, that they would supply her with anything she needed. Mrs. Butler and the family were in good spirits, and things in operation as usual at the station."

It is understood from a gentleman who visited these brethren, and conversed with them, and saw the room of one of them, that the yard of the penitentiary, enclosed by a high wall, contains about five acres; that the number of persons is now about one hundred; that Mr. Worcester and Dr. Butler are confined at night in separate rooms, each having twenty eight or thirty others with him; that they are clad in a shirt and trowsers of coarse cotton, having the initials of their names, and the term of imprisonment painted in large characters on the breast, and that, when the cold season arrives they will be provided with a jacket in addition; that a blanket is furnished them for a bed and covering at night; that their food is coarse; but sufficient in quantity, and wholesome; that Mr. Worcester is employed principally in a shop as a mechanic, and Dr. Butler, in turning a lathe wheel, that they receive as kind treatment from the keepers as could be expected; and that they were cheerful and happy.

NOVA-SCOTIA.

The Annual Meeting of the Wesleyan Missionaries belonging to the Nova Scotia district, which

comprises thirteen Circuits in this Province, - three in Prince Edward Island, and two in the Island of

Cape Breton, employing the labours of 17 preachers, was commenced on Thursday morning May 17th. The Rev. Messrs. Bennett and Crane, the latter recently appointed to St. Vincents in the West Indies, were also present, and two young men, Messrs. Cooney and Padman, recommended by their respective quarterly meetings, as candidates for Missionary Work.

The Meeting however had to regret the absence of the Rev. William Black, through personal indisposition, not less the consequence of early efforts in preaching the gospel in these Colonies, than of infirmities the companions of advanced years. Mr. Black was the first Missionary employed by the British Conference in these Colonies, and was exposed to many dangers, and fatigues, and privations, incident to travelling in a new country, and conveying to its scattered population "the word of life." He has however the consolation to witness in the present extent and efficiency of Wesleyan Missions in British America, a consummation he probably never anticipated. For many years he was honoured of the Lord as a useful Missionary of the cross; and now he can no longer "huckle on the armour" for personal contest and personal victory, he will rejoice that his place is occupied by others who will, by the blessing of God, in their place contribute to the extension of the cause he commenced, and in the prosperity of which he ever took the greatest and holiest pleasure.

At this Meeting the death of the late Rev. John Shaw was reported; but as in our next number we shall give a memoir of him, we shall now only say that he died most triumphantly.

It is not perhaps generally known that the Annual Meetings of the Wesleyan Ministers is not exclusively religious. It is true that they are always accompanied by public religious services, and every private meeting is commenced and concluded with prayer,—that the

religious and moral character of each preacher, during the past year, is strictly scrutinized;—that the spiritual state and prospects of each circuit, and the number and character of the Sunday Schools, are carefully enquired into; and mature deliberation had, as to the adoption and maintenance of measures, for extending the influence of scriptural knowledge and vital godliness; but other interests, such as are of a secular description, connected however with the work, then have to be arranged: the state of the property belonging to the connexion whether in Chapels or Mission houses; the efforts of our people on the several circuits to provide for their preachers, with as little dependence as possible on the Parent Society; and the amount of monies collected in the district in aid of the general object of the Wesleyan Missionary Society, with a variety of other collateral affairs, all annually engage the attention of those meetings, a copy of whose minutes are sent home for the inspection and approval of the British Conference. No district conference has any confirming, or final power: this belongs alone to the General Conference, which however uniformly pays the kindest attention to the recommendations of the districts.

It was ground of thankfulness, that during the year the brethren had been generally preserved in health; and enabled to pursue their arduous labours without interruption; that they were never more affectionately united in their proper work, never more resolved to persevere in it with renewed zeal, and never more encouraged by the great Head of the Church in the success he had given to their efforts.

The increase of numbers in Society, after all deductions made on account of deaths, removals, and expulsions, was four hundred and ninety one, most of whom having experienced the renovating effects of divine grace, can rejoice in the enjoyment of "redemption in the

blood of Christ," the forgiveness of past transgression; and the rest, all professing "a desire to flee from the wrath to come," evidence the sincerity of their professions by a consistent demeanour.

To the man of God ever solicitous for the extension of that "holiness without which no man can see the Lord;" and with whom PRINCIPLE is preferable to PROFESSION, such an addition to the number of probable inheritors of the kingdom of heaven is cause of grateful adoration. For the grace of God alone can overcome the propensity of men to depend on the mere forms of godliness;—the power of the Most High only can destroy the repugnance of the carnal mind to spiritual things; that alone can neutralise the powerful influence of the world in its interests, and prejudices, all which are incongenial to true piety; and that it is done in any measure is no less an evidence of the divine sanction given to means and instruments, than it is an augury of continued assistance and ultimate triumph. There may be indeed some reason to fear, from what has taken place in the history of the church, that much early promise of fruitfulness may be blighted;—it is however for us to be thankful for any present indication of religious prosperity, and, so far as we may be concerned "as co-workers together with God," by holy industry and pastoral care, to endeavour to render it permanent. Methodism, taking our enemies as witnesses, is Godliness: and while the men who have been specially known by the appellation, never imagined that true godliness was confined to those of their own opinions; but unhesitatingly gave credit to piety however distinguished, let Methodist preachers and Methodist people conscientiously walk by the same rule, and mind the same thing," unpolluted by the possession of political influence; unincurred by a thirst for political dominance; and less anxious for numerical strength, than for scriptural godli-

ness, and more glorious results of a preached Gospel by their instrumentality will yet be witnessed.

The Sunday Schools though, in consequence of a deficiency in many places, of suitable teachers, not containing so many children as during the preceding year, continue to afford pleasing evidence of their efficiency. Upwards of 1000 children are taught in them the elements of a common education, and the first principles of the doctrine of Christ.

The Missionary Society, formed some fifteen years ago in aid of the Wesleyan Missionary Society in London, by which, for upwards of 49 years, Missionaries have been employed in Nova Scotia, has been during the past year more productive than in any preceding, giving evidence that the great object of the Institution is increasingly appreciated; and never was a better feeling manifested at the Annual Meeting of the Society, than on the evening of May 24th, when its Sixteenth Anniversary was held.

The various public services were well attended. There was Preaching, or a Prayer Meeting every morning and evening during the session; and on the Sabbaths there were four services in the chapel and two in the spacious school-house immediately adjoining. A most interesting service was held on the evening of the day appointed for the General Fast at which Mr William McDonald was solemnly set apart to the work of the Ministry.

The examination of the young men, who had not yet accomplished their probation, as to their personal experience, theological studies, and general reading, afforded great satisfaction and pleasure, to the elder preachers, who may expect, ere long, according to the natural course of events, to be removed from their work by infirmities induced by the labour of years, or by death. They could rejoice that while they were not necessary to the prosperity of Christ's cause,

however he may have blessed their efforts. He was raising up fellow-labourers for them, and providing a succession of faithful and talented brethren, to occupy their places, as they might be compelled to withdraw from the field.

The appointments of the brethren as entered on, or continued at this Meeting, are as follows: viz.—

HALIFAX, Rev. Messrs. Dowson and Richey. Rev. W. Black, supernumerary.

LUNENBURGH, Rev. Henry Pope.

LIVERPOOL, Rev. George Miller.

BAREINGTON, Mr. Wm. Padman, recommended as a candidate for Missionary labour.

YARMOUTH, Rev. Wm. McDonald.

HORTON, Rev. John Snowball.

WINDSOR, Rev. Wm. Crocombe, Chairman of the district.

NEWPORT, Rev. Wm. Temple, Secretary; Rev. Wm. Bennett, supernumerary.

STUBENACADIE, Rev. Thos. Crosthwaite.

PARFEBOROUGH, &c. Rev. James G. Hennigar.

WALLACE, Rev. Thos. Davies.

RIVER JOHN, Rev. Thos. Taylor.

GUISBOROUGH, Rev. Wm. Smith.

SYDNEY, CAPE BRETON, Rev. John Marshall.

SHIP HARBOUR, C. B. Rev. Mauth. Cradwick.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, Rev. Stephen Bamford.

TRYON and BEDEQUE, Rev. Wm. Webb.

MURRAY HARBOUR, Rev. Robert Cooney, recommended as a candidate for Missionary labour.

NEW BRUNSWICK.

Of the rise of Methodism in British America Mr. Miles says.

“In the year 1765, Mr. Lawrence Coughlan was a travelling preacher in connexion with Mr. Wesley. He was in the year 1768, ordained by the Bishop of London, at the request of the Society for the propagation of Christian knowledge, that he might be qualified for the office of a Missionary in the island of Newfoundland. He accordingly went thither, and for three years and upwards he laboured in Harbour Grace and Carbonear, without any apparent success, and in the midst of great persecution. He was persecuted in the chief court of the Island, but escaped the fury of his enemies. In letters to the Society for the Propagation of the Gospel, he was accused of almost every thing that was bad. When his enemies found that those methods were not sufficient to remove him, they employed a physician to poison him, who was soon afterwards converted to God, and discovered this wicked design.

“At length the Lord was pleased to visit this miserable people,

and poured out His Spirit abundantly. Many were soon turned to the Most High.

“Mr. Coughlan immediately united the truly sincere in regular classes. On this the persecution grew hotter; till at last, he was summoned before the Governor, but the Governor declared in his favour, and appointed him a Justice of the Peace, on which the persecution ceased, and he laboured for four years in much quietness and with great success. He then returned to England for want of health.

“On Mr. Coughlan’s departure, Mr. Stretton, a local preacher from Limerick, and Mr. Thonay, another local preacher, both in connexion with Mr. Wesley, and at that time merchants on the Island, undertook the care of the Societies which Mr. Coughlan had formed; but those gentlemen being much engaged in mercantile business, the Societies soon fell into decay.

“Some years after this, Mr. Wesley appointed Mr. John McGary as a Missionary to Newfoundland, who went over accordingly. In 1790, Mr. McGary.

who had returned to England, was appointed a second time to that Island, with two travelling preachers from the United States; they were rendered useful to the people.

"In the year 1791, a favourable change took place in their behalf. Mr. William Black, who was born at Huddersfield, in Yorkshire, A. D. 1760, visited Nova Scotia. His labours were attended with great success. In the year 1792, he was appointed superintendent of the whole work in British America: which office he has held ever since. He has been instrumental in uniting the scattered members, restoring discipline, and by the united labours of himself and his brethren, the kingdom of God has been greatly enlarged in these parts."

In the year 1814, Newfoundland was made a separate district;—in 1817, Canada was made the same, and at the Conference of 1825, the Circuits in New Brunswick and Prince Edward Island were formed into a fourth district under the superintendence of the Rev. Richard Williams. In the year following, however, an alteration on the recommendation of the Nova Scotia and New Brunswick districts, was made, since which several new Circuits have been added by the zeal and success of the Brethren's labours to the latter. We heartily rejoice in their prosperity; and pray the Lord to make it more abundant.

The following letter from one of the Missionaries gives an account of their last district Conference.

DEAR SIR—The publication of the Nova Scotia and New Brunswick Wesleyan Magazine affords me an opportunity of presenting your readers information which, I trust, will be received with pleasure and thankfulness, by all who pray for the prosperity of Zion.

Bridgetown, June 15th, 1832.

On the 18th of May last, the Seventh Annual District Meeting of the Wesleyan Missionaries in New Brunswick, commenced in the town of Fredericton. The Mr. remains by the kind Pro-

vidence of Him, whom they serve in the Gospel of his Son, arrived in safety and good health; and were most kindly received by our friends, and entertained with every expression of affectionate regard. The business of the Meeting was attended to with harmony and "brotherly kindness." The candidates for our Itinerant Ministry were closely examined with respect to the doctrines and the discipline of the Wesleyan body, as well as to their reading, and the method of improving their time; through which they passed with great satisfaction. The increase of members in the past year, after allowing for removals beyond the reach of our field of labour, and those who have passed "through death triumphant home" is 139, for which we thank God and take courage, knowing that he who has hitherto blessed us, will continue to bless us, by making known the power of his salvation in every place. The religious state of our Societies, the increased and increasing number of Sunday Schools, the flourishing condition of our Branch Missionary Societies, the erection of several large and commodious Chapels, and, the numerous and pressing calls from various places for more Missionaries, indicate that the hand of God is upon us for good, directing us onward towards new and more extended achievements over the darkness and corruption of men who are yet without God, and without hope in the world.

Wednesday the 23d being appointed as a day of general fasting, a public prayer meeting was held in the new Chapel, early in the morning; and at eleven in the forenoon and at six in the evening, suitable discourses were delivered to large and attentive congregations. It was a day of great solemnity and profit to our people.

Friday evening was appropriated to the ordination of two young men, who had satisfactorily terminated the period of their probation. The Chapel was crowded to excess, and the listening multitude seemed to

hear with deep and solemn attention the account which these young ministers of Christ gave of their conversion to God, their call to the Christian ministry, and their design of engaging in its responsible duties. The Rev. J. B. Strong read the Ordination Service in an impressive manner, and several of the senior preachers united in the imposition of hands in setting the candidates apart to God's work. The charge was delivered by the Rev. Richard Williams, who shewed from the scriptures and Church History, the fallacy of what is called "the doctrine of uninterrupted Apostolic succession" as maintained by the Roman Catholics and many of the clergy of the Protestant Episcopal Church, and that the Wesleyan Ministers have as good a Presbyterian Ordination as any in the world.

The charge contained some excellent advice, and concluded as well as I can remember in the following manner:—"You are now, said the Rev. Speaker, "to consider yourselves as associated with the Patriarchs, Prophets and Apostles, you, with God and with Jesus Christ, whose ministers and servants ye are; and the Lord God of the holy Prophets will be with you to furnish you with supplies for

your work, and to afford you success in the faithful discharge of it." The whole service was conducted in a manner which gave entire satisfaction, and it is to be hoped that the congregation who witnessed the solemnities of the evening will long remember them for good.

Yours affectionately,

M. P.

Stations of the Wesleyan Missionaries in the New Brunswick district, May 1832.

ST. JOHN, Rev. Messrs. Desbrisay and Joll.

FREDERICTON, Rev. Samp. Busby. SHEFFIELD, Rev. William Murray.

ST. STEPHEN and ST. DAVID'S, Rev. J. B. Strong, chairman.

ST. ANDREWS, Rev. Alexander M'Leod.

WESTMORLAND, Rev. Wm. Smithson.

PETIQUODIAC, Rev. Richardson Douglas.

ANNAPOLIS & DIGBY, Rev. Messrs. Williams and Pickles.

SUSSEX VALE, Rev. George Johnson.

MIRAMICHI, Rev. Messrs Wood and Daniel.

BATHURST, Rev. Joseph F. Bent. WAKEFIELD & WOODSTOCK, Rev.

Arthur M'Nutt. HOPEWELL, one to be sent.

Extract of a letter from the Rev. E. Wood, to the Committee in London, dated September, 1831.

Miramichi River (a Micmac Indian name, signifying *happy retreat*) is computed to be 220 miles in length, it rolls through a large and beautiful bay into the gulf of St. Lawrence, in latitude 47. 53s. N., and longitude 64. 53s. W. In its descent it acquires considerable impetus, owing to the numerous tributary streams which discharge into it. Each side of it, for 100 miles from the bay, may be considered one continual settlement, presenting two uninterrupted lines of cultivated land, of about a quarter of

a mile in breadth, and fringed by apparently interminable forests. The principal town upon the banks of the river is Chatham, 25 miles from the bay. At this place we have fixed the Mission residence. From hence we have a view of five miles extent, which in the summer is exceedingly interesting; it terminates with Newcastle, which is said to be the second place of importance, although here the courts are held, and the jail is built. The banks of the river, from Chatham to Newcastle, are prettily diversified with

houses, stores, &c., possessing various claims to respectability.

“Our chapel at Chatham will contain upwards of eight hundred hearers. Upon consideration that twelve months have only elapsed since the commencement of the Mission, the quickness of its erection appears surprising, especially as there was no society to lend their aid when it was first started. It is inferior to none, connected with us in the Province. For this commodious place of worship we are principally indebted to the unabating exertions of our excellent friend, Mr. Robert Morrow, aided by the generous contributions of the inhabitants of Miramichi. By the good providence of God attending us, myself and brother M’Nut opened this place for divine worship on the 31st of July. I could not but “rejoice and be glad,” that whilst so great a number of our fathers and brethren were assembled in their annual conference, and upon this sacred day were praying for the prosperity of Messiah’s kingdom, on this side the world of Atlantic waters we were employed in an event which presents itself as an answer of the prayers of those who love the prosperity of Zion. Hitherto the Mission has been conducted with peace and prosperity. Great numbers of persons who have emigrated to these distant shores, who once enjoyed religious fellowship, and walked in the light of Jehovah’s countenance, for want of the means of grace, have languished into barren professors, or display the more affecting character of sinful backsliders. If it were only for their sakes, your Missionaries do not labour in vain.

We regularly visit a place up the north-west branch of this river called William’s Town; it is nearly midway on the peninsula which forms the two great branches into which the Miramichi River is divided, called the north-west and the south-west. It is not an easy matter to form a correct opinion of the difficulties these settlers had to en-

counter at the commencement of their location, or of the dreariness of their abode. Their spot is fixed in the same way that a vessel is guided across the ocean, by the assistance of the compass. A man with one of these in one hand and an axe in the other, begins to make a road. At short distances he marks the trees as they present themselves to the point of the compass, he then with the axe takes off the bark on both sides of the tree, and by this mark what is called, “a blazed path” is formed. Some idea may be formed of the situation of an emigrant without means to purchase what others have toiled hard for, or to hire men to assist him in clearing his land, by following such a man in imagination into the shades of the forest, treading upon ground perhaps never trod before by any of the human species. Yet this spot is designed to be occupied by civilized man, where the log-house is first to be erected to afford a shelter from the rains and the severities of approaching winter, but which is to be superseded as cultivation advances, and the power of the emigrant becomes extended, by a more large and comfortable dwelling. On this ground youths are to be trained for life and immortality, and all the fond endearments of husband and wife, parents and children, are to exist. Here, too, the heralds of salvation are to blow the Gospel trumpet; these forests are to echo the praises of God, where scarcely was any thing ever heard but the whistling of the furious blast, or the coarse and ravenous howling of beasts of prey.

In this situation were a number of Methodists placed who had enjoyed the means of grace in Ireland. They did not leave their religion at Cape Clear; and for years in such a situation as I have described, its flame continued to burn. They kept up their prayer-meetings, and class meetings, and without the sight of a preacher, or scarcely hearing of one, they maintained their pious fellowship, and now we

have amongst them, out of nine houses, of which the settlement was composed, an interesting class of sixteen members. The attention of the New Brunswick District was first directed to Miramichi, in consequence of a letter addressed to the Chairman by brother Robert Tweedy, who has always been the faithful and pious leader of this devoted little band.

Several miles higher upon this branch of the river, we preach at Peabody's settlement. Some idea of the destitute parts of this province may be formed from the fact, that there is living here a woman who was twenty years of age before she ever heard a sermon. Close to this place the Indian boundary line commences; and extending five miles up the river, it embraces one of the finest tracts of land in this part of the province. Near the residence of the whites, they have pitched their rude dwellings on a neck of land cleared by themselves. After preaching, I wandered amongst their camps; but it being the usual time for the general assembly of the Micmac tribe, with the exception of one man and four boys, the whole of them were down at Miramichi Bay. They are most rigid adherents to the Roman Catholic faith, and none of their followers are more completely under the government of the Priests. Small as this party is, they have their internal regulations, acknowledging the authority of the King, whose power is absolute. When at such a distance from the church that they cannot conveniently attend, the public religious services are conducted by him. A clerk to a merchant here strolled amongst them one Lord's day morning, and, addressing one of them, asked what was the news? "Brother," said the Indian, "this is the Lord's day; no talk of news to day; come to-morrow, no force then;" viz., I don't care what I talk about then. On the opposite shore, half a mile higher up, are several camps; these are the residences of the drunk-

ards. An untutored Indian can arrive at the same conclusion as the philosopher, "Evil communications corrupt good manners." When any of the race become drunkards, they formally banish them, nor are they allowed to return unless they become reformed characters. The Indian women are as much addicted to this vice as the men. When they assemble for public worship, they are not allowed to enter the camp, but as a mark of degradation they must all stand at the door.

At this end of our Circuit, we regularly preach in Newcastle, where we have commenced a small society, with some prospect of success. We also preach up the other arm of the river, at Crocker's, where we have a very good attendance.

To the eastward of our residence, we visit Black River and Baie des Vents. The difficulty of getting to these places is not very small, especially in the spring and fall of the year, when the roads are very bad. The last time I was at these places was after a heavy fall of rain, my horse sank so low in the mire sometimes, that I was reminded of Bunyan's Pilgrim struggling in the slough of despond. On this journey for the first time since I have been in America, I caught a sight of an enormous bear of the ranger species. These animals are a great scourge to the settlers, especially the ranger; the persons who owned the property where I preached had lost no less than seven sheep this season, which had served to satisfy their rapacious appetites.

The settlers here are occasionally visited by the Church and Presbyterian Clergy. It is a singular sight to stand at the door of our preaching place in Black River, and see the people emerging from the woods, pulling or paddling up the river in log canoes cut out of bodies of large trees, or climbing up the banks, to come to divine worship. We have been given to understand they are anxious for the continuance of our labours. The pe-

pulation around us is widely scattered, and the settlers generally but poor. The generosity of the Committee will never be better bestowed than in assisting the Mission here, if it should stand in need of their special help. I proceed in a few days to Baie des Chaleurs to visit New Brandon and Bathurst.

MISSIONARY INTELLIGENCE.

From the Monthly Notices of the Wesleyan Missionary Society.

THE Committee have received letters from several of the brethren in Jamaica, and give the following extracts. Mr. Fox, against whom no charge was made, and who, indeed, it appears from Lord Belmore's despatches, was imprisoned under the idea that he was a Baptist Missionary, has been liberated, and his letters will show what treatment he received. It amends the case but little to say, that "all this was in mistake;" but it shows sufficiently the character of a large portion of white society in that Island, that occasion is thus taken from tumults among the negroes,—excited, indeed, by manifest mismanagement, and chiefly by the abridgment on several estates of the usual holidays at Christmas, enjoyed by the slaves from time immemorial, and then probably rendered formidable chiefly by acts of blind violence and indiscriminate severity,—to fasten odium upon the Missionaries, and to improve them, we suppose, to give colour to these calumnies. Their imprisonment, upon prejudiced and silly rumours, without the semblance of guilt, or the existence of a specific charge, would itself have been a sufficient outrage, had no positive suffering been added to it; but when imprisonment in Jamaica is not *safe custody* merely, but confinement in one of those wretched dungeons there called jails, the case becomes one of crying injustice, at which every correct mind must feel indignant. If Lord Belmore chose upon some vague report to issue an order for the apprehension of a Missionary, he ought to have remembered what kind of treatment he was likely to receive, and, presuming upon his innocence, as he was bound to do, to have taken care that he was not exposed to penal treatment.

Extract of a Letter from Mr. Fox, dated Spanish Town; Common Jail, Jan. 9th 1832.

I AM under the unpleasant necessity of informing you, that I was last week apprehended in this town on my way to the District Meeting, and committed to this place, on the ground of having escaped from Falmouth after detention there. You will no doubt receive intelligence by this packet of the rebellion which has taken place in Jamaica, and the consequent loss of life and property; so that it would be useless for me to enter into particulars. As it regards myself, I was in my Circuit when the insurrection commenced, and I witnessed some of its ravages, but did all

I could to prevent our own people from the evil so long as I continued there. On Sunday, Jan. 1st, I preached a farewell sermon to the society in the morning, the evening services having been given up; and, after preaching, was requested by a messenger from the head quarters to appear there as soon as convenient; I went thither immediately, and found several Baptist Ministers present, we were soon dismissed, but requested to appear again the next day.

Fearing, that as martial law was proclaimed, I might have to turn out as a

soldier, and thereby be prevented from attending the District meeting, I the next morning waited upon the Colonel, and, stating my case, applied for a passport to Kingston, which he gave me. I soon after proceeded on my journey and met with no molestation until seized by the authorities in this town. The base periodicals of this country have represented me as being deeply implicated in the insurrection which has taken place; but I dread no results, though I believe that false witnesses have risen up against me.

Since my confinement in this wretched and loathsome prison, my mind has been kept in perfect peace; and never before in my life have I experienced so much of the blessedness of that man who trusteth in the Lord, and whose hope the Lord is; a consciousness of our own integrity is a

counterbalance to the privation and miseries of my present situation, while the smiles of my Heavenly Father impart an inward joy, which no man knoweth save he that receiveth it,

I am waiting the will of the Captain-General, which depends upon despatches that are daily expected from Falmouth, and which will either produce my release, or cause me to pass through deeper waters; but whatever may be the will of God concerning me, I feel an entire acquiescence in it. You well know the situation of all faithful ministers in this Island, and if I, for one am marked out as a sacrifice for the truth's sake, my heart says, "It is the Lord: let him do as seemeth him good." I am willing either to live or die, knowing "that for me to live is Christ, and to die is gain."

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Extract of a Letter from the same, dated Kingston, January 14th, 1832

ON Tuesday last, I was released from imprisonment by order of the Governor, who had committed me, and now I sit down to furnish you with particulars of the base and cruel treatment shown me while in custody. On the evening of my apprehension, which took place in the public streets, while walking with brother Kerr, I was hurried to the guard-room, and in a few minutes delivered over to the commanding officer, who insultingly said, "Well sir, you are a devilish clever fellow up your way I understand;" and then left me secured until he returned with an order from Lord Belmore to detain me there till the morning. I soon became the object of ridicule and contempt, not only to the military, but also to crowds of spectators in the street; some saying one thing, and some another. I requested permission to send to brother Kerr for a Bible and some other things, to make my situation for the night in some measure comfortable; but the latter together with the refreshment sent me were prohibited. I was, however, allowed to read the word of God to myself as the offic. said, while he and his men took the liberty of pouring out volleys of oaths and curses intermingled with the vilest and filthiest expressions; and although I was not indulged with a bed, yet he kindly caused a chair and table to be placed in the corner of the room, upon which I rested, and, being much fatigued by a scorching ride of more than thirty

miles during the day, I with little interruption slept till the morning. When this arrived, the guards were changed; but the officer commanding, after ordering the men to load their carbines, prevented any person from seeing me. Soon after, the officer came to me and said "You are to be committed to the jail, sir." I replied, "Very well, I am quite ready;" and was then escorted by armed soldiers to the common prison. I requested the Deputy Marshal to favour me as much as possible while under his charge, and to allow me a place in the debtors' department; he said this could not be done without the consent of the Custos, which he would endeavour to obtain. However, when he returned some hours afterwards, I had the consolation of knowing that my request could not be granted, but that I was to be made as comfortable as possible among the felons. What the accommodation and comfort, were which I enjoyed, remains to be stated. There were in the criminal prison fifty-four persons; some of them condemned convicts, some committed for high crimes and misdemeanors; but the greater part were in confinement for their owners' debts, waiting until the expiration of martial law, before they could be sold to the highest purchasers. Among this general crowd, some were afflicted with the small-pox, and others with complaints peculiar to the country; but all, with few exceptions, were encrusted with filth, as

no water was allowed to wash their skins or clothes during the whole time that I was with them. Before sunset I was shown the cell allotted to me, and allowed to have a mattress upon which to sleep, accordingly, at nine o'clock the jailer locked me up, and, for the first time in my life, I offered up my evening sacrifice to God within the gloomy walls of a dungeon. I cannot describe the sensations of my mind on the occasion; but such was the abundant grace of God towards me, that I was enabled to rejoice with a joy unspeakable and full of glory. After committing myself into the hands of my heavenly Father, I attempted to sleep, but the place was infested with such swarms of insects, that to sleep was almost impossible; and gladly did I welcome the light of the morning, which would release me from their annoyance. I was obliged to pace my cell for nine solitary hours, in order to prevent the vermin from crawling upon me, at length the Sabbath sun arose, and, getting into the prison yard, I sat and slept for an hour or two. Such, however, was the filthiness of the cell, and the poisonous effluvia which were exhaled from the whole prison by night, that, notwithstanding the unusual flow of spirits which I felt from the last moment of my arrest, I on the third day began to fall under its deleterious influence, and was advised by some to write to the Governor, informing him of my situation, and requesting a removal to the other side of the jail: this I did not, as I hoped every hour to be entirely liberated. However, the Marshal upon hearing of my uncomfortable-ness, proposed an exchange of cells between myself and a highway robber, who was condemned for life; his cell being considered rather sweeter and cleaner than the one which I occupied: accordingly, with considerable reluctance, he removed himself and his things to my cell, and for the two last nights of my imprisonment, I was thus favoured with a cell comparatively free from venomous insects; and being thoroughly wearied with the intense heat of the day, and the loss of rest by night, I was enabled to sleep pretty soundly. Had my rest been broken much longer, or had I even been in confinement much longer, I am persuaded that my health would have been seriously impaired, and perhaps my life brought to a premature close; for the state of the prison and pri-

soners was such as must soon have issued in pestilence and death. It is true that many of the inmates suffered on my account; the prison being so closely and vigilantly guarded, that the jailer himself could not come into the yard unless the Marshal was present; and often were the poor creatures without food and water till nearly night, because the usual access to them by their friends was cut off. Such, indeed, was the guard set upon me, that one of the Magistrates seeing a piece of rope hanging down the outer wall, censured the jailer for suffering it to remain there, for the purpose of my effecting an escape! It was of course immediately taken down, or rather it broke to pieces in the fall, being completely rotten, and only about eighteen inches in length. But without entering any farther into the conduct of my captives towards me during the five days and nights that they held me in captivity, I would observe, that throughout this trial my mind was fully stayed upon God, and kept in perfect peace. I knew in whom I believed; and was persuaded that he would "bring forth my righteousness as the light, and my judgment as the noon-day."

It may appear strange that the brethren in this part of the District did not visit me while in confinement, but the reason was this, when the deputation of Wesleyan Missionaries, who waited on his Excellency the Governor, in order to claim protection for their families, were informed by him that he had just arrested me by order of the Custos of Trelawney, although no charge was preferred against me, they requested permission to visit me, which was granted, upon the condition that the officers for the day accompanied them, and staid with them, this restriction the brethren considered as amounting nearly to a refusal, and consequently they thought it would be most prudent to forbear visiting me, believing that in a few days I should be honourably acquitted, and thus have my innocence fully established before the world. Accordingly when a dispatch was received from the Custos of Trelawney, it appeared that no charge whatever was preferred against me, and his Excellency immediately forwarded my discharge. "Thus hath the Lord dealt with me in the days wherein he looked upon me, to take away my reproach from among men;" for no sooner was I committed to jail, than the base periodicals of this country

endeavoured to blacken my character, and prejudice the community against me, by malicious and lying statements. how-

ever, I rejoice that I have been counted worthy to suffer shame for the sake of Christ.

Extract of a Letter from Mr. Edney, dated Graciful-Hill, Jan. 13th, 1832.

You will be pleased to know, that in our Society, on this extensive Circuit, there is not a single negro who is not stouidly at his owner's work. Such is the influence of the grace of God on this degraded race! It is stated in the Kingston Chronicle, that no member of

the Methodist Society in the parishes where the rebellion has been the most powerful has been detected; and some of them have even perished in the flames, while striving to save their masters' property from the general destruction.

Extract of a Letter from Mr. Pennock, dated, Kingston, Jan. 16th, 1832.

THE Island has been under martial law from the commencement of the disturbances and a great number of slaves have been tried by Courts-Martial, and shot. Many have likewise been shot by the military in skirmishes. Some of the soldiers have been also killed by the rebels; and the destruction of property by fire has been immense. When and how the awful affair will terminate, is hard to say or imagine. As you will perceive by the "Courant," the sectarian Missionaries are blamed as the cause of the whole destructive proceedings which have taken place. I have only heard, as yet, of two of our members being implicated; they were tried, sentenced to flogging and hard labour; but the person who gives this information says that strong doubts are entertained of their guilt. I have heard of many instances in which our members have defended their masters and their property against the rebels; and others of our people have been murdered by the rebels because they would not join them. In consequence of the inflammatory articles which have appeared in the infamous Courant our lives have been and are still in eminent danger; but the power of God, and a consciousness of our own in-

nocence, support our minds in the midst of danger. You will perceive by some of the papers, that Messrs. Barry, Kerr, and myself have had an interview with his excellency the Governor. We went to challenge investigation, and to implore protection for our families; thus we found it necessary to do, in consequence of the public excitement against us, occasioned by the Courant. We feel something more safe now, but still our lives are in jeopardy every hour. In Kingston we continue to have our services as usual; we preach peace and obedience, and all our people most fervently unite in praying for the restoration of peace to the country. We are fully of opinion that as soon as the present commotion subsides, a vigorous attempt will be made by our enemies to transport us all from the Island; nor should I be surprised if they succeed. But we are in the hands of God, and must stand still and see his salvation. In consequence of the present agitated state of the Island, I have postponed our District meeting, and have ordered every brother to remain at his post until further orders, and to exert himself to the uttermost to restore and preserve the peace of the country.

THE Wesleyan Committee in London have since received communications from the Jamaica district Meeting, from which the following are extracts:—viz. "Feb. 13, 1832. In the Montego Bay Circuit we have nearly 1100 members, 880 of whom are slaves, mostly resident in the country. There have been about 120 rebels tried and executed at Montego Bay; but thank God, not one member of the Methodist Society has been found among them, to the best of our knowledge; and we have taken every pains to ascertain the real state of the case, as our Missionary on that circuit never left the town, during the whole time. We cannot positively assert, that when our Societies in the disturbed districts are examined, and matters investigated, no member of ours will be found to have joined in the insurrection; as it is possible some may have been deluded or compelled to join the

insurgents; but we state facts as far as we know at present."—"The brethren have likewise to state, that they have had several interviews with the authorities, who have stated explicitly, that no charge or complaint of any description has been preferred against any of our Missionaries or Members. The brethren have been treated with great kindness and with marked respect by the authorities, in every part of the island. Several of our members have defended their masters' property at the risk of their lives, and exerted themselves to the utmost of their power, to save whatever they could from the hands of the rebels, and from the devouring flames."

The following address by the Rev. Richard Watson, honorary Secretary of the Wesleyan Missionary Society, at its anniversary in London, on the 30th of April, as illustrative of the principles and conduct of the Methodists, in respect to the abolition of slavery question, and the dilastion of Christianity among the slaves in the West Indies, by means of Missionary exertion, we present to our readers, that they may know how to appreciate both.

I do not rise to make a regular address; but merely to comment a little more fully on a part of the Resolution which has just been moved and seconded. That Resolution expresses at once the gratification with which the Meeting has heard of the promises of protection which Government holds out, and its sympathies with those who have so lately suffered by persecution in Jamaica. I cannot but regret the absence of Mr. Buxton and Dr. Lushington, names consecrated to humanity; an absence occasioned by circumstances they could not control. Those gentlemen would, doubtless, have made statements which would have thrown new light on some of the topics which have entered into the discussions of this morning. I would observe that others also are absent on this occasion who have formerly been accustomed to lend us at least the sanction of their presence at our meetings. I cannot but say that I deeply regret the cause of that absence. They have at length discovered,—and I am surprised they did not discover it before,—that Christian Missions are not intended to perpetuate slavery. They appear to have thought that the only thing for which Christianity was designed, was to render the slaves well contented with their bondage; to teach them how to bear injury and oppression with patience; and to polish the chain, it may be, but then to rivet it upon their necks for ever. Of those individuals, we have now taken a friendly leave; nor, I am happy to say, has theirs been a farewell of a hostile nature. It is not likely that they and we shall soon meet again. I only wish them more enlarged views, and more correct feelings. But, for no consideration of pas-

so commanding, will we make a sacrifice of our principles, or disguise our honest sentiments. We have indeed very properly imposed restraints on Missionaries; we have inculcated upon them the most cautious reserve, nay, a total silence, on the civil wrongs of the slave, lest injudicious language should interfere with the great and all-important objects which the Missionary has in view, and which, however we may long to see the chains of the slave struck off, we consider of still greater moment than his freedom. But if we have thus taught our Missionaries to suppress the remonstrances of humanity; to stifle the swelling indignation which the spectacle of slavery cannot but inspire; if we have taught them to turn away and weep in silence over the miseries and degradation of their fellow men, when, had they allowed themselves to give utterance to their feelings, they would have spoken in a voice of thunder; if, I say, we have been obliged to impose silence on their tongues, no silence is to be imposed on ours. They indeed have to do with the slaves, they are in immediate contact with inflammable materials, and their duty is plain. But we have not to do immediately with the bond-men of our colonies; but through assemblies like this, with the British people, Parliament, Government; and before them we have no motive to enforce secrecy, or to impose silence. To these we will speak our mind. Nor could our silence, were we disposed to maintain it, secure a single benefit to any party; no, not even to the colonists themselves. That "mound" to which allusion has been already made, that mound by which the colonists would shut out every thing

the time strengthened by the silence of the British public; but the waters would be rising behind it, till at length without pronouncement, and with the rush of an irresistible stream, they would burst the frail embankment, and sweep in

awful desolation over the slave-islands. Such must necessarily be the consequence of slavery, sooner or later, if left to itself. It is for the colonists, then, that I speak, as well as in the cause of God and man."

To be continued.

O B I T U A R Y .

SINCE our last number went to press, death has executed his commission on several of our friends, in this and the adjoining Province. We regret that we have not been furnished with the particulars of their last moments, as that, with a consistent life, evidencing the power of christian principles, a happy death is one of the most powerful persuasions to godliness.

IN the early part of April, we believe, Mrs. Hennigar, (mother of the Rev. James Hennigar,) of *St. John's*, N. B., and long a steady member of the Methodist Society in that City, died, after a lingering illness, which she bore with that holy submission, which is inspired by christian hope, in a blissful anticipation of everlasting life.

May 12th died at *Petiquodiac, Westmoreland, N. B.* Mrs. Deborah Trites, in the 43d year of her age. She lived under the influence of the religion of the heart; though she was frequently depressed by the antinomian lives of many professors around her; and with her hospitable husband, Lewis Trites, Esq. employed her abilities in promoting the cause of God, and assuaging the sufferings of her fellow creatures. Their house was a home for the Ministers of the gospel, and indeed, for "all who named the name of Christ;" and Mrs. T. never appeared more happy than when conversing on personal piety, and the extension of her Redeemer's Kingdom. Her death was that of the righteous.

For the following account of the death of Col. Bayard, we are indebted to the Rev. M. Pickles.

Bridgetown, July 2d, 1832.

COL. BAYARD has long been known in these Provinces as a man of education, fortune, and politeness. As a soldier he was brave, and as a subject he was loyal. Since his conversion to God his abilities have been unceasingly consecrated to the service of the Lord; and therefore the

Church of Christ found in him a burning and a shining light. Previously to my coming to this Circuit, I had heard much of Col. Bayard's deep piety and holy conduct; but I must say, like the Queen of Sheba, in reference to Solomon, that one half had not been told me. Never did I enter into his presence but I was compelled to acknowledge that God was with him; such christian seriousness and solemnity rested upon his countenance, and such christian affection was exhibited in his demeanour that instantly banished from my mind every opposite feeling, and inspired me with reverence and respect for his character. On my first visit to his residence in Wilmot, I was powerfully struck with the depth of his humility: scarcely could he be restrained from doing the most menial office, to render all that were about him comfortable; and it was evident to every observer, that he had imbibed much of that spirit, that gave him a clear and extensive knowledge of himself, and the purity and goodness of God. He appeared entirely dead to the charms of this present world, and his life was "hid with Christ in God." He breathed the spirit of prayer, praise, and thanksgiving to the Lord, and when vocally engaged in those holy and blessed exercises he preferred scripture language. His manner was so solemn and impressive that, he almost insensibly led the souls of his hearers to the footstool of divine mercy; and in his addresses to the throne of grace, his family, the Church of Christ, and the world at large never failed to have a place. His conversation was also such as became the gospel of the Son of God; never was he found to use any un-

guarded and trilling expressions; but, on the other hand he improved every favourable opportunity in speaking to those that were around him, of the things that made for their everlasting peace. His self-denial was very conspicuous. He did not indulge in those earthly enjoyments which too many of his rank in society pursue with delight: he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season"—for he had "respect unto the recompence of reward."

The servants of God he highly esteemed for their work's sake, and every thing, that his amply furnished mansion could afford, was entirely at their service, and his great satisfaction was visibly increased by a repetition of their visits. With respect to his hospitality to the poor and distressed there appeared to be no bounds. He did not wait for urgent entreaties from these objects of charity. At his ear suffering humanity had always a voice, and the declaration of Job might be very applicable to him, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me." He also manifested great zeal for the glory of God and the good of man;—hence, every institution that had for its object the suppression of vice, and the promotion of morality and religion was hailed, and encouraged by his example and influence. No sooner had Temperance Societies found their way into Wilnot, than he became their zealous patron, and successful advocate, both in their principle and object. The cause of Missions, too, lay near his heart; and his unwearied exertions for the Bible Society will long be remembered in this place. In order to encourage the people to contribute towards the above institutions he would frequently quote the following passage of scripture, with uplifted hands and streaming eyes, "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." His regular attendance at all the means of grace was such as evidently proved that he "loved the habitation of God's house and the place where His honour dwelleth;" and whoever, might be the Minister, that had to

sow the seed of divine truth, it always found a good soil, for reception, in his loving heart. Such a veneration had he for the holy Sabbath that, in several instances he has been known to fine persons for travelling on that day, and pay the amount out of his own pocket, at the same time affectionately showing them the awful consequence of not remembering the "Sabbath day to keep it holy." The doctrines of the gospel, as embraced and taught by the Methodists, were cause of great rejoicing to his soul; especially the witness of the Spirit and the possibility of being delivered from all sin. As a Magistrate he was a terror to evil doers and a praise to them who did well. In every part of his conduct it was evident that he desired to do to others as he would they should do unto him. He took great interest in all the affairs of the nation, and recognized the hand of God, in various changes that have lately taken place on the continent of Europe, and was fully convinced, that the Providence of God was preparing the way for a more general distribution of the word of life. The Magazines, Missionary Notices, Registers, &c. were carefully read by him, especially those parts that referred to revivals of religion, and the happy deaths of those who had been converted through the instrumentality of Missionary labour. These accounts seemed to give him a participation of that joy experienced by Angels when "one sinner repenteth"; and the spirit of good old Simon, when he exclaimed "Now bestest thou thy servant depart in peace, for mine eyes have seen thy salvation," while he carried the vision of faith, forward to that day, when "all shall know the Lord from the least unto the greatest." The letters he was in the habit of writing on religious subjects were full of instruction and comfort; and as he took a general interest in the spiritual welfare of all around him, he wrote many of these blessed epistles to all who, he thought needed advice or reproof. Towards the close of his eminently devoted life, he became more and more spiritually minded: drank deeper and deeper into the spirit of God; and lived as it were in the "vestibule of heaven." It was his merit and drink to do the will of his Heavenly Father. To him "Christ was all and in all." He could challenge the last enemy with "O

death where is thy sting, O grave where is thy victory? Although the sting of death is sin and the strength of sin is the law, yet, thanks be to God who giveth us the victory through our Lord Jesus Christ." The sickness which closed his valuable life was short and unexpected; but for it, through the abundant grace of God, he was quite prepared. On Wednesday morning the day appointed for a public fast, he rose early, and after offering the usual sacrifice at the family altar, and giving a suitable exhortation to the servants, he prepared himself for the house of the Lord, but, alas! he was arrested in his pious progress by the messenger of death.

His severe affliction prevented him from conversing much after this attack, the few remarks that dropped from his lips proved that God was with him, some of his last expressions (which were to his affectionate wife) were that, "Christ was precious to his soul." The day following he took his leave of all earthly objects, and entered into the invisible world, to take possession of that Crown of Glory that awaits all the faithful followers of our Lord Jesus Christ.

Mantua, 14th June, 1832.

REV. AND DEAR SIR,

As I am told you wish for some particulars respecting the character and religious experience of our departed sister, Miss Elber, I feel it my duty altho' very unfit for the task, to give you what information I can upon the subject.

When she was about nine years of age I became a member of the family of which she was the youngest, and of course had an opportunity of observing that she was not only a very amiable and affectionate child, but that she was also the subject of serious impressions while very young. These continued in a greater or less degree, until about the age of seven, when under the ministry of the Rev. Mr. Burt, who occasionally visited Elmton, she was more deeply convinced of sin, and of the necessity of its forgiveness, through faith in the precious blood of Christ. This blessing she was enabled to seek with earnestness, and shortly after obtained an evidence of her acceptance with God. About this time she was united to the Methodist Society, which she ever remained a humble and steady member. Although these were the people of her choice, she could not expect, and often held sweet

converse with christians who differed from her in the outward forms of religion. Her views of herself, and her attainments were very humble, always fearing to express any thing which she did not feel; yet, I believe, she in general enjoyed communion with God, and endeavoured to adorn the doctrine of God her Saviour. When she was taken ill, last winter, she at once gave up all hopes of recovery; and manifested the greatest patience and resignation to the Divine will. I saw her at that time—she said to me, "I have no wish to live: the Lord will do all things well;" and in this tranquil and peaceful frame, she continued, during the last four months, the latter part of which she suffered much; but no murmuring word ever escaped her lips. On the contrary, her mouth was often filled with thankfulness and praise. At the closing scene, she gave good evidence that her prospects were for heaven. While she could speak, she would often say, "Come, Lord Jesus, come quickly;" and when asked, if "Christ was precious," she would press her sister's hand, and faintly say, "O yes, happy, happy!" Those who best knew her, have not a doubt of her happy spirit being now in Paradise, adoring the "grace that brought her there," and ascribing all her salvation to the free and unmerited mercy of God. She died in the 28th year of her age.

E. E.

We have to record a painful and mysterious Providence in the death of Mr. William Fawcett of Sackville, New Brunswick. This good man was long a conscientious attendant on the ministry of the Methodists, for whose benefit he had given a piece of land on which a Methodist Chapel had been erected. He was intelligent, affectionate and humble; and delighted in the extension of religion, whose consolations he enjoyed. On Tuesday evening, June 19th, he, as was his usual custom, after family devotion, took a book to read for personal "edification and comfort," when some atrocious monster fired a gun at him through the window, and shot him immediately dead. He never spoke a word, or moved a muscle, after the dreadful deed. But what renders this dispensation more particularly distressing, is that suspicion had fallen on his "ONLY SON," as the perpetrator of the murder; and what was very remarkable, he was reading a

sermon at the time, entitled, David's lament over his son Absalom. When the Coroner's inquest was called, the body was found in a sitting posture—the look fixed firm in the hand, and open at “O my son Absalom! my son, my son Ab-

salom! would God that I had died for thee, O Absalom, my son, my son!” How powerfully do such events reverberate the Divine monition, “Be ye also ready, for in such an hour as ye think not the Son of man cometh.”

P O E T R Y.

ON MEMORY.

O WHEN the bright verdure of summer is flown,
 Seared, and wither'd, by wint'ry air,
 Does it avail us that once we have known,
 How bright were the blossoms how fragrant or fair?—
 Can remembrance of Spring any rapture impart,
 When the cold winds of Winter are chilling the heart?

When thunders are sounding in *even's twilight*,
 And red is the earth with the lightning's glare,
 Can we forget, because the morning was bright,
 How black are the clouds that are gathering *there*?
 No—the storm of the evening gloomier seems,
 If bright were the rays of the sun's early beams!

So pleasures departed leave cheerless the heart,
 Though memory picture their raptures again;
 If forced from those pleasures at present to part,
 Memory shall picture their raptures in vain:—
 In days of misfortune more dim grows the eye,
 As it vainly looks back at pleasures gone by.

But when the bright world of spirits we gain,
 And safe from the storms of adversity be;
 Where memory shall never be allied to pain,
 Where joys are unbounded and pleasures are free,—
 Not a shadow of sorrow the mind will o'ercast,
 Tho' memory points to the joys that are past.

D.

THE BELIEVER'S LONGING.

*An early attempt of a young man, late of Newfoundland, but now in the
 “regions of the blest.”*

WHEN shall I quit this world of sorrow,
 For the regions of the blest,
 “Where the wicked cease from troubling,
 And the weary are at rest?”

My mind with worldly cares and trifles,
 Shall be then no more possess'd
 “Where the wicked cease from troubling
 And the weary are at rest.”

When shall I join the Saints and Angels
 Who in robes of white are drest.
 “Where the wicked cease from troubling
 And the weary are at rest?”

There sinful doubts and fears for ever,
 Shall be banished from my breast,
 “Where the wicked cease from troubling
 And the weary are at rest.

The powers of darkness then no longer,
 Shall my peaceful soul molest,
 For there the wicked cease from troubling
 There the weary are at rest.

O hasten Lord the blissful moment,
 And admit me soon a guest,
 “Where the wicked cease from troubling
 And the weary are at rest.”

M. B. W